

Phone: 033-2441-1710



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: [nbm2005@yahoo.co.in](mailto:nbm2005@yahoo.co.in), Website: [nbmahavidyalaya.in](http://nbmahavidyalaya.in)

Topic: Celebration of World Philosophy Day

Organizers: Department of Philosophy, Naba Ballygunge Mahavidyalaya and Department of Philosophy, Asutosh College

Guests: Dr Saswati De Mondal, Associate Professor, and Smt Doly Show, Assistant Professor, Department of Philosophy, Asutosh College

Seminar Type: Departmental Students' seminar

Date: 16.01.2024

No. of participants: 8



Letter to Principal of Naba Ballygunge Mahavidyalaya from Principal of Asutosh College accepting proposed invitation of celebrating World Philosophy Day with Departments of Philosophy of both colleges in collaboration

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

After the formal felicitation was over, the seminar began with the principal of Naba Ballygunge Mahavidyalaya Dr Ayantika Ghosh delivering her welcome address. In her brief but riveting she mentioned the significance of World Philosophy Day which is worldwide celebrated on the third Thursday of November, therefore on 16<sup>th</sup> November 2023. She said that by celebrating World Philosophy Day each year, on the third Thursday of November, UNESCO underlines the enduring value of philosophy for the development of human thought, for each culture and for each individual. The students became aware of the history of observing day, and its profound importance as Dr Ghosh said that on this day of collective exercise in free, reasoned and informed thinking on the major challenges of our time, all of UNESCO's partners are encouraged to organize various types of activities - philosophical dialogues, debates, conferences, workshops, cultural events and presentations around the general theme of the Day, with the participation of philosophers and scientists from all branches of natural and social sciences, educators, teachers, students, press journalists and other mass media representatives, and the general public.



Felicitation of Dr Saswati De Mondal, the speaker, in World Philosophy Day celebration on 16.01.2024



Dr Ayantika Ghosh, Principal, Naba Ballygunge Mahavidyalaya explains briefly the significance of World Philosophy Day

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The first participant was Neha Bar, 1<sup>st</sup> semester student of Naba Ballygunge Mahavidyalaya whose paper was titled **Substance: in Rationalism and Empiricism**. She said that in philosophy, the concept of substance has been discussed in both rationalism and empiricism. Rationalists believe that some truths are innate, meaning they are part of our rational nature and don't need to be learned from experience. Rationalists believe that logical knowledge is correct and can be deduced from innate ideas. Substance is a unifying matter. In Greek philosophy, rationalists sought to identify a "world substance" or "unifying matter" from which all things come into being. Empiricists believe that the main source of knowledge is experience and experimentation. Empiricists believe that the human mind is a "blank slate" at birth, and that thoughts develop through experience. Empiricists believe that knowledge is tentative and probabilistic, and subject to revision and falsification. Substance is a collection of qualities. Hume concluded that we have no idea of substance distinct from a collection of particular qualities. Substance can refer to things that are object-like, rather than property-like. For example, an elephant is a substance, but its height or color is not. Substance can also refer to the fundamental building blocks of reality.



Neha Bar, Semester 1, Naba Ballygunge Mahavidyalaya presents her paper on *Substance: in Rationalism and Empiricism* in the Departmental Students' seminar on 16.01.2024

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The second participant was Sanajit Maity, 1<sup>st</sup> semester student, Naba Ballygunge Mahavidyalaya whose paper was on **Rationalism**. He read out that The Intuition/Deduction thesis, the Innate Knowledge thesis, and the Innate Concept thesis are essential to rationalism. Since the Intuition/Deduction thesis is equally important to empiricism, the focus in what follows will be on the other two theses. To be a rationalist is to adopt at least one of them: either the Innate Knowledge thesis, regarding our presumed propositional innate knowledge, or the Innate Concept thesis, regarding our supposed innate knowledge of concepts. Sanajit carried on: Rationalists vary the strength of their view by adjusting their understanding of warrant. Some take warranted beliefs to be beyond even the slightest doubt and claim that intuition provide beliefs of this high epistemic status. Others interpret warrant more conservatively, say as belief beyond a reasonable doubt, and claim that intuition provides beliefs of that caliber. Still another dimension of rationalism depends on how its proponents understand the connection between intuition, on the one hand, and truth, on the other. Some take intuition to be infallible, claiming that whatever we intuit must be true. Others allow for the possibility of false intuited propositions. Two other closely related theses are generally adopted by rationalists, although one can certainly be a rationalist without adopting either of them. The first is that sense experience cannot provide what we gain from reason. The Indispensability of Reason Thesis: The knowledge we gain in subject area, S, by intuition and deduction, as well as the ideas and instances of knowledge in S that are innate to us, could not have been gained by us through sense experience. The second is that reason is superior to sense experience as a source of knowledge.



Sanajit Maity, Semester 1, Naba Ballygunge Mahavidyalaya presents his paper on *Rationalism* in the Departmental Students' seminar on 16.01.2024

*Ghosh*

Principal

Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The third participant was Srikanta Kumar Das, of Semester 3 of Asutosh College who presented a well-researched paper on the **Doctrine of Karma**. Srikanta argued that Karma is non-sentient (Achetana) and cannot give results by itself directly. God, the Supreme One, grants blessings based on our Karma. Adversities often compel a person to blame God, little realising that the divine Agency shows neither partiality nor favouritism. The wealth one enjoys, or the poverty in which he is steeped are but the consequences of his past deeds — noble or wicked as the case may be. He added that we cannot say when the karmas will start giving results. It may be in this birth itself or in the births to come. God only knows. Good and bad Karma cannot be nullified. For every good or bad, one must face its effects separately. He continued that He who believes in Karma does not condemn even the most corrupt, for they, too, have their chance to reform themselves at any moment. Though bound to suffer in woeful states, they have hope of attaining eternal Peace. By their own doings they have created their own Hells, and by their own doings they can create their own Heavens, too. Karma, in Indian religion and philosophy, is the universal causal law by which good or bad actions determine the future modes of an individual's existence, Srikanta added. Karma represents the ethical dimension of the process of rebirth (samsara), belief in which is generally shared among the religious traditions of India. Indian soteriology (theory of salvation) posits that future births and life situations will be conditioned by actions performed during one's present life—which itself has been conditioned by the accumulated effects of actions performed in previous lives. The doctrine of karma thus directs adherents of Indian religions toward their common goal: release (moksha) from the cycle of birth and death. Karma thus serves two main functions within Indian moral philosophy: it provides the major motivation to live a moral life, and it serves as the primary explanation of the existence of evil.



Srikanta Kumar Das, Semester 3, Asutosh College presents his paper on Doctrine of Karma in the Departmental Students' seminar on 16.01.2024

*Ghosh*

Principal

Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The fourth speaker was Manika Das, Semester 3 student from Asutosh College who succinctly delineated the **Eightfold path inherent in Yoga Darshana**. He explained the nuances of yama, niyama, dhyana, asana, pranayama etc. Ashtanga, or the eight-step path to enlightenment, has a central place in the philosophy of yoga. It's comprised of Eight Limbs of Yoga, each representing a different stage in accomplishing the ultimate interconnectedness with one's self, as well as with all living things. Created by Patanjali in the Yoga Sutras, ashtanga remains an ideal of mindfulness and transcendence for every yogi to strive towards. She defined yama as Nonviolence (Ahimsa), truthfulness (Satya), nonstealing (Asteya), continence (Brahmacharya), and non-covetousness (Aparigraha) are the five Yamas that urge us to live our lives with integrity and to hold ourselves to the highest moral standards. Yama also teaches us to be kind and forgiving toward others. She read out that is fivefold as well, imparting the importance of self-discipline through cleanliness (Saucha), contentment (Santosa), spiritual austerities (Tapas), the study of sacred scriptures and one's inner self (Svadyaya), and surrender to the almighty God (Isvara Pranidhana). Niyama is highly spiritual by nature. She further said that After Niyama's introduction to the spiritual realms of yoga, Asana offers practical instructions on postures that can help you transcend your Self through the ancient art of meditation. The third limb thus teaches concentration but also puts an emphasis on your body, which is the temple of the spirit. Manika's conjecture was that the importance of breath control in yoga goes beyond its basic benefit for your bodily health. Pranayama literally means the "life force extension" and it sees breathing exercises as both a rejuvenation technique and the extension of life – the reciprocity of your breath, mind, and emotion. Manika was of the view that Pratyahara offers you a unique opportunity to hone your senses and withdraw from external stimuli at the same time. By observing yourself and nothing but yourself, you gain an objective perspective on who you are, what limits your personal growth, and how to overcome that. She further said that after reflecting on all these past 5 limbs, you enter Dharana. The sixth limb of yoga works with your senses and attention too but in a different way. It teaches you to silence both external and internal distractions and concentrate on a single mental object, which can be a sound, a deity, or simply energy. This paper put out well the theory of Dhyana. The absolute concentration of Dharana leads you to the seventh stage of ashtanga – meditation. The two are not to be confused for one another, as Dhyana is a higher form of contemplation, the one that is one step away from focus-less awareness. Dhyana introduces complete and uninterrupted stillness and quietness. Finally, as the presenter said Only with a fully aware and quiet mind can you arrive at the final stage of Ashtanga, marked by a state of ecstasy, transcendence of Self, and interconnectedness with the Universe. Samadhi is the ultimate enlightenment that all people strive towards, but rarely anyone has the patience to achieve.

Principal

Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in



Manika Das, Semester 3, Asutosh College presents her paper on Eightfold Path in Yoga darshana in the Departmental Students' seminar on 16.01.2024

The fifth speaker was Papiya Mandal, 5<sup>th</sup> semester student of Asutosh College whose paper was titled **Panchsheela: Asthtangik margha**. Itself an ambiguous topic, Puja however argued perfectly. She read that the last of the four noble truths recognized in Buddhism, the fourth truth, is that 'there is a way to end suffering.' The Buddha teaches the suffering beings of the world the way to get rid of their suffering. According to Buddhism, ignorance is the main cause of all kinds of suffering, physical and mental. Rebirth takes place for this ignorance. According to Buddhists, if the causes of suffering are eliminated, then the action of suffering will no longer arise. But how is that possible? Buddhadeva mentions the path through the practice of which Jiva can eliminate Avidya by attaining Vidya. As a result one will be able to attain Nirvana by preventing rebirth which is the cause of suffering. She continued that for this Gautama Buddha spoke of eight paths or paths which are known in Buddhist philosophy as Ashtangika Marga. The paths are- (1) Samyak Drishti (2) Samyak Sankalpa, (3) Samyak Bak (4) Samyak Karmanta (5) Samyak Ajiva (6) Samyak Vyasa (7) Samyak Smriti and (8) Samyak Samadhi.

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The Panchsheel of Buddha (Five Precepts) or Five Rules of Training is the most essential moral code for Buddhist lay people. They provide the fundamental code of ethics that lay Buddhists must adhere to. The precepts are promises to refrain from killing living beings, stealing, sexual misbehaviour, lying, and intoxication. In the Mahayana tradition, they are sometimes referred to as the Sravakayana precepts, in opposition to the Bodhisattva precepts. The Panchsheel of Buddha (Five Precepts) or Five Rules of Training is the most essential moral code for Buddhist lay people. They provide the fundamental code of ethics that lay Buddhists must adhere to. The precepts are promises to refrain from killing living beings, stealing, sexual misbehaviour, lying, and intoxication. In the Mahayana tradition, they are sometimes referred to as the Sravakayana precepts, in opposition to the Bodhisattva precepts. The Panchasheela of Buddhism consist of: Abstain from killing: Not to indulge in violence, Abstain from theft: Not to steal, Abstain from sexual misconduct: To show Fidelity, Abstain from falsehood: Not to speak the untruth and Abstain from intoxication: Not to indulge in substance abuse.



Papia Mandal, Semester 5,  
Asutosh College presents her  
paper on *Panchasheela:  
Ashtangik Marga* in the  
Departmental Students' seminar  
on 16.01.2024

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



Phone: 033-2441-1710



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The sixth speaker was Puja Kundu, Semester 3 student of Asutosh College, whose paper was titled **Experimental Method**. She argued that The term “experimental philosophy” picks out not a single approach or topic but a diverse array of philosophical projects, spanning various philosophical subfields, from ethics to epistemology to philosophy of language. Experimental philosophers work in all these areas and more and bring a variety of empirical approaches to bear. Nor is there a single underlying assumption or goal uniting these projects: some experimental philosophers see their work as extensions of traditional philosophical projects, while others see themselves as pursuing quite radical critiques of traditional analytic philosophy. Experimental philosophy uses experimental research methods from psychology and cognitive science in order to investigate both philosophical and metaphilosophical questions. It explores philosophical questions about the nature of the psychological world - the very structure or meaning of our concepts of things, and about the nature of the non-psychological world - the things themselves. It also explores metaphilosophical questions about the nature of philosophical inquiry and its proper methodology.



Puja Kundu, Semester 3, Asutosh College presents her paper on *Experimental Philosophy* in the Departmental Students' seminar on 16.01.2024

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The seventh speaker was Shreya Kundu, Semester 3 student, Naba Ballygunge Mahavidyalaya. Her paper was titled **Existential Import**. Shreya argued In nineteenth-century logic, the question of existential import was whether a universal or A proposition such as "all buttercups are blue" implies the existence of its subject, i.e. whether it implies the existential proposition "blue buttercups exist". This question depends on two further questions which are frequently conflated, namely (A) whether a universal proposition like "all dragons are fire-breathing" implies what traditional logicians call the "particular" or I proposition "some dragons are fire-breathing " and (B) whether the I proposition "some dragons are fire-breathing" implies the existential proposition "fire-breathing dragons exist". She went on stating that since, in modern logic, the I form and the existential form are completely equivalent, it is often supposed[1] that the nineteenth-century dispute was about question (A). In fact, it was about question (B). Indeed, it was the answer to question (B), that brought about the later confusion about what the original question was. In traditional logic, the sentence or categorical proposition consists of three parts: the predicate which is "affirmed" or "denied", the subject of the affirmation or denial, and the copula which signifies whether the predicate is affirmed or denied. The copula was thought to be signified by the verb "is", (Latin: est). For example, in the proposition "man is mortal", the verb "is" signifies that the predicate "mortal" is affirmed of the subject "man". What is now called a general existential proposition, such as "some men are mortal" was then called a particular proposition. It was not called "existential", because it was not thought to be existential. A proposition of the form "A exists" combines the subject "A" with the verb "exists". Since (according to the traditional theory) every proposition consists of subject, predicate and copula, it follows that "exists" must be a grammatical abbreviation of copula and predicate, and that it really stands for "is existent" or something similar. If so, it is not the copula "is" that signifies existence, but the adjective "existent".



Shreya Kundu, Semester 3, Naba Ballygunge Mahavidyalaya presents her paper on *Existential Import* in the Departmental Students' seminar on 16.01.2024

*Ghosh*  
Principal  
Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042



# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)

27E, Bosepukur Road, Kolkata - 700042

Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

The eighth and last speaker was Barsha Mondal, a 3<sup>rd</sup> semester student of Naba Ballygunge Mahavidyalaya, whose paper was titled **Mill's Methods of Difference**. She said that Mill's method of difference is a scientific method that helps identify which factors are necessary for a specific effect to occur. It was proposed by John Stuart Mill in his 1843 book System of Logic. Barsha's paper said that a method of scientific induction devised by J. S. Mill according to which if an instance in which the phenomenon under investigation occurs and an instance in which it does not occur have each circumstance except one in common, that one occurring only in the former, the circumstance in which the two instances differ is the effect or cause or necessary part of the cause of the phenomenon. In the previous example suppose that none of the students became ill except for the one who ate pumpkin pie for dessert. She had eaten the appetizer and the main course just as the other students did who did not become ill. • Prior factors Effect a, c, e, f, h no illness occurred a, d, e, g, i no illness occurred b, d, e, f, h no illness occurred b, c, e, g, j illness occurred Therefore j is the cause.



Barsha Mondal, Semester 3, Naba Ballygunge Mahavidyalaya presents her paper on *Mill's Methods of Difference* in the Departmental Students' seminar on 16.01.2024

*Ghosh*

Principal

Naba Ballygunge Mahavidyalaya  
27E, Bosepukur Road,  
Kolkata-700 042




# NABA BALLYGUNGE MAHAVIDYALAYA

(Formerly CHARUCHANDRA EVENING COLLEGE)


27E, Bosepukur Road, Kolkata - 700042  
 Email: nbmv2005@yahoo.co.in, Website: nbmahavidyalaya.in

Outcomes of the seminar:

- ✓ Joint academic venture between Naba Ballygunge Mahavidyalaya and Asutosh College
- ✓ Exchange of ideas among students of both colleges
- ✓ Preparedness for the upcoming semester examinations
- ✓ Understanding of significance of World Philosophy Day



**ASUTOSH COLLEGE**  
 33 S.P. Mukherjee Road  
 Kolkata-700026



**NABA BALLYGUNGE MAHAVIDYALAYA**  
 27 E, Bosepukur Road  
 Kolkata-700042

Students' Seminar (1<sup>st</sup>, 3<sup>rd</sup> and 5<sup>th</sup> Semesters ) of the Department of Philosophy as a collaborative endeavour between Asutosh College as Huh College and Naba Ballygunge Mahavidyalaya as Spoke College, hosted by Naba Ballygunge Mahavidyalaya

Details of the Faculty Member/s and of the students of Department of Philosophy of Asutosh College and of Naba Ballygunge Mahavidyalaya :

**ATTENDANCE SHEET:**

Sl No	Name /Signature of the Students and Faculty members with date	Topic of the Talk
1	Dr. Sarwati de Mondol	-
2	DO'S SHOW	-
3	Neha Das (1st sem.)	substance
4	Priya Kundu (2nd sem.) (Asutosh college)	Empiricist and Rationalist views
5	Manika Das (2nd sem.) (Asutosh college)	Experimental Method
6	Soumitra Karan Das (3rd Sem.) (Asutosh college)	Eightfold means of Yoga
7	Papia Mondal (5th sem.) (Asutosh college)	The Doctrine of Karma.
8	Batisha Mondal (4th sem.) (Naba Ballygunge)	Astangik Anubandho
9	Shreyas Kundu (Naba Ballygunge)	The Jhella Method of Difference

Signature of the Principal with date:  
 16.01.2024

Signature of the HMC Co-ordinator with date:  
 16.01.2024

Signature of the Head of the Department of Philosophy with date:  
 16.01.24

Naba Ballygunge Mahavidyalaya  
 27E, Bosepukur Road,  
 Kolkata-700042

Naba Ballygunge Mahavidyalaya  
 27E, Bosepukur Road,  
 Kolkata-700042

Naba Ballygunge Mahavidyalaya  
 27E, Bosepukur Road,  
 Kolkata-700042

**Attendance sheet of the participants**

*Ghosh*  
 Principal  
 Naba Ballygunge Mahavidyalaya  
 27E, Bosepukur Road,  
 Kolkata-700042