# The 1st International Conference of the World Association of Authors and Researchers (WAAR)

**on**

## Contributions of Mithila Region in the Development of Indian Knowledge Tradition: In the Context of Literature and Culture

## भारतीय ज्ञान परंपरा के विकास में मिथिला क्षेत्र का योगदान: साहित्य और संस्कृति के संदर्भ में

**Organised by**
**PRPS College, Baigani, Darbhanga**
**(A Constituent Unit of Kameshwar Singh Darbhanga Sanskrit University)**
**in collaboration with**
**World Association of Authors and Researchers,**
**Janakpur (Nepal) Chapter & Darbhanga Chapter**

**23-24 May 2026 (Saturday and Sunday)**
**Online Mode**
**English and Hindi**

**Confirmed Speakers (Till Now)**

**Prof. Sthaneshwar Timalsina**
Stony Brook University, USA

**Dr. Chandan Jha**
Le Moyne College, USA

**Dr. Satyan Jha**
Sorbonne University, France

**Mr. Divyaraj Amiya**
Tuebingen University, Germany &
Zurich University, Switzerland

**Prof. Girish Nath Jha**
JNU, New Delhi

**Prof. Deo Shankar Navin**
JNU, New Delhi

**Prof. Vidyanand Jha**
IIM Calcutta

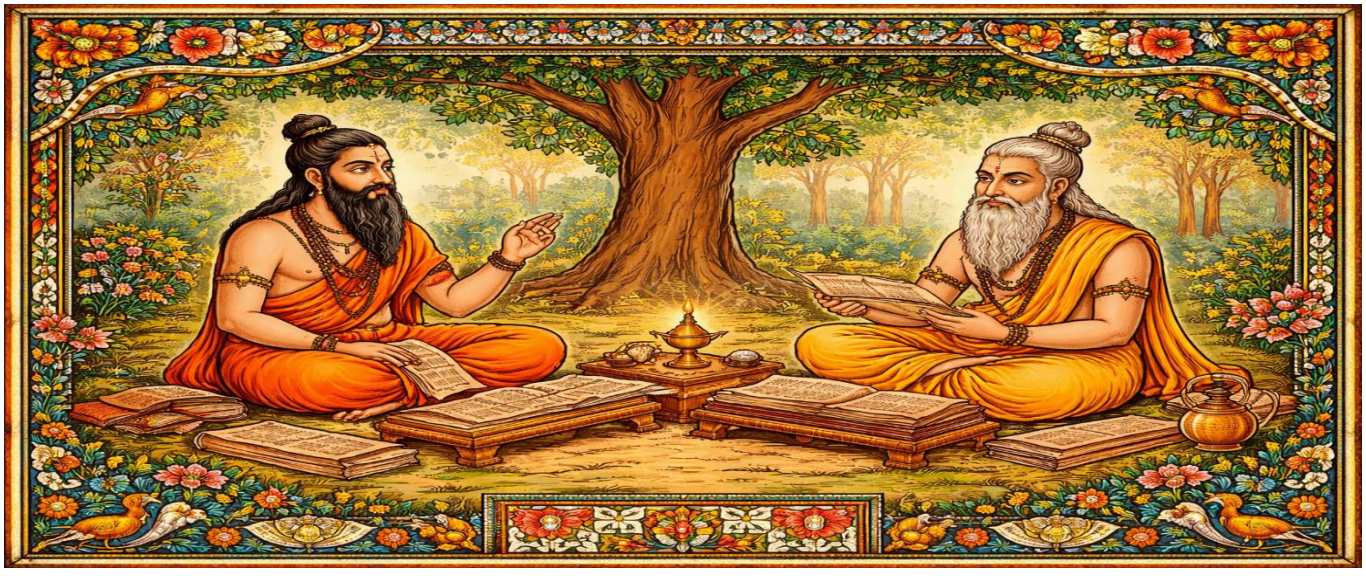
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ARSD College, New Delhi

**Prof. Sushant Kumar Mishra**
JNU, New Delhi

**Prof. Ram Nath Jha**
JNU, New Delhi

**Prof. Pankaj Kumar Mishra**
St. Stephen's College, New Delhi

**Dr. Tilak Jha**
Bennett University, Gt. Noida



## About WAAR

**The World Association of Authors and Researchers (WAAR)** is a wing of Applied Education and Welfare Foundation®. The Association was established by Prof. Vijay Kumar Roy in 2014, though it was conceived by him in 1997 for the cause of quality education and research and social welfare. It aims to promote research, creativity and exchange of scholarly knowledge and scientific innovations through its journals: *Akshara* and *Ars Artium* and other academic activities.

The Association also aims to help its members in publication of their books (written, edited and translated) in literary, linguistic, scientific, spiritual, philosophical, social, political, cultural, human rights, and other areas. It supports them in organizing conferences, seminars, webinars, faculty development programmes, invited lectures and workshops. At present WAAR has its chapters in various cities of India and abroad to carry out academic and social activities. For more information about the Association, please log in to **www.waoar.org.**

## About the PRPS College

Purnima Rampratap Sanskrit College was established on 22 December 1960 and is located at Baigani in the Darbhanga district of Bihar. The college is a constituent unit of Kameshwar Singh Darbhanga Sanskrit University (KSDSU), Darbhanga. Since its inception, the institution has been widely recognized for its steadfast commitment to academic excellence and its dedication to the holistic development of students.

The college offers higher education primarily in Sanskrit studies. It has a team of well-qualified and dedicated faculty members, supported by sincere and efficient non-teaching staff, all of whom contribute to maintaining a conducive academic environment.

The institution is equipped with essential academic and infrastructural facilities. These include a well-stocked library with a rare collection of books, a computer centre, Wi-Fi connectivity, a health centre, hostel accommodation, a canteen, and residential facilities for faculty and staff. For security and safety, the entire campus is under CCTV surveillance. In addition, a post office and a bank are conveniently located near the college campus.

The faculty members strive to make the teaching–learning process interactive, engaging, and intellectually stimulating. They ensure that students remain updated with developments in their respective subjects. In response to the evolving landscape of higher education, the college also emphasizes making education more employment-oriented.

To achieve this objective, several skill-oriented and supplementary courses have been introduced and implemented, including Spoken Sanskrit Classes, Remedial Coaching, Computer Courses, Spoken English Classes, and Grammar Classes in Sanskrit, English, and Hindi.

The college remains committed to realizing the vision of its founder, Shri Shivji Jha, who aspired to extend the reach of education to the most marginalized sections of society and to those who had long been deprived of educational opportunities.

## Concept Note

The Mithila region has made a profound and lasting contribution to the development of the Indian knowledge tradition, particularly in philosophy, literature, and culture. Historically regarded as a major centre of learning, Mithila nurtured intellectual traditions in Nyāya, Vaiśeṣika, Mīmāṃsā, and Vedānta, and played a decisive role in the evolution of Indian logic. One of its greatest achievements was the development of the Navya-Nyāya (Neo-Logic), established by the philosopher Gangesha Upadhyaya through his seminal work *Tattvacintamani* in the 13th century. This intellectual tradition later spread to

other centers such as Nabadwip in Bengal. Mithila was also associated with influential philosophers including Gautama, the author of the *Nyaya Sutras*, Udayanacharya, Vachaspati Mishra, and Mandana Mishra, who significantly shaped Indian philosophical thought. Even earlier, the court of King Janaka hosted profound philosophical dialogues among thinkers such as Yajnavalkya, Gargi, and Maitreyi, recorded in the *Brihadaranyaka Upanishad*, which laid important foundations for Vedānta philosophy.

Beyond philosophy, Mithila has also made remarkable contributions to literature, culture, and scientific inquiry. Its rich traditions include folk songs, Mithila Painting, and medieval literary works by scholars such as Jyotirishwar Thakur and the renowned poet Vidyapati. Vidyapati's writings not only reflected the social and cultural life of his time but also addressed diverse subjects such as law, ethics, geography, environment, and science. According to historian Radhakrishna Choudhary, Mithila also fostered studies in Tantric traditions, time calculation, and even early ideas related to atoms and motion explored by scholars like Shankara Mishra. Through literature and scholarship, Mithila influenced cultural regions such as Bengal, Odisha, and Assam and inspired the development of Brajabuli literature. There are also other fields that need our attention. Recognizing the rich intellectual heritage, this conference aims to reconnect younger generations with India's cultural and spiritual traditions while critically examining Mithila's role in shaping the Indian Knowledge Tradition.

## Objectives

- To foreground Mithila's intellectual heritage within Indian Knowledge Systems.
- To promote research in Maithili language and literature.
- To promote comparative study of the works of Maithili and Sanskrit languages and literatures with the works of other languages and literatures of the world.
- To document oral, folk, and performative traditions.
- To create academic collaboration across borders.
- To encourage young scholars working in regional knowledge traditions.

## Suggested Conference Tracks

**Track A: Philosophy and Logic (Nyaya/Mimamsa)**
दर्शन और तर्क (न्याय एवं मीमांसा)

**Track B: Literature: Sanskrit and Maithili (Classical/Folk/Bhakti/Comparative Literature)**
साहित्य: संस्कृत व मैथिली (शास्त्रीय/लोक साहित्य/भक्ति/तुलनात्मक साहित्य)

**Track C: Culture and Art (Paintings/Rituals/Social Structure)**
संस्कृति और कला (चित्रकला/अनुष्ठान/सामाजिक संरचना)

**Track D: Mithila's Linguistic and Artistic Heritage**
मिथिला की भाषिक और कलात्मक विरासत

**Track E: Contemporary Relevance and Digital Preservation**
समकालीन प्रासंगिकता और डिजिटल संरक्षण

## Sub-themes/areas (though not limited to)

1. **Philosophical and Intellectual Foundations (Nyaya & Mimamsa)**
   दार्शनिक और बौद्धिक आधार (न्याय और मीमांसा)
   - The School of Navya-Nyaya: Contributions of Gangesha Upadhyaya, Pakshadhara Mishra, and the development of Navya-Nyaya in Mithila.
   - Mithila and Vedic Hermeneutics: Contributions to Purva-Mimamsa (Mandana Mishra, Prabhakara) and the tradition of Shastrartha (intellectual debate).

- Upanishadic Wisdom: The Janaka-Yajnavalkya dialogues as foundations of metaphysical thought.
- The Philosophy of Time and Law: Works of Maithil Nibandhakaras (Chandeshvara Thakur) on Polity, Justice, and Law (*Rajnītiratnākāra*).

- नव्य-न्याय परंपरा: गंगेश उपाध्याय और पक्षधर मिश्र का योगदान तथा मिथिला में नव्य-न्याय का विकास।
- मिथिला और वैदिक व्याख्याशास्त्र: पूर्व-मीमांसा में मिथिला का योगदान (मण्डन मिश्र, प्रभाकर) तथा शास्त्रार्थ (बौद्धिक वाद-विवाद) की परंपरा।
- उपनिषदों का ज्ञान: जनक–याज्ञवल्क्य संवाद को आध्यात्मिक एवं आध्यात्मिक-तत्वमीमांसीय चिंतन की आधारशिला के रूप में।
- काल और न्याय का दर्शन: मैथिल निबंधकारों (चंडेश्वर ठाकुर) की कृतियाँ— (*राजनीतिरत्नाकर*) के संदर्भ में राज्य, न्याय और विधि पर विचार।

2. **Literature: Sanskrit and Maithili (Classical/Folk/Bhakti/Comparative Literature)**
साहित्य: संस्कृत व मैथिली (शास्त्रीय/लोक साहित्य/भक्ति/तुलनात्मक साहित्य)

- Vidyapati and Maithili Literature: The impact of Vidyapati's Padavali on Indian Bhakti movement and literature.
- Sanskrit Literature in Medieval Mithila: Contributions of Jyotirishwar Thakur (*Varnaratnakara*), Vidyapati (*Purushapariksha*, *Kirtilata*), and Shankar Mishra.
- Folk Literature and Oral Traditions: The role of Sohar, Samdaun, and Vivaah Geet in preserving social, cultural, and spiritual narratives of Mithila.
- Sanskrit Grammatical Traditions and Commentaries: The continuity of grammatical study in Mithila.
- Comparative study of the works of Maithili and Sanskrit with other languages and literatures of the world.

- विद्यापति और मैथिली साहित्य: भारतीय भक्ति आंदोलन और साहित्य पर विद्यापति की पदावली का प्रभाव।
- मध्यकालीन मिथिला में संस्कृत साहित्य: ज्योतिरिश्वर ठाकुर (वर्णरत्नाकर), विद्यापति (पुरुषपरीक्षा, कीर्तिलता) और शंकर मिश्र का योगदान।
- लोक साहित्य और मौखिक परंपराएँ: सामाजिक, सांस्कृतिक और आध्यात्मिक आख्यानों के संरक्षण में सोहर, समदाउन और विवाहगीत की भूमिका।
- संस्कृत व्याकरणिक परंपराएँ और टिप्पणियाँ: मिथिला में व्याकरणिक अध्ययन की निरंतरता।
- मैथिली और संस्कृत रचनाओं का विश्व की अन्य भाषाओं और साहित्यों के साथ तुलनात्मक अध्ययन।

3. **Culture and Art (Paintings/Rituals/Social Structure)**
संस्कृति और कला (चित्रकला/अनुष्ठान/सामाजिक संरचना)

- Mithila (Madhubani) Painting: The spiritual, ritual, and symbolic dimensions of Bharni, Kachni, and Tantrik art styles.
- Ritualistic Art and Women's Empowerment: The role of women in sustaining the cultural memory of Mithila through Aripan and Kohbar.
- Social Structure and Knowledge Maintenance: The Panji Prabandh (genealogical records) as a tool for preserving purity of lineage and social history.
- Festivals and Folklore: The cultural significance of Chhath, Sama Chakeva, and Chaurchan in shaping regional identity.
- मिथिला (मधुबनी) चित्रकला: भरनी, कचनी और तांत्रिक शैली की आध्यात्मिक, अनुष्ठानिक और प्रतीकात्मक आयाम।

- अनुष्ठानिक कला और महिला सशक्तिकरण: अरिपन और कोहबर के माध्यम से मिथिला की सांस्कृतिक स्मृति को संरक्षित करने में महिलाओं की भूमिका।
- सामाजिक संरचना और ज्ञान संरक्षण: पंजी प्रबंध (वंशावली अभिलेख) के माध्यम से वंश-शुद्धता और सामाजिक इतिहास का संरक्षण।
- त्योहार और लोक परंपराएँ: छठ, सामा-चकेवा और चौरचन का क्षेत्रीय पहचान के निर्माण में सांस्कृतिक महत्व।

4. **Mithila's Linguistic and Artistic Heritage**
   मिथिला की भाषिक और कलात्मक विरासत

- The Evolution of Maithili Language: The development of Tirhuta (Mithilakshar) script and its role in literature.
- Music and Performing Arts: The Maithil tradition of Kirtaniya Naach and classical music in medieval Mithila courts.
- Geographical and Spiritual Landscape: Mithila as a seat of Shaktism and the intersection of Shaiva-Vaishnava traditions.

- मैथिली भाषा का विकास: तिरहुता (मिथिलाक्षर) लिपि का विकास और साहित्य में उसकी भूमिका।
- संगीत और प्रदर्शन कला: मध्यकालीन मिथिला के राजदरबारों में कीर्तनिया नाच और शास्त्रीय संगीत की परंपरा।
- भौगोलिक और आध्यात्मिक परिदृश्य: शक्तिवाद के केंद्र के रूप में मिथिला तथा शैव–वैष्णव परंपराओं का संगम।

5. **Contemporary Relevance and Digital Preservation**
   समकालीन प्रासंगिकता और डिजिटल संरक्षण

- Revival of Ancient Knowledge Traditions: Reassessing Mithila's contribution to the Indian Knowledge System (IKS).
- Digital Transformation of Mithilakshar: The role of modern technology in preserving the script.
- Commodification vs. Preservation of Mithila Art: The changing landscape of Mithila (Madhubani) painting in global markets.
- Environmental Consciousness in Mithila Culture: Traditional knowledge regarding water bodies and nature (e.g., in Chhath rituals).

- प्राचीन ज्ञान परंपराओं का पुनरुत्थान: भारतीय ज्ञान प्रणाली (IKS) में मिथिला के योगदान का पुनर्मूल्यांकन।
- मिथिलाक्षर का डिजिटल रूपांतरण: आधुनिक तकनीक के माध्यम से लिपि के संरक्षण की भूमिका।
- व्यावसायीकरण बनाम संरक्षण: वैश्विक बाजार में मिथिला (मधुबनी) चित्रकला का बदलता स्वरूप।
- मिथिला संस्कृति में पर्यावरण चेतना: पारंपरिक ज्ञान और जल-संरक्षण की परंपराएँ (जैसे छठ अनुष्ठान में प्रकृति के प्रति श्रद्धा)।

## Who Can Participate

- Faculty Members of all Departments
- Research Scholars of all Departments
- Journalists and Industry Professionals
- Independent Researchers in all fields
- School Teachers of all Departments/Subjects
- UG and PG Students of all Departments
- All those who are interested in the theme of the conference

## Membership of the World Association of Authors and Researchers (WAAR)

- Annual Membership Fee: ₹ 1000  Life Membership Fee: ₹ 5000
- Link for membership fee: **https://www.waoar.org/become-a-member/membership-fee/**
- Link for membership form: **https://www.waoar.org/become-a-member/**

- **Please send the filled in membership form to the given email address along with the proof of payment for issuing a membership letter.**

## Registration Fees

- All Members of WAAR (Life/Annual): ₹500
- Non-members (Faculty): ₹1000
- Post-Doctoral Fellows/Journalists/Industry Professionals: ₹1000
- PhD Research Scholars/School Teachers: ₹ 500
- Independent Researchers/UG & PG students: ₹500

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**Important Dates**

- Announcement of the conference: 07 March 2026
- Last date for submission of abstract: **Extended to 20 April 2026**
- Notification of acceptance of abstract: 25 April 2026
- Last date for registration: 30 April 2026
- Dates of the conference: 23-24 May 2026
- Last date for submission of full paper: 15 June 2026

**E-certificates will be provided to all successfully registered participants. Fees once paid will not be refunded.**

## Submission Guidelines

**Abstract Submission**

**Scan & Register**

- Times New Roman for English, हिन्दी भाषा के लिए मंगल फ़ॉन्ट, 12 Font Size).
- Title of the abstract/paper should not exceed 15 words.
- Abstract of the paper should be in about 150 to 200 words with 5 to 6 keywords. Just below the title of the abstract/paper please mention your full name, designation, name of the department, full address of the institution with postal code and email address.
- Originality: The abstract must be original and not submitted to any other conference/seminar
- Avoid Repetition: Do not repeat the title of the abstract of your paper within the abstract.
- Submission mode: All abstracts should be submitted only online through the registration page: **https://docs.google.com/forms/d/1imFZGGaVa79zv_7PAXIZCokYRlm5YcZkoBST0WMYSew/viewform?edit_requested=true** **OR** **Scan the above QR code and register.**

**Requirements for Registration**

- A Word file of the abstract with keywords, if you want to present your paper in the conference. Just below the title of your abstract, please mention your full (certificate) name, designation, name of your department, full institutional address, your WhatsApp number and your correct/verified email address.
- The screenshot/payment details of registration fee paid.

**Full Paper Submission (Though not mandatory.)**

- Length: Full papers should be between 3000 to 5000 words including Works Cited section.
- Abstract: Each paper must include an abstract of about 150 words (not exceeding 200 words).
- Author's details: Just below the title of the paper please mention your full name, designation, name of the department, full address of the institution with postal code and email address.
- Format: Use A4 size, 1-inch margins on all sides, single spacing, and 12-point, Times New Roman font. हिन्दी भाषा के लिए मंगल फ़ॉन्ट, 12 Font Size**)**
- Place all tables, figures, and illustrations within the text, not at the end.
- Citation: Use MLA Handbook 9th edition for papers in both English and Hindi. Ensure accurate citation and referencing of all sources. Where applicable, include URLs for references.
- Declaration of originality: Each submission must be accompanied with a declaration: "The paper entitled …… is my original work which is not published anywhere and has not been sent for publication anywhere else." The declaration should be followed by the author's full name or signature with date, current designation, full name of the department, full office address with postal code (PIN/ZIP).
- All papers will be checked for plagiarism and AI report before acceptance for publication. Plagiarised or AI generated submissions will be rejected without review.
- Selected full papers that follow the guidelines will be published in the journals of WAAR and/or edited volumes by a reputed publication house. Intimation of selected papers will be given post conference.

## Organising Committee

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