

Haryana Grantha Academy, Panchkula

Organizes

One Day Inter-Disciplinary National Seminar Cum Panel Discussion

On

Different Dimensions of Knowledge Management in Indian Tradition

भारतीय परम्परा में ज्ञान-प्रबन्धन के विविध आयाम

Academic Collaboration - Departments of Sanskrit, Central Library, Hindi, History, Mass Communication & SDHDR & T Center, S. D. College (Lahore), Ambala Cantt

Date - 5th August 2017, Saturday, Time- 09.30 A. M.

Place - Seminar Hall, Haryana Grantha Academy, Academy Bhavan, Plot No 16, Sector 14, Panchkula. (Hr)

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Dear Sir / Madam,

On behalf of HGA, Panchkula and S D college (Lahore), Ambala Cantt, we cordially invite you to share your ideas, intellect, beliefs, research work, understanding, perception, views, prejudices on the above mentioned subject as per the given time and place. This topic need not to be confused with the Human resource / industrial knowledge management or with the library science approach to book based knowledge classification. You can present your paper in Hindi, Sanskrit, English, and Punjabi.

Idea of the Seminar –

भाग १- मनुष्य का सारा ज्ञान प्रत्यक्ष पर आश्रित है। फिर यह प्रत्यक्ष चाहे ऐन्द्रिक हो, मानस हो, योगज हो या ऋषि हो। प्रत्यक्ष के कारण ही हमारे सभी ज्ञानों को प्रमाणिकता प्राप्त होती है। किन्तु यह प्रत्यक्ष निर्भ्रान्त और निःसंशय होना अपरिहार्य है। अन्यथा हमारे ज्ञानों में एक विप्लव की स्थिति उत्पन्न हो जायेगी और मनुष्यता के लिये गहन संकटों का सामना करना अनिवार्य हो जायेगा और मनुष्यता अपने समूल नाश की ओर भी मुड़ सकती है। इसलिए भारत के प्राचीन और अर्वाचीन मनीषियों ने हमारे ज्ञानों से ही हमारे सारे व्यवहारों की जीवन्त देखकर उनको स्वस्थ और निर्भ्रान्त एवम् निःसंशय बनाने के लिये जिस अनुशासन-प्रणाली को आविष्कृत किया उसी का अपर नाम ज्ञान-प्रबन्धन है। उन तत्त्व द्रष्टाओं ने मानवों के अनुभवों को अत्यन्त उपयोगी बनाने के लिए तथा उसे सब ओर से सुरक्षित रखने के लिए जिन मार्गों, मर्यादाओं एवम् नीति-नियमों को पुरस्कृत किया वह श्रुति-ज्ञान के साथ स्मृति-ज्ञान का निबन्धन बनकर हमारे सम्मुख आता है। कालिदास जैसे महाकवि का कहना कि "श्रुतेरिवार्थस्मृतिरन्वगच्छत्" हमारी परम्परा के ज्ञान-प्रबन्धन की दिशाओं में किए गए महाप्रयास की ओर संकेत करता है।

उपर्युक्त सूत्र-वाक्य की व्यंजना को यदि ठीक से अनुभव कर लिया जाए तो विद्या के क्षेत्र में भारतीयों द्वारा उत्पन्न क्रान्ति का रहस्य समझ आ सकेगा। क्योंकि समस्त लोकव्यवहार में निगम, आगम की मौलिक प्रेरणाओं को आत्मसात् करके ज्ञान के अनन्त सागर पर विहार करने वाले विभिन्न विद्याओं, शास्त्रों की पद्धतियों का आविष्कार किया। वर्गीकरण की प्रक्रिया ने जब जन्म लिया तो निगम का भी अंगों उपांगों में नियमन किया गया तथा आगमों, तन्त्रों, पुराणों, धर्मशास्त्रों, अर्थशास्त्रों, नीतिविद्याओं, दर्शनों, चिकित्साशास्त्रों एवम् नाना लोक कलाओं और विज्ञानों को वर्गीकृत करके उन की उपासना भी की गई तथा आचार्य लोगों ने अपना मौलिक योगदान करके ज्ञान की परम्परा को अग्रसर करने का दायित्व भी निभाया। ज्ञान को सुव्यवस्थित प्रकार से एकत्रित करके उसे लोकग्राह्य बनाने के लिए सूत्र, भाष्य, वार्तिक, वृत्ति आदि विभिन्न अध्ययन-अध्यापन

की व्यवस्थाओं का प्रबन्धन किया जिससे विद्या का प्रवाह रुके नहीं। अन्ततः सारी विद्याओं के कुल को अष्टादश विद्याओं के रूप में प्रतिष्ठा प्रदान की। इसलिए ज्ञान-प्रबन्धन के लिए परम्परागत चार शब्द बहुत महत्वपूर्ण हैं जो विश्लेषण की अपेक्षा भी रखते हैं और उपयोगी व्यावहारिक प्रारूप तैयार करने में सहायक भी हैं— अधीति, बोध, आचरण और प्रचारा (नैषधचरितम्, १-४)

Main Outlines of form & essence (सार एवम् आकार) of Indian tradition are as follows:

भाग २ - भारतीय परम्परा समस्त जीवन प्रक्रिया को समाविष्ट किए हुए और धारण किए हुए चलती है - चूल्हा चक्की, शिल्प से लेकर लोकनृत्य आदि तक इसका विस्तार है। अतः भारतीय परम्परा की मूल प्रकृति के विषय में यह कहना सम्भव है कि – पहला यह कि यह अपौरुषेय है क्योंकि इसका जनक व्यक्ति नहीं परम्परा है। दूसरा इसका अर्थ लोकविद्या है। तीसरा इसकी दृष्टि भंगी कामना प्रधान और सुखवादी होने के साथ साथ अध्यात्मवादी है। चौथे यह रसवादी और वर्ग निरपेक्ष है परन्तु धार्मिकता प्रकृति सेक्यूलर, उदार और साम्प्रदायिकता निरपेक्ष है परन्तु धार्मिकता मुक्त कहीं नहीं है। पाँचवें इसमें जिज्ञासा, रहस्यबोध, सौन्दर्यबोध तथा आदिम मय इसमें सहोदर रूप में निहित हैं।

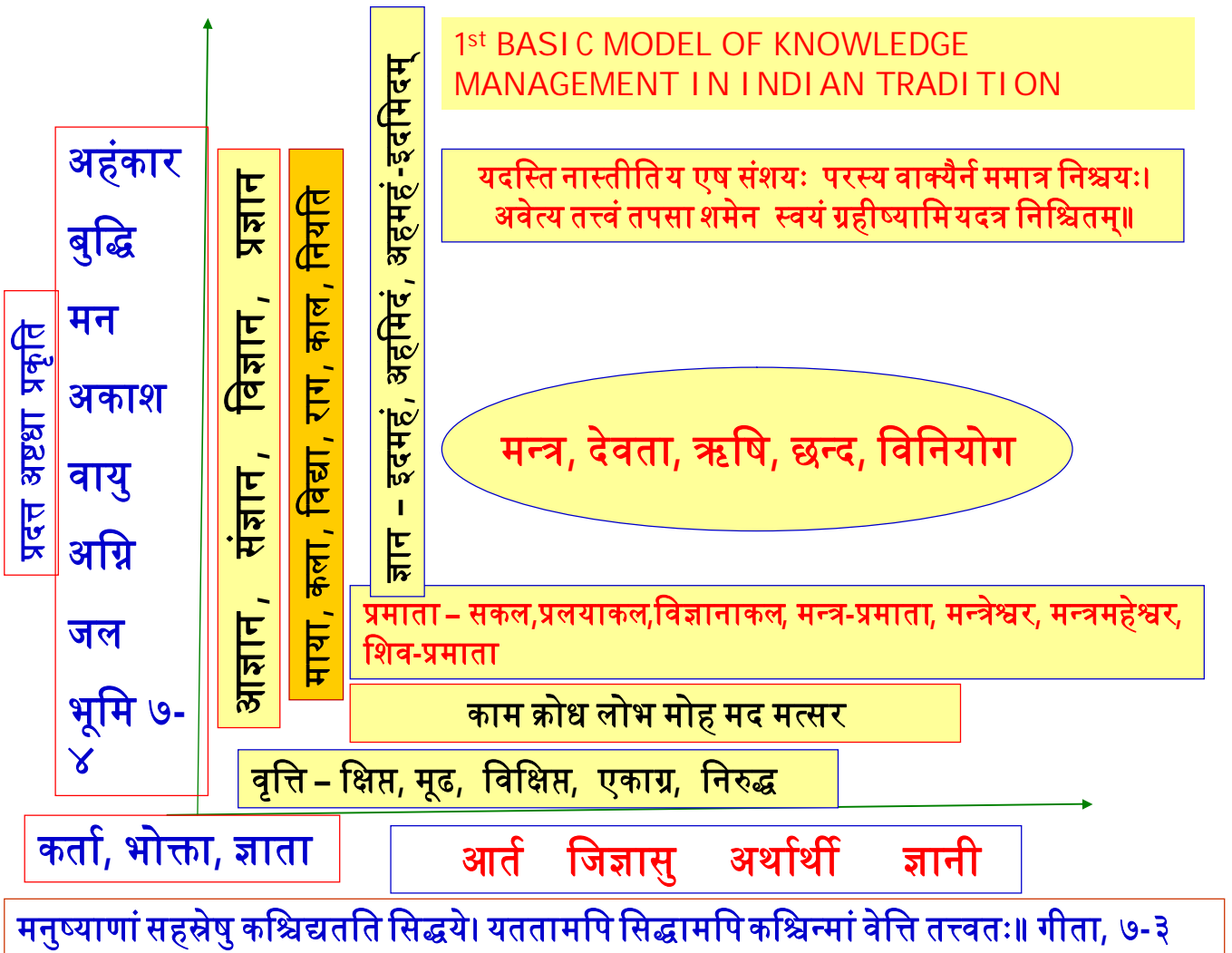
1. It is unborn, original, universal and eternal.
2. It has come out of the realization of the most basic truth — एकं सद् विप्राः बहुधा वदन्ति” and underlying motivation is 'सर्वभूतहिते रताः' so these texts reiterate 'वसुधैव कुटुम्बकम्'. No revealed or prophet-oriented religion ever does so or can even afford so.
3. It amounts to be non-religion in the sense that they are prophet-less, book-less, temple-less.
4. It believes in the autonomy of man through the agency of karma (कर्म).
5. It believes in the celebration of life and to them death is not the end of life but is only a necessary stage to be able to renew life again and again until one is liberated.
6. It has complete and infallible concept of history and hero. This concept is based on a dialectical conflict between Dharma (धर्म) and Adharma (अधर्म) and this conflict resolves in a synthesis of Brahma- Gyaan (ब्रह्म-ज्ञान).
7. It has its own cosmology (ब्रह्माण्ड-विज्ञान) running into billions of years.
8. Here theory, as a rule, comes before practice in all spheres of human endeavor e.g. knowledge came before form, grammar came before language, poetics came before poetry and principles of dramaturgy came before drama. What it means is that in Dharma-Shastras time also appears to move backward — a phenomenon being accepted as possible by study of sub-atomic physics.
9. It grants even to ordinary man total intellectual freedom (स्वतन्त्रता) but then in the social and moral fields, it imposes all kinds of checks and balances on the individuals.
10. It allows maximum freedom to think or philosophize.
11. It lays great emphasis on knowledge and unity of all knowledge.
12. It fundamentally divides humanity into two parts —
 - (i) those that believe in the cyclic time-frame
 - and
 - (ii) those that believe in the linear time-frame.

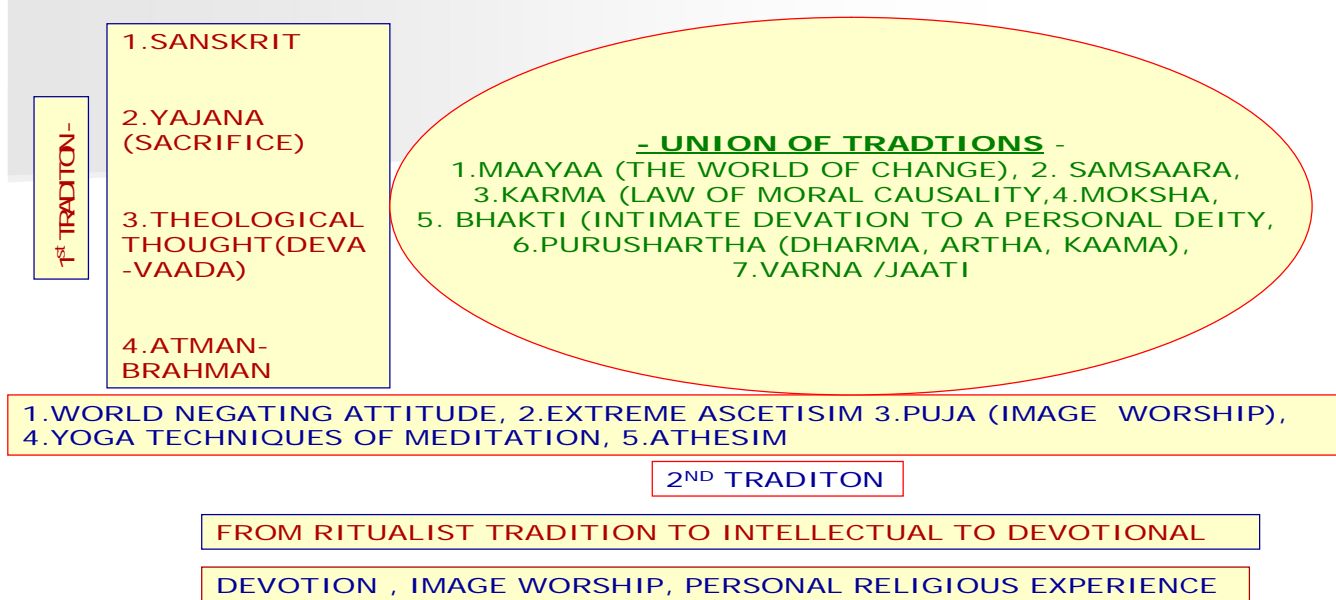
The underlying idea seems to be like this — which the followers of these timeframe are constantly at loggerhead with each other, which may be known as “Devasur –sangraam”(देवासुर-संग्राम).

13. Right in the beginning of time they gave birth to a scientific sociology i.e. four folds varna-Dharama (वर्ण-धर्म) and ashram-dharama (आश्रम-धर्म). In fact it stands against the linear sociology that gives birth to economic man who is tied up in different classes.
14. It is not expansionist in their group thrust. They neither convert nor ex-communicate or persecute on the basis of religion.
15. It accords nature the status of a manifest deity (देव). That is why worship of Mother Nature is so much fundamental to all Shastras.
16. It believes truth in the world of affairs to be relative and, therefore has no absolute concept of merit or sin, good or bad- 'सत्यं ब्रूयात् प्रियं सत्यं ब्रूयात्'
17. It accords more equal status to women and places them before their men even in general order of precedence — “wherever are the women worshipped, the deities come to reside there.(नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता)”

18. The system of Indian traditions believes that every man on earth takes birth with his “स्वधर्म” which includes swabhava (स्वभाव), karma (कर्म) or to say- “jaati, aayu, karma and bhoga. (जाति, आयु, कर्म, भोग)” The word “स्वधर्म” is all inclusive.
19. It has no concept of original sin. Even sex or Kaama(काम) has been granted a status of legitimate means of liberation.
20. It appears to be atheistic because of four cardinal Sutras (सूत्र) or aphorisms i.e. (i) I am Brahman, अहं ब्रह्मास्मि (ii) You are the same as He, तत्त्वमसि (iii) the entire manifest world is Brahman, सर्वं खल्विदं ब्रह्म and (iv) Knowledge or truth is Brahman. ज्ञानं ब्रह्म
21. Most of the venerated thinkers or priests (पुरोहित) have to be living humbly and without wealth so that they should not suffer from conceit or arrogance.
22. Experience and intuition scores over observation and experiment but that does not mean that Indian tradition was not interested in science. The point is that there are two kinds of sciences – (i) exploratory (जिज्ञासितव्यम्) and (ii) revelatory or intuitive (प्रातिभ) and both are equally valid.
23. It upholds the primacy of the voice of conscience and that explains why they have in their fold saints, sinners, atheists, agnostics, hedonists, materialists, thinkers, scientists, pagans — all living together with equal ease and freedom. Strangely Indian tradition has no concept or laws of blasphemy.
24. The system of Indian tradition is such that all forms of worship from ostentatious to the ordinary are both permitted and valid but from the point of view of merit, it is intensity of religious experience gained that gets precedence over the rest.

भाग ३ -Knowledge management





भाग ४- The general response of every elderly experienced human being to any and every kind of enquiry or situation begins with – ‘I know’ and every inexperienced human being responds to any subject/ situation – ‘tell me I want to know / I don’t know’ so to define the knowledge, we marked the boundaries of this topic in the terms of what/ how man knows and what man does not know and these two situations immediately exposes us to the Pandora box of questions like – what is knowledge and what is not knowledge? How to define knowledge and its relationship to human behaviour (rational/ irrational/ impulsive/ emotional etc)? What are levels of knowledge in terms of skills/ societal or group behaviour? What is the difference among information, knowledge, understanding and realization? How knowledge gets integrated in human mind? How knowledge is defined in terms of a response/ reaction to any kind of work/ situation? How brain/ mind are trained to receive/impart knowledge about highly complex problems? Is knowing mathematics/ swimming and knowing Ram/ Shyam mean one and the same thing? Does only problem solving or purpose define knowledge? Is ambiguity or false knowledge also knowledge –like seeing a snake in the rope when there is darkness? In what terms knowledge gained from stories/ poems / narratives are different from scientific means? How knowledge is managed in one human being or in a society or a group of people or what kind of formal/ informal systems of knowledge work in any society i.e. group of believers / non believers/ scientists/ artists/ historians/ politicians/ linguists/ story tellers/ poets/narrators etc. This leads us to a position where one needs to know before proceeding any further that do only literate people have and that too a valid knowledge and not the illiterates one? This seems to be an embarrassing question for the experts/ scholars but likewise more or less issues of knowledge are like this – how much one knows/ whatever one knows, is that enough/ what is the limits of knowledge or knowledge is infinite, limitless then how we understand infinity like space / numbers etc. Who was first man to claim that he is knowledgeable in human history or do we need to explore the history of knowledge? How the knowledge of Rishis/ kavis/ bhaktas etc or Einstein/ Karl Marx/ Darwin/ Hegel was different from Plato/ Aristotle/ Socrates and what about the knowledge which the lord Jesus had? Same is the case with Indian, Chinese and African people, traditions and their knowledge systems? How new knowledge can be derived from the already existing old/ repeated terminologies/ theories/ concepts/ practices or what is the defined process of this?

These are just few queries related to first part of the topic and now coming to the second part of the seminar we request you to share your understanding about the various existing management systems of knowledge – they may be religious/ non-religious, scientific/ artistic, old (traditional/ new (modern), creative/ repetitive etc. Our understanding or perception about knowledge management mean to organize all information

of any subject/ situation/ query in perpendicularly and horizontally related in such a manner which can be accessed or derived in response to some purpose, like Ashtadhyayi, nyaaya-darshan, Yoga-darshan, panchantara, etc. But this leads us to more complex queries like – how one system of knowledge is related to another? What is the concept of all knowledge (whole/ complete knowledge) of which other systems are the part of it or can collection of all different knowledge systems be called all knowledge. Will it be wise enough to define system of knowledge as an inductive or deductive process of inferring results? Are knowledge/ knowledges and their management systems always essentially true, logical, and purposeful or they are just situational or are they always factual alone like the knowledge about death without being dead? What role ideas have in any management systems of knowledge and how they work?

In west the foundations of modern knowledge systems (physics/ life sciences etc.) lies in the conflict between the church's authority and rational observations and later on developed because of the industrial needs and further accelerated due to the two world wars including the self proclaimed leadership to educate the world of Arabs, Africa, India, China etc. in the name of promoting human values/ humanity. Any intellectual may challenge this piece of knowledge/ non-knowledge but the fact remains that west's knowledge systems are double edged weapon which gave us bombs and hospitals with same ease. On the other hand in India knowledge and knowledge systems (if at all there was any kind of knowledge in India which needs to be certified by secular/ communist intellectuals) were the outcome of direct interaction and understanding of nature. They used two types of expressions for the knowledge - one mythical and other symbolic, like – Shiva Parvati, Vishnu etc. are mythical expression of knowledge and Prakriti- Purush are the symbolic expressions of knowledge and more can be verified from the study of Vedic Knowledge systems (not to be misunderstood with religion which means one book, one god and one prophet) which include all other systems, they may be Jain, Bauddha, Ayurveda, Maths, Yoga etc. Over the years, knowledge management systems changed, passed on to generations after generations and in present day of technology where knowledge is being stored in chips for future cyborgs. The present day systems seem to aim to transform human beings into super intelligent cyborgs.

One area of serious concern of this seminar is that what is the future of knowledge and human beings? Can we assure humanity about a better, clean and safe tomorrow by the present day developments of knowledge? Can we predict the future of human race with knowledge we have by any means of inductive or deductive systems?

भाग ५ -भारतीय परम्परा में ज्ञान-प्रबन्धन के विषय में यह तो निर्विवाद है कि इस भारत भूमि ज्ञान (विद्या) का क्षेत्र न केवल अत्यन्त व्यापक रहा है बल्कि निरन्तर अग्रसर भी होता रहा है जिसको व्यवस्थित करने के लिए ज्ञान का विभाजन विभिन्न शास्त्रों में दृष्टिगोचर होता है और यह ज्ञान सम्बन्धी बात कोई विश्वास या मानने पर निर्भर नहीं रही वह सतत प्रश्न से जिज्ञासा तक की मानव चेतना के साक्षात्कार पर निर्भर करती रही है जिसके कारण कहा गया – “नैको मुनिर्यस्यमतं प्रमाणम्”। भारतीय परम्परा ने ज्ञान-प्रशिक्षण में जिज्ञासा मात्र को अग्रेषित किया है न कि विश्वासों को। यही कारण है कि ऐसी पारम्परिक घटनाएँ पढ़ने सुनने को मिलती हैं कि यदि पुत्र सभी विद्याओं में कुशलता प्राप्त करके भी आया है तो पिता ने ही प्रश्न पूछ लिया कि क्या तुमने भी जान लिया जिसके कारण सबको जाना जात है? और यह प्रश्न केवल बौद्धिक नहीं है बल्कि अनुभवात्मकता इसकी अपरिहार्यता है। इसलिए ज्ञान का प्रशिक्षण देने के लिए जब उसको प्रबन्धित किया भी गया तो भी स्वातन्त्र्य उसका मूल रहा। चाहे वह विषय व्याकरण में ज्ञान को प्रबन्धित करने का हो या साहित्य-शास्त्र में या दर्शन-शास्त्र में या वेद-यज्ञादि विद्याओं में। इस चर्चा में ज्ञेय है कि ज्ञान अन्य के लिए ज्ञेय बनाने के लिए कौन कौन से साधन, उपाय, युक्तियाँ, प्रारूप प्रयोग किए गए जिससे वह ज्ञान वेद्य बनता रहा और उसमें विकृति भी नहीं उत्पन्न नहीं हुई। हलांकि ज्ञान कभी प्रतिम्बवाद में, कभी अवच्छेदवाद में तो कभी आभासवाद में उलझता रहा है। स्याद्वाद की प्रक्रिया से प्रवाहित होता हुआ ज्ञान अपनी सम्यक्ता से मनुष्यता को सदा आश्वस्त करता रहा है और उज्वलता प्रदान करता है।

You can choose any one of the above questions or you can define your own question and deal with it in a rational systematic relevant manner. Choice is yours. It does not at all matter which stream of knowledge you belong to. The only request is to stick to the main frame of the topic given.

“Convener of the seminar gratefully acknowledges the ideas/ concepts/terms of various scholars, friends of Indian tradition used in the idea of the seminar.”

विशेष – १. अपनी प्रतिभागिता एवम् पत्र प्रस्तुति की पूर्वसूचना आवश्यक रूप से दीजिए।

२. आयोजन की सफलता तथा अधिकतम ज्ञान चर्चा के लिए कृपया समय का सम्मान करें।

३. यात्रा-भत्ता या मानदेय देय नहीं है।

आशुतोष आंगिरस	डा० बलेश कुमार	डा० प्रदीप कुमार	डा० राजेन्द्र सिंह	डा० विजयदत्त शर्मा
संगोष्ठी संयोजक	सह-संयोजक	सह-संयोजक	प्राचार्य	निदेशक
एस० डी० कालेज अम्बाला छावनी	एस० डी० कालेज अम्बाला छावनी	आई. मास. कम्प्यू. एण्ड मी. टे. कुरुक्षेत्र	एस० डी० कालेज अम्बाला छावनी	हरियाणा ग्रन्थ अकादमी पञ्चकूला
09464558667	09416073008	09671788737	094665596782	09728325808

- आयोजन एवम् स्वागत समिति -

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