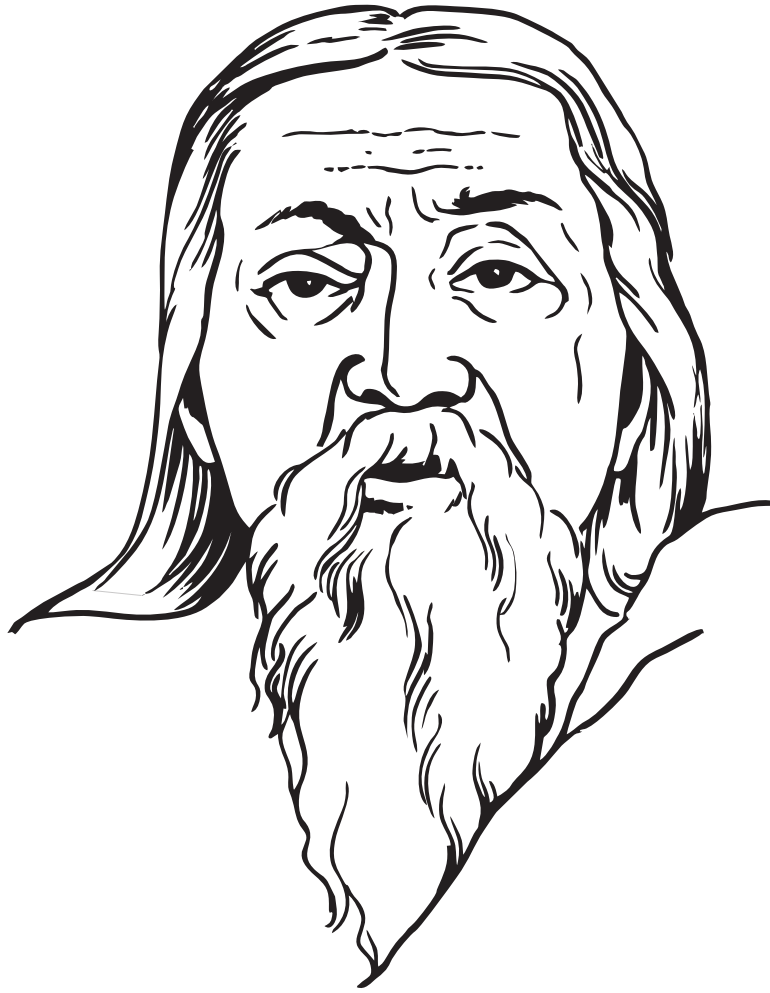




अरविन्द ज्योति 2023 ARBIND JYOTI 2023

*Mystic Miracle,
Daughter of Delight, Life,
Thou ecstasy,
Let the radius of thy
flight Be eternity.*

Sri Aurobindo College
University of Delhi



*"Soul in the Ignorance, wake from its stupor.
Flake of the world-fire, spark of Divinity,
Lift up thy mind and thy heart into glory.
Sun in the darkness, recover thy lustre."*

- Sri Aurobindo

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ARBIND JYOTI

ARBIND JYOTI

अरबिन्द ज्योति

2023



Sri Aurobindo College
श्री अरबिन्द महाविद्यालय

UNIVERSITY OF DELHI
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संस्कृति राज्य मंत्री
भारत सरकार
Minister of State for External Affairs &
Minister of State for Culture
Government of India



MESSAGE

I am happy to learn that Sri Aurobindo College, University of Delhi is celebrating its Golden Jubilee Year which is coinciding with 'Azadi Ka Amrit Mahotsav' and 150th Birth Anniversary of Sri Aurobindo Ghosh.

Shri Aurobindo Ghosh is remembered as a yogi, seer, philosopher, poet, and Indian nationalist, who participated in the freedom struggle of India. He was the first political leader in India to put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. He propounded a philosophy of divine life on earth through spiritual evolution. His life is a source of inspiration for all of us and we should learn from his teachings that can be found in his book '*The Life Divine*'

The College has inculcated the ideals of Sri Aurobindo in its curriculum and has provided with dedication its services to students over the past 50 years.

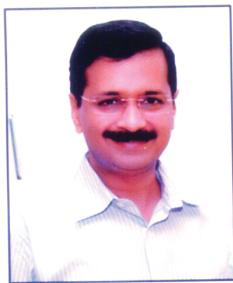
On his 150th Birth Anniversary, I pay homage to the great son of India. I extend my greetings and felicitation to the family of more than 5,000 members of Sri Aurobindo College and wish the Celebration of this Golden Jubilee Year great success.

(Meenakashi Lekhi)

New Delhi
26 August, 2022

ARBIND JYOTI

ARVIND KEJRIWAL
CHIEF MINISTER



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Date.: 22-08-2022

MESSAGE

I am glad to know that Sri Aurobindo College, University of Delhi is celebrating its' Golden Jubilee Year, which is coinciding with "Azadi Ka Amrit Mahotsav" and 150th Birth Anniversary of Sri Aurobindo Ghosh and is publishing a special addition of Magazine "Arvind Jyoti 2022".

I do hope that the College would continue to strive hard to achieve its motto for imparting purposeful education to the students. Further, the Magazine would be able to inculcate skill of creative writing in students.

I wish all the students, staff, and the management of the college for success in their endeavour and hope for their bright future in the years to come.

I extend my best wishes for success of the magazine.



(ARVIND KEJRIWAL)



दिल्ली विश्वविद्यालय
University of Delhi

75
आज़ादी का
अमृत महोत्सव

प्रो. योगेश सिंह
कुलपति

Prof. Yogesh Singh
Vice-Chancellor



No. DU/VC/2022/146
30th September 2022

MESSAGE

It gives me immense pleasure to learn that Sri Aurobindo College is celebrating its Golden Jubilee year and bringing out the College Magazine "Arvind Jyoti" to mark this occasion. It is a matter of great coincidence that the College is achieving this remarkable feat in the same year that is the 150th birth anniversary of Sri Aurobindo Ghosh, the legendary philosopher who is the inspiration behind the name of this College. It is remarkable too that we are also celebrating the Azadi Ka Amrit Mahotsav as well as the Centenary of the University of Delhi this year.

Rishi Aurobindo envisaged a teacher not as an instructor or a task-master, but rather a helper and a guide, whose motive was not to impose on the students but to help and encourage them. Following this philosophy of Sri Aurobindo, the College continues to impart quality education and provides a congenial atmosphere for the holistic development of its students, as had been envisaged by the great sage and philosopher. Sri Aurobindo College has evolved over the last few years and has left an indelible mark on the society, both in academics as well as in sports, extra-curricular activities and all other spheres. This College magazine 'Arvind Jyoti', which too has derived its name from the legendary sage, is also an epitome of the eternal light of knowledge, deeply enshrined in the ethos of the College. It continues to inspire and motivate the students to bring out their best creative persona, through a narrative of their various life experiences.

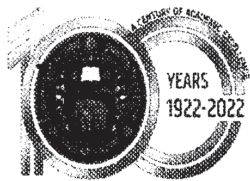
I take this opportunity to congratulate the Governing Body members, the Principal, faculty members, non-teaching staff, students and all other stakeholders of the College on achieving and witnessing this historic milestone. I also wish them great success for continued pursuance of excellence in the future too.

Yogesh Singh

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University of Delhi
दिल्ली विश्वविद्यालय



प्रोफेसर बलराम पाणी
अधिष्ठाता महाविद्यालय
Prof. Balaram Pani
Dean of Colleges



*****MESSAGE*****

It gives me an immense pleasure to know that Sri Aurobindo College is celebrating its Golden Jubilee year. It is the most precious day in the life of any institution tracing the journey of academic excellence and growth.

It is my pleasure to extend my heartiest congratulations to the Principal, the staff and the student on the Golden Jubilee commemoration. I congratulate all the teachers and staff for their uninterrupted hard work, sincerity and dedication to this educational institute.

I bless all the students and wish them great success in their life, academic pursuits and professional career. I also extend my warm greetings and felicitations to all those associated with the college and wish good luck for many more such milestones to celebrate in the years to come.

(Prof. Balaram Pani)

*New Delhi
August 26th, 2022*

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Email: dean_colleges@du.ac.in



FROM THE DESK OF THE PRINCIPAL

This edition of Arbind Jyoti is very special to me and everyone in the Aurobindo family, because we are celebrating the Golden Jubilee of our college which is also coinciding with 'Azadi Ka Amrit Mahotsav' and the 150th birth anniversary of Sri Aurobindo Ghosh, after whose name this College was established by the University of Delhi in 1972. We have been fortunate enough to get the good wishes of the Chief Minister of Delhi, Sri Arvind Kejriwal; Meenakashi Lekhi, Minister of State for External Affairs and Culture; Professor Yogesh Singh, Vice Chancellor and Professor Balaram Pani, Dean of Colleges, University of Delhi on this occasion and remain grateful to them for their inspiring messages.

This edition is also special, because it is being released in print after a long gap of three years. While everything seemed to be going on as usual, we were jolted out of our normal routines by the unprecedented spread of Covid-19 which devastated our lives and to which we lost many near and dear ones.

Even in the midst of the pandemic, the magazine work continued and a special edition was released online which had contributions from undergraduate students from all over Delhi. The best ouvrages were given attractive cash prizes.

If anything, the pandemic has taught us not to take anything for granted and to value relationships. Students missed their physical classes, interaction with teachers, friends and overall campus life. They had a lot of experiences to share once they returned to college and these reflections on life have been collected in this edition in the form of stories, poems and essays.

This issue as always, is a fruit of the labour put in by all the staff members, specially of the teachers in the editorial board and I heartily present it to all of you. Arbind Jyoti is the proof that we have all emerged stronger and better human beings from the pandemic. May we never witness such times again and may this magazine grow uninterrupted, reflecting the magical and diverse flow of life.

Prof. Vipin Kumar Aggarwal

EDITORIAL

Cogito, ergo sum - I think, therefore I am - enunciated by the avant garde thinker of modern western philosophy Rene Descartes posits the primacy of thought in human life. In the Indian discursive tradition too, thinking has always scored over existence. Prioritizing these aspects of human life, Gandhiji would say, "Watch your thoughts as they become your words, your words become your actions, your actions become your habits, your habits become your values, your values become your destiny."

If thought primes human life, in the regime of nature, it is the principle of creativity that rules the roost. Nature in every aspect of its existence, seems to exult in creativity. Ebulliently feasting on this principle, Nature propagates and perpetuates itself.

'Arbind Jyoti', our college magazine, presently perched in your hands, is a capacious combination of both these potent principles - creativity and thought. And why shouldn't it be! Afterall, it is a remembrance of the legacy of that luminous signpost of Indian thought and spirit, Sri Aurobindo.

Inside the magazine, you'll find a variegated bouquet of creative pieces -

articles, essays, stories, poems, anecdotes, qua, qua - by students of all streams all all classes. Not only students, joining ranks with the youthful contributors there will be a cross-section of teachers too. In this sense, the college magazine is a unique platform, bringing both the pupils and their mentors on an equal footing. It is here that both aficionados and greenhorns of thought share space in a spirit of social bonhomie and academic camaraderie.

This egalitarian spirit makes the magazine a democratic dandelion of sorts. It becomes a fostering root of creativity affirming life, signifying the sprouting of hope; a symbol of the kindling of vigor and self belief. This issue of Arbind Jyoti is verily the symbolic dandelion as it is the first issue after the covid hiatus. It marks a return to the regalia of vernal equinox - an opportune reason when temporal and spatial forces align themselves to foster an alliance of thought and creativity. Savour this, share this and keep it safe for future memories; the bonanza is all yours!

Ms. Mousumi Biswas



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MEHAK- THE ANNUAL CULTURAL FEST



ARBIND JYOTI



DISPINGUISHED SPEAKERS



*Prof. Balaram Pani,
Dean of Colleges, University of Delhi*



*Prof. Rajesh Singh,
Chairman, Governing Body*

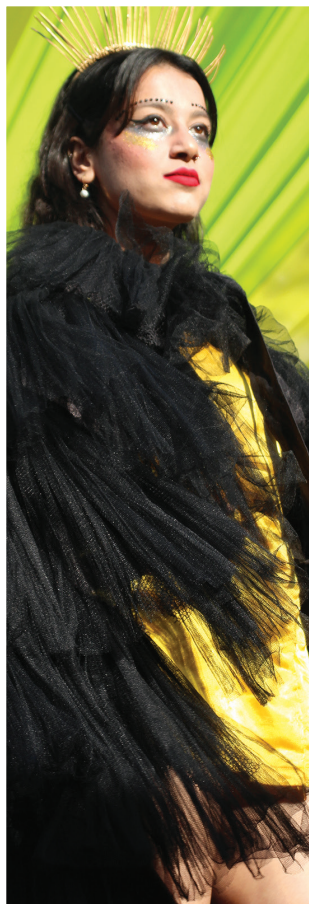


*Sh. Virendra Sachdeva,
Delhi BJP Chief*

OOMPH AND OGLES



ARBIND JYOTI



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DANCE DEFINES US



ARBIND JYOTI



DRAMA STARTS WHERE LOGIC ENDS



WE ARE BECAUSE WE SING



MEHAK 2023



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G-20 CONCLAVE 2023



INTERNATIONAL SCIENCE SEMINAR



*Prof. Yogesh Singh,
Vice Chancellor, University of Delhi*



ARBIND JYOTI



NATIONAL SEMINAR ON DEVELOPING BUSINESS RESILIENCE





ENGLISH SECTION

ARBIND JYOTI



I LAY IN BED AND CLOSED MY EYES

I lay in bed and closed my eyes
Fading away from the reality,
Gazing at the stars...breathing,
Feeling my heart beat to every second of it.

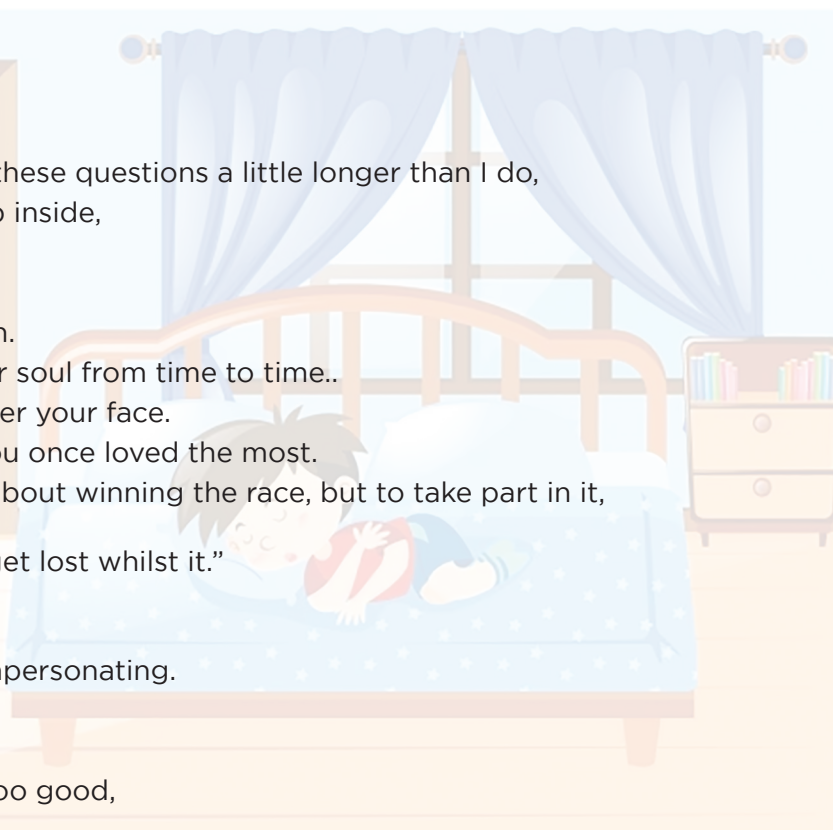
As I slowly give away
To the melancholic silence.
Never Have been more at peace,
Never Have been more chaotic,
As I try to find a voice for my thoughts.

What is it that I want?
What is it that I desire?
Is this all what life is?

I lay there, pondering over these questions a little longer than I do,
Till I hear a faint voice, deep inside,
Reaching out to me,
"This right here, is life.
Taking moments in between.
To get acquainted with your soul from time to time..
To feel the wind blowing over your face.
To remember the person you once loved the most.
To remember it was never about winning the race, but to take part in it,
To give your all in and not get lost whilst it."

I jolt away, realising
I had gotten too good at impersonating.
That even I couldn't tell
I wasn't me.
Maybe we all have gotten too good,
At putting on our masks,
Never letting our guard down.

I sit there, being more of myself
Than I've ever been.
Realising, all along
I knew what I wanted.
Maybe we all do.
Only if one remembers the path back to themselves.



- Yashika Kinger
BA Prog., First Year

ANTIMICROBIAL RESISTANCE: NEW FRONT AND CHALLENGES.



His Excellency, Dr. A. P. J Abdul Kalam, the former President of India and world-renowned Scientist had said, “Widespread use of antibiotics promotes the spread of antibiotic resistance. Smart use of antibiotics is the key to controlling its spread”. Drug resistant microbes have alone killed about 1.27 million people globally in 2019. According to the

United Nations (UN), it is estimated that the number could reach up to 10 million by 2050 and our country is projected to have 1.6 million such cases.

The situation has risen due to reckless use of antibiotics globally. Drug resistant bacteria, viruses, fungi, and parasites are evolving faster as compared to discovery of newer and more effective antibiotics. These superbugs need to be dealt with a multi-pronged approach. Early and quick diagnosis of superbugs can be developed. The diagnostics should be made accurate and affordable with the help of funding institutions like ICMR, BIRAC etc. For middle income countries like ours, funding in pharmaceutical research, regulatory norms for new antibiotics, clinical trials and supply chain challenges is too much to take in. Instead, we can have robust surveillance systems to monitor spread of drug resistant infections, innovative medicine pricing models, bulk procurement of antibiotics and their guaranteed purchase.

All these steps will not only reduce the cost of medical expenses per person but also give confidence to pharma companies in antibiotic research. India is emerging as the antimicrobial resistance capital of the world and it is time to call for swift action from the scientific community and policymakers. Government agencies like ICMR, DBT, DST, CSIR, UGC can work along with international partners like Antimicrobial Resistance Multi Partner Trust Fund (AMR-MPTF), Global Antibiotic Research and Development Partnership (GARDP) and Wellcome trust to accelerate innovation and partnership in antibiotic research.

Dr. Vivek Negi

Assistant Professor, Department of Zoology

METANOIA

I began my journey
I took this path,
The rough terrain of the famous tale
where you choose- Which turn you'll take,
I'm on metanoia, the journey of 'change'.

Its something, like a sore throat, dry
and also quite shy,
It won't let me expose, but I'll still try.

It's devoted,
It's selfish,
It's loyal,
It's itching,
Huh.
Itching?
Is that what it takes,
to be Vivid,
to be Felt?

To be itching...

Itching as anything
As tiny as a particle,
As big as a popsicle.
It could be anything,
Light as a sword,
Heavy as a word .

It leaves you with ceaseless thoughts.
Makes you believe you are under a rock,
But the voice within you also guides,
It answers your hows, whats and whys.
All your dilemma is a virtue
Established in human kind.

That brings us to the first line,
Your journey of change begins.
You are finally illuminated into
A METANOIA!

Srajeeta

BA Prog., Second Year



METANOIA

*Greek: The journey of changing
one's mind, heart, self or way of life*

AATMANIRBHAR BHARAT- SWATANTRA BHARAT

“Aatmanirbhar Bharat” is the vision of the Prime Minister of India Sh. Narendra Modi of making India self-reliant. This first came out in the form of ‘Aatmanirbhar Bharat Abhiyaan’ where government announced a 20 Lakh Crore economic package to support Indian citizens during the Covid-19 pandemic which posed severe threat to the economy.

Pandemics are never foretold. Being self-reliant can help in dealing with such issues by using new technologies. University of ancient Taxila and Nalanda University in Bihar were renowned across Asia for their higher studies. We can open more such universities so that our nation’s youth need not migrate to other countries for higher learning.

In a developing nation, there is always a need of young professionals to herald development and change. The youth of our country can play an important role in creation of the self-reliant India that the Prime Minister of our country has visualized. Education is the most powerful weapon which can change the thinking of masses.

If each enrolled student pledges to teach at least 3 students who lack access to schools, it would create a huge impact on literacy rate of our nation. School students can start campaigns regarding the importance of education. The education system should not only be based on

learning concepts but also provide a platform to showcase the inner talents of students. Each student has the power to change the world. Their talents would definitely help us in becoming self-reliant and achieving our goals.

We should focus on our strengths and work on the areas that need improvement. We should increase our investments in such goods and services where we could earn profits. We should develop a trade where more exports could take place and less imports.

Rapidly increasing population of India is another major concern that we need to tackle. India is soon projected to become the world’s most populous nation with nearly 1.5 billion people. There is a dire need to raise awareness about family planning in order to keep a check on our population growth.

India’s biggest challenge is the uncertain future of farming. India is an agricultural country which is only contributing 16% of GDP but is the largest sector for employment. Those who provide food



AATMA-NIRBHAR BHARAT

to the whole nation find it difficult to meet their both ends. While modernizing the farming techniques, we should not forget the perspectives of poor and small farmers. They should be provided with new facilities at reasonable rates. Surplus stock of food can be exported in other countries which will increase the GDP of our country.

If we engage ourselves in improving each and every aspect of our country by providing opportunities to all citizens, then the day is not far when our country will become self-reliant and will turn from developing country to developed country. Let's race ahead and begin our journey towards AATMANIRBHAR BHARAT.

Harshita Ahuja
BA Prog.

ECSTASY OF REALITY

It is Holi, Holi is it?

Some people to come down
and eternally dance around.

The twin brothers armed with joy,
and slaughter pain with laughs of joy.

If only I could be a part of them,
a tiny finite part of them.

I remember the days,
when I myself,
as a warrior dressed
would run about,
heedless of the present and past,

dancing with the lord,

but now I know as it is not a joy to go,

It is there in me, what constitutes me,
each part of me ready to flow
in these childish squabbles of enmity.

A part surely has been lost,
lost to where, not known

but in these cycle of burning passions of birth
and

death, it is as if I stand separate and free,

No more shall I talk.

Gourav Mozumdar
English (Hons.), Third Year

COMMUNALISM IN HUMANS



Humans are social creatures. From ancient times, humans have settled down as colonies or civilizations and developed systems that benefitted from one another. Not only humans, but many animals also live in some kind of small or big group. Being a part of a group meant protection. An animal has greater chances of survival if it is a part of a group. Be it hunting or defending, a group is usually better than a single animal. It is one of the basic techniques

to survive in the wild. Humans are no exception.

Humans have the gift of intelligence. The ability to think better, adapt and use resources for their benefit. So, naturally, humans were always better at making groups and colonies. Over time, humans might have begun to notice that there are some differences between them. In a group, everyone is thought of as having similar attributes. The group must also have similar mentality and beliefs.

People living in different parts of the world had different beliefs. People with common beliefs or those who shared common land made communities. Within these communities, humans were safe and there was much scope of making their lives better by working together.

With globalization, communities from different parts of the world that occupied some land called themselves countries or kingdoms. Human beings have a compulsive need to establish themselves as superior to others. Violence, riots, wars, conspiracies, treaties; mankind was witnessed everything. The factors that made a person belong to a community were broadened. Some kingdoms lost and became part of others. Color, caste, creed, everything existed within a country. There were high and low, rich and poor.

To this date, we have communities depending on a person's place of birth, color, caste, creed, beliefs, etc. Now, the need for community is not protection from the wild. But it is still one of the instincts which we have acquired from our ancestors. Communalism may have its advantages and disadvantages now, but it was essential in the primitive ages of men. Surely, many practices may have been necessary or were justified at early times, but with the advancement of humankind, many such practices have been rendered useless. Our body is one such example. It has been evolving since the time of early humans to become more and more suited to current times.

The main motive of community formation is still the same, to protect common interest by grouping together. Communalism is one such practice that may stay with humans until their end.

Bhumit Joshi

DEATH

Death is the constant in every organism's life. Whatever the organism is, whatever it does, it will die eventually. And not only for living creatures, but it is also true for every object there is. The atoms have come together and formed an object. That will only degrade by itself with time.

For living beings, death itself is a great fear. Every organism is trying to avoid death. This is where the term survival comes from. Every being wants to survive and flourish in this world and only the ones who were good at surviving have been passing the desirable traits to their descendants.

Death is then something that life fears. The instincts drive an organism, to stay away from death. Everything else is secondary, at least in general terms. There are however greater priorities in a being's life where they are willing to sacrifice themselves. Here, death is associated with pain and sacrifice. Everyone wants their loved one's survival or their own.

Is death, then a horrible thing? If not, then why does life seem to run away from it? Why is there a need for survival? The answer is simple yet so complicated in an intriguing way, TO LIVE! To live the best of one's life. Death is sometimes depicted as a beautiful thing where the greater being in you leaves this mortal shell. Or sometimes people choose this as a path to escape.

If there is more good in death, then why our instincts firm in avoiding death and living on. Yes, the body indeed resists its demolition, but there are certain things to which we are tempted even if they are harmful to our mortal body. The values and ideas that we have may define death to be significant in the bigger picture, but is it okay? Can the cycle of life and death be understood this easily? When we die, do we become free or just vanish from existence? If our greater conscious becomes free, then why doesn't it urge us to be free from within?

Bhumit Joshi

B. Sc Physical Science, Third Year



PEELING OFF THE MASK

A day will come where the world will come to an end,
Each and everyone of us will have to bend our head,
There will be no time, no humans, no sunshine,
All the things that you achieved will vanish or be treasured,
The only thing which will be left is your beautiful soul.

It won't matter whether you are beautiful or bright,
But that time, everything will be alright,
Even your gender, religion, caste will not matter,
Because the lap of Earth will shatter.

So heartless and immoral you have been ,
The society! You expected a lot
To always be courageous and strong and never be emotional,
Your education was worse than swallowing a pill,
So selfish, so mean,
How could this be a gift when it was an illusion cast in reality?

This masking is fake and unworthy for me to wear,
It's suffocating my whole being!
I wanted to be freed from these cages of societal torture,
From your claws I have to escape
and smile again, swimming in this beautiful decorated real life,
Fake is everywhere but real is rare
So, I'm peeling off the mask.

Choosing the best way to live my life,
So that everyone will learn and stay alive.
Choosing the quality of people instead of the quantity.
Life is a choice,
But remember you have to choose.

Shreya Jain
English (Hons.), Third Year

LOOK AT ME, I'M BEAUTIFUL

I remained sullen and transfixed, a biting sensation ran down my spine. I stood there, befuddled, and kept staring at the crowd whisk past my corpse-like body. My hands were shaking, my head shuddered, my eyes twitched over and over again. A pedestrian stood right in front of me, flagrantly staring into my eyes. He attempted to make eye contact with me; my head constantly shivered and I looked in the other direction. The man kept talking, looking in my direction, and I stood there helplessly gawking at him.

From a very young age, I was blessed with Autism, Which led to complete deafness. I am a man of twenty, perplexed by the baffling behaviour of the people around me. I see two clashing sentiments. I am still muddled, maybe I am being obtuse. The pedestrian was now gone. I gaped at the sharp silence. My eyes filled with tears, my voice cracked, and I continued walking with my stooped gait.

Why do people perceive me as outlandish?
Why does the world seem so plaintive?

At a distance, I saw an old woman. Seated on a bench, she was staring in my direction. I stared at her, fearfully wanting to say, "look at me. I am beautiful and divine. Why don't you understand? I am a human just as you are". There was one thing that kept me busy but not in a way most people might understand. I was busy taking deeper breaths, busy silencing my irrational thoughts and calming my racing heart. I told myself I was okay. The world is a beautiful place with all its lust and charm, Bizarre people with peculiar perspectives in this place. And I await the day when my idiosyncrasies will be welcomed.

Aditi Burman

B.Sc Life Science, First Year



LET US RISE

Every girl is considered as goddess
Still she is not safe around us.
Girls are considered epitome of power.
Then too every time they are pulled down
Where everyone has freedom to fly around
They are always time limit bound.
Voice of females is considered shrill
Still no one is ready to listen to their sound
Here goddesses are suppressed all around
And this is where we lose all the happiness found

SOCIETY NEEDS TO CHANGE

Our fault is that we all are girls
Fault is wearing these skirts
People can easily call us sluts
We get punishment in the form of blood
No one is there to create any obstruct
Everybody then motivates us to reconstruct
Whoever tries in this topic to interrupt
Slowly these devils will prove them corrupt
After all this people will call us yuck

SHE LOOKS PRETTY

My skin colour is a dark shade
But my personality is all self-made
And by this my beauty doesn't fade
Why to increase market trade?
By buying creams and powder to aid
Skin tone never sets your grade
And I'm happy with my nightshade.

SCARS

If you don't like people with scars
Don't try to catch the stars
From close they too have the scars
Love yourself as each one of us is a star.

No one will notice our deep cuts
Not bothering about our shed blood
Will come with our faults since childhood
These devils snatched our livelihood.

Shambhavi Saxena
B.Sc Life Science, First Year

TRANSIENT TRANSITION, BECOMING PERMANENT

Magnificent Earth persisted perfect tranquility,
Verdant picturesque scenes with captivating clouds over bright blue sky,
Mountains hit with dazzling orange rays of setting sun,
Baby ducklings enchanted over the rivers,
Melody echoed in the vast meadows,
Bloomed with variegated purple wild- flowers,
Morning fog gave an ethereal appearance,
Scintillating sun overhead, healing the mother earth,
Majestic brisk forest air filled my lungs,
Pines and oaks stood stunningly tall besides me,
Perfectly spherical pearls of dew drops gleamed into my eyes,
Glittering stars with glorious full moon, in caliginous sky,
All this glorious beauty is lost now,
My thoughts ponder,
 asking miserably, but how?
Skies opaque with smog choking,
Glaciers melting, lands eroding, ozone depleting,
People yelling even for oxygen,
Humans dreaming of creating artificial sun and moon,
It's not far then, we will turn into climate refugees soon,
Transient transition is going to be permanent,
Now it's time for commitment,
Yes, commitment.

Deepika

B.Sc Physical Science, First Year

FLIGHT OF THE LEARNING BIRD

In memory of our eternal struggles, let us read the story of the “Learning Bird”.

When a little bird learns to fly, it looks up, sets a branch as its target and then spreads its wings. Does it fail? It might fail in its first, second and third attempt; but eventually it rises and settles comfortably on that branch until it selects a new, higher target. There comes a time when the bird feels that the branch is so comfortable that it need not fly higher any more. If you threaten to cut that branch, the bird panics. It knows that it can try and fly higher, yet vies for that comfortable niche in fear of an imminent fall.

We all are that learning bird, and every new skill is another proverbial target. We are well aware that with a little effort we can master any new skill and yet, after a point of time, we stop learning new skills. We get comfortable on our branch. Why don't we all learn to train everyday? We can ensure that we never fall, nor will we fear that hypothetical fall.

Each time you are afraid of the unknown, just relax and close your eyes. Think about making your first friend in a new school, your first class test, your first competition and your first interview. You were scared. You were unsure. You passed, or maybe you failed; but your first attempt was never the last. Eventually you conquered most of them.

The bottomline is: the resulting joy, was, and will always be, worth it!

Dr. Soma Patnaik

Assistant Professor, Department of Political Science



I KNOW THE DARKNESS WELL

IT WAS THE LAST DAY I SAW HER.
SEEING IN HER EYES TO KNOW HER.
I HELD HER HANDS TO SEE THE SCARS.
DARK, BRUISED LIKE THE BROKEN, CRUSHED STARS.
I SAID, "I KNOW THE DARKNESS WELL"
"NOT REALLY", SHE SAID LIKE A BROKEN SHELL.
SHE WAS SMILING THOUGH.
THINKING, IT WILL ALL GO.
THE TIME SHRANK AND WENT SLOW.
I, IN THE DILEMMA OF THOUGHTS.
WANTED TO STOP HER AND THE WATCH.
THE OXYGEN METER WENT LOW.
MY HEART SCREAMED, "PLEASE DON'T GO"
HER EYES WERE GETTING DIMMER.
I WAS TRYING NOT TO CRY AND SHIVER.
BUT HOLDING HER HANDS FOR THE LAST TIME.
FEELING HER PAIN OF HER LIFETIME.
SHE DOESN'T WANT ME TO STAY.
THE DOCTORS TRIED BUT THEY FAILED.
SHE CLOSED HER EYES WITH HANDS GONE NUMB.
I WAS STILL THERE, TRYING TO OVERCOME.

MY HEART CRIED.
MY MIND ACHED.
NO ONE STAYS, WHEN EVERYTHING IS STAGED.
I HELD HER HANDS AGAIN.
AH! THAT PAIN.
I SAID "I KNOW THE DARKNESS WELL"
BUT THIS TIME I HAD NO SHOULDERS TO DWELL.

- YASH GUPTA

English (Hons.), Second Year

GREATER INVESTMENT IN MENTAL HEALTH, GREATER ACCESS TO ALL

When people say 'I am fine' then it might mean they're hurt, anxious or trying to suppress their emotions under the superior tagline of being fine. Running from emotions that we often label as "negative" is definitely not an option to escape from your mental health. Allow yourself to recognize and accept the variety of definitions hidden behind 'I am fine'. It's merely not possible to always have a smile, control over emotions and pretending to be happy. For once, we need to let it all go and liberate ourselves from the pressure of constantly feeling happy. It's important to understand that the more you try to suppress your mental state, the more intensely you feel the pain.

When people say 'I am not worth it' then it might mean they never tried loving themselves. When one always aims for the best, then why don't we choose the best love for ourselves? Each present day, remind yourself that 'I am enough and I accept myself, as a whole, with all my limitations', start pampering yourself each time you get shattered.

When people say 'I have faltered so many times' then it might mean they never believed in their mental strength and capabilities to alter the world. This world is full of people who would push you down each moment you try to improve but at that time what matters the most is to remind yourself, 'I am proud of myself despite all my mistakes'. But always remember, normalise the flow of your emotions. Accept yourself and the world would have to accept you with all those uncertain limitations.

When people say 'I have so many limitations' then it might mean they never overcome from the fear of society's judgement issues. In today's world, being judgemental means another way of character assassination. You need to fight each day from the norms of the society and remind yourself 'I will not compare my success with other's accomplishments'. You must learn enjoying those tiny drops of joy that remain unnoticed.

When people say 'mental health', it might mean they lack self esteem and in the world where people are more concerned about your outer looks, this tends to be even more difficult to gain respect and love for yourself. Feeling depressed and anxious, doesn't mean you are mentally ill, it just means that you don't carry that supportive attitude towards yourself which you keep finding in others.

Invest your precious time into your inner peace and get access to your calmness, love and care. You deserve all that power and support of yours which you keep on searching in others. Try to be that positive person whose company you would adore the most. When life hits you hard, it doesn't always expect you to be the strongest. Fall, cry, fall again and weep your emotions out but never ever try to have a control on them. Conquer the world by your mental strength as you are meant to do that.

Kritika Nautiyal
BA Prog., First Year

MINDFULNESS AND SUSTAINABILITY IN CONTEMPORARY WORLD

The myriad problems and challenges of the present-day world owing to unprecedented economic growth and demographic changes has led to environmental crisis. This Anthropocene era has called for revisiting the policies and technologies in an environment pro scenario. Mindfulness in human lives is necessary in this chaotic, consumer-driven, and rat race-propelled world. Mindful and its coherence with sustainability is a new domain in this outlook. Being mindful is being aware of our experiences in each moment without being judgemental. Mindfulness can not only help in emotional and psychological well-being, but also can influence sustainability. A daily practise of mindfulness can increase our awareness of our impact on the environment since it requires us to be more self-aware. It is crucial to involve individuals in changing their behaviour so they can lead a sustainable lifestyle.

We can develop mindfulness by practising meditation and other contemplative activities like yoga and deep listening. Because mindfulness is established in our consciousness and is associated with greater emotional intelligence, anyone may practise it. Neuroscientists claim that practising mindfulness can effectively rewire our brains.

According to Buddhist tradition, growing one's awareness and interconnectedness with his or her surroundings is the main goal of mindfulness. Gross national happiness (GNH) was initially presented by Bhutan's King Jigme Singye Wangchuck in the middle of the 1970s. He said that Gross Domestic Product (GDP) was less significant than GNH because it could not ensure happiness and well-being. Bhutanese people define "happiness" as the pursuit of meaningful societal growth through the balancing of the material with the spiritual and the physical with the former in a secure environment with the goal of achieving happiness. At world level there is the World Happiness Index which is a tool to assess, understand, and enhance individual's happiness, community well-being, social justice, economic equality, and environmental sustainability. Thus, the influence of GDP on GNH is noteworthy and needed to assess whether there is any coherence.

The unsustainable behaviour of the present is enabled by the economic concept that underlies the GDP, which holds that the goal of life is to accumulate wealth. According to the World Happiness Report, Finland was named the happiest nation in the world five times in a row, followed by Denmark, Switzerland, Iceland and Netherlands. India is the fifth largest economy whereas its world ranking in WHI is 136th in 2023, though being the fifth largest economy. The rapid economic growth and industrialization puts strain on resources, land availability, displacement, and pollution of environment, making the population vulnerable to environmental disasters.

In the contemporary consumer driven culture, mindful attentiveness is a prerequisite in developing sustainable habits. Mindfulness has gained impetus in the modern era in the wellness business and work cultures to enhance efficiency, productivity and to fight stress and anxiety. A growing body of research suggests that being mindfully aware of nature increases

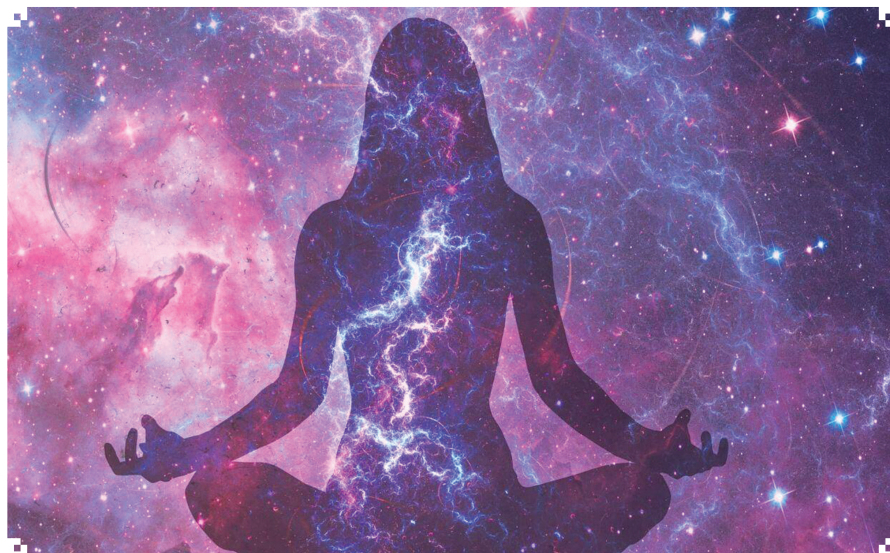
feelings of awe and adoration, which reduces self-consciousness, minimises thinking, and physiologically relaxes the body. As per Thiermann and Sheate, mindfulness has the following beneficial outcomes:

- Increased awareness
- Augment personal health and well-being
- Enhanced strata of connectedness with the nature and environment
- Effective pro-social tendencies like empathy, compassion etc.
- Stronger intrinsic value and decision making capacity
- Greater receptivity to new things and experiences

Sustainability appears to be the vanguard of all corporate operations in the modern era (Sloan et al., 2013). It raises issues of social justice, such as what constitutes an equitable use of our common resources and how the negative effects of environmental degradation should be distributed. The distribution of the health repercussions of climate change and pollution, which primarily affect the poor and vulnerable segments of global society, is one such stark illustration of social inequality. (Costello et al. 2009). Therefore, it is believed that interpersonal relationships and the capacity to feel empathy and compassion for non-human life and distant societies are key indicators of more eco-friendly lives (Tam 2013; Pfattheicher et al. 2016).

Sustainability consciousness is often referred to as the experience or awareness of sustainability. The role of mindfulness in choosing sustainable behaviour and habits can bring a paradigm shift in global business and environment. Armstrong (2012) demonstrated that six compulsive consumers who participated in a mindfulness intervention were able to lessen their addiction because of enhanced emotional control, self-acceptance, and awareness of thoughts.

Nature and mindfulness association gives rise to eco-mindfulness. 'Eco-mindfulness' is the practise of using mindful awareness practices to tune into the "felt presence" of our current experience with the exterior world. To practise and inculcate eco-mindfulness by rediscovering and connecting with the environment in a park, or going for nature walks in the forests, trekking



through the natural trails etc. These easy tasks will help in developing interconnectedness and appreciation of nature, its bountifulness and aesthetics.

Forest Bathing and Nature therapy: *Shinrin-Yoku (SY)* or *Forest-bathing* is an ancient Japanese and Chinese technique that involves actively using all five senses while immersing oneself in nature. SY emerged in Japan throughout the 1980s as a crucial component of healing and preventive medicine. For the reported modern "stress-state" and "technostress" reduction, nature therapy is implicated as a health-promotion strategy and potential universal health model.

It has been found in a study that students without a history of depression scored highly on sustainability consciousness, simply because mental fortitude makes it possible to see beyond issues. This can help as a buffer to environmental crisis and natural disasters and help them to overcome the antropogenic calamities and act as leaders in the forefront.

The concept of "nature-deficit disorder," first put out by Richard Louv (2008), The phrase is used by Louv to "define the human consequences of alienation from nature, including decreased use of senses, attention challenges, and greater rates of medical and emotional diseases."

A study also showed that phytoncides such as isoprene, alpha-pinene and beta-pinene, were detected in the forest air. These findings were correlated with a nature walk in the forest can increase the natural Killer Cell activity, and intracellular anti-cancer proteins. Natural settings have a tremendous potential for promoting human health, healing, and stress relief in terms of allostatic load.

It has been established that it enhances resilience, buffer to shocks, can check consumption pattern in terms of resources, develop eco-friendly habits like opting for public mode of transportation, believing in reusing etc. The corpus of research is vested on making decisions on eating habits, sustainable use of energy in terms of climate action, which has to be widened to other sectors as well.

By adopting green hobbies like organic gardening, bird watching, nature walks, jungle trekking, joining clubs to clean the environment and address the social causes can help in bringing mindfulness. These can evoke happiness, tranquillity, as well as help in building a sustainable future. Mindfulness can create empathy and compassion which is the backbone of global partnership embedded in UN Sustainable Development Goals.

Thus, mindfulness and global sustainability are more interconnected domains as perceived. It is imperative to find the trend of incorporation of mindfulness with deep studies. It is the need of the hour to contemplate techniques and practices such as sustainability consciousness, mindfulness, and eco-mindfulness to harness them as potential drivers to global change with sustainability at its heart.

Kalpita Sonowal

Assistant Professor, Department of Environmental Science

MY MOTHER

She is the creator and creation herself,
I am merely a part of her, but
she is my world.
She protects us like the goddess,
But lacks courage to revolt.
Her dedication inspires me, but
Her silence makes me wonder
I know she's a daughter, I know she's a wife, I know she's a mother, but
Just realized she's a woman too,
An individual with her own rights.
Sometimes she worries too much and becomes stormy,



Sometimes she becomes illogical, but
Her love never fades,
Her attempts make me happy,
her achievements make me proud.
I appreciate all she does, she means the world
to me.
I smile when she smiles,
And the world smiles with me.

Priya
English (Hons.), First Year

REFLECTIONS

Concealed. Cocooned.
Smug with satisfaction
Slumbered in solace.

Until a storm arose
Until a fury raged
Until a thunder struck.

And out in the open
The mask fell.

Red. Red.
Raging Red.
Ranting Red.

Red. Red.
Retaliatory Red.
Retributive Red.

Red. Red.
Ravaging Red.
Wrecking Red.
Red. Red.

The old 'i'
Scribe. Scribbler.

The old 'i'
Solitude. Solitary.

The old 'i'
Sulked. Sulking.

The old 'i'
Smart. Smarting.

The new 'I'
Bartered the 'verse'
For
'verve'.

Sukriti Sobti

Assistant Professor, Department of English

TO THE EMPTINESS WITHIN ME(NOWHERE)

To the emptiness within me,

You have held me close to you for a long time. Engulfing me in a hug that's
Nothing close to warm or homely. You tighten your arms around me, suffocating
Me, sucking me inside your void. Your void of nothingness where not a single
Thing comes or goes but you, you hold me down and choke me until I'm gasping
For air and stifling. You make me feel like I'm pouring water in a bottomless
Glass that can never be filled up.

I try to free myself from your grip by filling your void with as many things as I
Can. I drown myself with work, learn new things, meet more people but you're
Still here. You've captured me in this loop of everlasting vacuum. It's funny
How you are nothing but a void but you have taken the life out of me, numbing
Me and drowning me. You've taken control from me, the very control I crave so
Much. I try to turn down your voice but you still linger in my mind the whole
Time and come out to attack when I'm at my most vulnerable.

Why do you do this to me, emptiness? Why do you want to break this mind of
Mine that gives you shelter? Why don't you ever answer me? Your silence
Consumes me more, it shatters me, it makes me feel.... Empty.

Why aren't you grateful and content? Why do you still have to haunt me when I
Have given you everything. An understanding family, great friends, good
Education, success. I've done everything but you still yell at me every night
Telling me nothing is worth it.

What even is the point of blaming you? You'll never answer me, you'll never
Stop being YOU!

Well, guess what? I am as stubborn as you, emptiness. You can keep on telling
Me nothing matters but I will make my life worthwhile.

I. Will. Prove. You. Wrong.

Shivangi Pandey
English (Hons.), Second Year

ONESELF

The night is quiet
Your heart is light
Not every day you're bright
Not every dusk is a good night
Yes you'll have fear
Yes you'll have a fake smile to wear
No not every time you're right
Maybe you're just good in your sight
But never fear to fall from height
One day you'll have your own flight
Just be the one that you are

Leave everything and go far
But never regret for your scar
Just hold on when you're falling
Start again from crawling
But never be in your past trawling
Look up and move on
Your failure is gone
Your present is just born
Your future is what you earn...

-Mounsoon Ranjan
B.Com Prog., First Year



ONLINE MOVIES- A TREAT AT HOME

In the 21st century, the breakthrough of new technology has laid a major impact on the lifestyles and the behaviour of every individual. Now movies are not only meant to be viewed in theatres or in living rooms but can also be streamed in our devices wherever and whenever we want them. Online movies are a **treat** for the fans of those old and rare movies whose DVDs are not readily accessible.

Movie fans are at power

Displaying movies online has turned the tables around and now the viewers have more advantages on their side. Some of the main advantages for the movie fans are:

- Movies can be downloaded by the viewers in a legal and safe manner.
- Movies can be watched in a high quality display.

- Besides movies, viewers can also watch many different TV series, sports and music.
- Viewers can now enjoy both the latest movies as well as the old classics.

Surfing your favourite movie online is just a click away. Different websites offer not only bring watching contents belonging to one's own country but also worldwide. Spectating has changed over the recent years and I suspect it will flourish as long as it answers and offers solution to the initial human compulsion to get out of the house. Besides, the current economic situations have enlarged the cost sensitivity of the viewers.

Conflict between OTT platforms and theatres

"Content is the king" has majorly affected



the viewership of many movies during this era of online movies. Following are the major differences:

- Although the theatre draws an enormous footfall, the streaming platforms' presence cannot be ignored.
- Earlier, there were challenges such as VCRs, VCD and DVDs, and now the streaming platforms have come up, providing easy solution to the needs of consumers instantly.
- Online platforms has made the movie-watching experience cheap and comfortable.

Amidst all this, a question thus arises: whether online movies could continue to provide communal experience or not, like theatre. Many surveys across the world have proved the efficiency of online movies over theatre goers.

In online streaming platforms, facilities have already been provided to differentiate movies of other nations. Young generation have 24-hour access to the Internet and they spend hours in front of their laptops and phones rather than watching television.

OTT platforms are user friendly for today's **internet-holic generation**.

Online movies are safe to watch as all the websites follow strict guidelines in featuring all those free entertainment to watch. The viewers can even download the movie and watch it abruptly. However, reading the site terms and conditions would be really helpful. Besides, even kids could also watch recently released movies which are unavailable in DVD forms, of course under the guidance of their parents.

Majority of the websites even provide free access to online movies. However, the viewers have to wait until the movies are uploaded. But still some websites charge for their services, so beware of them. Even the viewers need to assure that the websites they access should be free from all viruses. Here, having an antivirus would be a **real treat**.

Online movies could really act as a treat at home for all the movie lovers and even for all those introverts, who don't like social gatherings. In the 21st century, this trend of online movies is at its peak, attracting not only the younger generation but also all the other age groups with its **"at home comfort"**.

Kritika Nautiyal
BA prog., First Year

SANSKRIT AND ITS IMPORTANCE

Have you ever thought what the meaning of the Motto of our college is?

Have you ever thought why our college has its motto in the Sanskrit?

Why, even our varsity...University of Delhi has its motto in Sanskrit?

We may have to have an English or Chinese name/motto if Sanskrit had no more relevance in India. From birth to death; from naming a child to having a family identity; from marriage to pilgrimage; from wearing an introduction as an Indian to gaining an entry into heaven; we need Sanskrit.

Almost all our great institutions have derived their national mottos from Sanskrit- The government of India's "Satyamev Jayate," the Supreme Court's "Dharmo Rakshati Rakshitah," Indian Navy's "Shanno Varunah," Lok Sabha's "Dharmachakrapravartnaya," All India Radio's "Bahujan Hitaya, Bahujana Sukhaya" and LIC's "Yogakshemamam Vahamyaham."

Nepal's national motto is also in Sanskrit: "Janani Janmabhoomischa Swargadapi Gariyasi" (my motherland is greater than even the Swarga - heaven). Many top IITs, IIMs, Central Universities, NCERT, Intelligence Bureau, nearly all the important institutions and organizations of India have their mottos in the Sanskrit in this modern era.

Talking about the motto of our college, it is '**Tamso Ma Jyotirgamaya**' which means "may the light of knowledge remove the darkness of ignorance" and the motto of the Delhi University is 'Nishtha Dhritih Satyam' which means "Dedication, Steadfastness and Truth." Sanskrit is one of the oldest languages the world can claim, and the most scientific, a grammarian's dream, which gave us the greatest treasures in science, technology, cosmology, chemistry, mathematics, physics and geometry, theater, music and performing arts. Sanskrit informed the world about the existence of several suns, a thousand years before and mapped the circumference of the earth, gave zero, and the decimal system and analyzed the mysteries of life and death.

Sanskrit is us.

Sanskrit is India.

Sanskrit is Bhagavad Gita, Vedas, and Ramayana. The greatest unifying force of India, from north to south and west to east.

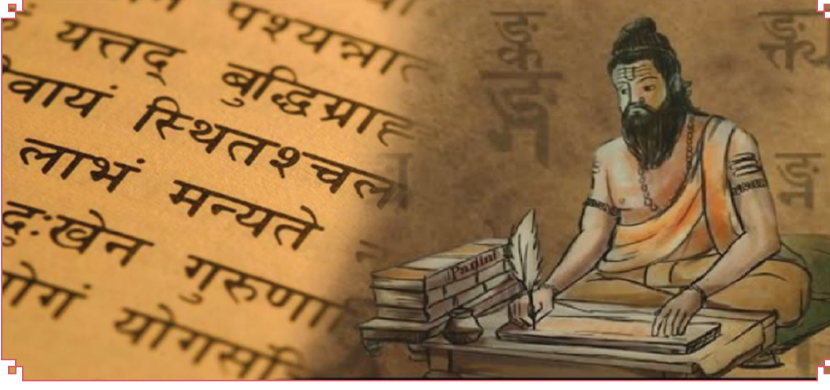
Sanskrit is the master of our universe, the daily Panchang, the tithis (Indian dates, calendar that determines festivals).

It is the vehicle of Kumbh, the biggest human congregation on this planet, it is the colour of all our celebrations, Holi, Diwali, Durga Puja, Dussehra, Raksha Bandhan.

Guru Gobind Singh sent his best Sikh scholars to Kashi to learn Sanskrit and they were called Namdharis, the great warrior-scholars and revolutionaries.

Very soon there will be neither Rajbhasha Hindi nor Sanskrit at secondary level and higher secondary level since only the regional language and English will find place in two language formula and one language formula.

ARBIND JYOTI



Sanskrit is science and logic. Sanskrit makes you believe in your own Purusharth, your inner power. It is a language that has been the mother of most of the Indian languages.

I believe that unless Sanskrit is taken to the doors and the hearts of the minority sections of the country as well, no one

will be able to fight for it determinedly and successfully. It has to transgress the caste/ class barriers and religious dogmas to become more powerful and omnipresent. To be a vehicle to get top jobs and a social status that it enjoyed once.

The modern-day scholars and the “Brown Sahebs” of today do not understand that if India can’t be visualized without the Ganga, our culture and civilization is incomprehensible without Sanskrit.

In 1949 Dr BR Ambedkar had moved a constitutional amendment to make Sanskrit India’s official language replacing Hindi. Not only the leaders from Tamil Nadu supported the move but Mr Naziruddin Ahmed, a Muslim League member from West Bengal also signed it. It’s another story how Hindi finally got the status but the episode amplifies how leaders of a nascent, independent India thought about Sanskrit.

Pt Nehru, in a debate on India’s language policy said: “If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly, it is the Sanskrit language and literature and all that it contains.”

Sanskrit has the highest number of vocabularies than any other language in the world. Sanskrit has the power to say a sentence in a minimum number of words than any other languages. In the New Education Policy 2020, there is a huge emphasis on multilingualism and specially on Sanskrit.

Delhi University has become synonymous for its sky-high cut-offs. However, the courses of this divine language Sanskrit has been going against this trend. Sanskrit seats still remain vacant in this premier varsity of the country. This shows the lack of awareness and misconceptions among students and this needs to be changed. The career prospects of studying the language are the same as that of any B.A. courses. Graduates in the discipline can become academics, sit for competitive exams and even get reputative government jobs such as IAS, IPS etc. We must be proud of our heritage and should preserve and promote the Sanskrit language and its literature.

PRATEEK TIWARI

BA Prog., First Year

QUEENS

“What is a queen without her king? “

I don't know, but let's ask

Cleopatra,

Nefertiti,

Hatshepsut,

Sammuramat,

Victoria,

Elizabeth,

Amina,

Tzu-his and

The countless other kingless queens

Who turned mere kingdoms into

The greatest of Empires.



Shristy Sachan

BA Prog., Second Year

A NOTE TO MYSELF....

A note to myself...

You are a beam of light,

Equally inside as in sight,

No worries

If people gave up on you,

You know yourself, be true

With hope,

See the future shining bright,

Don't let go, hold on tight

Always remember,

Till the grass is green and sky is blue,

No one can put you down beside you

Diya Sabharwal

English (Hons.), Second Year

AUNT DALIA

I was about to go to bed after finishing a movie on Netflix. Damn! I didn't even realise how late it was. I heard a loud thump outside my room which was on the first floor, unlike my parents' room on the ground floor who had already been asleep for 3 hours or something. I thought perhaps someone had woken up to check on me.

I threw myself onto the bed and pretended to be asleep. In about ten minutes, I was asleep when a loud thump woke me up. I sat up in my bed wondering what it could've been, trying not to overthink, after all a wimp I was.

Suddenly, I felt my throat drying up, so I sprinted downstairs on tip-toes to fetch water from the kitchen, which was beside my parents' room.

As I arrived downstairs, I felt a sudden cold breeze which sent chills down my spine.

"Why am I such a coward?" I thought, as I quenched my thirst and put the bottle back inside.

Just then, I heard somebody sobbing in my parents' room. Were they...crying at this hour? Why?

So I went to check if everything was alright. I was about to knock when the door opened with ease.

It freaked me out a bit but the open window made me blame the air. My heart skipped a bit as I saw no one was there.

As I was about to leave, baffled, I noticed a note on the bed. I picked it up and it read:

"I'm sorry honey, your dad and I have to go to your aunt Dalia, she's really sick. We'll be back by 'tomorrow morning. Take care."

Goosebumps took over me as I remembered the sobs and thump. Fear of someone breaking in made me lose my breath.

I bravely ran to check the main door and thankfully it was locked from outside.

All the horror movies I'd watched really started taking over me. I sprinted to my room.

My body froze at the door and my eyes widened. As I saw a lady sitting on my bed and staring at the family collage, I was about to let out a loud scream when that lady turned towards me and I sighed as I saw she was Aunt Dalia.

"Aw. Finally." She spoke in a normal tone. "I was waiting for you, dear." A warm smile invaded her face.

"I... Mom said you're ill..." I answered worryingly.

"I was." She said. "But do you reckon, the hospital ever made me feel any better?" She smiled again. "I escaped that unhealthy environment to see you. Even if it's the last thing I would do."

"Mom and dad and everyone must be worrying!" I exclaimed. Her presence pretty much explained the open window.

"Oh! They'll be fine. They'll be back soon." She beckoned. "Come sit." I followed and sat next to her. "It's been long, hasn't it? You've become a handsome big boy!"

I smiled. She had always been my favourite aunt. I indeed loved her. She used to stay with us before her husband and dad got into an argument and they had to move away.

"I missed you, you know?" I said.

"Me too." She replied. "Although, I have to

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leave now and reach the place I belong to." She wiped her teary eyes.

"What? No! You should stay here." She stood up. "You can-" before I could finish, the loud, annoying telephone near the kitchen rang. "Wait for me!" I sprinted to the phone.

"Daniel?!" I heard mom crying over the phone. "Honey, your aunt-" she sobbed again. "Your aunt's... no more."

"What...but-" I suddenly felt an ice cold hand on my shoulder.

Next thing I remember was waking up in my room on my bed.

Everyone around me, mom, dad, my few relatives were all crying. Was Aunt Dalia really dead? Did I really faint?

I noticed a body kept on the floor covered with a blanket. "What the-" No one really seemed

to notice me. Maybe she died because of skipping her treatment, I thought.

"Did she die here?" I asked. No one answered.

"How did it happen?" Mr. Brandon, my neighbour asked, Putting his hand on dad's shoulder.

"Heart attack!" He sobbed louder than ever. "Heart attack it is!"

I went near the body and uncovered the face. That's when I saw my body lying dead. I felt cold hand on my shoulder again.

"Aunt Dalia..."

Guess they were right about the heart attack and I was the victim.

Nisha Giri
BA Prog.



WHAT IF A STUDENT DOESN'T TAKE ANY PRIVATE TUITIONS



I may not be the right person to judge or advise anyone what is right for them, but still I want to share my experience as a student and what I felt about the current generation.

As we all are witnessing these days, students are completely dependent on private tuitions, where basically another teacher teaches the same concept that will be or is done in school.

School is a place where we gain knowledge and clear all facts and doubts, with the concerned subject teacher. However, the problem I feel students face is that they are not concentrating on the concepts done in school by their school teachers. There can be many reasons for not clearly understanding the concepts, for example some of the students do not have the confidence to ask questions in the class, if they face any doubt either they are not focused enough, or the most importantly they depend on their private tutors for clarification later, therefore do not concentrate much in the school class.

This excess dependence on tutors has changed students perspective of independent thinking and also affected their mental ability

to learn on their own and try to understand things in class itself. This makes them care free and mostly they think that they will learn everything in tuitions.

Studying and learning are the same things that are done in school and repeating those concepts in tuitions is in my opinion a completely waste of time. Although this time can be well used for self study but now I do not see this is going to happen.

Self study and making the best use of class room learning are things that can help the students but again there is one more negative point that students are care free and enjoying their fullest privilege because they are not earning. The fees of tuitions and schools, and every small accessory that we buy for ourself is purchased by our parents.

We are not respecting their money, we are just expending it on wrong sources, for me the private tuitions to cover for school syllabus is indeed a waste of parents money.

Thus, I would end by saying that every person is unique, all have the capability to do good, but the only thing which is required is focus, whatever work or activity you are doing will require focus, such that things can get in your head and then a little bit of self realization and studying on your own would help you in a different way!

I am a live example of this practice as I held 1st position in my school with 97.8% in my CBSE boards.

Hittesh Kumar
BA Prog.

5 STEPS TO IDENTIFY TOXIC PEOPLE

You, me and everyone else who's present here has met a lot of toxic people till now. But, how did we know that they were actually toxic? No! We didn't! Until it was too late. We got to know about it after the damage was done.

After they had left us and moved on to another prey.

Life is a journey with all of its sweet and sour tastes. It is important to realize that a person you label as toxic, may not really be a toxic person. It is just that you may have a clash of personality with them and you both bring out each other's worsts.

For you to successfully avoid such potential toxic people in your life, it is necessary that you first introspect yourself.

It is extremely important for you to understand who you are going to by name as a toxic person before you start relating this article with the instances in your life.

- **THE EMOTIONAL MELODRAMA:**

When you are with them, you are left feeling emotionally exhausted. You just don't even feel like trying to explain why you did what you did.

Toxic people are never consistent with their feelings. One moment they can be very amazing but the other moment they can be selfish and manipulative.

They make you defend yourself and prove your worth to them all the damn time.

- **BLAME FIXING AND DEFENSE:**

It is really not easy for a toxic person to take any kind of blame.

They'll convert everything and every

situation into something where you're the wrong one. They make you feel as if it's you who needs to change and you are the one who's imposing yourself on them.

They try and fix the blame on you by guilt tripping and become overly defensive when you try to put forth your side of the story.

- **THEY CONSTANTLY SEE THEMSELVES AS VICTIMS:**

Anything going wrong in their way, be it coincidental or actually because of them, they always portray themselves as the victims and probably believe so too.

If you ever call them out on it, then all of a sudden you're victimizing them too!!

A toxic person never knows that they are toxic. When their actions come back to bite them, they are happy to shift the blame and paint themselves victims.

- **BACKHANDED APPRECIATION:**

No matter what you do, they'll never truly let you feel good about yourself. They have to add a little bit of negativity to it because it otherwise would undermine their confidence.

Their praises always would either sound like forced or taunting.

They would always bring out your worst in you. It is in their subconscious to not let good words come out of their mouth, not just for you but for anyone in general.

- **THEY NEVER APOLOGIZE:**

They are the kind of people who'd make you their punchline just to impress

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others. If you confront them on it, the joke's on you because you got upset over "nothing". They would constantly hurt and shatter your pride and would never even realize. Without this realization of hurting you they never feel that they wronged you in any way and never apologize. It is a futile pursuit to get them to understand and apologize.

They would not even care or support whatever is important to you.

Once you know that a person is toxic to you,

it is very important for you to let go of them immediately.

Your cowardice of facing the emptiness of their occupied space in your life will only take a toll on your health and peace. It may not be easy but it is not impossible.

All toxic people are not cruel. They may love and care for you deeply but their emotions can become very burdensome sometimes.

Good relationships will always feel good. Make sure to surround yourself with only such people.

Mrinalini Sodhi

English (Hons.), Third Year

PERPETUAL EXISTENCE

I was here, but I was not.
It was now, but it was never.
I was dead for a while,
But I've been living on forever.

My words were mute,
And silence was loud.
I was swimming in the ocean,
While walking on a cloud.

Darkness surrounded,
It was very bright.
I knew it was wrong,
Yet it felt very right.

I saw the future,
While living the past.
I found everything,
When I was lost.

I saw the lines of art,
I saw their creation.
Everything was different,
Everyone had connection.

I was everywhere,
Nowhere I was.
I'll see everything,
When the world will pause.

Swikriti Bhardwaj

B.Com (Hons.), Third Year

MENTAL HEALTH POETRY

If I owned scars on my skin, you'd see
If I had bruises on my body, you'd treat
Say if I carry an illness with no name
we're aware of
In a part of me we don't discuss about
at all
Would I still be accepted as a whole?

If I had parts of me dying inside
If I had feelings of breaking down all
the time
And if I all had was an aphotic head
And wanted to live as much as I wish I were dead.
Would there be a safeguarding shed?

Did you hear what people opined?
I was told to snap and shut what my mind identified
I'll tell you what it says
Wait, till it finishes it's own race
Sorry that I stood numb
I was again hit by a wave of thoughts making my emotions blunt

I might not have the explanations you need
But yes I am cautious for myself indeed
I watch my steps and tread lightly
Yet tremble so hard on my low self-esteem
So what you fell down the road? They say you're not sick at all

Interwoven with my instincts of being un-well and the spells others alleged
Fooling myself enough to helplessly walk alive
I was standing on the edge asking inanimate objects to remind me what I strive

With wilted lips and swollen eyes,
I talk of artistry, nature, dreams and what tomorrow must be like
Smiling with fainted cheeks
While, shades of irony striked
and now I was being called a Paranoid.



-Anshika Chaurasia/Anaa

EVIL I'S

I have an ominous scar over my left elbow, it was never really much of a trouble to look at, if you'd ever look at it. It always bothered me how it decided to stay by, like a stain on your off-white bedsheet that never goes away, and whenever you look at it, it would remind you of how ugly it makes it seem, just because you couldn't wash it away. Whenever I looked at it, I ran my fingernail upon it and scraped it off; it still hurts me, the way it did the first time, when my father caught me fiddling with my mother's lipsticks at 11, without knocking my door, and clenched my hair in his fist, looked at me, not in the eye; he held his stone cold finger near my mouth and said "Boys don't get pretty, wear panties and a bralette" and when two tears began rolling down my cheek, he could see his face through them and yelled at me "Boys don't cry either" throwing me down by the drawer, my elbow striking the corner of the lamp, and my legs, collapsing in a way I couldn't feel them anymore.

When I opened my eyes my mother had already imbrued my purple dyed shirt with her bitter tears, and the doctor stood there, saying there was nothing wrong with my legs, "Come on, man up; let's get you up now, okay?"

And I couldn't stand up for myself; ever again.
'They blamed it on the times.'

Being carried around on a wheelchair for the rest of my life, it was hard for a kid who knew he would someday be bullied because of his inabilities to "man up" when he should've. Eating sweet peas at the steeper edge of our dinner table, my mother would often have a pinch of sweat on her upper lip from all the times she had to bend over and pick up my socks, from all the times I yelled her

name to make me get down the stairs, from all the times she had to listen to our widow neighbour's whispers, loud enough to reach me, "Trust me, it's hard to live without a man in your life." Eventually she brought home another man, a drunkard who would warm her bed enough to remind of her husband, give her a baby girl and then disappear again because he was never married to her; men will be men they said whenever she complained.

She locked herself in her room after frying some potato chips for me and my step sister, I heard two gun shots; I never knew she had a gun to feed us with, apart from the regular pity. It's been years since mama died, and I still blame myself, what use it is to be a man if I couldn't ever protect her?

There was this girl who used to live opposite us. That was one time I felt my heart beating faster, this time, not by being scared or embarrassed, but because she was beautiful. A beautiful face, round, with a birthmark shaped like a crescent on her neck, and her short naturally red hair. She loved to wear a red lipstick. She smiled once at me, she did, I promise, and my heart fluttered. Watching her read her books on her roof, my sister came in my room and asked me if I had fallen for her. I hadn't. Why would I have? Was I supposed to? I don't know. Later that night my cousin asked me if I needed some adult magazines, he taught me all that a man should know, showed me images which weren't realistic, and pornography with men abusing women, choking them unexpectedly, hurting them anally and forcing oral. He said it was normal when I told him that was wrong. Normal? As a man I have to do this?

I began working from home, as a writer. Quite an unsuccessful job. I fell in love with a woman

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who was 3 years older than me. They told me this wasn't right; this couldn't be done. They made me break my own heart. My sister got married off to a man 12 years older than her. He is a bit abusive, smokes and drinks, but they say it's normal, that's how husbands are. After all, verbal abusive wasn't much of a crime. 2 years later I married a girl 7 years younger than me through an arranged marriage. They offered dowry though I never demanded any, and my aunt nudged my elbow, it hurt again, "It's a gift son" they said, the bride smiled shyly.

Do I love her now? I have to. I have to touch her, I have to kiss her. She's pretty after all. I have to make love to her. One night she bought a pretty underwear and showed it off to me. I wasn't necessarily not feeling it, I was just not wanting it that night. "Your wife is so hot, you should appreciate her" So we made love, she fell asleep, I wasn't able to.

My mama always told, men weren't strong enough to hold.

I had a son, two daughters early on. I loved them dearly. They brought me joy, they still do. Once my beautiful wife dropped a bowl of hot potatoes on my foot and I yelled. I looked at her face, that face; her look, it reminded me of how my mother looked at my father when he beat her with his belt. But that pain on my foot, I felt it for the first time ever since I broke. I yelled, but I never yelled at her. Did she think I would hit her after raising my voice? She apologised a numerous times despite me telling her it was alright. Was I supposed to hit her? I don't know. My son peeped at us from behind the door, shedding tears reflecting my face.

I stood up.

Jasmine Kaur

First Prize (Short Story)

SPM College

Arbind Jyoti PAN-INDIA Competition



INDIA'S RENDEZVOUS WITH ENGLISH WRITING

Literature, like life, is a continuous stream—often a subterranean river that is unseen but whose rippling is felt perpetually. The operations of reasoning, receiving impressions, at times creatively imagining, and picturing events and characters goes on all the time. In the third world, particularly in India, the authors and writers with their felicity and prowess in writing have given a new form and an entirely new register, and added a novel confluent side-stream into this all pervasive river of literature in the form of genres with highly fluid meanings and subtleties, now and then crossing over and engulfing into its own spectrum multifaceted streaks from across the globe— *Indian Writing in English and Modern Indian Writing in English Translations*.

It, however, may seem strange that Indian writing in English and other forms continues to be an apple of discord in the Indian literary world today, despite the fact that several of its writers have won national and international acclaim.

Many writers and critics in the other Indian languages seem to believe either that it is impossible for Indians to do creative writing in English since it is an alien language whose cultural register and verbal associations are simply inaccessible to us or that such writing is illegitimate as it smacks of colonial elitism and does not address any specific language community in India.

They argue that it is rootless and devoid of any specific identity as it is neither a part of English literature nor of Indian literature.

According to these disparagers, such works of art are primarily urban, middle-class and Western-oriented, which therefore, loses to reflect the real India with its rural ethos and native traditions. Nonetheless, there are quite a few valid reasons to consider such writings relevant and legitimate, reasons that have already been put forward by scholars and writers from Raja Rao and Mulk Raj Anand to Shashi Deshpande and B. Kachru. They could, with some risk of simplification, be summed up for the sake of this argument: One: India is the third largest English using nation after the USA and the UK which have about 35 million users of the language. Two: English has the status of an 'associate' official language in the Indian Constitution. Three: It is the state language of more than five states and of most of the Union territories. Four: India has a proliferation of English print media with a pan-Indian circulation and is one of the world's three major book publishers in English. Five: English happens to be, even if we desire otherwise, the primary language of interregional interaction



in India and of course of India's interaction with the outside world. Six: English is fast getting assimilated into Indian languages while also assimilating them, as is vibrantly seen in the acknowledgement of Indianisms by the custodians of grammar and literature. Consequently, India has given English its own cultural and socio-political identity that has little to do with its Judeo-Christian tradition. Along with the Sanskrit and Persian traditions, English also has entered India's linguistic and literary creativity, with great poets, novelists, authors, and others emerging from different parts of this close hybrid Indian Community.

A common world of concepts, beliefs, rituals, faith, and attitudes and even words and phrases is shared, say, by a Kannada novel like Anantha Murthy's *Samskara* and an Indian novel in English like Raja Rao's *Kanthapura*. This is not mere thematic parallelism; experimentation in English has to be construed from the point of view of multilingual creativity, i.e., Indian writers introduce into the very fabric of their writing a lot of what they have assimilated and absorbed from the Indian vernaculars they know—rhythms, syntax, concepts, figures of speech, even words. Moreover, this multilingual creativity is not unfamiliar to Indian literature; it is very much there in the whole tradition, as for example in the poets of the Bhakti Movement. English, in this context, therefore, is “decolonised” through a “nativisation” of the theme, space and time, a change of canon from the Western to the Indian, and a cohesive use of the discursal devices of the other languages of the writer.

Indeed, to be writing in English and to be Indian is a great challenge to creativity. Raja Rao is aware of it when he says in the introduction to *Kanthapura* that we can write only as Indians but at the same time, having

evolved to look at the large world as part of us, the tempo of Indian life must be infused into our English expression. Even writers like Vikram Seth, Amitav Ghosh or for that matter Salman Rushdie, who do not conspicuously conceptualize like this, unconsciously share the same credo.

Further, this literature has been the biggest catalyst for entwining our socio-cultural pluralities. This is for the simple reason that literature deals with eternal truths of life, like love, dreams and death, and, through them, paints a picture of the “total man”. It is perhaps one of the reasons why the Indian national struggle became resonant with such freedom movements brewing not only in the other third world countries but even in Europe and America.

The gulf between this literature and the public will be the gulf that exists between the sentient and non-sentient in all literatures, but to sum up it could be said that the Indian Writing in English is gaining ground by leaps and bounds by having already carved several inimitable imprints on the pages of the history of English Literature. In the field of drama, fiction and especially poetry, a number of writings of India have planted several milestones in both feeling and form. Indian Writing although still in its nascent stage as compared to mainstream literature in terms of recognition is a blooming and blossoming plant which still needs a constant nurturing and caring on the part of the literary artists; a plant whose roots must dive deep into the fertile soil of our rich tradition of culture and civilization, rites and customs.

Sanil Sengar

First Prize (Essay)

Hansraj College

Arbind Jyoti PAN-INDIA Competition

THE PROMISED NEVERLAND

Like forlorn hope in a war-torn city
And a drizzly breeze on a parched desert
Like distorted frequency to a radio
And vacuum to the oxygen we breathe
I look for hope in hopeless places
And tumble down in all the blank spaces
From the time I lost a piece of me
While collecting the right pieces
but getting the puzzle incorrect
My heart is a loaded gun
With the mouth facing towards my chest
I'm a prisoner of war
With escape in my vicinity
My anxiety is like life imprisonment
With freedom written all over my body
I'm a jumbled sentence
But my head's a dictionary

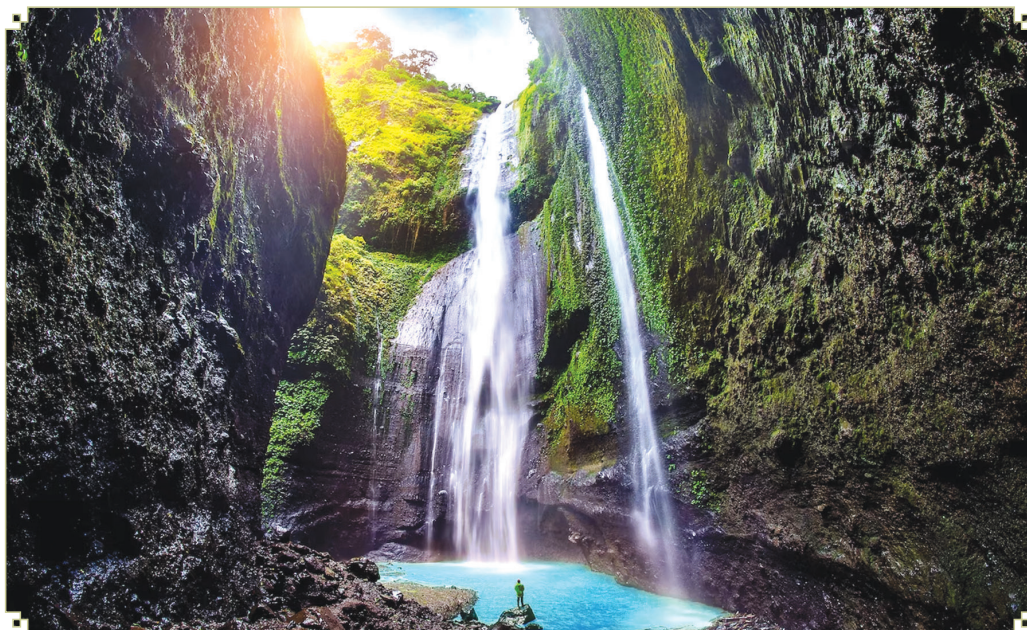
A dictionary that mentions war as peace
And destruction as everything left to appease
I am a man of religion
With queer written in my blood
But how is it that the kingdom of heaven
Shuns people like me to dozakh
When I'm an outlaw of love
But the law for my love isn't known by any
constitution
I'm the mauve between monochromatic
But people call me black
I'm the colour to a rainbow
But why do people call me pale?
I'm the most humane person I know
But why do you call me kafir?

Khezran Agha

First Prize (Poetry)

Sri Venkateswara College

Arbind Jyoti PAN-INDIA Competition



LIFE IN LOCKDOWN

A free blackbird glides on the
breath of the wind as it alters
and floats along the flowing path
till the cool current falters
and swipes his wing in the melting
sun-gazing to the beautiful scenes
daring to venture into the world,
however only in dreams.

Rising with the cordial sun; taking
in the fresh fragrance of confusion
stirred from sleep, to continue a life
that seems like a fictitious illusion,

although the amber sun will still rise and cold moon set- I lie alone,
choked by a thick web of apprehension as I get my education at home.

Pad and pen maintain my comfort, crumpled; crisp to keep my composure,
typing poetic lines; clutching to normality, reading works of fiction to gain closure.
To lay awake 'till sunrise; sit in the window to wish upon gleaming constellation,
Painting in the starry night; waiting for structure, an old friend to gift consolidation.

Chained to the spot by clear ropes of suggestion; captive like a songbird,
politicians stumbling through the question fire - facts and fiction slurred,
as a bird confined in homely cage, we seldom see, we are in uncharted territory
awaiting the blaring news; the bliss of being limitless, for us to fly and tell our story

Yet still, we flourish like unyielding bloom, reaching to the temperate kiss of sun,
budding with time; evolving skills of aspiration, in an anticipation of coming fun,
when we can pain our smiles into memory, losing masks and gloves as a community
to be free of this pandemic; melt our chains as symbols; remember our undying unity.



Siddharth Thakur

Secont Prize (Poetry)

PGDAV College (Eve)

Arbind Jyoti PAN-INDIA Competition



हिन्दी खण्ड

ARBIND JYOTI



‘मैं अपना बदला लूँगी’

सच्चाई यही है मुझसे तुम हो
मेरा सब कुछ तुमको अर्पण है
तुम जी रहे हो जीवन जो,
मुझसे ही वो जीवन है
पहली साँस जब लेते तुम
वो भी मुझसे ही पाते हो।
और अंत समय जब आता है,
तो मुझमें ही मिल जाते हो।
जो मिला है मुझको तुम सबसे
वो ही तुमको मैं दूँगी
मैं अपना बदला लूँगी।



बदल गया है ये इंसान
बदल दिया ये पर्यावरण
साँस लेना तक है कठिन
दूषित है हर इक किरण
है आँसू रोके है कब से
अब तो मैं भी शायद रो दूँगी
जो मिला है मुझको तुम सबसे
वो ही तुमको मैं दूँगी
मैं अपना बदला लूँगी।

प्रकृति का यह पवित्र पवन
नदियों का यह गहरापन
वादियों का यह अमन
कर दिया तुमने यह सब दहन
होता नहीं अब आगे सहन
शक्ति शेष नहीं अब मुझमें
हो गयी मैं गुँगी
जो मिला है मुझको तुम सबसे
वो ही तुमको मैं दूँगी
मैं अपना बदला लूँगी।

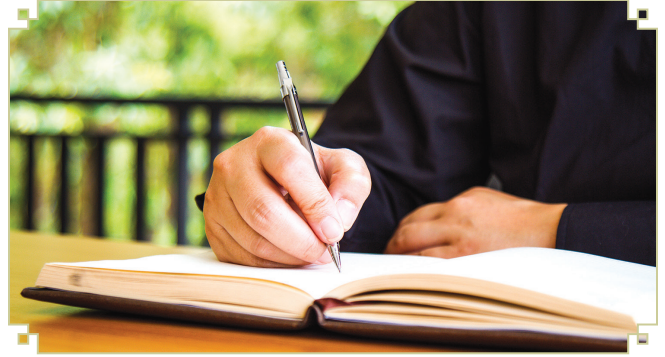
इतनी कमजोर नहीं हूँ मैं
ऐसे नहीं मैं मर सकती
जरूरतें करती हूँ पूरी
लेकिन लालच नहीं मैं कर सकती
मेरी क्या है अहमियत यह
अगली पीढ़ी को भी समझा दूँगी
जो मिला है मुझको तुम सबसे
वो ही तुमको मैं दूँगी
मैं अपना बदला लूँगी।

सिर्फ तुम्हारी नहीं हूँ मैं
कई जीव जीते हैं मुझमें
कर दिया जो तुमने जल दूषित
कई जीव पीते हैं उसमें
खुद को ठीक मैं खुद कर सकती
ना मदद तुम्हारी लूँगी
जो मिला है मुझको तुम सबसे
वो ही तुमको मैं दूँगी
मैं अपना बदला लूँगी।

आलोक कुमार
बी.ए. हिंदी ऑनर्स, द्वितीय वर्ष

सोचता हूँ एक गीत लिखूँ

- (1). सोचता हूँ एक गीत लिखूँ
तेरी आँखों का उसमें संगीत लिखूँ
तेरे होंठों की मैं सरगम बन जाऊँ
तेरी मेरी प्रीत लिखूँ।
दर्द भी थोड़ा होगा उसमें
अड़चनें भी थोड़ी होंगी उसमें
फिर तेरी मेरी जीत लिखूँ
सोचता हूँ एक गीत लिखूँ।।



- (2). “मेरी बहन का प्यार”
ये है पावन मेरी बहना का प्यार,
इसके आगे दुनिया की हर ताकत जाती है हार,
भाई के लिए दुआ माँगने को, सदा रहते उसके हाथ तैयार
मेरी खुशी में उसकी खुशी, करती है वह कितना दुलार
मैं उसका वीरा और वो मेरी बहना,
खूब तरक्की भैया करना, ये भी है उसी का कहना,
अपनी हर तकलीफ में छुप के रो लेती है पर,
मेरे खातिर जमाने की हर बात सह लेती है,
नसीब से मिलती है ऐसी बहन और उसका प्यार,
ये है पावन मेरी बहना का प्यार।।

- (3). काफी अरसे बाद कुदरत का नियम बदला है
कोई पागल किसी की मोहब्बत ने संभला है।
यहाँ तो पल-पल रंग बदलते हैं कई सारे
मगर रंगीन बारिश ने बुढ़ापे को बचपन में बदला है।
- (4). तेरे सज्दे में सदा सिर झुकाना है
मंदिर मदीने तक भी जाना है।
चाहे आए लाख मुश्किलें
हर हाल में तुझको पाना है।।

राघव पाठक
बीएससी फिजिकल साइंस, तृतीय वर्ष

रियासत-ए-गुलाब

उसके महकमे में शायद गुलाब बोलते हैं
हमारे यहाँ जिसे तेजाब बोलते हैं।
क्योंकि मुझे क़यामत बोलने के बाद,
दिल का राज खोलने के बाद,
और फिर मेरे ना बोलने के बाद
उसने अपना गुलाब
मुझे तोहफे में दिया।
उसके गुलाब का गुलाबीपन
मेरे चेहरे ने जिया।



मैंने फिर ढूँढा उसे कि
अबकी मेरी हाँ है,
इस पर उसने मुझे
अपना एक और गुलाब तोहफे में दिया।
अब उसके गुलाब का गुलाबीपन
मेरे चेहरे ने खूब जीया
मैंने उसे फिर नहीं ढूँढा,
पर अब रोज ढूँढती हूँ उसके महकमे के बाकी लोगों को
जिनके गुलाबों की परिभाषा बदली जानी है।

अनुज कुमार

भारतीय संस्कृति का अनोखा स्वरूप

अगर भारत के संदर्भ में बात की जाए तो भारत एक विविध संस्कृति वाला देश है। यह विविधता जीवन के हर क्षेत्र में प्रमुखता से दिखाई पड़ती है। हिमालय की अनश्वर बर्फ से लेकर दक्षिण के दूर दराज खेतों तक, पश्चिम के रेगिस्तान से पूर्व के नम डेल्टा तक, सूखी गर्मी से लेकर पहाड़ियों की तराई के मध्य पठार की ठंडक तक, संपूर्ण भारत की जीवन शैली में इसके भूगोल की भव्यता स्पष्ट रूप से विद्यमान है। एक भारतीय के परिधान, योजना और आदतें इसके उद्भव के स्थान के अनुसार अलग-अलग होते हैं।

भारतीय संस्कृति अपनी विशाल भौगोलिक स्थिति के समान अलग-अलग है। यहाँ के लोग अलग-अलग भाषाएँ बोलते हैं, अलग-अलग तरह के कपड़े पहनते हैं, भिन्न-भिन्न धर्मों का पालन करते हैं, अलग-अलग भोजन करते हैं किंतु उनका स्वभाव एक जैसा होता है। चाहे कोई खुशी का अवसर हो या कोई दुख का क्षण, लोग पूरे दिल से इसमें भाग लेते हैं, एक साथ खुशी या दर्द का अनुभव करते हैं। एक त्यौहार या एक आयोजन किसी घर या परिवार के लिये सीमित नहीं है। पूरा समुदाय या आस-पड़ोस एक अवसर पर खुशियाँ मनाने में शामिल होता है, इसी प्रकार एक भारतीय विवाह मेल-जोल का आयोजन है, जिसमें न केवल वर और वधू बल्कि दो परिवारों का भी संगम होता है। चाहे उनकी संसृति या फिर धर्म का मामला क्यों न हो। इसी प्रकार दुख में भी पड़ोसी और मित्र उस दर्द को कम करने में एक महत्वपूर्ण भूमिका निभाते हैं। भारतीय संस्कृति के बारे में पं. मदनमोहन मालवीय का कहना है कि “भारतीय सभ्यता और संस्कृति की विशालता और उसकी महत्ता तो संपूर्ण मानव के साथ तादात्म्य संबंध स्थापित करने अर्थात् ‘वसुधैव कुटुम्बकम्’ की पवित्र भावना में निहित है। भारत का इतिहास और संस्कृति गतिशील है और यह मानव सभ्यता की शुरुआत तक जाती है। यह सिंधु घाटी की रहस्यमयी संस्कृति से शुरू होती है और भारत के दक्षिणी इलाकों में किसान समुदाय तक जाती

है। भारत के इतिहास में भारत के आस-पास स्थित अनेक संस्कृतियों से लोगों का निरंतर समेकन होता रहा है। उपलब्ध साक्ष्यों के अनुसार लोहे, ताँबे और अन्य धातुओं के उपयोग काफी शुरुआती समय में भी भारतीय उप-महाद्वीप में प्रचलित थे, जो दुनिया के इस हिस्से द्वारा की गई प्रगति का संकेत हैं। चौथी सहस्राब्दी (सहस्र मतलब 1000) के अंत तक भारत एक अत्यंत विकसित सभ्यता के क्षेत्र के रूप में उभर चुका था।

संस्कृति के शाब्दिक अर्थ की बात की जाए तो संस्कृति किसी भी देश, जाति और समुदाय की आत्मा होती है। संस्कृति से ही देश, जाति या समुदाय के उन समस्त संस्कारों का बोध होता है जिनके सहारे वह अपने आदर्शों, जीवन मूल्यों आदि का निर्धारण करता है। अतः संस्कृति का साधारण अर्थ होता है— संस्कार, सुधार, परिवार, शुद्धि, सजावट आदि। वर्तमान समय में सभ्यता और संस्कृति को एक-दूसरे का पर्याय माना जाने लगा है, लेकिन वास्तव में संस्कृति और सभ्यता अलग-अलग होती हैं। सभ्यता में मनुष्य के राजनीतिक, प्रशासनिक, आर्थिक, प्रौद्योगिकीय व दृश्य कला रूपों का प्रदर्शन होता है जो जीवन को सुखमय बनाने में महत्वपूर्ण भूमिका निभाते हैं, जबकि संस्कृति में कला, विज्ञान, संगीत, नृत्य और मानव जीवन की उच्चतम उपलब्धियाँ सम्मिलित हैं। भारतीय संस्कृति विश्व की प्राचीनतम संस्कृतियों में से एक है। यह माना जाता है कि भारतीय संस्कृति यूनान, रोम, मिस्र, सुमेर और चीन की संस्कृतियों के समान ही प्राचीन है। भारत विश्व की सबसे पुरानी सभ्यताओं में से एक है जिसमें बहुरंगी विविधता और समृद्ध सांस्कृतिक विरासत है। इसके साथ ही यह अपने-आप को बदलते समय के अनुसार स्वयं को ढालती भी आई है।

“यूनान-ओ-मिस्र-ओ-रोमां, सब गिर गए जहाँ से अब तक मगर है बाकी नाम-ओ-निशानें हमारा, कुछ बात है कि हस्ती मिटती नहीं हमारी, सदियों रहा है दुश्मन दौर-ए-जहाँ हमारा।”

जब से मानव का जीवन अस्तित्व में है, तब से वह निरंतर उन मूल्यों की तरफ अग्रसर है, जिन्हें प्राप्त कर लेने पर उसका जीवन व्यवस्थित होने के साथ-साथ 'आत्मिक सौंदर्य' से खिल उठे। उसकी यह प्रवृत्ति वास्वत में संस्कृति की ओर ही इशारा करती है। भारतीय संस्कृति समस्त मानव जाति का कल्याण चाहती है। भारतीय संस्कृति में प्राचीन गौरवशाली मान्यताओं एवं परंपराओं के साथ ही नवीनता का समावेश भी दिखाई देता है। भारतीय संस्कृति विभिन्न सांस्कृतिक धाराओं का महासंगम है।

जिसमें सनातन संस्कृति से लेकर आदिवासी, तिब्बत, मंगोल, द्रविड़, हड़प्पाई और यूरोपीय धाराएँ समाहित हैं। ये धाराएँ भारतीय संस्कृति को इंद्रधनुषीय संस्कृति या गंगा-जमुनी तहज़ीब में परिवर्तित करती हैं।

अगर भारतीय संस्कृति के समन्वित रूप पर विचार करें, तो इसमें विभिन्न विशेषताएँ देखने को मिलती हैं। भारतीय संस्कृति में अध्यात्म एवं भौतिकता में समन्वय नजर आता है। भारतीय संस्कृति में प्राचीनकाल में मनुष्य के चार पुरुषार्थों धर्म, अर्थ, काम, मोक्ष एवं चार आश्रमों- ब्रह्मचर्य, गृहस्थ, वानप्रस्थ एवं संन्यास का उल्लेख है, जो आध्यात्मिक पक्ष एवं भौतिक पक्ष में समन्वय लाने का प्रयास है।

उल्लेखनीय है कि भारतीय संस्कृति ने अनेक जातियों के श्रेष्ठ विचारों को अपने में समेट लिया है। भारतीय संस्कृति में यहाँ के मूल निवासियों के समन्वय की प्रक्रिया के साथ ही बाहर से आने वाले शक, हूण, यूनानी एवं कुषाण भी यहाँ की संस्कृति में घुल-मिल गए हैं। अरबी, तुर्कियों और मुगलों के माध्यम से यहाँ इस्लामी संस्कृति



का आगमन हुआ। इसके बावजूद भारतीय संस्कृति ने अपना पृथक अस्तित्व बनाए रखा और नवागत संस्कृतियों की अच्छी बातों को उदारतापूर्वक ग्रहण किया। आज हम भाषा, खानपान, पहनावे, कला, संगीत आदि हर तरह से गंगा-जमुनी तहजीब या यूँ कहें कि वैश्विक संस्कृति के नमूने हैं। कौन कहेगा कि सलवार-सूट ईरानी पहनावा है या हलवा, कबाब, परांठे, शुद्ध भारतीय व्यंजन नहीं हैं। इस बिंदु पर विचार करना जरूरी है कि हड़प्पाकालीन सभ्यता की परंपराएँ एवं प्रथाएँ आज भी भारतीय संस्कृति में देखने को मिल जाती हैं, यथा-मातृदेवी की उपासना, पशुपतिनाथ की उपासना, योग-आसन की परंपरा इत्यादि। इसके अलावा भारतीय संस्कृति में 'प्रकृति और मानव के सहसंबंध' पर बल दिया गया है।

हमारी संस्कृति मानव, प्रकृति और पर्यावरण के अटूट एवं साहचर्य संबंधों को लेकर चलती है। भारतीय उपनिषदों में 'ईशावास्यमिदं सर्वम्' अर्थात् जगत् के कण-कण में ईश्वर की व्याप्तता को स्वीकार किया गया है। यहाँ के विभिन्न विचारकों एवं महापुरुषों ने भारतीय संस्कृति को समन्वित रूप प्रदान करने वाले विचार प्रस्तुत किए हैं। फिर चाहे बुद्ध, तुलसीदास हो या गांधी जी, इन सभी को भारतीय संस्कृति के नायक के रूप में प्रस्तुत किया गया है तथा ये सभी चरित्र भारतीय संस्कृति को समन्वित स्वरूप देते हैं। भारत की विभिन्न कलाओं, जैसे- मूर्तिकला, नृत्यकला, चित्रकला, लोकसंस्कृति इत्यादि में भारतीय संस्कृति के समन्वित स्वरूप को देखा जा सकता है। विभिन्न धर्म, पंथों एवं वर्गों के लोगों का नेतृत्व इन कलाओं में दृष्टिगोचर होता है, जैसे- मध्यकाल में इंडो-इस्लामिक स्थापत्य कला और आधुनिक काल में विक्टोरियन शैली। भारतीय संस्कृति का समन्वित रूप केवल भौगोलिक-राजनीतिक सीमाओं में ही नहीं है, बल्कि उसके बाहर भी है। भारत के अंदर बौद्ध, जैन, हिंदू, सिख, मुस्लिम, ईसाई आदि धर्मों के लोग

एवं उनके पूजा-स्थल हैं, जो 'शांतिपूर्ण' सहअस्तित्व को दर्शाते हैं। विदित हो कि संस्कृति का स्वरूप 'साहित्य' में सबसे अधिक सामर्थ्यपूर्ण तरीके से अभिव्यंजित होता है। संस्कृति साहित्य का प्राण है। साहित्य की विभिन्न विधाओं में संस्कृति के प्रभाव को देखा जा सकता है।

यहाँ की संस्कृति के आधारभूत मूल्य दया, करुणा, प्रेम, शांति, सहिष्णुता, लचीलापन, क्षमाशीलता इत्यादि को भारतीय साहित्य में समुचित तरीके से अभिव्यक्ति दी गयी है। भारतीय संस्कृति का यह समन्वित रूप संस्कृति भाषा के माध्यम से रामायण, महाभारत, गीता, कालिदास-भवभूति-भास के काव्यों और नाटकों के माध्यम से बार-बार व्यक्त हुआ है। तमिल का संगम साहित्य, तेलुगु का अवधान साहित्य, हिंदी का भक्ति साहित्य, मराठी का पोवाड़ा, बंगला का मंगल नीति आदि भारतीय उद्यान के अनमोल फूल हैं। इनकी संयुक्त माला निश्चय ही 'समेकित भारतीय संस्कृति' का प्रतिनिधित्व करती है। तुलसीदास मध्यकाल में भारतीय संस्कृति के समन्वय के सबसे बड़े कवि के रूप में नजर आते हैं।

स्वपच सबर खस जमन जड़, पाँवर कोल किरात

रामु कहत पावन परम, होत भुवन विख्यात।।

भारतीयों ने गणित व खगोल विज्ञान पर प्रामाणिक व आधारभूत खोज की। शून्य का आविष्कार, पाई का शुद्धतम मान, सौरमंडल पर सटीक विवरण आदि का आधार भारत में ही तैयार हुआ। तात्कालिक कुछ नकारात्मक घटनाओं व प्रभावों ने जो धुंध हमारी सांस्कृतिक जीवन-शैली पर आरोपित की है, उसे सावधानी पूर्वक हटाना होगा। आज आवश्यकता है कि हम अतीत की सांस्कृतिक धरोहर को सहेजें और सवारें तथा उसकी मजबूत आधारशिला पर खड़े होकर नए मूल्यों व नई संस्कृति को निर्मित एवं विकसित करें।

अनुज कुमार

भारत में भाषा की स्थिति

भाषा एक ऐसा साधन है जिसके जरिए मनुष्य बोलकर, सुनकर, लिखकर, देखकर, अपने मन के विचारों एवं भावों का आदान-प्रदान करता है। हर भाषा की अपनी एक लिपि होती है। उदाहरण के लिए, हिंदी भाषा की लिपि देवनागरी है। पूरे विश्व में लगभग 7097 भाषाएँ हैं और यदि हम भारत की बात करें, तो भारत में लगभग 1652 मातृभाषाएँ प्रचलन में हैं और 22 भाषाओं को राजभाषा की मान्यता प्राप्त है। हर देश में एक राष्ट्रभाषा और एक राज्यभाषा होती है। राष्ट्रभाषा वह भाषा होती है जो समस्त राष्ट्र का प्रतिनिधित्व करती हो तथा देश की अधिकांश जनता द्वारा बोली और समझी जाती हो। राष्ट्रभाषा समूचे राष्ट्र में संपर्क भाषा का भी काम करती है। वही राजभाषा की बात करें तो राजभाषा राजकाज की भाषा है, जो राजकीय कार्यों तथा

प्रशासनिक कार्यों के लिए प्रयोग की जाती है। राजाओं तथा नवाबों के समय में इसे दरबारी भाषा भी कहा जाता था। आधिकारिक तौर पर भारत की अपनी कोई राष्ट्रभाषा नहीं है क्योंकि भारत में कई सारी भाषाएँ बोली जाती हैं। जैसे:- हिंदी, अंग्रेजी, उर्दू, पंजाबी इत्यादि और भी कई सारी भाषाएँ बोली जाती हैं। जब भारत आजाद हुआ था, तब उस समय हिंदी भाषा को राष्ट्रभाषा बनाने पर जोर दिया गया था, क्योंकि देश के अधिकतर लोग हिंदी भाषा बोलते थे और समझते थे, इस दृष्टि से हिंदी को भारत की संपूर्ण जनता में राष्ट्रभाषा का दर्जा प्राप्त हो चुका था और आज भी जनता के बीच स्वीकृत है। लेकिन हिंदी उस समय एक राष्ट्रभाषा इसलिए नहीं बन सकी क्योंकि जो भी कामकाज होते थे वह अंग्रेजी भाषा में होते थे। और कई सारी भाषाएँ



होने के कारण हिंदी शासन-प्रशासन की एक राष्ट्रभाषा नहीं बन पाई। लेकिन स्वतंत्रता आंदोलन के समय जो राजनेता थे उन्होंने यह महसूस किया की दक्षिण के कुछ भागों के छोड़कर संपूर्ण देश की संपर्क भाषा हिंदी ही है। इसी कारण से 14 सितंबर, 1949 को संविधान सभा ने एकमत से हिंदी को राजभाषा बनाए जाने का निर्णय लिया। इसलिए 14 सितंबर को हर साल हिंदी दिवस के रूप में मनाया जाता है।

किंतु आज के समय में हिंदी भाषा का महत्व खत्म होता दिखाई दे रहा है। लोग अब ज्यादातर अंग्रेजी भाषा में बात करते हैं। कई लोग हमारे ही देश की अंग्रेजी भाषा को राष्ट्रभाषा मानने लगे हैं। ऐसा इसलिए हो रहा है क्योंकि अंग्रेजों ने हमारे भारत पर 200 वर्ष से भी अधिक समय तक राज किया है। और उस समय उन्होंने अपनी भाषा का वर्चस्व फैलाया। उस समय भारत में जो भी काम होते थे, वह अंग्रेजी भाषा में होने लगे थे। वर्तमान समाज की यह सोच बन चुकी है की जिसे भी अंग्रेजी भाषा बोलनी आती है, उसे लोग पढ़ा लिखा समझते हैं और जिसे अंग्रेजी भाषा बोलनी नहीं आती उसे लोग अनपढ़-गँवार समझते हैं।

इसके साथ-साथ समाज में भाषा को लेकर और भी दिक्कतें होनी शुरू हो चुकी है, जिससे भारत में भाषा का महत्व खत्म होता नजर आ रहा है। वर्तमान समय में लोग जब भी वार्तालाप करते हैं तो वह कई बार 2-3 भाषाओं को मिलाकर बात करते हैं, जिससे भाषा की स्थिति बद से बदतर होती जा रही है। दूसरे देश जैसे कि अमेरिका में तो भाषा में मिलावट नहीं आ रही है। वहाँ पर अंग्रेजी बोली जाती है, लोग उसी में बात करते

हैं। किंतु भारत में भाषा की स्थिति खराब हो रही है। आइए इसे एक उदाहरण से समझते हैं "तुम्हें आज आने में इतना लेट क्यों हुआ?"

इस उदाहरण से आप समझ पा रहे होंगे की भाषा में मिलावट आ चुकी है, क्योंकि इसी बात को हिंदी में काफी सरल तरीके से कहा जा सकता था।

1) तुम्हें आज आने में इतना विलंब क्यों हुआ?

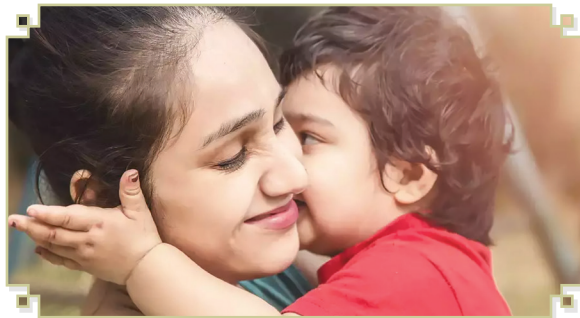
2) तुम्हें आज आने में इतनी देर क्यों हुई?

हिंदी भाषा में एक-एक शब्द के कई सारे पर्यायवाची हैं, फिर भी हिंदी भाषा में मिलावट आ चुकी है और इसका अस्तित्व मिटता दिखाई दे रहा है। इसका मुख्य कारण यह है आज के समय में रह रहे लोगों की मानसिकता। लोगों को लगता है की जब वह दफ्तर जाएँगे तो उन्हें अंग्रेजी में बात करनी आनी चाहिए, समझ में आना चाहिए, लिखना आना चाहिए, जबकि ऐसा जरूरी नहीं है। यदि कोई व्यक्ति किसी से बात कर रहा है तो उसे उस भाषा में बात करनी चाहिए जो सामने वाला समझ सके और उस भाषा में मिलावट ना हो, तभी सही से संप्रेषण हो पाएगा और भाषाई मिलावट भी नहीं होगी। और अंग्रेजी भाषा आना गलत नहीं है, बल्कि यदि किसी व्यक्ति को बहुत सारी भाषाएँ बोलनी और लिखनी आती है, तो यह अच्छी बात है, किंतु यदि वह यह सोचता है कि कोई भाषा किसी दूसरी भाषा से बड़ी है, तो हमें इस मानसिकता को बदलने की सख्त जरूरत है, तभी आने वाले समय में भाषा का अस्तित्व रह पाएगा।

हिमांशु अड्यालकर
बीए हिंदी ऑनर्स, द्वितीय वर्ष

माँ (यह शब्द बहुत खास है)

उसके न होने पर एक अजीब-सा अहसास होता है,
कि जिंदगी में माँ न हो तो क्या होता है।
कि रूठ जाने पर कौन मनाएगा, पिता की डाँट से कौन
बचाएगा,
थककर घर आऊँ तो वो पानी की प्यास कौन बुझाएगा।
अब किससे बोलूँ कि माँ... आज सर बहुत दर्द हो रहा है
दबाओगी क्या
आज कल नींद से सही भेंट नहीं हो रही, लोरियाँ सुनाओगी
क्या।



माँ न हो तो प्रेम के उस पालने में कौन झुलाएगा,
उस चांद की रोशनी में, बातों बातों में कौन सुलाएगा।
सूरज से पहले उठकर वो मेरे सपने के पीछे भागती है,
मेरे सो जाने के बाद भी रात भर मेरे सपनों के लिए जागती है।
रब से मेरे लिए कई मन्नतें माँगती है,
बदले में मेरी कामयाबी के कोई हिस्सा भी नहीं चाहती है।
रहती है बस इतनी सी चाहत उसकी, उठ हो जा अपने पैर पर खड़ा,
इस जहाँ में बना ले अपना नाम और आशियाँ
कि जब टूटने लगे आस तो वो हाथ नहीं छोड़ती है,
हर मोड़ पर पकड़े हाथ वो कि रास्ता नया खोजती है।
कि माँ संतान की हर ख्वाहिश को कर देती है साकार,
माँ के प्रेम में इतनी होती है जान कि निराकार को दे देती है आकार।
मैं बोलता था माँ ये जिंदगी नहीं आसान, कैसे जिऊँगा,
बोलती थी जब तक मेरा साया है तुझपर, मेरे लाल जीवन जीना हो जायेगा आसान।
हँसते हुए हर एक चेहरे की जुबान है माँ,
हर एक कामयाब शख्स की कहानी है माँ
हर संतान की जिंदगी की किताब का एक स्वर्णिम पाठ है माँ,
जिसे लिखने का साहस भी केवल माँ ने दिया।

मोहम्मद अहमद
बीए प्रोग्राम द्वितीय वर्ष
(राजनीतिक विज्ञान+इतिहास)

अंतिम परीक्षा

है जीत की अभिलाषा, हार का ना भय मुझे
अगर हार से ही हार गया, फिर क्या जिंदगी से आस मुझे?
चूम लूँ मैं इस गगन को, पा के उच्च शिक्षा को
सफलता चूमेगी कदम, दे अंतिम परीक्षा को।।

हारकर भी उठ खड़ा हो, फिर तू योद्धा कहलायेगा,
कटाक्षों के बाण चलेंगे, चक्रव्यूह रचेगी ये दुनिया
इनको तोड़ दे तू जैसे वीर अभिमन्यु,
बाहर निकला, तो तू अर्जुन कहलायेगा
इन तंज भरे प्रश्नों को, अपने उत्तरों के बाण से
देना है तुम्हे अपना परिचय
आ रही अंतिम परीक्षा, जीत है तेरी ही तय
आ रही अंतिम परीक्षा, जीत है तेरी ही तय।।



आया हूँ इस सफर पे, बेड़ियों को तोड़कर
मन में है बहुत शंकायें, उनको भी तोलकर
संघर्षों और बाधाओं से, होना है आज विजय
आ गयी अंतिम परीक्षा, जीत है मेरी ही तय
आ गयी अंतिम परीक्षा, जीत है मेरी ही तय।।

संघर्षों से अपनी ओर मोड़ दू, उन जीत के राह को
जी तू आज शान से, या शान से हार हों
आखिरी उम्मीद और आखिरी ये वाण है,
लड़ा हूँ मैं शान से, उसका भी अभिमान है
जीत का ना छोडू हाथ, चाहे आखिरी समय हो
आज है अंतिम परीक्षा, आज जीत मेरी तय हो
आज है अंतिम परीक्षा, आज जीत मेरी तय हो।।

अंशु कुमार मंडल
बी.कॉम. प्रोग्राम, द्वितीय वर्ष

ये तेरी परीक्षा है-

गिरे तो उठ, रोये तो हँस, बंधा तू जिस से तोड़ जंजीर,
सोये तो जाग, हारे तो जीत, दल-दल से तू निकल बाहर।

ये कैसा कलियुग आ गया,
सन्नाटा सबको भा गया,
जिसको न भाया सन्नाटा,
वो शोर-तलक अमन पा गया।

ये कैसा जग गया बन है,
दुखी सभी की काया है,
डिप्रेशन का शिकार है
जो परसो दुनिया में आया है।

हो जा तू शांत निकल भड़ास,
पहुँचा विश्वास अट्टालिका,

वो तेल खौलता बन तू जा,
मचा दे जो विप्लव बड़ा।

माना यह लोक व्यथित है आज,
मिलके कदम बढ़ाना है,
करना है तुझको ऐसा काज,
यह विश्व त्रिदिव बनाना है।

काँच ले समेट तू
भले ही तू बिखर जाए,
समन्वय की बुझे पहेली

जो बिखरे खंड मिल जाएं।

गिरे तो उठ, रोये तो हँस, बंधा तू जिस से तोड़ जंजीर,
सोये तो जाग, हारे तो जीत, दल-दल से तू निकल बाहर।

जीनीया गोयल
बी.कॉम ऑनर्स

भोली-भाली जनता



आ रहा चुनाव, जोरदार इसकी तैयारी है
कोई कहता अल्लाह, और कोई कहे कि भगवाधारी है
हो गई अब जीत, किसकी किस से यारी है
जश्न मनाते रोज, गाड़ियों की भरमारी है
भोली-भाली जनता, फिर बन गई भिखारी है।

मतदान से पहले दिखाते, अपने को लाचारी है
किन्तु इसके बाद, हो जाते सिंह सवारी है
स्वर्ग-सा प्रतीत, इनकी चारदीवारी है
भोली-भाली जनता, फिर बन गई भिखारी है।

खुद के बेटे मंत्री, देश में बेरोजगारी है
भुखमरी भी कम नहीं, बढ़ रही महामारी है
महंगाई तो पूछो मत, सबसे बड़ी बीमारी है
भोली-भाली जनता, फिर बन गई भिखारी है।

जनता के पैसे खाकर, खुद को कहते परोपकारी है
दब जाती है भ्रष्टाचारी, अदालत पर पड़ते भारी है
प्रदर्शन करने के वक्त, बन जाते लाठीधारी है
भोली-भाली जनता, फिर बन गई भिखारी है।

हरिओम पांडेय
बी.कॉम प्रोग्राम, द्वितीय वर्ष

जिन्दगी

इम्तिहान ही तो है जिन्दगी
कभी सुबह तो
कभी शाम ही तो
है जिन्दगी।
कभी चेहरे पर हँसी
कभी उदासी
कभी लहलहाते खेत खलिहान
तो कभी पतझड़ का
नाम ही तो है जिन्दगी।
कभी गिरना
कभी सम्भलना
इसी का नाम ही तो है जिन्दगी।
समुद्र की लहरों की तरह
उतार-चढ़ाव
तो कभी ठहराव ही तो है जिन्दगी।
माँ का दुलार
पिता की डांट
कभी गर्म हवाएं
तो कभी पेड़ की घनी छांव
ही तो है जिन्दगी।
मुस्कुराकर आगे बढ़ने का
नाम ही तो है जिन्दगी
हर पल एक नया
इम्तिहान ही तो है जिन्दगी।

डॉ. दीपा
असिस्टेंट प्रोफेसर, हिन्दी विभाग

पिता तुम बिन कुछ भी नहीं मैं!

पिता तुम बिन कुछ भी नहीं मैं
तेरी प्यारी सी नन्हीं परी मैं
तेरी बांहों में ये संसार देखा
तेरी उंगली पकड़कर चली मैं
तुम बिन अधूरा हर त्यौहार
तुम बिन सूना ये मन और घर-द्वार
ये दीप तुम बिन अधूरा
तुम्ही सर्वस्व मेरा!
पिता तुम बिन कुछ भी नहीं मैं।
सुरक्षित थी सदा मैं संग तुम्हारे
तुम्हारे होते न कोई भय सताया
जीवन की बोझिल राहों को

तुमने खुद पर लेकर
उनको मेरे लिए था सहज बनाया
जब भी डगमगाए कदम
आगे बढ़कर मेरा मनोबल बढ़ाया
सही न जाने कितनी बातें
मेरे लिए पर
उन्हें न कभी दिल से लगाया
मुझे केवल आगे
आगे और आगे बढ़ाया
पिता तुम बिन कुछ भी नहीं मैं
तेरी प्यारी सी नन्हीं परी मैं...

डॉ. दीपा
असिस्टेंट प्रोफेसर, हिंदी विभाग



माँ

जब वो ना दिखे तो कुछ अधूरा सा लगता है,
बाहर से आते ही मेरा मन पता नहीं क्यों उन्हें ढूँढने लगता है!

कभी रूठती है मुझसे तो कभी खुद ही मान जाती है,
कुछ बात ना मानो तो इसीलिए बड़ा किया है ना तुझे ये बोल-बोलकर कान खा जाती है.!

लाख सवाल रहते हैं उनके
पैसे कहा चले जाते हैं तेरे बताता क्यों नहीं है,
इतना दुबला हो गया है कुछ खाता क्यों नहीं है,



मुझे एक चांटा मार कर वो खुद सो बार रो लेती है और
फिर गुस्से में मुझी से पूछती है कहा लगी है दिखाता क्यों
नहीं है?

अनेकों रूप हैं इनके, बहुत से किरदार निभाती हैं....

घर में चाहे कितने भी लोग खाने में कंपनी तो हमें इन्हीं
की पसंद आती है....

बाहर जाना हो, किसी मीटिंग या किसी शादी में...
कैसा लग रहा हूँ राय तो इन्हीं से ली जाती है.....
वो हमेशा कि तरह अच्छा तो है कहकर मुस्कराती है,....

मैं मानता हूँ दुनिया का कोई रिश्ता छोटा या बड़ा नहीं होता..
मगर माँ के रिश्ते के बराबर खड़ा नहीं होता....

मेरे इंतजार में खुली आँखों से सो जाती है,
मेरे दुःख में हमेशा मुझसे ज्यादा रो जाती है...

सबको पड़ी है कामयाबी की, मेरी माँ ही है जो मुस्कराहट से खुश हो जाती है,
हिसाब लगा कर देख लिया मैंने हर रिश्ते में कुछ आधा लगता है..
एक माँ का प्यार ही है जो सब से नौ महीने ज्यादा लगता है.,

जब वो ना दिखे तो कुछ अधूरा सा लगता है,
बाहर से आते ही मेरा मन पता नहीं क्यों उन्हें ढूँढने लगता है.!

दीपक

बी.कॉम प्रोग्राम, प्रथम वर्ष

भारत में गरीबी और भुखमरी

‘गरीबी और भुखमरी’ भारतवर्ष की प्रमुख समस्याओं में से एक है। एक ओर, आज आजादी मिले पचहत्तर वर्ष होने को है, वहीं दूसरी तरफ ये चट्टान की भांति अटल समस्याएं खत्म होने का नाम ही नहीं ले रही! भारत में धनकुबेरों का एक पूरा जखीरा बसता है। उनमें से कुछ यहाँ की शान भी हैं पर इनके उलट कुछ मध्यमवर्गीय लोग भी हैं- दो या तीन स्तरों पर - जो रोटी, कपड़ा और मकान के आगे कुछ भी सोचने की स्थिति में नहीं होते। कमोबेश जो थोड़े उन्नति करते हैं, वे ही शिक्षा एवं स्वास्थ्य के मुद्दों पर विचारणीय रहते हैं। अमीर और रईस लोग अपनी ही जीवनशैली में व्यस्त और मस्त रहते हैं। उन्हें इन सभी चीजों के बारे में सोचने भर की भी फुरसत कहाँ? पिसते हैं तो केवल वे गरीब एवं लाचार लोग जो समाज की नजरों में कायर, निर्लज्ज और कभी कभी तो बोझ के समान हैं।

क्या यही विकसित एवं सभ्य समाज की सफल अवधारणा है? गरीब और गरीब हुआ जा रहा एवं अमीर और भी अधिक अमीर! गरीबी और अमीरी के बीच की ये खाई और भी गहरी बनती जा रही है जिसे पाटना आज के समय की मांग है। कुछ जाति जनित गरीबी है तो कुछ साम्प्रदायिक। कुछ छोटे हैं तो कुछ बड़े गरीब।

अनेक किस्में हैं इसमें भी। गरीबों के हितों की रक्षा के लिए कई बेहतर और कारगर कानून बनाये तो जाते हैं परन्तु नेताओं एवं अपंग नौकरशाहों की तमाशबीन में वो भी नागवार ही प्रतीत होते हैं। भुखमरी से हर रोज, हर सप्ताह, हर महीने और हर वर्ष कितनी ही मौतें हो रही हैं। कितनी विडंबना है न कि जिस देश में न जाने कितने करोड़ के पोषण अभियान चलाये जाते हैं, बोर्ड्स और होर्डिंग्स लगवाये जाते हैं। हमारे उसी देश में भुखमरी और कुपोषण की स्थिति वही ढाक के तीन पात है। उसकी जगह क्रीम-पाउडर्स और कास्मेटिक्स पर कितने संसाधन हर रोज बरबाद हो रहे हैं- इसपर ध्यान देने की आवश्यकता है।

आज हमें फिर से इन गंभीर समस्याओं को गहराई से समझने की बहुत ही जरूरत है। नागरिकों और सरकारों को मिलकर साथ-साथ एक व्यापक मुहिम चलाने की आवश्यकता है। इस प्रक्रिया में समय भी लगेगा फिर भी अगर देर से ही सही, हम इसे सार्थक एवं सफल बनाते हैं तो आजादी के अमृत महोत्सव की ये शानदार पहल मानी जाएगी।

राघवेंद्र राय
बीए प्रोग्राम, प्रथम वर्ष



हौसला

अंग है अलग एक
हौसला बुलंद है
जिंदगी को जीने का
ये भी एक ढंग है।

गिरी जरूर थी वो मुश्किलों से जब भिड़ी,
हिम्मतें बटोरकर वो दिक्कतों से फिर लड़ी।

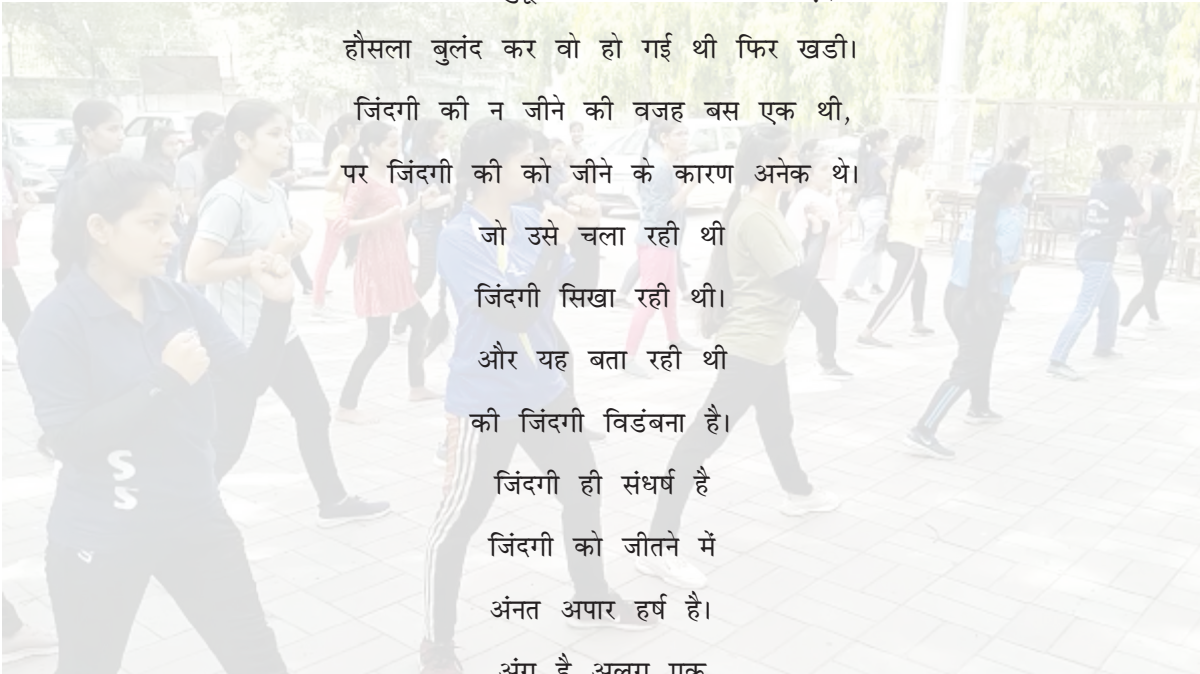
जोश और जुनून का स्तर जब जरा बढ़ा,
हौसला बुलंद कर वो हो गई थी फिर खड़ी।

जिंदगी की न जीने की वजह बस एक थी,
पर जिंदगी की को जीने के कारण अनेक थे।

जो उसे चला रही थी
जिंदगी सिखा रही थी।
और यह बता रही थी
की जिंदगी विडंबना है।

जिंदगी ही संघर्ष है
जिंदगी को जीतने में
अनंत अपार हर्ष है।

अंग है अलग एक
हौसला बुलंद है
जिंदगी को जीने का
ये भी एक ढंग है।



डॉ० सीमा
असिस्टेंट प्रोफेसर, हिन्दी विभाग

कविता-मनःस्थिति

हम अँधी दौड़ में कहाँ चले, ये किस नगरी की माया है?
ये सरपट है और बरबस भी, ये कैसी काली छाया है!
साँसे भी थमी हैं, अब तो यादे भी जमी हैं, क्या करें?
तज कर उन्हें मुस्कुराएँ 'बे-मन' से, क्यों करें!
पूछ-पूछकर थके हैं फिर से, मूक-बधिर सब बैठे हैं।
क्या दुःख है, क्यों अवसाद है, बातें करने से डरते हैं।
आज नहीं तो कब होगा ये, क्या यही हमारी नियति है?
किस राह के पथिक हैं हम, क्या यही हमारी परिणति है!
मन का मीत बन जा ना तू, ये हौसलों की बात है।
मेरी भी है, तुम्हारी भी है, सबकी यही हालत है।
रिश्ते सिकुड़े-से हैं, हक की बातें वे छूट गई।
हम तो आगे खूब बढ़ गये, पर रिश्ते-नाते टूट गये।
आज भी हमारी यादों में बातें वो बरबस आती हैं।
उसमें सभी वो प्यारे हैं, उसमें सभी वो अनुपम हैं।
हम अँधी दौड़ में कहाँ चले, ये किस नगरी की माया है?
ये सरपट है और बरबस भी, ये कैसी काली छाया है!

राघवेंद्र राय
बीए प्रोग्राम, प्रथम वर्ष

अलविदा भी नहीं कह सकते

हवा तो चल रही है
मगर सांस नहीं ले सकते
एक ऐसा कलयुग आया है
जहां अलविदा भी नहीं कह सकते
वो आई थी अपनी मां को लेके

पता नहीं कहाँ गई
बहुत दूँदा परेशान होके
थक के आखिरकार हार गई
अगले दिन एक फोन आया
और वो कांप गई
सुन्न! हो गई जुबां उसकी
टूट गया उसका होंसला
देख भी ना पाई मां को

कहना था अलविदा, अलविदा
यह एक कहानी लाखों की दास्तां है
पता नहीं यह कैसी मौसम आन है



रोज हर घड़ी देख भी ना पाई मां को
कहना अलविदा, अलविदा
यह एक कहानी लाखों की दास्तां है
पता नहीं यह कैसी मौसम आन है
रोज हर घड़ी जा रही किसी की जान है
पता नहीं मेघ है क्यों काली इतनी
भर गया पूरा शमशान है
रात काली दिन है भारी
हर जगह एक तूफान है
कोई अनाथ है, तो कोई जी कर भी बर्बाद है
बंद रास्ते बंद दरवाजे
हर जमीन अंधकार है
लेकिन फिर भी लड़ रहे कुछ वीर इनसे
कुछ हुए यहां शहीद है
ले रहे जो सांस हम सब
उन्हीं सेवकों की देन है
हे मुसाफिर! हौसला रखना
मंजिल अब दूर नहीं
थोड़ी देर और सांस रखना
सुबह अब दूर नहीं
सुबह अब दूर नहीं।

यश गुप्ता
बीए अंग्रेजी ऑनर्स, द्वितीय वर्ष

कॉलेज का पहला दिन

नयी जगह नए लोग
एक नया सा एहसास था,
होठों पे हँसी तो
दिल में तूफान मच रहा था,
पर यहाँ का तो माहौल
ही कुछ अलग सा था,
मानों हर कोई यहाँ
उड़ने को आया था,
कोई वजह के साथ तो
कोई बेवजह ही आया था,
कुछ अपने तो कुछ अपनों के
सपने पूरे करने आया था,

आँखों में सबकी एक
अलग सा जुनून छाया था,
कुछ कर दिखाने का हौसला
सबके दिल में था,
सबका था अलग सा मिजाज
पर कुछ तो था जो सब में एक सा था,
शायद! हर कोई यहाँ अनजानों के बीच
अपनों को खोज रहा था,
सबको पीछे छोड़ सपनों की तरफ
एक कदम सबने बढ़ाया था,
हाँ, वो कॉलेज का पहला दिन
सबने अपने लिए खास बनाया था।

श्रेया महापात्रा
तृतीय वर्ष



जगमगाता शहर

बैठ माँ की गोद में, सिसक के बोला नन्हा
माँ क्यों नहीं दिखाती मुझे जगमगाता शहर
मुझे भी देखना है वो जगमगाता शहर।।

खेत खलिहानों को मिटाती इमारतें
जमीन से दूर जाते लोग,
भीनी भीनी माटी की खुशबू
इत्र हवा का भुलाते लोग।।

आ चल दिखा लाऊं तुझे वो जगमगाता शहर...

भीड़-भाड़ कौतूहल से भरे
आपस में होड़ लगाते लोग
रिश्ते नाते मान मर्यादा,

अपनों से कोसों दूर जाते लोग।।

आ चल दिखा लाऊं तुझे वो जगमगाता शहर...

सुंदर सजीले वस्त्र पहने
आभूषणों से सजे लोग
खाली मन के साथ, फिरकी लिए



ठंडे कमरों में बैठे लोग।।

आ चल दिखा लाऊं तुझे वो जगमगाता शहर...

विष भरे शांत बहती नदियां
नहीं है कल कल उमंग नाद
नीले रंग को तरसता अंबर
मानो लगता जैसे अवसाद।।

आ चल दिखा लाऊं तुझे वो जगमगाता शहर...

रंग बिरंगी रोशनी के बीच
पाप का अंधेरा फैलाते लोग
महानगरों की इन गलियों में
कई निर्भय बनाते लोग।।

आ चल दिखा लाऊं तुझे वो जगमगाता शहर...

बड़े घरों और बड़ी गाड़ियों से निकलकर
छोटी सी बात पर झगड़ते लोग
ये तेरा ये मेरा करते

जीवन का सार भुलाते लोग

आ चल दिखा लाऊं तुझे वो जगमगाता शहर...

सिहरा, सकुचा, सिमटा माँ के आंचल में
अवाक सा बोला नन्हा

क्या ऐसा होता है जगमगाता शहर?

नहीं, नहीं देखना माँ मुझे वो जगमगाता शहर।।

डॉ. नीतू द्विवेदी
असिस्टेंट प्रोफेसर, पर्यावरण विभाग

अधूरी कविता

प्यार करता हूँ, ये गलती है मेरी?
या
दोस्ती को प्यार का नाम दे बैठा, ये भूल है मेरी?

इस किशती पर सवार हूँ मैं
किनारे पर हूँ, फिर भी बहुत दूर हूँ मैं
अभी और सफर तय करना है
मुझे और इम्तिहानों से गुजरना है...

होश मेरे साथ नहीं
मदहोशी मेरा सहारा है
उसकी ये यादें ही तो हैं
जिसने मुझे संभाला है...

उसकी याद मुझे याद दिलाती है
कि मुझे उससे क्या इजहार करना है
अभी बहुत दूर जाना है
इस बारे में उसे बताना है
पर डरता हूँ, कि खो ना दूँ उसे...
प्यार करता हूँ, ये गलती है मेरी?
या

दोस्ती को प्यार का नाम दे बैठा, ये भूल है मेरी?

मौ. साजिद
हिंदी ऑनर्स, तृतीय वर्ष



पापा

खुद के पास ना होकर भी हमें मनपसंद चीज दिलाते हैं
हमारे लिए धूप में काम करके अपनी चमड़ी को जलाते हैं
मेहनत से कमाना अपने बच्चों को सिखाते हैं
रोशनी मंजिल का रास्ता हमें दिखाते हैं
हर मुश्किल में हमें संभाला है
बचपन से मुझे बड़े प्यार से पाला है
काम पर उन्हें बिल्कुल भी ना आराम है
इतनी मेहनत से आप काम करते हो पापा
आपको सलाम है।
आप हमेशा खुश रहो, मेरी रब से यही फरियाद है
मेरे लिए रब भी आप के बाद है
आप हमारे भगवान हैं
आप ही में बसती हमारी जान है।

ललिता रावत
हिंदी ऑनर्स, द्वितीय वर्ष





संस्कृत खण्ड

ARBIND JYOTI



संस्कृतभाषायां रोजगारस्य अवसराः

संस्कृतं भारतस्य बहुमूल्यं धरोहरम् अस्ति। संस्कृतं न केवलं एकां भाषायां सीमितं भवति, अपितु जीवनस्य दर्शनमपि प्रददाति। राष्ट्रस्य भावात्मक- एकतायै संस्कृतस्य महद् योगदानम् अस्ति। भारतीयसंस्कृतस्य प्रचाराय संस्कृतभाषायाः महत्त्वपूर्णं स्थानमस्ति। अस्माकं सर्वोपि सांस्कृतिक-ज्ञाननिधिः अस्यामेव सुरक्षितः। अस्माकं सर्वाणि आदर्शवाक्यानि- ‘सत्यमेव जयते’ ‘अहिंसा परमो धर्मः’ ‘अतिथि देवो भव’ ‘निष्ठा धृतिः सत्यम्’ इत्यादयाः संस्कृतभाषायामेव सन्ति। संस्कृतं विना भारतवर्षस्य कल्पना तादृशी अस्ति यथा प्राणविहीनं शरीरम्। संस्कृतं न केवलं वेदोपनिषद्-रामायण-महाभारत-पुराणादीनां भाषा अपितु भाषायामस्याम् आधुनिकतमस्य विज्ञानस्य मूलसूत्रमपि विद्यते। आवश्यकता अस्ति तेषां शास्त्राणाम् अध्ययनस्य, अनुशीलनस्य च। चिकित्सा विज्ञानं भवतु, ज्योतिर्विज्ञानं भवतु, गणितं, भौतिकविज्ञानं सर्वेषामपि विज्ञानानां मौलिककृतयः संस्कृते एव उपलभ्यन्ते। संस्कृतेन प्राप्तेन ज्ञानेन समाजस्य विकासः कल्याणं च सम्भवति परन्तु अतीव दुःखेन वक्तव्यं यत् अद्य संस्कृतस्य पूर्ववत् प्रचारः प्रसारश्च नास्ति। अद्य वयं पश्यामः यत् अधिकांश जनेषु संस्कृतं प्रति उपेक्षायाः भावः दृश्यते। अद्य अस्माकं कर्तव्यम् अस्ति यत् वयं संस्कृतभाषायाः प्रचारार्थं विकासार्थं च कार्यं कुर्मः। संस्कृतभाषायाः प्रचारः विकासः च निम्नलिखितरीत्या कर्तुं शक्यते- छात्राणां सम्मुखे यत् किमपि संस्कृतपण्डितानां सफलता तथा च महापुरुषाणां प्रेरणादायकाः कथाः सन्ति ये संस्कृताय कार्यं कृतवन्तः तत् वर्णनीयम्। सामान्यजनमध्ये संस्कृतस्य प्रचारार्थं स्थाने-स्थाने संस्कृतस्तोत्राणि लिखितव्यानि। छात्राणां मध्ये संस्कृतशिक्षणार्थं संस्कृतगीतानि लघुकथाः पुस्तकानि सान्द्रमुद्रिका इत्यादयः अनेकप्रकारस्य सामग्रीः निर्मातव्यानि। संस्कृतज्ञानं कुत्र प्राप्यते? संस्कृतं कः जानाति? एतां सूचनां दातुं प्रत्येकस्य संस्कृतपण्डितस्य गृहात् बहिः संस्कृतवाक्यानि अवश्यमेव लिखितव्यानि। संस्कृतभाषायाः विकासार्थं विद्यालयेषु महाविद्यालयेषु च संस्कृतपत्रिकायाः प्रकाशनं भवतु तथा च तस्मिन् लेखलेखनार्थं छात्राः प्रेरिताः पुरस्कृताः च भवेयुः। पत्रिकायाः प्रचारार्थं बहवः आकर्षकाः योजनाः करणीयाः।

केचन संस्कृतश्लोकाः नित्यं पठितव्याः संस्कृतोच्चारणे अपि ध्यानं दातव्यं लेखने भाषणे च अत्यन्तं सरला सुबोधा च भाषा प्रयोक्तव्या। वर्तमानकाले यदा वयं संस्कृतभाषायाः महत्त्वं विचारयामः, तस्याः विकासः ततः वयं अन्यैः भाषाभिः सह तुलनां कुर्मः यथा आङ्ग्लभाषा वा विदेशीयभाषा वा, यथा अन्यभाषाज्ञानलाभेन व्यक्तिः रोजगारसाधनं वा धनं वा अर्जयितुं शक्नोति, किं तत् संस्कृतज्ञानप्राप्त्यापि सम्भवति? अद्य छात्राः केवलं उपाधिप्राप्त्यर्थमेव संस्कृतविषयं चिन्वन्ति, एतत् चिन्ताजनकः विषयः अस्ति। अद्य संस्कृतं प्रति रुचिं जागरूकतां च आनयितुं आवश्यकता वर्तते। यस्य माध्यमेन बहवः रोजगारस्य अवसराः प्राप्तुं शक्यन्ते। संस्कृतज्ञः रोजगारक्षेत्रे अपि अनेकान् अवसरान् प्राप्तुं शक्नोति, ये निम्नलिखितरूपेण सन्ति- टीजीटी, पीजीटी, प्राध्यापकः इत्यादि शिक्षणकार्ये संस्कृतवादिनः रोजगारं प्राप्नुयुः। योग-आयुर्वेदस्य अध्ययनं कृत्वा योग-शिक्षकत्वेन कार्यं कर्तुं शक्यते। संस्कृतभाषायाः ज्ञानं प्राप्य अद्य बहवः युवानः संस्कृतपत्रकारितायाः क्षेत्रं प्रति अपि मुखं गच्छन्ति। एतदतिरिक्तं संस्कृतसम्बद्धे पत्रिकायां सम्पादकत्वेन कार्यं प्राप्तुं शक्यते। पुस्तकलेखनकार्ये अपि रोजगारं प्राप्तुं शक्नुवन्ति। सम्प्रति पुस्तकलेखनक्षेत्रम् अतीव विस्तृतम् अस्ति। आधुनिककालेऽपि कस्यापि शुभकार्यस्य पूर्व शुभतिथिं शुभकालं च ज्ञात्वा एव कार्यस्य आरम्भः भवति अतः पौरोहित्यत्वेन अपि नियोगः प्राप्तुं शक्यते। संस्कृततः स्नातकशिक्षां प्राप्य छात्राः सर्वकारियपदेषु आवेदनं कृत्वा वृत्तिं प्राप्तुं शक्नुवन्ति। अनेकेषु सर्वकारीयसंस्थासु अनुवादकरूपेण अपि वृत्तिं प्राप्तुं शक्यते। एतदतिरिक्तं संस्कृतज्ञः राजनीतिक्षेत्रे अपि प्रवेशं कर्तुं शक्नोति यतोहि शिक्षितेन नैतिकेन संस्कृतेन च व्यक्तिना देशस्य नेतृत्वं कर्तुम् अतीव आवश्यकम् अस्ति। संस्कृतभाषा अपि सङ्गणकभाषारूपेण स्वीक्रियते अतः संस्कृतभाषायां सङ्गणकस्य च ज्ञानं प्राप्य अस्मिन् क्षेत्रे अपि रोजगारः प्राप्तुं शक्यते। अनेकेषु चिकित्सासंस्थासु आयुर्वेदविषये शोधकार्यं क्रियते। तत्र संस्कृतविद्वान् अपि वृत्तिं (आयुर्वेदग्रन्थस्य अनुवादकः/ज्ञाता) प्राप्तुं शक्नोति। एवं संस्कृतभाषा केवलं संस्कारमात्रेण न सीमितम्। संस्कृतं केवलं वेदानां पण्डितानां च भाषा इति कथयित्वा वयं स्वयमेव

तस्य वैज्ञानिकतर्कतायां प्रश्नचिह्नं स्थापयामः। संस्कृते किमपि एतादृशः विषयः नास्ति यः संस्कृते न लभ्यते। अतः एवं वक्तुं शक्यते यत् संस्कृताध्ययन-माध्यमेन मनुष्यस्य बौद्धिक-विकासेन सह अनेकानि रोजगारस्य अवसरानि अपि प्राप्नुवन्ति। संस्कृतभाषायाः उपेक्षा कुत्रचित् अस्मान् भारतीयसंस्कृत्या भारतस्य बहुमूल्यं धरोहरं च दूरीकरोति।

डॉ. शालिनी मिगलानी
संस्कृत-विभागः



लौकिकन्यायः

संस्कृते अल्पाक्षरैः अनन्त, गाम्भीर्यं, गहनार्थयुक्तानि तादृशवाक्यानि गुरुः इव, मित्रमिव, श्रेयोभिलाषी इव अस्मान् निरन्तरं प्रेरयन्ति। जीवनयाने सत्प्रदर्शनं कुर्वन्ति। सूत्र, मन्त्र, तन्त्र, सूक्ति, सुभाषितरूपेण असङ्ख्याकानि प्रेरणावाक्यानि सन्ति। तानि पठ्यमानाः जनाः नूतनोत्साहं, चौतन्यं, स्फूर्तिं च प्राप्नुवन्ति। तस्मिन्नेवक्रमे न्यायशब्दमऽपि सर्वत्र दरीदृश्यते। सरलशब्देषु अर्थगाम्भीर्यं वर्तते। भाव स्पष्टता निमित्तम् अत्र वाक्याणां हिन्द्यार्थमपि लिखितम् अस्ति।

❖ पटकुटीरन्यायः

पर्याप्तः पटः (वस्त्रम्) अस्ति चेत् यत्र आवश्यकं तत्र पटकुटीरस्य अपि निर्माणं कर्तुं शक्यते। एवं साधनानाम् उपलब्धिः भवति चेत् किमपि साधयितुं शक्यते इति अनेन न्यायेन बोध्यते।

(आवश्यकता होने पर पर्याप्त कपडे से झोपडी का निर्माण भी कर सकते हैं। वैसे ही साधनों की उपलब्धि होने पर कुछ भी साध्य कर सकते हैं यही बात इस न्याय से सूचित की गयी है।)

❖ पाषाणखण्डन्यायः

पाषाणखण्डो वा इष्टका वा भवतु द्वे अपि कठिने एव भवतः। परं द्वयोः तुलना कर्तव्या चेत् पाषाणखण्ड एव अधिक कठिनः इति भाव्यते। एवं विशिष्टप्रसङ्गे तुल्ययोः द्वयोर्मध्ये पुनश्च भेदः दर्शनीयश्चेत् अस्य न्यायस्य प्रयोगो भवति।

(पत्थर और ईंट ये दोनों भी कठिन होते हैं। परन्तु इन दोनों की जब तुलना होती है तो पत्थर अधिक कठिन है ऐसा प्रतीत होता है। ऐसे ही किसी विशिष्ट प्रसंग में जब दो (वस्तु एवं लोगों की तुलना होती है और फिर भेद दिखाई देता है तभी इस न्याय का प्रयोग होता है।)

❖ पिष्टपेषणन्यायः

पिष्टं नाम चूर्णीतमेव पुनः पुनः पिष्ट्यते चेत् किं फलम्? एवम् अनावश्यकं व्यर्थं च कार्यं सूचयति अयं न्यायः। (आटा 'चूर्ण' ही होता है तो उसे बार बार पीसने से क्या फल प्राप्त होगा? इसी प्रकार से अनावश्यक एवं व्यर्थ कार्य को सूचित करने हेतु इस न्याय का प्रयोग होता है।)

❖ पीलुपत्रफलन्यायः

पीलुनामकस्य वृक्षस्य पत्राणि कटुरसयुक्तानि भवन्ति परं तस्य फलानि स्वादूनि भवन्ति। एकस्यैव वृक्षस्य पत्राणि एकविधानि च अपरविधानि इत्येवम् आश्रयसाम्ये सत्यापि फलभेदो भवतीति न्यायस्य भावः।

(पीलु वृक्ष के पत्ते कटुरस से युक्त होते हैं पर उसके फल स्वादिष्ट होते हैं। एक ही वृक्ष के पत्तों और फलों का आश्रय स्थान समान होते हुए भी पत्तों और फलों का स्वाद अलग-अलग होता है यही इस न्याय का तात्पर्य है।)

❖ पुराणवैराग्यन्यायः

पौराणिककथानां श्रवणकाले ऐहिकसुखविषये वैराग्यं जायते। सर्वं जगत् नश्वरम् इति भावना जागर्ति। परम् इयं भावना कियत्कालं यावत् तिष्ठेत्? पुराणकथाश्रवणपर्यन्तमेव खलु! तदनन्तरं पुनः प्रापञ्चिकविषयेषु मोहः भवति। एवं तात्कालिकवैराग्यस्य सूचकोऽयं न्यायः।

(पौराणिक कथायें सुन कर ऐहिक सुखों से विरक्ति उत्पन्न होती है। यह जग नश्वर है ऐसी भावना जागृत होती है पर (प्रश्न ऐसे

उपस्थित होता है) यह भावना कबतक रहती है? पुराणादि कथाओं का जबतक श्रवण होता है तबतक उसके बाद फिर से (मनुष्य को) प्रापञ्चिक विषयों का मोह होता है। इसलिए तात्कालिक वैराग्य को सूचित करने हेतु इस न्याय का प्रयोग होता है।)

❖ पुष्टलगुडन्यायः

शुनकसमूहे एकस्य ताडनार्थं स्थापितः पुष्टलगुडः अन्येषामपि ताडनार्थम् उपयुक्तो भवति खलु। एवम् एकस्य खण्डनाय कृता बलवती युक्तिः अन्येषामपि ताडशानां खण्डने उपयुक्ता स्यादिति भावः।

(कुत्तों के समूह में किसी एक को पिटने के लिए उपयुक्त डंडा अन्य (कुत्तों को) पिटने के लिए भी उपयुक्त होता है। ऐसे ही किसी एक का खण्डन करने के लिए प्रयुक्त की हुई बड़ी युक्ति अन्योका खण्डन करने के लिए भी उपयुक्त होती है।)

❖ पुष्पवन्तोपकारकन्यायः

पुष्पवन्तौ इति सूर्यचन्द्रमसोः साकल्येन व्यपदेशः। पुष्पं नाम प्रकाशः। पुष्पवन्तौ नाम प्रकाशकौ इति भावः। यथा अनयोः उपकारकस्वभावः तथा सज्जनानामपि सदा उपकारकस्वभावो भवतीति भावः।

(पुष्पवन्त ये शब्द सूर्य और चन्द्र को एकत्रित रूप से कहा जाता है। पुष्प का मतलब प्रकाश। पुष्पवन्त का मतलब जो सब जगह अपना प्रकाश फैलाते हैं (और दूसरों को आनंदित करते हैं)। जैसे इन दोनों का (दूसरों को आनंदित करने का उपकार स्वभाव है वैसे ही सज्जन लोगों का भी हमेशा उपकारक स्वभाव रहता है।)

❖ पूर्वादिगच्छाया न्यायः

प्रातःकाले यथा पदार्थानां छाया आदौ दीर्घा क्रमेण लघ्वी भवति तथैव खलैः कृता मैत्री अपि आदौ दीर्घा कालक्रमेण च द्रुत्वा भवतीति भावः। यथा-दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खलसज्जनानाम्।।

(जिस प्रकार प्रातःकाल के समय वस्तुओं की छाया आरंभ में तो लम्बी होती है किन्तु समय के साथ जैसे जैसे दिन चढ़ता है, छाया छोटी होती जाती है। ठीक उसी प्रकार दुष्ट लोगों के साथ की गई मित्रता भी आरंभ में तो अधिक प्रगाढ़ होती है, किन्तु कालक्रम के साथ मित्रता कम होती जाती है। अतः जैसे दिन के पूर्वार्ध तथा उत्तरार्ध दोनों समय में वस्तुओं की छाया भिन्न भिन्न बनती है वैसे ही दुष्ट लोगों के साथ की गई मित्रता कभी एकसमान नहीं होती है।)

❖ प्रभातमेघन्यायः

प्रभाते एकत्र बहवः मेघाः प्राप्ताश्चेदपि सर्वे न वर्षन्ति। एवमेव अकाले मिलन्तः सज्जना अपि साहाय्यं कर्तुं न प्रभवन्तीति भावः।

(प्रातः काल के समय (आकाश में) बहुत सारे मेघ एकत्रित होते हैं किन्तु सभी मेघ वर्षा नहीं करते हैं। ठीक उसी प्रकार से सज्जनों का अप्रत्याशित मिलना प्रभावशाली रूप से सहायता प्रदान नहीं करता।)

❖ फलवत्सहकारन्यायः

फलबाहुल्येन आम्रवृक्षः अवनतो भवति। तस्य वृक्षस्य घनच्छायायां बहवो जनाः विश्रान्ताः भवन्ति। एवं प्रवासिजनेभ्यः छायाया सह मधुरफलानि सुगन्धं च ददाति अयं वृक्षः। एवं यदा कस्याश्चिद् इच्छायाः पूर्त्यै इष्टदेवतायाः उपासना क्रियते तदा तस्याः कृपया कामनापूर्त्या सह अन्यानि फलानि अपि लभ्यन्ते इति भावः।

(फलों की बहुलता से आम का वृक्ष नीचे की ओर झुक जाता है। उस वृक्ष की घनी छाया बहुत से लोगों के लिए विश्राम प्रदान करती है तथा आने जाने वाले पथिकों के लिए वह वृक्ष छाया के साथ-साथ मधुर फल तथा सुगंध भी प्रदान करता है। ठीक इसी प्रकार यदि किसी विशिष्ट इच्छा की पूर्ति के लिए जब हम इष्ट देवता की उपासना करते हैं तब उनकी कृपा से कामना पूर्ति के साथ-साथ अन्य फलों की भी प्राप्ति अनायास ही हो जाती है।)

❖ प्लवङ्गगतिन्यायः

मर्कटः वृक्षस्य एकस्मात् शाखाग्रात् अपरं शाखाग्रं प्रति कूर्दति। कूर्दनेन शनैः शनैः फलानि प्राप्नोति। जगति एवं केचन साधकाः भवन्ति ये मध्यमाधिकारिणो भूत्वा शुद्धसंस्कारैः गुरुपदेशेन च कूर्दित्वा उन्नतमपि लक्ष्यं साधयन्ति इति अनेन बोध्यते।

(जैसे बंदर वृक्ष की किसी एक शाखा के अग्र भाग से ऊपर वाली शाखा के अग्र भाग प्रति कूदता है, तथा धीरे-धीरे वह अपने फल प्राप्त करता है, ठीक उसी प्रकार इस संसार में भी कुछ ऐसे साधक होते हैं, जो कि ब्रह्मप्राप्ति के लिए प्रयास करते हैं। वे साधक शुद्ध संस्कारों तथा गुरु के उपदेश के द्वारा धीरे-धीरे अपने उच्चतम लक्ष्य को प्राप्त करते हैं।)

❖ बकवृत्तिन्यायः

कपटवृत्तिः बकः तडागस्य तीरे एकपादेन स्थित्वा ध्यानमग्न इव अभिनयति। यदा मत्स्याः स्वसमीपं आगच्छन्ति तदा हठादेव तान् निगलति। एवं कपटवृत्तिनां विषये अस्य न्यायस्य प्रयोगो भवति।

(कपट वृत्ति (स्वभाव) का बगुला जलाशय के समीप एक पैर पर ध्यान मग्न होने का अभिनय करता है। जब मछलियां उसके पार्श्व में आ जाती हैं तब वह हठपूर्वक उनको निगल जाता है। इस प्रकार कपटवृत्तियों के विषय में इस न्याय का प्रयोग होता है।)

❖ बधिरकर्णन्यायः

बधिरस्य कर्णयोः किमपि रहस्यं कथितं चेत् किं प्रयोजनम्? एवं व्यर्थक्रियाणां विषये अस्य न्यायस्य प्रयोगो भवति।

(जो व्यक्ति सुन नहीं सकता, उसके कानों में कोई रहस्य बताने का क्या प्रयोजन? उसी प्रकार व्यर्थ कार्यों के विषय में इस न्याय का प्रयोग किया जाता है।)

❖ प्रसक्तानुप्रसक्तन्यायः

केनापि विशिष्टेन उद्देशेन अन्यस्य कृते कृतं कार्यं अपरस्य कस्यापि कृते अपि लाभदायकं भवति इति न्यायस्य भावः। अयं प्रसक्तानुप्रसक्तिः।

(अन्य व्यक्ति के विशिष्ट उद्देश्य के लिए किया गया कार्य जब और किसी अन्य व्यक्ति के लिए भी लाभकारी सिद्ध होता है तब इस न्याय का प्रयोग किया जाता है। यही प्रसक्तानुप्रसक्ति है।)

❖ स्नेहदीपन्यायः

यावत्पर्यन्तं तैलं भवति तावत्पर्यन्तं दीपः प्रकाशते। तैले विनष्टे दीपः अपि विनश्यति। एवं कारणसमवधाने कार्यं भवति कारणे नष्टे कार्यं नश्यति इति भावः।

(दीपक में जब तक तेल होता है तब तक वह दीपक प्रकाश देता है। तेल के समाप्त हो जाने पर दीपक भी बुझ जाता है। इसी प्रकार कारण उत्पन्न होने पर कार्य सिद्ध होता है किंतु जब कारण नष्ट हो जाता है तो कार्य भी समाप्त हो जाता है। यह स्नेहदीप न्याय का भाव है।)

❖ स्वभावसिद्धन्यायः

कियदपि घर्षणं कृतं चेदपि चन्दनं स्वसुगन्धं न त्यजति, कियदपि तप्तं चेदपि सुवर्णं स्वस्वाभावं न त्यजति तथैव कियदपि कष्टं प्राप्तं चेदपि सज्जनः स्वगुणान् न परित्यजति।

(चंदन को कितना भी घिसा जाए वह अपनी सुगंध को नहीं त्यागता, सोने को कितना भी तप्त किया जाए सोना स्वयं का स्वभाव नहीं छोड़ता। ठीक इसी प्रकार सज्जन पुरुषों को भी कितना भी कष्ट प्राप्त हो वे अपने सद्गुणों का त्याग नहीं करते।)

❖ हंसकाकन्यायः

पक्षिषु रूपलावण्ययुक्तः हंसः एव खलु । सः कुत्रापि वा भवतु स्वयशः तेन सह भवत्येव। गिरिशिखरेषु वर्तमानाः काकाः किं तेन हंसेन (सह) स्पर्धा कुर्युः? एवं सज्जनाः अल्पसंख्यकाः चेदपि विशिष्टं स्थानं वहन्ति इति भावः।

(सभी पक्षियों में (सर्वाधिक) लावण्य युक्त हंस ही होता है। हंस जहां भी जाता है वहां उसका सुयश होता है। पर्वत के शिखर पर रहने वाले कौए कया कभी इन हंसों के साथ स्पर्धा कर सकते हैं? इसी प्रकार साधुजन संख्या में कम होते हुए भी विशिष्ट स्थान प्राप्त करते हैं।)

एवं भावैः अनेकविध न्यायानी सन्ति। संस्कृते वा समाजे वा एतस्य प्रयोगम् दृश्यते। पूर्व व्यवहारकार्येषु (न्यायालय-कार्येषु) एतस्य न्यायस्य प्रयोगम् आसित्। यद्यपि बहुविध क्षेत्रेषु सामान्य-अनुमान-प्रकरणेषु एवम् भावम् भवत्येव।

नरेन्द्र वर्मा
संस्कृत-विभागः



विद्याधनं सर्वधनप्रधानम्

वेत्तिऽनयेति विद्या। ज्ञानार्थकस्य विद् धातोर्विद्या शब्दः सम्पद्यते “ज्ञानम्” यस्यार्थो भवति। सर्वेष्वेव धनेषु विद्याधनं सर्वश्रेष्ठं सर्वप्रधानं बहुमूल्यञ्च धनं खल्विति निर्विवादं सत्यम्। संसारेऽस्मिन् बहुविधानि धनानि वर्तन्ते, न क्वापि च धनानामल्पता किन्तु विद्याधनं विहायान्यानि सर्वाण्येव धनानि प्राप्यन्ते नश्यन्ति च। न केवलं विद्याधनस्यानश्वरतैव केवलं वैशिष्ट्यमपितु इदमस्त्यस्या एव वैशिष्ट्यं यदिदं व्यये कृतेऽपि वर्धते एव, न तु अन्यधनानामिव क्षीणतामायाति, अत एवोक्तम्-

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति।
व्ययतो वृद्धिमायाति क्षयमायाति सञ्चयात्॥

मानवेभ्यो विद्याधनस्यावश्यकता पदे-पदे वर्तते। जन्मना शिशुः पशुतुल्यो भवति किन्तु विद्यया तस्य द्वितीयं जन्म संजायते। विद्याविहीनो नरो वस्त्राभूषणालङ्कृतोऽपि सभामध्ये नैव शोभते। ईदृशो नरोऽसम्यो ग्रामीणो मूर्खः इत्यादिभिर्विशेषणैरुच्यते जनैः। सत्यमेवोक्तं महाकविभर्तृहरिणा-

साहित्य सङ्गीत कला विहीनः साक्षात् पशुः पुच्छविषाणहीनः।
तृणं न खादन्नपि जीवमानः तद्भागधेयं परं पशूनाम्सु॥

विद्ययैव मानवो जगति प्रतिष्ठां लभते। न केवलमाजीविकायै एव विद्याध्ययनमावश्यकं किन्तु जीवनस्य विकासायपि विद्यायाः महती आवश्यकता वर्तते। अन्यैव नरो विनयमाप्नोति। विद्या नराणां सुगुप्तं, हृदि सुरक्षितं धनं वर्तते। विद्याधनमेतादृशं धनमस्ति यत् केनापि चौरैणापहर्तुं नैव शक्यते। नैव सम्भवमस्य धनस्य संविभागमपि कर्तुम्। विद्यां प्रशंसता सम्यगेवोक्तं कविना भर्तृहरिणा-

न चोरहार्यं न च राजहार्यम् न भ्रातृभाज्यं न च भारकारि।
व्यये कृते वर्धते एव नित्यं विद्याधनं सर्वधनप्रधानम्।

विद्या तु सर्वेषामाभूषणं कथ्यते-

नक्षत्रभूषणं चन्द्रो नारीणां भूषणं पतिः।
पृथिव्या भूषणं राजा विद्या सर्वस्य भूषणम्॥

किं बहुना- विद्या हि अक्षयं धनम्। विद्यैव कीर्ति, धनं, नेतृत्वं, योग्यतां, सम्मानञ्च प्रयच्छति। कथितमपि-

विद्या ददाति विनयं विनयाद्याति पात्रताम्।
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम्॥

श्रुतिरपि उच्चस्वरेण विद्यामाहात्म्यं घोषयति-विद्ययाऽमृतमश्नुते। अत एव सर्वैरस्माभिरालस्यप्रमादादिकं विहाय विद्याध्ययनमवश्यं कर्तव्यम्। आत्मोत्कर्षाय, सामाजिकोन्नतये, सर्वाङ्गीणविकासाय, सम्मानपूर्वकं जीवनयापनाय च विद्योपार्जनमनिवार्यम्। विद्ययैव शाश्वतं सुखं मुक्तिर्वा लभ्यते। यथा सत्येयमुक्तिः - ऋते ज्ञानान् मुक्तिः।

पिंटूकुमारः
संस्कृत-विभागः

भारतं भारतं भवतु भारतम्

भारतं भारतं भवतु भारतम्।

शस्त्रधारकं शास्त्रधारकम्

शस्त्रशास्त्रधारकं भवतु भारतम्।

भारतं भारतं भवतु भारतम्॥

रीतिसंस्कृतं नीतिसंस्कृतम्।

रीतिनीतिसंस्कृतं भवतु भारतम्

भारतं भारतं भवतु भारतम्॥

कर्मनैष्ठिकं धर्मनैष्ठिकम्।

कर्मधर्मनैष्ठिकं भवतु भारतम्

भारतं भारतं भवतु भारतम्॥

शक्तिसम्भृतं युक्तिसंभृतम्।

शक्तियुक्तिसम्भृतं भवतु भारतम्

भारतं भारतं भवतु भारतम्॥

मुक्तिसाधकं भुक्तिसाधकम्

मुक्तिभुक्तिसाधकं भवतु भारतम्।

भारतं भारतं भवतु भारतम्॥

अवन्तिका चोपड़ा

बी.ए. प्रोग्राम, प्रथमवर्षस्य छात्रा

श्रीमान् अरविन्दमहोदयः एवम् संस्कृतभाषा

श्री अरविन्द महोदयः योगीः दार्शनिकः क्रान्तिकारी लेखकः कविः अलोचकः इति बहु आयामि व्यक्तित्वम् अस्ति। किम् भवन्तः अपि जानन्ति श्री अरविन्दमहोदयः साहित्यस्य ज्ञानविषये नवीन दृष्टिः प्रदत्तवान्। तस्य मौलिक- योगदानं विषये जानन्ति किम्? यद्यपि तस्य संस्कृतलेखनं अन्यलेखानां तुलनायाम् बृहद् न अस्ति तथापि पर्याप्तरूपेण व्यापकोऽस्ति। संस्कृतभाषायां च तस्य दक्षताम् प्रकटी करोति। श्रीअरविन्दमहोदयस्य जन्म 1872 तमे वर्षे आगस्तासस्य पञ्चदश दिनाङ्के कल्कत्तायाम् अभवत्। तस्य पिता डॉ० कृष्णधनघोषः दृढ निश्चयम् अकरोत् यत् स्वबालकां यूरोपीयरित्या पालयेयम्। अतः यदा अरविन्दमहोदयः चतुर्वर्षस्य आसीत् तदैव तस्य पिता तं दार्जीलिङ्गमध्ये एकस्मिन् कान्वेन्ट विद्यालये प्रविशत्। ततः सप्तवर्षीयावस्थायां 1879 तमे वर्षे अरविन्द-महोदयः इंग्लैण्डदेशे प्रेषितवान्। यत् तस्य पालनपोषणं आङ्ग्लवातावरणे भवितुं शक्यते। तस्य कार्यवाहकं कठोरतया निर्दिष्टं यत् कोऽपि भारतीयः अरविन्दमहोदयेन सह न मिलेत् भारतीयः प्रभावः अपि न भवेत्। परिणामतः अरविन्द-महोदयः भारतदेशं प्रति भारतीयान् प्रति च अनीभिज्ञः अभवत्। स्वधर्मः संस्कृति ज्ञानरहितो सः अभूत्। इंग्लैण्डमध्ये सः चतुर्दशवर्षाणाम् प्रवासे न केवलम् आङ्ग्ल-फ्रेंच-ग्रीक-लैटिन भाषासु निपुणः जातः अपितु किञ्चित् बाङ्गला भाषायाः परिचयमपि कृतवान्। आश्चर्यं जनकोऽयम् विषयम् यत् आङ्ग्लशिक्षितस्य जनस्य संस्कृत-वेद-पुराणान् प्रति रुचिः अभवत् पश्चात् सः महान् योगी-कविः-दर्शनिकः सः श्रीअरविन्द इति नाम्ना प्रसिद्धोऽभवत्।

अल्पायौ एव श्रीअरविन्दमहोदयः ज्ञातवान् यत् विश्वे महान् क्रान्तिकारी परिवर्तनानि जायमानाः सन्ति। सः स्वयं एतस्मिन् भागं गृहणार्थं दृढः आसीत्। यदा सः पुनः 1893 तमे वर्षे फरवरीमासस्य अष्टमे दिनाङ्के भारतदेशे आगत्य सः एकम् अद्भुतं शान्तिम् अनुभूत्। श्रीअरविन्दमहोदयस्य बडौदानगरे स्वप्रवाससमये (1893-1906) भारतीयभाषाणां भारतीयसाहित्यस्य च गहनाध्ययनम् आरभत। सः मुख्यतः संस्कृतभाषा प्रति विशिष्टज्ञानं कृतवान्। सः संस्कृतभाषां संस्कृतमाध्यमेण वा आङ्ग्लमाध्यमेन ज्ञातवान्। सः महाभारते नलदमयन्ती प्रकरणम् वारं-वारं सुक्ष्मतया पठित्वा संस्कृतभाषां ज्ञातवान् एवं किञ्चित्तुल्येषु एव सह संस्कृतभाषायाः वास्तविकी भावनाम् अपि अन्विष्टवान्। तेन बृहद् साहित्यज्ञानस्य द्वारं तस्य समक्षं उद्घटितम्। सः वेदं उपनिषदं रामायणं महाभारतं पुराणं कालिदासं-भर्तृहरिं-भारविं-माघं-बाणभट्टं-विष्णुशर्मा अन्येषां च कार्याणां अध्ययनम् कृतवान्। एवं सः भारतदेशस्य संस्कृतश्च महानताम् अवागच्छत्।

श्रीअरविन्दमहोदयस्य संस्कृतज्ञानं न केवलं कतिचन ग्रन्थानां पठनं अवगमनमेव आसीत् अपितु सः वैदिक-औपनिषदिकमन्त्राणां आङ्ग्लभाषायां अनुवादम् अपि कृतवान्। एवं च तेषां टिप्पण्यां अपि लिखितवान्। सः रामायणं महाभारतं ग्रन्थयोः आङ्ग्लनुवादं टीकां च कृतवान्। एतेन माध्यमेन सः आध्यात्मिकं सामाजिकं सांस्कृतिकं दृष्टिकोणेन एतेषां ग्रन्थानां आन्तरिकं महत्त्वं प्रकाशितम्। अस्य लेखस्य उद्देश्यं श्रीअरविन्दमहोदयस्य समृद्धव्यक्तित्वं गहन-संस्कृत-स्वरूपज्ञानम्, अस्मिन् दिव्यविषये च गहनाध्ययनं प्रति प्रोत्साहनं विनम्रः प्रयासोऽस्ति।

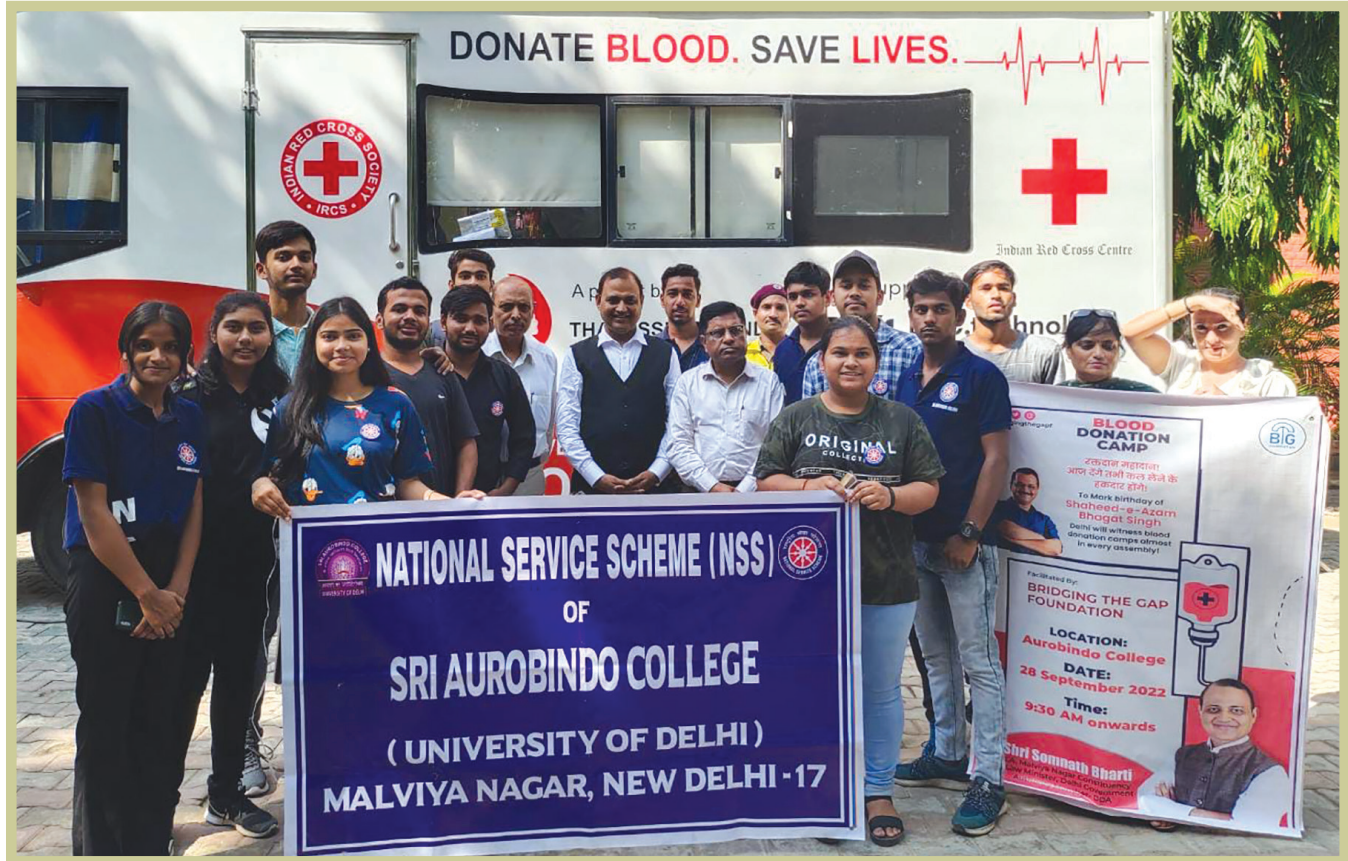
प्रतीक तिवारी

बी.ए. प्रोग्राम, प्रथमवर्षस्य छात्रः

NORTH EAST STUDENT'S WELFARE



NSS



NCC



HOLI



SPORTS



ARBIND JYOTI



SNEAK PEEK SAC



ARBIND JYOTI



ARBIND JYOTI



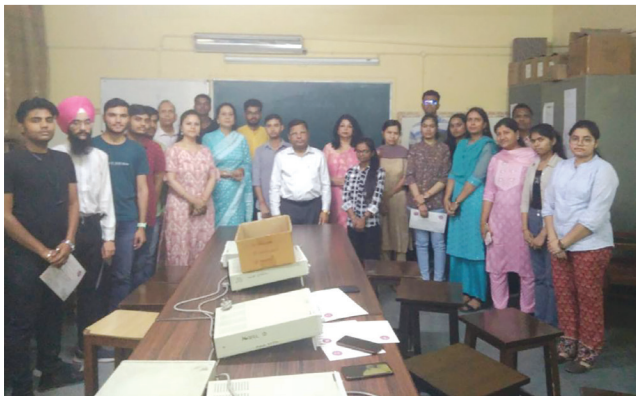
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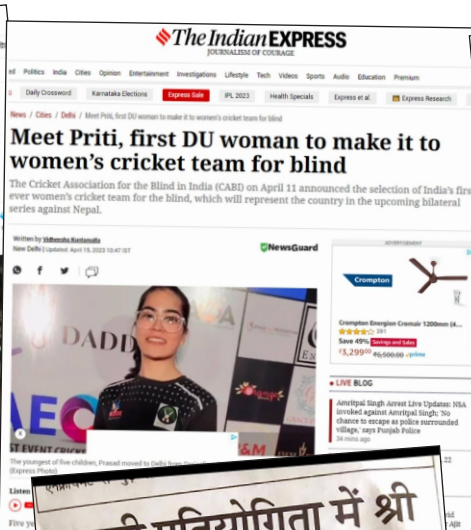
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AUROBINDO IN NEWS



अरबिंदो कॉलेज में पर्यावरण विज्ञान पर परिचर्चा
जनसत्ता संवाददाता
नई दिल्ली, 19 जुलाई।

दिल्ली विश्वविद्यालय से संबद्ध श्री अरबिंदो कॉलेज ने भारत के सतत विकास पर राष्ट्रीय संगोष्ठी का आयोजन किया, जिसमें जवाहरलाल नेहरू विश्वविद्यालय के प्रोफेसर पवन कुमार जोशी और दिल्ली विश्वविद्यालय के प्रोफेसर राधेश्याम शर्मा ने चर्चा की। कॉलेज के प्राचार्य प्रोफेसर विपिन कुमार के अलावा प्रमोद कुमार सिंह, हंसराज सुमन, विनय कुमार सिंह, राजकुमार वर्मा, योगेंद्र कुमार, मीता माथुर व डाक्टर नीतू द्विवेदी ने भी शिरकत की। प्रोफेसर पवन कुमार जोशी ने पारस्परिकता तंत्र और उसकी अहमियत पर विचार प्रकट करते हुए कहा कि छात्र कोई भी कार्य करें उसमें सतत विकास के लक्ष्य को ध्यान में रखकर करें।



Sucking out pollution: Students find grassroots solution to plastic straws
Shradha.Chettri@timesgroup.com

New Delhi: In 2020, when the lockdown was imposed due to the Covid-19 pandemic, it meant a loss of business for many like Harun Khan, who owns Khan Timber Store at Chhatrapur in south Delhi. However, a few months later, students of Delhi University's Aurobindo College came as a blessing for Khan. For students, he was a source of their project to fight against plastic and for Khan it meant good business. The students embarked on the project to replace plastic straws by making eco-friendly bamboo ones. The members of the college's Enactus group have since been able to replace almost 60kg of plastic. This project is one of the four that made it to the finals of the global race (Race to Rethink Plastic) at Enactus World Cup scheduled at Puerto Rico in October. Through 'Project Haritah', the students buy bamboo from suppliers like Khan. They then take it to those living in the slums of the city. The members of the college's Enactus group, told TOI, "We targeted those communities who were the most affected by the pandemic. The upper part of the bamboo is given to women. We also give them safety kits and sandpaper to smoothen the sticks to ensure there are no rough edges. The straws are cleaned in neem water and vinegar, as advised by FSSAI to disinfect them. They are then packaged and sent to the end consumer." Phool Kumari, a worker, said, "I not only earn money, but also utilise my time productively. Many women have now started working together." The amount given to these women depends on the order received by the students. The consumers are mostly small restaurants, juice corners, etc in Delhi, Chandigarh and Haryana. "We were able to cover the cost in just seven months. The profit has been re-invested in the project. These straws are cheaper than steel ones. The cost is higher than paper straws, but ours can be reused. We also provide a cleanser made with coconut husk. While other cleaners use plastic fibre, our project ensures zero waste," said Rajput, a third-year student of economics at the college. The college students also aspire to revolutionise crockery by introducing bamboo spoons, forks and other articles. "Our prime focus is to instil in people the essence of sustainability and encourage them to make an effort for the same. There must be a better way to ensure we don't contaminate the air or the soil," said Shristi, another team member.



हिन्दी भारतीय लोकतंत्र का प्रतिनिधित्व करने वाली भाषा
नई दिल्ली, 14 सितम्बर (नवोद्यम टाइम्स): दिल्ली विश्वविद्यालय से सम्बद्ध श्री अरबिंदो कॉलेज के हिन्दी विभाग ने बुधवार को हिन्दी दिवस के अवसर पर हिन्दी प्रखण्डों का आगवाह किया। उपस्थित सब को संबोधित करते हुए कॉलेज प्रिंसिपल प्रो. विपिन अग्रवाल ने अपने वक्तव्य में कहा कि हिन्दी देश के लोकतंत्र का प्रतिनिधित्व करने वाली भाषा है। यहाँ नई बालक स्वतंत्रता संघर्ष के दौरान हिन्दी ही ऐसी भाषा थी जिसको हिन्दी भाषी क्षेत्र के लोगों ने आजादी की मुख्य अधिष्ठािका को भाषा स्वीकार कर चुका है।

ल्लो, (पंजाब केसरी): दिल्ली विश्वविद्यालय (डीयू) से सम्बद्ध श्री अरबिंदो कॉलेज के पर्यावरण विज्ञान विभाग के तत्वावधान में मंगलवार को के परिसर में सतत विकास लक्ष्य विषय पर राष्ट्रीय संगोष्ठी का आयोजन किया गया। जिसमें मुख्य वक्ता के तौर पर जवाहरलाल नेहरू विश्वविद्यालय के प्रोफेसर पवन कुमार जोशी व वक्ता के रूप में दिल्ली विश्वविद्यालय के प्रोफेसर राधेश्याम शर्मा थे। कॉलेज के प्राचार्य प्रो. विपिन कुमार ने दीप प्रज्वलित किया। कार्यक्रम का शुभारंभ प्रो. विपिन कुमार, डॉ. राजकुमार वर्मा, प्रो. योगेंद्र कुमार सुमन, प्रोफेसर विनय कुमार सिंह, डॉ. राजकुमार वर्मा, प्रो. योगेंद्र कुमार सुमन, प्रो. मीता माथुर व डॉ. सीमा भी उपस्थित थी। छात्रों को संबोधित करते हुए मुख्य वक्ता प्रो. जोशी ने पारस्परिकता तंत्र और उसकी अहमियत पर विचार प्रकट करते हुए कहा कि छात्र कोई भी कार्य करें, उसमें सतत विकास के लक्ष्य को ध्यान में रखकर करें। पर्यावरण अकमूल्यता का कारण इको सिस्टम का इंग्रेडिएंट हावी होता जा रहा है। जिसके कारण प्रकृति का भारी नुकसान हो रहा है। प्रो. राधेश्याम शर्मा ने इको इन्टरप्रेंडेंसी के विषय में छात्रों को बताया कि हम अपने इको सिस्टम को बचाते हुए अनेक तरीकों से बहुत अच्छा पैसा कमा सकते हैं। उन्होंने बताया कि छात्रों को पर्यावरण विषय में रोजगार की संभावनाओं की तलाश की जा सकती है।



“जो एकाकी और निःशब्द है, वही है।
बाकी सब-कुछ उन्मूलित हो गया।”

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