



Under the Vedavyaas Restructring Sanskrit Scheme  
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**GIST OF THE DISCUSSION HELD TODAY (6TH JULY, 2019) ON THE TOPIC-**

हरियाणा उच्च शिक्षा में निर्देशित परिवर्तनों की मीमांसा\* Critique of Directed Changes in Haryana Higher Education organized by dept of skt & SDHDR&T Centre, s d college, Ambala Cantt. It was presided over by Dr Sanjay Sharma, and Dr Uma Sharma, Dr jP Gupta, Prof Meenakshi , 8 students participated in discussion. Dept of skt narrated the whole issue including takeover proposal of regular teaching staff of aided colleges, biometric attendance, online admission chaos, online attendance etc. Dept also made aware the students of their rights and their duty to participate in education policies as they pay for it. They are stake holders and no body asking them or making them aware about the whole situation. During discussion a question was raised - will the formal policies/ cosmetic changes raise the education quality? Why no one talks about education quality? Will more facilities encourage teachers to read more, share more and understand more?

Students of Pvt. institutions where they will go with inflated fees? What will be future of Arts courses? Will this policy bring in more well-being to society? There were many other issues raised and discussed. Govt , teacher unions should have discussed how to raise knowledge level of students so that national aspirations and expectations sythesise? How students should evolve and become competent enough to handle any kind of life conflicts, contradictions etc. It was concluded that govt should desist from introducing those policies which do not encourage teachers and students to read more, to learn more, to understand more & to share more.



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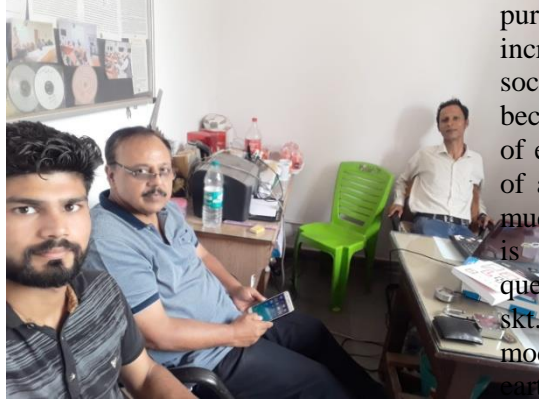
**GIST OF TODAY'S (13<sup>th</sup> JULY, 2019) DISCUSSION:-**

Under the VedaVyaasa Restructring Sanskrit Scheme, a two hrs discussion was organized by dept of Skt & SDHDRT Centre on the topic- भाषा एवम् विचार/ चिन्तन के पारस्परिक सम्बन्धों का संस्कृत-शास्त्र एवम् समाज-विज्ञान आधारित निष्कूटन (विशेष रूप से निर्वचन एवम् अवधारणा आधारित दृष्टिकोण) Sanskrit Shastras & Social Sciences based Decoding of Correlation between Language & Thinking ( with ref to Etymology & Concept based approaches) on 13th July 2019

Dr. Pardeep Rai from KUK presided over the discussion.

When we speak one language, we agree that words are representations of ideas, people, places, and events. The given language that children learn is connected to their culture and surroundings. But can words themselves shape the way we think about things? Sanskrit tradition has investigated the question of whether language shapes thoughts and actions, or whether our thoughts and beliefs shape our language. It is interesting to understand how the language habits of a community encourage members of that community to interpret language in a particular manner. Sanskrit Shastras proposes that language determines thought, which is understood by the terms Vaak-Bramhan, Vaak-Tattva ..... etc along with the concepts of Brahmaa, Sarswati. The main use of language is to transfer thoughts from one mind, to another mind. The bits of linguistic information that enter into one person's mind, from another, cause people to entertain a new thought with profound effects on his world knowledge, inferencing, and subsequent behavior. Language neither creates nor distorts conceptual life. Thought comes first, while language is an expression. There are certain limitations among language, and humans cannot express all that they think. So language does not completely determine our thoughts - our thoughts are far too flexible for that - but habitual uses of language can influence our habit of thought and action. Moreover one can observe that some linguistic practices are associated even with cultural values and social institutions. There were other issues discussed but it was felt that we must continue to study and discuss the relationship between language and thought. Issues related to etymology based thinking and concept based thinking was also discussed. It was felt that Sanskritists, Linguists, Psychologists,

Sociologists need to sit together to discuss the multiple dimensions of issue.



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### **Gist of Discussion held today (20th July, 2019, Saturday) on the topic:-**

**“Sanskrit Shaastriya Evaluation of Emerging Trends in Socio-Economic-Political Thinking” “उभरते सामाजिक-आर्थिक-राजनैतिक- वैचारिक विषयों का संस्कृत-शास्त्रीय मूल्यांकन”**

Sh Balbir Saini, presided over the discussion and sh Mohinder Singh Oberoi (bank employees union), Gurinder Singh,(Truck Union), sh Parasram (Railway employee Union), Sh Anil Mittal, Sklh Vishal (student and dairy business), Sh Saurabh(Caretaker & Student), Sh B d thapar, Dr J p Gupt shared their understanding about various issues emerging because of development which is neither competent nor effective enough to deal with one given earth and 7 billion people and their comforts. What we propose do with this earth and future of humanity? What is the bottom line of common sense of social scientists? How to handle the vicious circle of development? What our thinking/ understanding have to do with our current reality, like -producing weapons in the west and using them in Arab / African countries? How to deal with competition/ lust/ hunger among business / corporate houses? The combined and uneven development has caused misery to humanity. Capitalist system finds it difficult

to keep up profits. Production and distribution are not synchronized along with it purchasing power is not increasing. Economy driven society is not going to last long because of ruthless exploitation of earth resources and promotion of artificial life styles. \*With so much comforts & conviniences, is well-being happening -this question was raised by dept of skt. \*An alternative agrarian model is needed if humanity and earth both have to survive for long as one can see or observe in Sanskrit texts. And to talk about alternative Sanskrit based model one needs to decondition his mind and language which has been overpowered by media based language & argumentative debates. A sensible thinking must prevail among all of us. Let us not try to outsmart nature and life by our own intellect. It was decided to continue with one more session on this issue.



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## HOMAGE PAID TO KARGIL HEROES:-

To pay homage to 527 great soldiers who laid down their lives for our motherland Bharat Mata, Dept's of Sanskrit, Hindi, NCC boys & Girls, SDHDRT centre of S D College along with 2nd HR BN organized wreath laying ceremony along with Shok-Shastra and planted trees in their memory on the occasion of 20th Kargil Diwas. We all are indebted to them and their sacrifice. Principal Dr Rajinder Singh, Dr Vijay Sharma, Dr Joginder, Dr Madhu, Prof. praveen Mathur , Army personals, NC C Cadets were present.

They were brave sons of Bharat Mata .....\*



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## GIST OF TODAY'S (27TH JULY, 2019) DISCUSSION

held on the topic- **Concept, Model & Constituents of Wellbeing in Sanskrit Shaastraas & Social Sciences** संस्कृत-शास्त्रों एवम् समाज-विज्ञान में मङ्गल/ कल्याण/ भद्र की अवधारणा, प्रारूप एवम् तत्त्व” in which Inherent problems & primary, moving, dangerous contradictions of development along with market economy were discussed as they are matter of serious concern for 7 billion people not only for their survival on this earth by 2050 but also for their aesthetic living and for future generations too. Yes, Comforts & conveniences have reached to large number of earth population but unevenly & unjustly. Earth with its top soil, animals, plants etc has paid a very heavy price for comforts. Moreover on x-axis arms ammunition & on y-axis hospitals are increasing at the same pace. Developmental business brings war in the name of peace, code named U.N.O. or human rights. Mental health business of developed nations is increasing at an alarming rate. It is because of these such reasons & other related issues, it's important to define model of wellbeing of capitalist/ communist/ market economy/ media etc?. What will human wellbeing mean when we

are ready for war on the issue of water or other resources. During the discussion mantras , shlokaas related to भद्र/ कल्याण/ स्वस्ति/ मङ्गल आदि were quoted but dept of Sanskrit failed to define their meanings and model. We earnestly request scholars of Sanskrit and social scientists to help us to make us understand the model, idea, proposed policies of wellbeing. Neither Social scientists need to quote GNHI with its domains in the name well-being nor Sanskritists need to repeat all those mantras or shlok as we have already quoted during discussion. We need to pinpoint the definitions or idea of मंगल/ कल्याण।

Please help or guide dept of Sanskrit with your scholarship to define model cum policies in a precise, & useful, meaningful too.

**Dr Uma Sharma presided over the discussion and Dr Gaurav Sharma, Sh. Anil mittal, Sh Vishal, BD Thaper along with 5 students participated.**



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## **THREE MAJOR UPCOMING**

### **ACADEMIC EVENT:-**

Under the VedaVyaas Restructuring Sanskrit Scheme of department of Sanskrit & SDHDR&T Center of S D College Ambala Cantt., we seek your confirmation regarding participation in different academic events as we have to sent it for prior approval from concerned agencies as per their guidelines.

1. National Human Rights commission, New Delhi sponsored one day basic training programme , 9th August, 2019, 9.30 a.m. to 05.00 p.m. You can download the attached invitation letter. Pl send your confirmation to Dr Chiman Lal, 9896804034

2. Darshan Yoga Sansthaan, Dalhousie (HP) sponsored Special Lecture on - "Critique of Sanskrit Paanditya & Shaastratha Tradition in 21st Century, २१वीं शताब्दी में संस्कृत पाण्डित्य एवम् शास्त्रार्थ परम्परा की मीमांसा" in honour of Great Sanskrit Scholar of Haryana Dr. Surendra Mohan Mishr, Dept of Sanskrit, Kurukshetra University, Kurukshetra on the occasion of his Shashti-Poorti & Retirement on 28th August, 2019.

3. Commissions for Scientific & Technical Terminology (MHRD), New Delhi sponsored Two Days seminar cum panel discussion on " Preparation , Usage and Problems of Technical Terminology in Social Sciences" likely to be held in 1st week of September, 2019.

Teachers of social Sciences including Library science, physical education, philosophy etc along with interested Sanskritists must send following information ( Name, Designation, Department, official address, Mob no, email) to Dr Balesh Kumar, Organizing Secretary 9416073008 latest by Monday so that names be sent for approval to CSTT , Delhi. Only after

confirmation one can attend and participate.

As limited seats are available so an approval letter will be sent by CSTT delhi to selected participants. NO TA/ DA admissible. One has to make his/ her own stay arrangements.

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## **ACHIEVEMENT OF SHIVAM (BA-III)**

College handball player Shivam B.A.III Won Bronze Medal in International Handball Championship 2019 held at Lubeck Germany on 25 June 2019 to 2nd July 2019.



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spiceoflife

## Savour the delicious season of Qatl-e-Aam

Sushil Kansal

Just as some are born with a sweet tooth, I was born with a mango tongue. Come summer and I start craving the king of fruits in its umpteen luscious avatars. Though India is home to more than 1,500 varieties, each with its own special taste, I share with readers my favourite seven.

Clad in a vibrant attire of red and rust, it makes its first appearance in the form of Sindoori. Aptly named after its colour, this variety leaves you wanting for more for it's a perfect mix of sweet and tangy. Just like a newlywed bride, who must wear the sindoor at least for a brief period to proclaim her just-acquired marital status, the Sindoori also makes a brief appearance and is gone to return the next year.

The monarch now reappears

**NAMED AFTER THE DEFORMITY OF ITS CULTIVATOR, THE LANGDA, IS LITERALLY THE GREEN REVOLUTION AMONG MANGOES**

donning a deep yellow mantle. Earlier known as Safeda, it's now Gulab, after experimental cultivators crossed the variety with a rose plant. While it retains the honey-like sticky sweetness and juice of the good old Safeda, the subtle fragrance of rose takes it to a whole new level. Gulab rules the longest. A single piece can sometimes weigh more than half a kilo and is an excellent replacement for lunch or dinner.

With Gulab gone and the

Dussehri yet to arrive, I used to hunt for pricey varieties such as Neelamor Badami, which would fill the gap for a flirtatious fling. But thanks to Kesar, which was earlier limited to Junagadh in Gujarat but is now easily available everywhere, the king of affairs continues with its rich taste and strong saffron flavour. It got its name when the Nawab of Junagadh, Muhammad Mahabat Khan III, said, "This is Kesar", looking at the orange pulp of the fruit. No one's complaining about this saffronisation!

My next favourite is the beauty from the small town of Malihabad. Known for its fragrance and sweetness, the Dussehri is an all-purpose hit as it fits into every conceivable dish and drink that can be churned out from mangoes. I still recall the apt metaphor used by an old fruit vendor to

describe the thinness of its stone: "Beta, ismein guthli nahin, taashka patta hota hai (Son, it doesn't have a stone, but a playing card inside)."

Hand in hand with the Dussehri, arrives the hugely popular Deenga, again from Lucknow, for those who are too lazy to peel and cut. Ideal for sucking, Deenga is best enjoyed chilled in buckets of cold water.

Named after the deformity of its cultivator and the holy town of Benaras, the Langda Benarasi or simply Langda, is the green revolution among mangoes. You can't judge its ripeness from its hue. Ripe or raw, its colour will always be a fresh green. But if you are a connoisseur and a true 'mangonian' like me, a press of the finger at the lower tip will tell you whether or not to shell out your moolah for its heavenly sweet and sour taste.

Just when the rains arrive, the king of kings and my personal favourite, the Chausa or the poor man's Alphonso, makes an appearance. The Chausa continues to tickle your taste buds till August-end. Also called summer bahisht or "summer heaven", this variety was originally made popular by Sher Shah Suri throughout the subcontinent. While commemorating his victory over Humayun at Chausa, he gave his favourite mango the name.

As I deftly cut yet another object d'art from my prized collection, I am reminded of a beautiful couplet: "Kuhuk kuhuk kar koel ne, pahunchaya sabko ye paigam; fir aaya hai meetha mausam, jashn se hoga qatl-e-aam."

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## An eye-opening lesson with eyes tightly shut

Sonika Sethi

The other day, I visited an ophthalmologist for my annual retina checkup. This being my first time, I had no idea about the procedure except that they put some drops in the eyes and you have to wait for the retina to dilate.

The nurse put the drops into my eyes and left me nonchalantly with the precautionary instructions, "Ma'am keep your eyes tightly shut and don't open them for the next one hour." What! I wasn't prepared for this. "One hour?" I asked, realising with chagrin that I didn't have anything to do but wait for the ordeal to get over.

The first 10 minutes were unbearable. I was finding it difficult to stay calm with my eyes closed. I chastised myself for

**THE FIRST 10 MINUTES WERE UNBEARABLE. I WAS FINDING IT DIFFICULT TO STAY CALM**

thought I should do something. So, I began organising my thoughts. It was to no avail. They ran amok like wild horses. Unable to concentrate on my own thoughts, I decided to concentrate on the people and sounds around me. They say, when one of the senses is numbed the others work overtime to compensate. I trained my auditory senses to sort out individual sounds from among the cacophony. I could identify the sound of someone's sports shoes squeaking against the

and by the time I heard it for the fourth time, my lid blew off. I was irritated. Why would someone wear squeaking shoes to a hospital?

I tried again. Children, probably two, were trying to play some game as a means to pass time while their sick parents visited the doctor. For a little while this was amusing but soon it became boring and frustrating. The urge to open my eyes or to have a sneak peek was now getting the better of me. However, the failure of the procedure acted as a deterrent.

Before I could locate another sound in the room, the booming voice of an elderly villager forced its way into the room. He had come for the same procedure as I had and was talking to his daughter-in-law over the phone at a volume that is usu-

ally used in election rallies. He was telling her to send her husband (his son) to the hospital to accompany him home after the procedure. "Sheeshan kort ke saath, petrol pump ke saamne, galigel aa jaye (He should come to the hospital which is located near the sessions court, in a lane opposite the petrol pump)". He repeated the address three times and I was at my nerve's end. I was about to turn around and ask him to control his volume when the nurse called out my name.

As I sat in front of the apparatus, the nurse said, "Ma'am badi aankh kholiye (Open your eyes wide)". I felt like telling her that I didn't know which of my eyes is "badi (bigger)". After a tedious procedure, I was told that the retina was normal. So all this fuss for nothing?

my bed and pondered over the day's events, I felt ashamed of my nastiness. I got picky because I was told to keep my eyes shut for one hour. I couldn't bear the loss of sight even temporarily. How about those whose eyes are shut permanently for they are bereft of the privilege called sight?

Till that day, I had been sympathetic towards those without eyesight but that day I could empathise with such people. I had been in their shoes for only an hour and I found those shoes too large to fill. My eyes welled up and my hands instinctively joined together in prayer for all the privileges I have and for all that I have been thankful for. The day was an eye-opener! It was my day of thanksgiving.

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