DEPARTMENT OF SANSKRIT & SDHDR&T CENTRE
[An Undertaking of Sanatan Daharma College (Lahore), Ambala Cantt]
&
VASUDHAIVA KUTUMBAKAM SAMSKRITI SEVA AAYAAM ®, KURUKSHETRA
Jointly Organize
Two Days Interdisciplinary Workshop on

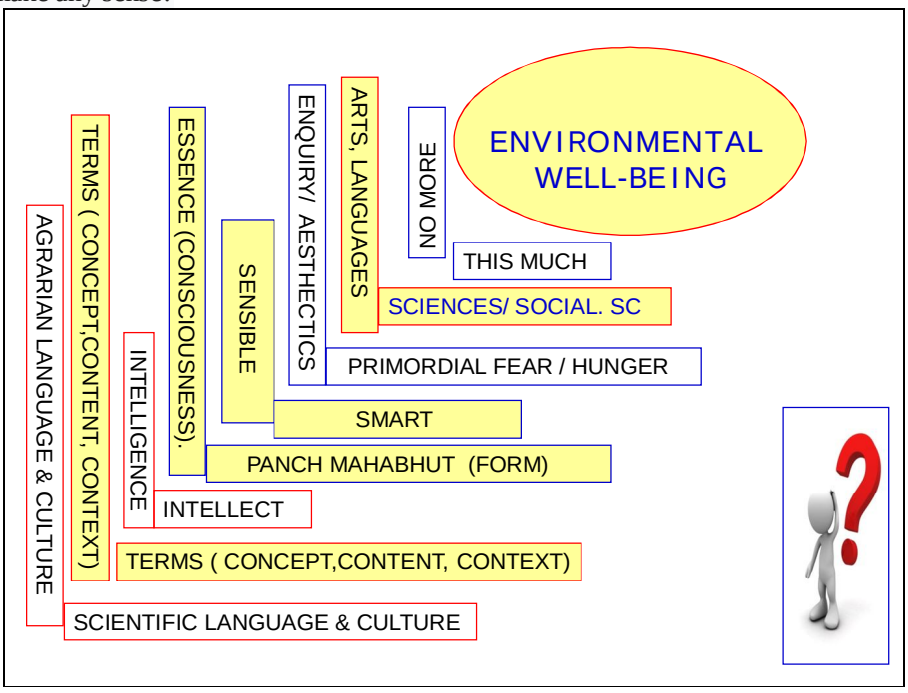
"TECHNICAL TERMINOLOGY OF ENVIRONMENT SCIENCE – THE CULTURAL & SCIENTIFIC CONTEXT"

"पर्यावरण-विज्ञान शब्दावली - सांस्कृतिक और वैज्ञानिक सन्दर्भ में"

Sponsored by - Commission for Scientific & Technical Terminology (MHRD), Dept. of Higher Education, Govt of India, New Delhi
Academic collaboration - Departments of Botany, Zoology, Biotechnology, Chemistry, Physics, Electronics, Computer Science, Home Science, Commerce, Economics, Political Science, Library Science, Physical Education, Hindi, Punjabi, History, Mass Communication, NCC, NSS,
Dated -11th, 12th January, 2019, Time - 9.30 a.m. to 5.00 p.m., Place – Seminar hall of the college

Dear Sir/ Madam _____,

As a teacher/ scholar/ researcher of science subject how will respond to some words like शान्ति, मंगल, स्वस्ति, श्रेयस्, प्रेयस्, पञ्चमहाभूत, पर्यावरणीय पाप, पर्यावरणीय अपराध etc or what is your understanding about these terms or they do not make any sense?



ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ — यजुर्वेद ३६:१७ May peace radiate there in the whole sky as well as in the vast ethereal space everywhere. May peace reign all over this earth, in water and in all herbs, trees and creepers. May peace flow over the whole universe. May peace be in the Supreme Being Brahman. And may there always exist in all peace and peace alone. Aum peace, peace and peace to us and all beings!

Defining, understanding, exploration, solutions to any problem needs language. Language and problems have their own dynamics. Through language we try to grasp, comprehend problem/s and the problems get enlarge, change their structures, get complicated & multidimensional. More so at times language gets so complicated with multiple levels, shades, minutes and sensitivity that it becomes a problem in itself. One can feel this during public and private communications, debates, discourse etc particularly in the fields of science and culture. Overuse, misuse of language hampers the right kind of thinking and response to any problem or solution. So it is decided to organise a workshop in order to design, create, identify and defining terms for the environment science which seeks urgent attention and that too from two perspectives – one from scientific angle & other from cultural angle. Environment is a multilayered and multidimensional word and problem and it is expanding fast, getting more and more complex. So to respond to this issue we all need to identify various, multiple terms, their relevance, meaning, context, content and concept collectively. And one also needs to be aware about the fact that this workshop is an effort to open up a dialogue between science and culture and understanding among the different subjects. So do not hesitate to make any suggestion.

आज सारे विश्व में पर्यावरण के प्रदूषण की समस्या को लेकर बहुत सी चिन्ता प्रकट की जा रही है किन्तु उसके समाधान की दिशा में कोई सार्थक प्रयास नहीं दिखाई दे रहा जिसका कारण स्पष्ट है कि मनुष्य अपने उपभोग की आसक्तियों में इतना व्यस्त है कि उसकी सारी वैचारिक शक्तियां पर्यावरण के अनुचित दोहन को अपना जन्मसिद्ध अधिकार मानती हैं और इस प्रदूषित मानसिकता को अधिकाधिक अग्रसर करने में विज्ञान के प्रयोग आग में घी डालने का काम कर रहे हैं और दूसरी तरफ जन साधारण अपनी विवशता के आगे हताश इस कारण से हैं क्योंकि वर्तमान वैज्ञानिक उपलब्धियों ने उसका सांस्कृतिक परिवेश को सर्वथा निष्फल और खोखला बना दिया है। संस्कृति ही तो सम्बन्धों का सचेत निर्माण करती है – चाहे वह सम्बन्ध मनुष्य से मनुष्य का हो या मनुष्य और प्रकृति का हो।

भारतवर्ष में विज्ञान के प्रयोग संस्कृति के निर्माण की ही दिशा में हो रहे थे। इसी कारण लोगों ने अपने प्राकृतिक परिवेश के साथ कई तरह के सम्बन्धों का निर्माण कर लिया था। प्रकृति के साथ ऐक्य साधन के कारण साहित्य, दर्शन और कलाओं में आदान-प्रदान का सम्बन्ध विकसित होता रहा। भगवद्गीता ने इस ओर संकेत अपने पूर्वजों के पूर्वानुभव के आधार पर कर दिया कि प्रजापति ने सृष्टि के आरम्भ में ही यह सिखा दिया था कि मनुष्य अपने परिवेश में सुस्थापित देवताओं के प्रति निर्बाध रूप से सम्मान की भावना रखें और बदले में वे देवशक्तियां भी मनुष्य की आवश्यकताओं का ध्यान रखेंगी। इसी से दोनों को श्रेय प्राप्त होता रहेगा।

यही कारण रहा है कि भारतीय दृष्टिकोण ने अपने पर्यावरण में सर्वत्र देवशक्तियों की भावना का सम्बन्ध बनाया और सारे कर्म प्रधान और ज्ञान प्रधान उद्देश्यों से शान्तिपाठों का विनियोग किया – द्युलोक से लेकर अन्तरिक्ष में से भूलोक की ओर उतरते हुए "शान्तिरापः शानतिरोषधयः" तक सर्वत्र संयमपूर्वक शान्ति की कामना की। वैदिक मन्त्रों में तो स्थान स्थान पर मनुष्य अपने पर्यावरण के प्रति नितान्त जागरूक रहते हुए कविता-गान कर रहा था- ओं शान्ता पृथिवी शिवमन्तरिक्षं द्यौर्नो देव्यभयं कृणोतु। शिवा दिशः प्रदिशः उद्दिशो नः आपो विद्युतः परिपान्तु विश्वतः॥

हमारी आज की यह अनिवार्य अपेक्षा है कि ऐसी हमें युक्ति मिले जो जड की उपासना में रत विज्ञान की कठोर निष्ठा को सांस्कृतिक चेतना से ज़रा कोमल भी कर दे और संयत भी, तो फिर मनुष्य को अपना पर्यावरण ध्वस्त करके २१वीं शताब्दी में भूमण्डल छोड़कर किसी अन्य ग्रह पर नहीं जाना पड़ेगा।

इस मन्थन आपका सहयोग निश्चय ही उत्साहवर्धक रहेगा – ऐसी अपेक्षा है।

The larger perspective of this workshop-

1) What kind of future do we want? वयं स्वात्मार्थे कीदृग्विधं भाविजीवनोत्कर्षं भावयामः?

2) What do we want to sustain, for whom and for how long? कमर्थं पालयितुं रक्षितुं वा वयं बद्धादराः? तमर्थं कस्यार्थे कतिकालपर्यन्तं रक्षणाय वयं दृढव्रताः वर्तामहे?

3) What does our thinking have to do with our current reality & our ability to achieve? अस्माकं विचारप्रवणतायाः वर्तमानकालवर्तिना याथार्थ्येन सह कीदृशः सम्बन्धः? तत्प्राप्तौ च कियती चास्माकं योग्यता क्षमता वा?

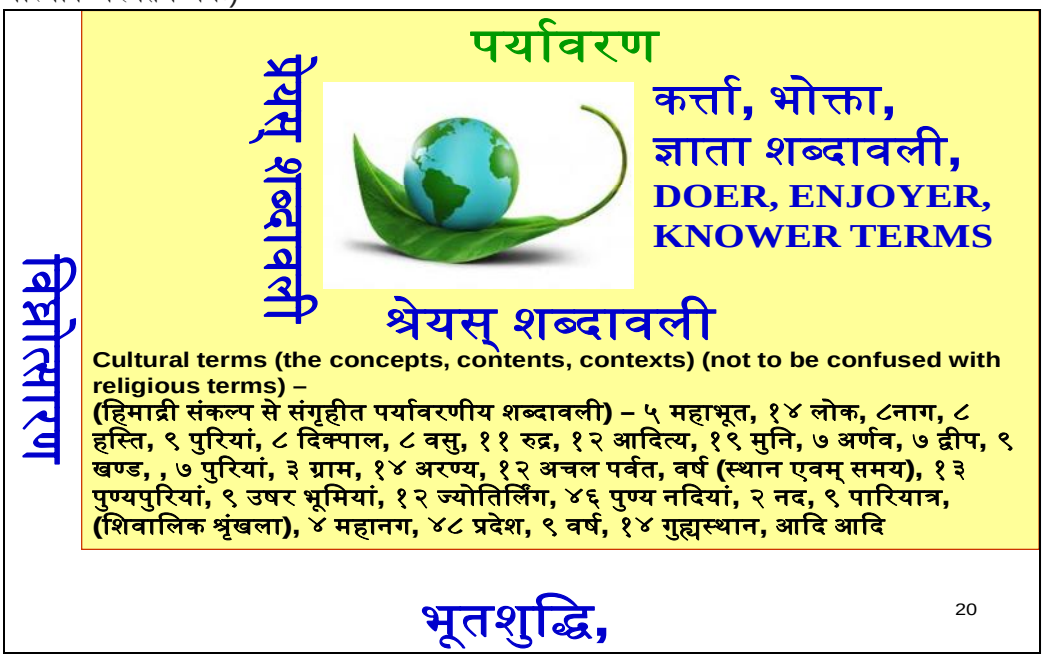
4) What does our education have to do with our thinking? अस्माकं विवेकवती संवेदनायाः अद्यतनीन शिक्षा किं किं साधयितुं क्षमा?

Why department of Sanskrit has taken up this academic challenge –

because culture of Sanskrit is such that –

1) It is a culture of seekers and not believers. (लक्ष्यजिज्ञासानुसंधिरेवास्माकं परं प्रयोजनं न त्वन्धप्रथानुकरणम्)
2) Ignorance is unlimited and knowledge is limited. (ज्ञानापेक्षया 'अज्ञानं' तु बहुविस्तारपरं साडम्बरम्)
3) With limitations of body & mind when we try to grasp / comprehend boundless then problem arises. (शरीरेन्द्रियादिपरिच्छेदकारणतया अपरिच्छिन्नानन्तस्यानुभव -जिज्ञासोत्थाने विघ्नबाहुल्यम्)
4) Bondage is a problem but freedom is much greater problem. (अस्त्येव बन्धनं तु कष्टकरम् किन्तु ततोऽपि कष्टतरं निर्बन्धस्वतन्त्रतानुसन्सधानम्)

5) Man is not defined but animal is defined. (सत्यपि निश्चिते पशुव्यवहारज्ञाने मानवव्यवहारबोधस्तु अनिश्चित एव)
6) With hunger man has one problem but tummy full man has 100s of problems. (इह संसारे बुभुक्षितानां बुभुक्षा एवैका समस्या किन्तु पूरितोदराणां शताधिकाः)
7) All knowledge is within man's own self. (मानवस्यान्तर्निहितमेव सर्वविधं ज्ञानम्)
8) There cannot be anything new as everything new in the name of new is the reproduct of the data one already has. (नास्ति खलु किमपि सर्वथा नवीनमसत्कार्यं यद् यद्धि नवीनं मौलिकं वा तत्सर्वं पूर्वस्यैवान्तर्वर्तिनः पुनरुद्धारः)
9) Thoughts are just sign posts not the ultimate. (विचारास्तु दिङ्मात्रदर्शिनः संकेताः एव न तु अन्तिमसत्यपरायणाः)
10) Truth is verbal-truth and existential-truth. (द्विविधं खलु सत्यं– वाचिकं सत्तात्मकं च)
11) Things which are true may not exist (like maths). (यत्किमपि सत्यं तत्सर्वं नास्त्येव गणितशास्त्रप्रकृतिकम्)
12) Language is either agrarian or market. (द्विविधा एव भाषा – कृषिमूला वाणिज्योद्योगमूला)
13) When one is happy he/ she never asks why he / she exists or what is the purpose of life. (सानन्ददशायां वयमेतन्न जानीमः यदस्माकं जीवनस्यास्ति किमपि प्रयोजनमस्तित्वं वा)
14) Peace is primary and wellbeing is ultimate. (अस्मदर्थे मुख्या प्रथमतमा तु शान्तिः परञ्च कल्याणरूपा स्वस्थता चास्माकं चरमतमं श्रेयः)



ॐ शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षम् ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्। ॐ शान्तिः शान्तिः शान्तिः॥ Aum May Mitra, Varuna, Aryaman, Indra and Brihaspati, Vishnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the reciter. May He protect me. May He protect the reciter. Aum, peace, peace, peace!

11th January, 2019			**12th January, 2019**	
Registration	09.30 a.m.		4th Technical Session	10.00 a.m.
Inaugural Session	10.00 a.m.		Tea	11.30 a.m.
Tea	11.30 a.m.		5th Technical Session	11.45 a.m.
1st Technical Session	11.45 a.m.		Lunch	01.30 p.m.
Lunch	01.30 p.m.		6th Technical Session	02.00 p.m.
2nd Technical Session	02.00 p.m.		Tea	03.30 p.m.
Tea	03.30 p.m.		Valedictory Session	03.45 p.m.
3rd Technical Session	03.45 p.m. -0500 p.m.		Certificates	04.45 p.m.-05.00 p.m.

PS. - 1. Confirmation regarding participation latest by 30th December, 2018 is must.
2. Please occupy your seat by 9.45 positively.

3. Research papers are also invited as they will be published by the commission.
4. No registration charges.

Ashutosh Angiras
Convener
09464558667
sanskrit2010@gmail.com

Prof. Praveen Kumar
Secretary
8570853590

Dr. Rajinder Singh
Principal

Sh. Prashant Dutt Sharma,
Member
VKS Seva Ayaama, Kurukshetra
8708202071

Dr. Kewal Krishan Sharma.
General Secretary
VKS Seva Ayaama, Kurukshetra
9416638831

Advisory cum Organizing Committee

Dr. Uma Sharma (Sanskrit), Prof. Rajeev Chander Sharma (Head, Commerce), Prof. Praveen Mathur, (Head, Electronics), Prof. Indira Yadav, (Head, Chemistry), Dr. Sushil Goswami (Chemistry), Dr. Joginder (Chemisrty), Dr. Sunil Sharma (Head, Physics), Dr. Prem Singh (Physics), Dr. Divya Jain (Head, Botany), Prof. Summit Chibber (Botany), Prof. Zeenat Madan, (Head, Zoology), Dr. Sonia Batra (Zoology), Dr. Balesh Kumar (Librarian), Prof. Amandeep (Head, Comp Sc), Prof. Meenakshi (Comp Sc), Dr. Ramesh K. Madan (Head, Pol Sc.), Dr. Chiman Lal (Pol Sc), Dr. Shashi Rana (Head, Phy. Edu), Dr. (Capt) Vijay Sharma (Head, Hindi, NCC), Dr. Leena Goyal (Hindi), Dr. Saryu Sharma (Hindi), Dr. Harvinder Kaur (Head, Economics), Dr. Paramjeet Kaur (Head, Music Inst), Dr. Madhu Sharma (Head, Music V), Dr. Madan Rathi (Head, History), Dr. Nirvair Singh (Head, Punjabi), Dr. Rajani Gupta (Math), Dr. Babita (Maths), Prof. Jitender (Head, Mass Com), Dr. Piyush Aggarwal (Chd), Dr. Gaurava Sharma (Ambala), Dr. Rajesh Sharma (Ambala)

To

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From -
Principal,
Sanatan Dharma College (Lahore),
Ambala Cantt । 133001
Haryana