



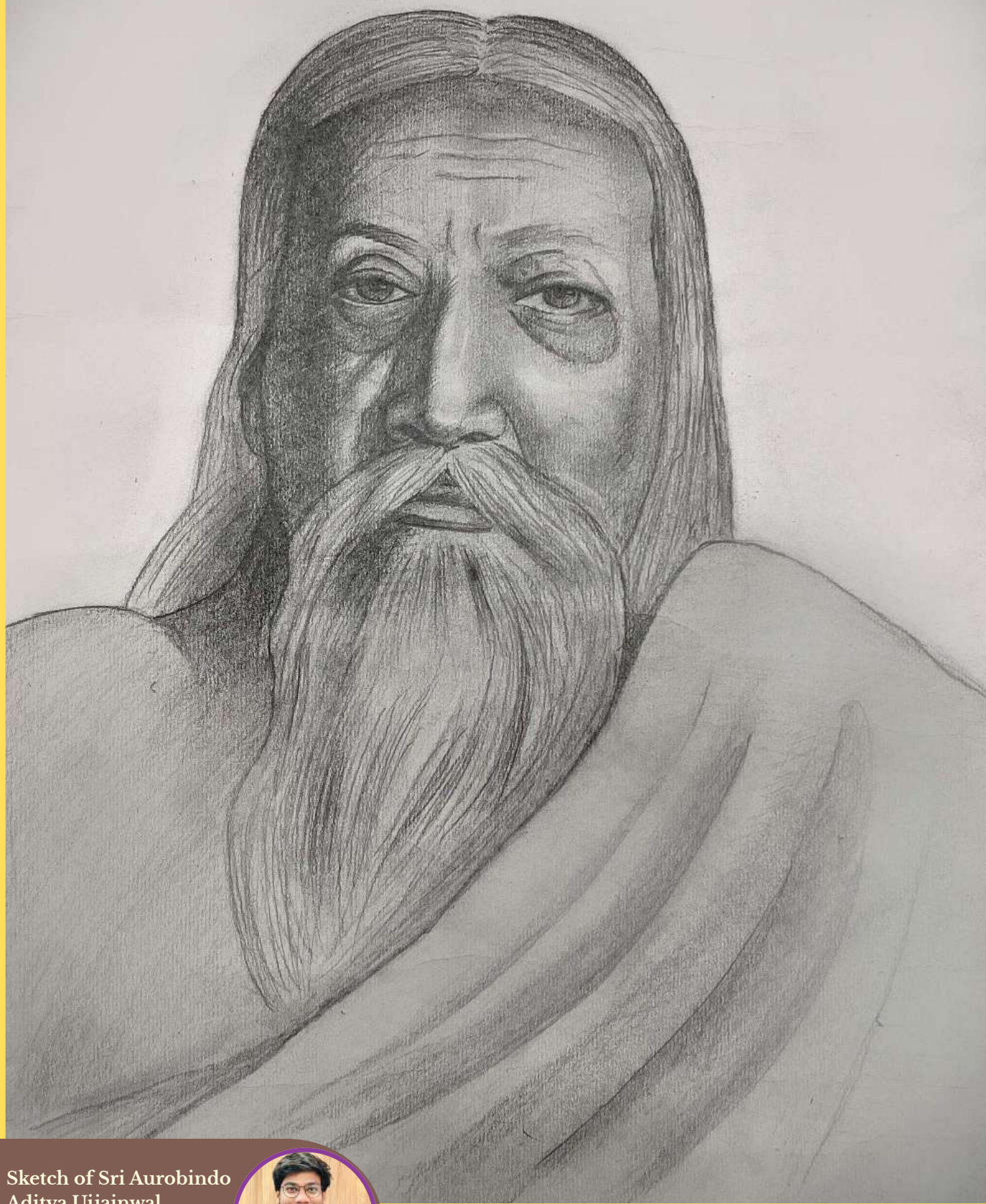
ARBIND JYOTI अरबिंद-ज्योति



SRI AUROBINDO COLLEGE MAGAZINE
2025-26



“तमसो मा ज्योतिर्गमय”
अंधकार से प्रकाश की ओर ले चलो



Sketch of Sri Aurobindo
Aditya Ujjainwal
BA Hons English
Fourth Year



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True education is not that which only gives us information, but that which makes our life in harmony with all existence."

— Sri Aurobindo

Guided by these visionary words of our patron philosopher, I am delighted to present the current volume of our college magazine. Within the vibrant ecosystem of Sri Aurobindo College, we understand that information is only the beginning. True education happens when our students innovate with a sense of purpose, inspire their peers through their character, and ultimately create an impact that brings harmony to the society they serve. This magazine is a celebration of that harmony; a collection of voices that demonstrate how our students are applying their learning to resonate with the world outside our campus gates.

Our institution has always been guided by the visionary philosophy of Sri Aurobindo, who believed that education is the awakening of the inner spirit. In alignment with this vision, we have chosen a theme that resonates deeply with the demands of the modern era: Innovate. Inspire. Impact.

At Sri Aurobindo College, we recognize that the future belongs to those who can think differently. Innovation is the heartbeat of our campus life. Whether it is through the groundbreaking projects in our science labs, the creative maneuvers of our commerce societies, or the critical discourse in our humanities departments, we encourage our students to look beyond the conventional. We provide an ecosystem where curiosity is nurtured, and where failure is seen not as a setback, but as a stepping stone toward a more refined idea. To innovate is to be brave enough to challenge the status quo, and I am heartened to see our students consistently rising to that challenge.

Inspiration is the spark that transforms a routine task into a lifelong passion. In the bustling corridors of our college, inspiration is found in the mentorship provided by our dedicated faculty and the collaborative energy of our diverse student body. As a part of the University of Delhi, we are a melting pot of cultures, ideas, and dreams. To Inspire is to recognize the potential in others and to help them realize it. This magazine captures those moments of brilliance; the stage performances that moved us, the debates that shifted our perspectives, and the sportsmanship that unified us. We strive to create leaders who do not just seek the limelight, but who shine it on others.

Knowledge that stays within the walls of a classroom is only half-realized. The true measure of our success lies in the impact our students make in the community and the wider world. Whether it is through social outreach programs, environmental initiatives, or professional excellence, the 'SACIANs' are making their mark. We aim to produce graduates who are not only career-ready but are also compassionate citizens equipped to handle the complexities of a globalized society. Our goal is to ensure that every student who leaves these gates carries with them the tools to create a tangible, positive difference.

I extend my heartfelt appreciation to the Editorial Board for their meticulous work in bringing this magazine to life. Their dedication ensures that the pulse of Sri Aurobindo College is captured for posterity. I also thank the faculty and staff for their constant support in fostering an environment where our students can truly flourish.

As you read through this edition, I hope you find yourself motivated by the stories of your peers and the vision of our institution. Let us continue to innovate with courage, inspire with grace, and impact with purpose.

With best wishes,
Prof. Arun Chaudhary
Principal, Sri Aurobindo College
University of Delhi

FROM THE CHAIRPERSON'S DESK

"The transition from the mind that knows to the spirit that creates is the essence of true innovation."



It is with this profound thought that I introduce the latest edition of our annual college magazine. At Sri Aurobindo College Morning, we have always believed that education must transcend the mere accumulation of facts. Our mission is to facilitate that very transition, from a "knowing mind" to a "creating spirit."

This year's theme, Innovate. Inspire. Impact., serves as a roadmap for this evolution. As the Governing Body, we see innovation not just as a technical achievement, but as a spiritual and intellectual duty to pave new paths for the generation to come. The theme of this year, Innovate. Inspire. Impact., aligns perfectly with the changing landscape of Indian higher education. We are moving away from a world of rote learning toward a world of active problem-solving.

The Vision of Progress

Innovation at Sri Aurobindo College Morning is a commitment to excellence. As the Governing Body, we are dedicated to upgrading our infrastructure and fostering an atmosphere where research and entrepreneurship are not just encouraged but expected. We want our students to be the ones who define the new norms of the 21st century, blending modern scientific inquiry with the timeless wisdom of our namesake, Sri Aurobindo.

The Duty to Inspire

To Inspire is a social contract. We believe that true leadership is born when one's work motivates others to strive for their own greatness. Our college serves as a crossroads where students from diverse backgrounds meet, share ideas, and push one another toward brilliance. This magazine is a gallery of that collective inspiration, a record of what happens when young minds are given the freedom to express their truest selves.

The Legacy of Impact

Finally, we judge our success by the impact our institution has on the nation. We are proud that our alumni and students are not just participants in the economy, but active contributors to the social fabric. .

FROM THE CHAIRPERSON'S DESK

Whether it is through social advocacy, cultural preservation, or technical mastery, the goal is to be a force for good. When a student leaves these halls, they should carry the conviction that they have the power to influence the world for the better.

I congratulate the Magazine Committee and the Editorial Board for their meticulous work. It is no easy task to capture the vast energy of this college in a single volume, yet they have done so with remarkable grace.

I invite you to read these pages with an open mind. Let the innovations challenge you, the stories inspire you, and the achievements motivate you to make your own impact.

Warm regards,
Prof. Ananya Ghosh Dastidar
Chairperson,
Sri Aurobindo College
University of Delhi

संयोजिका की कलम से

प्रिय पाठकों,

हमारे महाविद्यालय की वार्षिक पत्रिका के इस नवीन अंक को आपके समक्ष प्रस्तुत करते हुए मुझे अत्यंत प्रसन्नता और गर्व का अनुभव हो रहा है। यह पत्रिका केवल रचनाओं का संकलन भर नहीं है, बल्कि हमारे विद्यार्थियों की सृजनात्मकता, बौद्धिकता, संवेदनशीलता तथा समकालीन चिंतन का एक जीवंत दर्पण है। इसका हर पृष्ठ अपने में एक अनुभव को दर्शाता है।



इस वर्ष जब हमने इनोवेट. इंस्पायर. इंपैक्ट. को अपना आधार चुना, जोकि हमारी शिक्षा अर्जन मुख्य कारण है। यह पत्रिका हमारे विद्यार्थियों की मात्रा रचनाएं नहीं अपितु, उनके प्रतिबिंब है। दिल्ली विश्वविद्यालय के इस जीवंत परिसर में, हम रोज़ाना देखते हैं कि कैसे एक छोटा सा 'नवाचार' (Innovation) पूरी कक्षा का नजरिया बदल देता है। हमारे विद्यार्थियों की लेखनी में वह ताकत है जो न केवल पाठकों को सोचने पर मजबूर करती है, बल्कि उन्हें कुछ नया करने के लिए 'प्रेरित' (Inspire) भी करती है। लेकिन प्रेरणा तब तक अधूरी है, जब तक वह समाज में कोई 'प्रभाव' (Impact) न छोड़े। इस पत्रिका के माध्यम से हमने इसी प्रभाव को आपके मानस पटल पर दर्ज करने की कोशिश की है—चाहे वह सामाजिक मुद्दों पर तीखे कटाक्ष हों, विज्ञान के नए आयाम हों या भावनाओं की गहरी अभिव्यक्ति।

'Innovate' अर्थात नवाचार हमें परंपरागत सीमाओं से बाहर निकलकर नए विचारों, नई विधाओं और नवीन दृष्टिकोणों को अपनाने के लिए प्रेरित करता है। यह केवल तकनीकी उन्नति तक सीमित नहीं है, बल्कि विचारों, अभिव्यक्ति और कार्यशैली में भी नवीनता लाने का आह्वान करता है।

'Inspire' अर्थात प्रेरणा वह शक्ति है, जो व्यक्ति को अपने लक्ष्य की प्राप्ति हेतु निरंतर प्रयत्नशील बनाए रखती है। यह प्रेरणा हमें अपने आसपास के व्यक्तित्वों, घटनाओं, साहित्य और अनुभवों से प्राप्त होती है। एक प्रेरित मन ही सृजन की दिशा में अग्रसर होता है और समाज में सकारात्मक परिवर्तन का वाहक बनता है।

'Impact' अर्थात प्रभाव वह अंतिम परिणाम है, जो हमारे विचारों और कार्यों के माध्यम से समाज पर पड़ता है। हमारे छोटे-छोटे प्रयास भी यदि सार्थक दिशा में किए जाएँ, तो वे व्यापक परिवर्तन का आधार बन सकते हैं। इस प्रकार यह थीम हमें केवल सोचने या सृजन करने तक सीमित नहीं रखती, बल्कि हमें अपने कार्यों के सामाजिक और नैतिक प्रभाव के प्रति भी जागरूक बनाती है।

इस पत्रिका में संकलित विभिन्न रचनाएं: लेख, कविताएँ, लघुकथाएँ, चित्रांकन तथा अन्य सृजनात्मक अभिव्यक्तियाँ हमारे विद्यार्थियों की प्रतिभा और उनकी विविध रुचियों का उत्कृष्ट परिचय प्रस्तुत करती हैं। प्रत्येक रचना अपने भीतर एक विशिष्ट दृष्टिकोण और संवेदना को समाहित किए हुए है, जो पाठकों को न केवल आकर्षित करती है, बल्कि उन्हें सोचने के लिए भी प्रेरित करती है।

संयोजिका की कलम से

इस अवसर पर मैं पत्रिका समिति के सभी समर्पित सदस्यों, अपने सृजन से इस पत्रिका को समृद्ध करने वाले विद्यार्थियों तथा मार्गदर्शन प्रदान करने वाले आदरणीय शिक्षकों के प्रति अपनी हार्दिक कृतज्ञता व्यक्त करती हूँ। उनके अथक परिश्रम, समर्पण और सहयोग के बिना इस पत्रिका का प्रकाशन संभव नहीं हो पाता।

मुझे पूर्ण विश्वास है कि यह वार्षिक पत्रिका पाठकों के ज्ञान, संवेदना और दृष्टिकोण को समृद्ध करेगी तथा उन्हें नवाचार, प्रेरणा और प्रभाव के पथ पर अग्रसर होने के लिए प्रोत्साहित करेगी।

अंततः, मैं आशा करती हूँ कि यह प्रयास आप सभी को पसंद आएगा और भविष्य में भी हमें इसी प्रकार का सहयोग एवं प्रोत्साहन प्राप्त होता रहेगा।

धन्यवाद।

डॉ० दीपा
(संयोजिका)
पत्रिका समिति
श्री अरविंद महाविद्यालय
दिल्ली विश्वविद्यालय

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MEHAK: THE ANNUAL FEST



MEHAK: THE ANNUAL FEST



STUDENT ILLUSTRATIONS



DIVYANKA



DIVYANKA



SHIVAM



DIVYANKA



ANANY



SHREYA

ENTRIES
IN
ENGLISH

Swami Vivekananda and the Making of a Holistic Education Philosophy

“Education is the manifestation of perfection already in man.”

-Swami Vivekananda

Swami Vivekananda (1863–1902) arose from the intellectual churning of late 19th-century Bharat as a religious reformer, nationalist scholar, and public speaker. His educational philosophy is intrinsically linked to his overarching ideology: a recognition of the divine and limitless potential of the individual, the supremacy of direct experience, and the necessity for social renewal. Vivekananda viewed education as the process of revealing the innate perfection inside the student, rather than merely conveying the material. His educational theory, grounded in Vedantic metaphysics and pragmatic nationalism, aimed for a comprehensive development of the individual—intellectually, spiritually, and morally. Vivekananda repudiated rote learning and limited utilitarianism, advocating for character development, education for societal contribution and aimed at personal growth, and the enhancement of inherent abilities.

Swami Vivekananda’s Philosophy of Education

Central to Vivekananda’s philosophy was the Vedantic concept that every individual is a manifestation of the same fundamental truth, the Ātman (Self), which is synonymous with Brahman, the ultimate universal reality. For Vivekananda, education was not the accumulation of external information, but the revelation of inherent divinity. This approach had two primary implications: (i) every child has intrinsic greatness and the potential for perfection; (ii) the educator’s responsibility is to eliminate barriers—ignorance, habits, societal conditioning—that obscure this inherent potential. Despite being influenced by the philosophical idealism of Vedanta, Vivekananda exhibited a profound practicality. He asserted that knowledge must be evaluated by experience. He stressed that theory devoid of application was futile. Therefore, Swami Vivekananda dismissed theoretical learning detached from real-life experience, promoting a pedagogical approach that fosters discernment, moral conviction, and right action. Vivekananda also highlighted the social objective of education. According to Vivekananda, seva or selfless service was an important component of education. Vivekananda elucidated two primary objectives of integrating selfless service with education: (i) mitigating social suffering and (ii) promoting national rejuvenation. Therefore, education was to serve as both personal emancipation and societal obligation, connecting individual self-actualization with societal well-being.

The Objectives of Education: Man-Making and Social Transformation

The first and foremost objective of education, as espoused by Swami Vivekananda, was man-making, also interpreted as character-building. Vivekananda stressed that education ought to cultivate character, independence, self-assurance, and resilience. He frequently employed the term “man-making” to emphasize moral and psychological development rather than attaining mere academic knowledge. The manifestation of perfection was another objective of education. According to Vedanta, the primary objective is the realization of intrinsic divine consciousness and the complete actualization of all dormant abilities. Education was supposed to fulfil this objective. Swami Vivekananda also stressed on the practical efficacy of education. Education, he opined, should equip individuals to confront life’s challenges, cultivate practical skills, and enhance physical vitality in conjunction with intellectual development.

Swami Vivekananda believed that education is supposed to foster a spirit of social service and national regeneration, wherein educated individuals were to serve as catalysts for social transformation by eliminating illiteracy, poverty, and societal maladies, thereby advancing national growth. A torchbearer of Hindu philosophy, Swami Vivekananda opined that the purpose of education was the attainment of universal brotherhood and ethical living. For him, education was supposed to foster love, tolerance, and the ethos of universal brotherhood that surpasses caste, creed, and socio-economic distinctions.

Unique Pedagogy and Comprehensive Curricula

Vivekananda criticized the colonial education system which focused on rote memorization and examination-centric pedagogy. He asserted that education must cater to the student’s innate inclinations and abilities. Explaining the role of educators, Swami Vivekananda stressed that educators ought to recognize and cultivate skills, honouring individuality instead of enforcing universal criteria. Experiential learning through practical exercises, projects, and real-world participation were fundamental to Vivekananda’s philosophy of education. Highlighting the necessity of vocational education, Vivekananda asserted that intellectual education was not enough; it should be supplemented by vocational training, physical activity, and community service.

Vivekananda contended that moral instruction must be a fundamental component of education, rather than a supplementary component. Moral education was necessary to enhance willpower, integrity, self-discipline, and empathy. The character and demeanour of the teacher were also important components of Vivekananda’s vision of holistic education. According to Swami Vivekananda, a teacher was supposed to exemplify qualities, serve as a mentor rather than an authoritarian figure, and motivate students via personal example.

Therefore, the guru must embody a living ideal that elicits the student's inherent potential. Vivekananda championed a synthesis of liberty and spiritual rigour. He believed that students must have the liberty to explore and express themselves, yet must be directed by ethical principles and a structured regimen that fosters resilience.

Vivekananda's educational perspective is comprehensive, integrating practical competencies with spiritual development. Emphasizing physical vitality and well-being, he regarded physical culture, athletics, and bodily discipline as fundamental. He underscored the role of ethical teaching and comparative analysis of religious concepts aimed at fostering tolerance and profundity. Stressing the need for vocational education, Swami Vivekananda underlined the development of practical skills to promote self-sufficiency; epitomizing resistance to the colonial educational system that solely produced clerical workers. Vivekananda esteemed scientific temper and rational thought, promoting empirical investigation with spiritual understanding. He also prioritized the development of aesthetic sensibility, art, and music as methods to enhance character. Developing the philosophical and cultural acumen of individuals was of utmost relevance to Swami Vivekananda, who highlighted the need to develop deep understanding of India's spiritual legacy in conjunction with global cultures to foster self-esteem and a universal perspective.

The Ramakrishna Mission Model of Education

Education in India has traditionally been linked to cultural, spiritual, and social reform movements. The Ramakrishna Mission (RKM), established by Swami Vivekananda in 1897, exemplifies a distinctive type of institutional education that amalgamates spirituality, education, and social service. Ramakrishna Mission institutions across India and internationally have significantly contributed to the creation of holistic education that transcends rote memorization, prioritizing character development, humanitarian service, and comprehensive growth.

Educational institutions functioning under the aegis of Ramakrishna Mission have successfully executed numerous pedagogical and social concepts proposed by Swami Vivekananda. These institutions have promoted vocational programmes and humanitarian efforts, which reflect his holistic methodology, encompassing character development, service, and practical competencies. The Mission has stood firm on the pillars of discipline, spiritual culture, and structured social activity, actualizing Vivekananda's connection between education and service.

National Education Policy (NEP) 2020 and the Implementation of Swami Vivekananda's Educational Principles

The National Education Policy (NEP) 2020 represents a pivotal advancement in redefining India's educational framework by emphasizing comprehensive growth, adaptability, inclusion, and value-oriented education. Notably, these ideas resonate with the educational philosophy of Swami Vivekananda.

The NEP advocates for a versatile, interdisciplinary methodology prioritizing critical thinking, creativity, and ethical ideals. This aligns with Vivekananda's advocacy for holistic education that integrates intellectual, physical, and spiritual development. The NEP also promotes the amalgamation of Indian cultures, philosophies, and knowledge systems. This illustrates Vivekananda's idea of integrating contemporary science with India's spiritual legacy.

Swami Vivekananda emphasized the necessity of addressing the needs of the impoverished and oppressed population. Vivekananda's objective was "education for the masses", specifically targeting the impoverished, women, and underprivileged groups. The NEP's emphasis on universal core skills reflects his aspiration to democratize education. In keeping with the ideals of inclusivity and equity, the NEP 2020 focuses on inclusive education for all, particularly for the marginalized population.

Vivekananda advocated for education that equips persons for practical tasks, fosters self-sufficiency, and ensures self-reliance and dignity of labour. The NEP prioritizes vocational training and life skills throughout all educational phases, thereby integrating Swami Vivekananda's philosophy with the contemporary educational fabric of the country. The policy framework implemented in 2020 emphasizes ethics, empathy, constitutional principles, respect for diversity, and service. This corresponds with Swami Vivekananda's idea of education wherein he asserted that education ought to cultivate strength, character, and courage.

Therefore, the NEP 2020, in numerous respects, incorporates Swami Vivekananda's educational principles into the policy framework of 21st-century India. Its emphasis on comprehensive, inclusive, skill-oriented, and value-driven education embodies Vivekananda's holistic idea of education which promotes the realization of inherent perfection within individuals.

Dr Chandni Sengupta
Assistant Professor,
Department of History



Dear Papa

You are a man of rare greatness-truly exemplary.

A saint, a priest in your own way,
You taught us not only through words,
but through the quiet power of your discipline and unwavering faith.

From you, we learned how to face risks with courage,
How to turn pain into resilience, and hardship into hope.

You gave us a life full of blossoms,
Even while walking through thorn-strewn paths of sacrifice.

Each morning, you went to the Salon for us,

Never resting, never complaining-
Always thinking ahead, carrying the weight of our dreams on your shoulders.

To you, daughters were never a burden but a family's greatest pride.

You never paused, never faltered-
For you, family always came first.

Your tireless spirit became our greatest inspiration.

You showed us that hard work is not just a duty but the truest path forward.

We waited eagerly each evening

For you to return with a bag full of vegetables-

Simple gifts that became symbols of your love.

In every gesture, however small,
You wove care, dignity, and strength into our lives.

You gave us morals that shaped our character,

Lessons that became the compass of our journey,

And courage that still lights our way.

Beneath your words, we found our destiny;

Through your life, we discovered the meaning of excellence.



Ms. Pooja Pandey
Assistant Professor
Department of English

A Letter to the One Whom I No Longer Can Reach

Ayush Rathor
3rd year
BA Program (His+Pol)



Today the weather is pleasant, light winds and drizzling. You would have said it's God blowing us a sweet kiss, to comfort us from the scorching heat. Even today, when the soft drops of this rainy season touch my body, it feels as if you are standing somewhere nearby, silently, wanting to say something with the light touch of your fingers. There some incomplete thing, some uncontrollable feeling which still breathes in every vein of mine. A strange tingle of warmth lingers on my body, as if you are in my arms and I want to hold you with every beat of heart, so that this moment never passes in regret. Like the clouds, the silence of my heart has also come to say something to you – and like the wind, it has got entangled in your hair, as if every word of mine still wants to reach you.

You are not there, yet you are everywhere – in every moment, in every sauce, in everything that reminds me of you. Even in this crowded world, the loneliness that is growing in my heart, may also be reaching you, to your heart, where my name may still be buried.

I was upset with the rain. I thought I'd stay away from it, so that your memories wouldn't drench me. But in the process, I lost myself. I forgot that my existence is and will always be connected to yours. There are thousands of things to say, but every time you come in between the words, my eyes swell and I am rendered speechless. My love for you is immeasurable and unexplainable in words alone. The void will remain in everything I eat, everything I speak, everything I feel and in every breathe I take.

No matter where you are, every rain brings you back to my arms. You don't come, yet you are there in every drop, every gust of the wind and in every flicker of sunlight peeking from between the clouds. In every rain I love you again, with the same intensity, in the same silence. I am awaiting our reunion again in some other place, some other form, till then continuing to live with our bittersweet memories.

CHASING THE LIGHT

The entry to college is a
blank, white page,
a brand-new start, a different
stage.

A new journey with books on
the floor,
and a thousand futures
behind the door.

But in my mind, a different
scene, a future me, a future
dream.

Each book I open, page I
turn, is a new chance for me
to learn.

From lines of code to
brushstrokes bold,
a million stories to be told.

I see in myself, a debater,
working on a case,
a poet in her own space.

A researcher in a sunlit room,
chasing away the academic
gloom.

In the pages, thin and worn,
a civil servant, newly born.
A steady hand to guide the
state,
to change a country, change
its fate.

I see the final list displayed,
the sleepless nights at last
repaid.

This isn't just a place to learn,
but a fire to make my passions
burn.

The future isn't far away,
it's in the work I do today.
The late-night study, quiet and
long,
is where my spirit will grow
strong.

These first few months, a little
strange,
are where I'll find my biggest
change.

I came here with a hopeful
heart,
ready to play a brand-new
part.

And every day, chasing the
light,
to make my dreams take flight.



**Ritakshi,
1st Year
English Hons.**

ROLES REVERSED

Bhumika Bansal
III Year
B.Com Prog



Once she asked you to hold her hand,
but you only clumsily grasped are her fingers.

Now, it is you who offers your hand,
steady, just like she had done once.

She lovingly braided your hair into a fine, long ponytail,
now as you combed hers, memories return.

Her words, the lessons she taught,
are now yours.

She implored you to sit beside her and stay.

She hated seeing you leave, you thought.

It becomes clear- it was never about control

but the terror of being left alone.

This hits you as you match her steps.

She stood against the world for you.

Now, it's you who speaks for her.

A child becomes an adolescent,
an adolescent forced into adulthood,

an adult grows into an elder,

and an elder returns as a child.

Wise with the years.

Until Alzheimer's creeps in.

I WONDER

Janhavi Mall
3rd year
B.Com. Hons.



Will I return?

The one who laughed too loud
Who carried pockets full of silly words,

One who always had words ready

Now,

I stare,

Eyes fixed on nothing

And nothing stares back

Somewhere beyond it,

My voice,

My play,

My joy,

Are waiting to come home

As if forgotten the way back.

But even if joy knocked now,

I'm afraid to open

Even if laughter reached for me,

I'd pull my hands away

I'm scared of its weight,

Scared it won't stay,

Scared it will vanish

Still, somewhere inside,

A small voice whisper-

You have not dissipated,

Only resting,

Only waiting,

For the laughter to find you again.

I wonder,
If there is a way back.
If love could call that child back.
If warm arms and patient ears could
teach me to laugh again.

I Wonder,
Is there Someone Who Can Reach
into This Quiet,
Who can love me and guide me
back to myself
Teach me it's safe to be carefree
again.

But the fear remains.
What if letting my voice out means
losing it once more?

STORMY WEATHER

The trees of cypress
Billow under the rising moon
Blackness of the nimbus
Sings its timeless gloom

My lover leaves
In pursuit of
Numbers and ledgers
I protest,
My fingers dripping with grief
For the loss of my muse
He is promised to the duties of
mankind:
He is promised to the duties of
mankind:
Running the system,
Upholding the order,
Buying bread for my soaking heart.

While I am consumed
By the vanity of my art—
Drawing endlessly,
Painting blue jasmines
That mirrors the truth of his
order,
As the wind rustles my drive
away

I wail,
A reminder of his promises,
Hoping to tie his toes,
Pull him back
To the chair where I watch him,
day and night
He stares blankly,
Vows to anchor my art,
Calling it a service to our love

“Stormy Weather”
He names it
Claims it'll pass—
One day,
When the sky clears,
He will plant blue jasmines
Next to our cypresses,
And I will paint the risen moon
That shelters us—
If it does



Aadya Jha
BA Hons. English
Fourth Year

THE AFTERLIFE OF FORGOTTEN THINGS

Forgotten things reside in a city, a city of quiet passageways rather than streets and lights.

Within it lies a library card, still swollen with the names of books that were never checked out;

an old train schedule, folded so many times that it remembers the shape of a pocket; a coffee-stained receipt, its ink blurred but its date still resolutely intact.

The sound of a laugh that no one else can recall is recorded in a voicemail on a lost phone.

A bookmark lies between the pages of a book, saving a story abandoned in mid-sentence.

A key waits, though the cupboard it once opened is long gone.

These are not the noisy things, not the ones we frame or store on cloud drives.

These are the subtle, unsung remnants of living. We step over them without noticing, and still they wait, patient as shadows.

Every now and then, they return.

A boarding pass slipped between the pages breathes back the airport's aroma of coffee and goodbyes. A years-dormant ringtone shocks the air, bearing the spirit of something long gone.

A grocery list, quickly written, emerges like a chant, conjuring the coziness of a kitchen time has silently erased.

They never return in rage. What is forgotten is gentler than we deserve. When they come back, they seek no explanations.

They ask, shyly, almost tenderly: Does the world that I held for you still exist?

Their afterlife is not silence, nor is it vanishing. It is an endless and unshakeable vigil.

They wait as shadows wait for night, as dust waits for light to reveal it.

And when we feel them again, in the flash of an antiquated ringtone or in the recess of a drawer, we know they never truly went away. It was us who got lost.

They remained, loyal custodians of our abandoned selves, keeping alive the hours, we thought were gone, until we are brave enough to return and reclaim them.



Yashashvi Tejpaal
BA Hons. (English)
First Year

CAN INDIA BECOME THE GLOBAL SKILLS FACTORY WITHOUT BURNING ITS WORKFORCE?

Introduction:

The Vision of India as the Global Skills Factory
Vasudhaiva Kudumbakam, which is an ancient Indian Concept and that which means “the world is one family”, advocates that humanity is interconnected. This term, VasudhaivaKudumbakam, exactly symbolizes our world today which is technology-driven, where countries are super-powers and humans are surviving on shared compassion and humanity. In today’s interconnected world, the demand for highly skilled workforce is surging as opportunities to work are increasing and global talent can drive digital drive, transformation and sustainable growth. India very likely has the potential to become the largest skill factory and a powerhouse which can supply trained professionals to meet global standards. Our country has the potential to transform our demographic dividend into highly employable talent through skill training and development. However, this advantage comes with its own disadvantages too. The problem of skill mismatch and over-exploitation pose a serious challenge to India becoming the global powerhouse of skills. As India aims to position itself at the heart of the global skills market, it is crucial to balance growth and well-being of workers.



Current Landscape: Strengths and Challenges

The one country in the current times which has the potential to become a global skills hub is India and its aspirations are not without strong foundations. The country enjoys a vast majority of the youth population, especially those in the working class of 15-60. With 65% of its population in the 15-59 age bracket and with a median age of 28 years, India is poised to reap the benefit of demographic dividend which is the economic growth potential resulting from a period where the working age population surpasses the dependent population.

The Growth of EdTech platforms and digital initiatives like Skill India have made training and certifications easier. The growing demand for professionals and helpers in fields of healthcare, IT, industry and manufacturing and renewable energy has created a natural alignment between Indian citizens' capabilities and global requirements. The growing population of English speakers is an added advantage to the broad spectrum of technical and service oriented skill sets, which transform and strengthen India’s position as cost-effective and adaptive workforce provider.

Beneath all these advantages, every improvement and development have its own disadvantages. A growing concern in India is although formal education has reached people, not all youth have the awareness to make the best use of it. Our nation's youth lack industry standard job training before entering the formal workforce and this leads to a mismatch between formal education and industry demands.

The quality of training also varies which makes training and certifications questionable. Moreover, there is a huge infrastructural gap in the urban-rural infrastructure which further limits the exposure of rural students to quality training and proper skill accumulation. The problem of brain drain adds to the disadvantage as it can lead to losing the right talent to lack of opportunities and good pay. These weaknesses highlight the need for systematic reforms and human transformations are necessary to achieve a truly sustainable global skills factory.

Risk of Over-exploitation: Avoiding Workforce Burnout

The risk of over-exploitation looms large with the growth of the youth workforce. In the race to meet global competition and to achieve growth and profit, workers often tend to over-burden employees, increase their worktime and workload and may also pressure to upskill without proper and necessary conditions. These working conditions, if unchecked, can lead to mental health issues, can cause burnout and largely undermine the advantage India can make use of. All these issues are compounded by job insecurity in some industries like IT, gig work, manufacturing and industry. Long-time career growth, work-life balance and being paid fair wages remains a big challenge and it has to be tackled to ensure India remains in the Global skills factory race.

This relentless race not only harms personal and family life, but also poses a socio-economic risk. A worker who is mentally exhausted and tired cannot contribute anything to the research and innovation of a country while on the other hand, a worker who is ensured proper working hours and is awarded a proper pay can be a reliable source for innovation and an asset for the workforce in the nation. To avoid deterioration of the existing and all-capable workforce, policies must be introduced which will bridge the gap between sustainable work practices and worker rights. Without proper policies and checks, India's dream of becoming the Global skills factory may cost us something huge, the mental and physical health of our human resource.

Conclusion: Towards a Balanced and Sustainable Future

India's ambition to emerge as the Global skills factory is both necessary and timed correctly. With a vast presence of youth in India and growing demand for global talent, along with growth in technology, cross-border collaboration and sustainable enhancement makes now the perfect time to seize the global skills factory opportunity. A strategy that relies solely on volume without addressing issues of

skills quality, fair employment methods, and worker well-being risks India's long-term advantage in this regard.

The way forward lies in building a balanced model, one where government, industry and academia collaborate to ensure that skill development is not only market-driven, but also inclusive and future-ready. Policies focusing on people and productivity is necessary to bring sense into our huge workforce and to work on ways to channelize them for the overall welfare and growth of our nation. The true success of becoming a global skills factory will not be measured by numbers converted or trained, but by the dignity and sustainability of the workforce that carries a nation on the global front.

THE LONLINESS PARADOX

The emotion of loneliness and the feeling of being alone often throws me into confusion. Does it mean lack of people? Or does it suggest lack of connections? It's strange how in the middle of a crowded room, I feel like a glass separates me from everyone else. I'm surrounded yet unseen, heard yet no one listens, talking much yet saying little. It's how you're always surrounded by a sea of faces and yet feel unseen and unheard.



Raza Aslam
BA Hons. English
First Year

The emotion of loneliness and the feeling of being alone often throws me into confusion. Does it mean lack of people? Or does it suggest lack of connections? It's strange how in the middle of a crowded room, I feel like a glass separates me from everyone else. I'm surrounded yet unseen, heard yet no one listens, talking much yet saying little. It's how you're always surrounded by a sea of faces and yet feel unseen and unheard.

While traveling I always wonder how everyone is isolated in their own private worlds. Heads sunk down, empty eyes glued to glowing screens, deaf ears sealed off with bursting music. There are no beautiful smiles passed, no radiant pair of eyes glancing other pairs as if the beauty, the nature and the very art of human connection is vanishing away leisurely.

It is commonly viewed that loneliness restricts freedom. It blocks the idea of a free soul. It is acceptable to some extent that if you walk around unbound, no one to restrict you, you may have a sense of freedom for a little while until you realise that no one shares your laughter, your silence remains unanswered and no one for you to lean upon. This freedom feels hollow. A freedom without connection is nothing but emptiness while loneliness without freedom turns out into suffocation. Loneliness isolates us from fellow mortals, whereas freedom, in contrast, has the power to liberate.

Moreover, it's a matter of perspective. What I feel is freedom, may feel like loneliness to another. Not everyone resents this unseen prison. Some souls yearn for solitude. Their silence is not emptiness, it's not a hollow gap, but a chose peace and serenity.

The paradox of loneliness lies in the fact that we are more connected than ever before, yet more detached than we ever have been.

PURSUING THE OMNIPRESENT

Benevolently, knowledge is perceived as light and ignorance with blissful darkness. Yet, light is not assumed as a sudden burst that illuminates everything at once; it is often a gentle flame that is tamed and observed as a forward pacing guiding force, step-by-step. The present scenario, in this fast-paced world is flooded by information from every corner of life, the search for true Knowledge is less about accumulation and more about discernment— about learning how to distinguish the flame from the firework



Krishaa Manhas
BA Programme
Second Year

The path of knowledge is deeply personal. Each student, teacher, carries an accommodative lantern lit by aspiration, curiosity, discipline, and reflection. Accordingly, this lantern burns brightly, filled with enthusiasm for new endeavors full of discovery. At other times, it flickers, challenged by doubt, fatigue, or failure. Yet even with its faintest glow, it sustains hope. It assures one that learning is not a destination, but a pilgrimage.

History very well, reminds us that humanity has always been in the pursuit of this glowing light. Ancient thinkers saw knowledge not only as a glint of power but also as responsibility. The Vedic concept of Vidya emphasised inner transformation, while Greek philanthropists, philosophers like Socrates taught that wisdom begins by admitting what one doesn't know. As an Exemplary, both the traditions present Knowledge as one's pursuit and never about possession— an act of humility as much as of curiosity.

For us, students of today, this idea holds even greater significance. Living under a system where data is abundant but wisdom seem scarce. The challenge is more about putting meaning to what we learn than how much of it we learnt. Hence a poem, a historical insight, a scientific principle, or a piece of art— each forms a thread to our tapestry of understanding. Provided we approach it with openness and sincerity.

But Knowledge is not solitary. Just as light spreads when shared, so does wisdom, when exchanged. A classroom discussion, a debate in the society, or even a close informal conversation between friends has the power to spark insights that no textbook alone could provide. In this sense, education is a collective search for light— an endeavor to encompass us to the right goal. Where teachers and students walk together, carrying torches that brighten one another's path.

Perhaps the most eventful aspect of this pilgrimage— the journey towards knowledge, is its incompleteness. The horizon of Knowledge always recedes as we walk towards it, reminding us that learning is endless. Proving the hidden premise here, that advocates about knowledge remains omnipresent. This should not dishearten one. Rather, it should inspire humility and perseverance. For it is not in reaching the final truth that our growth lies, but rather in the walking of the self-defined path with courage, integrity, and wonder.

Contribution in forms of stories, poems, articles, verbal discourses, artworks, etc., engages us all in this shared search for light. Each word, each image, each reflection becomes part of a collective lantern, illuminating not only our present but also days ahead.

In the end, intellectual bigotry is for none. To seek knowledge is to seek ourselves. And in that search, as in light itself, there is no end, only radiance.

THE WEIGHT OF NOSTALGIA

The autumn breeze
tingles in my hair,
I look up at the tree
leaves bathed in
yellow sunlight.
There seems a sense
of disquiet in the
air.



Anushka Singh
B.Com Prog.
Third Year

These leaves used to be lush green
once,
The time when there was spring all
around and my beloved was near.
We walked the same path, it's as if he's
still here.
Bygone is he, what remains is his
wisdom.
He who dropped off like a yellow
autumn leaf,
While I watched him still clinging onto
the tree.
His voice lingers like an old vintage
song in my ears,
His discipline mocks my vacillation.
I touch the relics that were once his,
to reminisce or to convince myself that
he's near?
I retreat with a heavy heart grown
cold,
Knowing well the urge to retread this
path.
The solitude of this familiar walk
aches,
But surrendering these memories
would wound deeper still.
The pain of walking alone less fierce,
Than the agony of letting all of it go.

AN OCEAN OF LOVE THAT COULD NEVER REACH HER SHORE....

I am the boy who photographs and
captures every moment like an art.
Giving second chances and Forgiving
those who made scars on my heart.

It's very rare to get Dad's clap,
"My day never ends without Mom's
slap.

I am Talented to one,
Annoying to someone,
Unknown to everyone...
Everything is perspective you see,
My heart is as deep as the sea.

The story ended without starting,

She is like water flowing strong,
I can't hold her lifelong ...

Her eyes, her smiles,
her long hair, her words,
She is a Telugu cutie,
She is a walking criminal of beauty...

But I am one-sided,
Feelings hidden, love misguided.
Listening to her love life stories, I
pretend.
Called her a "friend",
to keep her near,
Losing her that's my fear.

Learning the art of letting go,
It's the price I paid for her freedom to
grow.

Sometimes I was one of the options,
Sometimes one and only option,
I am the choice never chosen...

I healed others, but broke my heart,
Listened to all, kept mine apart.
I am healing and hurting,
Yet no one knows my hidden pain.

In the Era of Secants, Asymptotes,
We are parallel lines,
That never intersects,
Still walks to infinities,
Never known endings...

If destiny is written,
Why all these happen,
I still leave one last page,
Just in case...

I left my coffee too long,
No wonder now the heat is gone.
You're no longer mine
Changing is a habit of time.
I revealed all these secrets,
I can't blame winds,
Carrying to the trees...
This is my past,
Till my last breaths,
Regrets will chase like Shadows,
Can we meet again like strangers?

The story ended without starting,
But the story continues without
ending.

Still
Watching love stories all around.
weaving fantasies until found.

After all this I realized,
When someone breaks the bonds,
glow.
When a doe throws me too low,
I find my way to flow.

Listen,
It's now or never,
You can't live forever,
Ride every tide,
Let the ups and downs be the wind to
fire,
Never stop the burning desire,
Be the inspire,
Ruler of your empire,
Embrace every problem with a smile,
Let storms and thunders hit your spine,
But don't forget to admire.
And Remember
Live life when you're alive,
Because,
Your body perishes,
But your name cherishes

Under the moon's light.
Tranquil night,
Beneath a canopy of stars so bright.
I'll whisper softly. "The moon is beautiful,
isn't it?"

But sometimes I want to ask,
When I lie on my deathbed,
What will you say my soulmate?
Just tell me you loved me, my mate...
I was the warmth turned cold
You're part of my last 7 minutes, untold.

She left me apart,
That made me a poet ...

This is not completely mine,
Without traveling, you can't define...



Korakuti Sai Mukthesh
BA Programme
Third Year

EVOLUTION OF CONSTITUTIONALISM



Pawas Chaudhary
BA Hons.(Pol.Science)
Third Year

Now, let us first understand the meaning of the term 'constitutionalism'. Constitutionalism can be defined as the doctrine that governs the legitimacy of government actions. In other words, we can define constitutionalism as belief in the constitution of constitutional principles. It is a legal device for the prevention of tyranny and for the protection of the rights of men. Constitutionalism is the result not only of man's mind but also of a heroic struggle at the expense of his life.

Now, let us first understand the meaning of the term 'constitutionalism'. Constitutionalism can be defined as the doctrine that governs the legitimacy of government actions. In other words, we can define constitutionalism as belief in the constitution of constitutional principles. It is a legal device for the prevention of tyranny and for the protection of the rights of men. Constitutionalism is the result not only of man's mind but also of a heroic struggle at the expense of his life.

To understand the importance of constitutional government in the contemporary world, we have to trace its origin and development. Let's begin with the contribution of the Western world to the development of the concept. By this, we would understand the significance of this concept since the ancient era.

Contribution of the Greek and the Roman

The Greek Constitution was the system of general authority to govern the state, or it was the general system of authority by the means of which the functions of the state were performed. Constitution, then, to the Greeks meant the character of the state. At that time, the character of the state was organic. Therefore, there were no written laws, principles, or doctrines as they are evident in the contemporary time.

Rome's contribution to constitutionalism consists of-

- Principle of checks and balances
- Doctrine of Popular Sovereignty
- Doctrine of limited government

Undoubtedly, the greatest contribution of Rome to constitutionalism is the principle of popular sovereignty and the principle of limited government. The spread of Roman law throughout Europe made this principle basic in the political and legal literature of the Middle Ages. The doctrine of limited government laid the foundational stone for the French Revolution and the American Revolution. Neither Greece nor Rome went so far as to embody this constitutional law in a fundamental statute or written document giving it a higher formal validity than ordinary laws.

Contribution of the English

The Magna Carta established the fundamental principles of the rule of law. The development of Magna Carta indicates that there is a common heritage between the idea of constitutionalism and legal culture. The Magna Carta can be seen as one of the most important documents of early constitutionalism.

Chapter 39 of Magna Carta states the credo of modern constitution in Europe and later on in America: “No free man shall be arrested or imprisoned, or disseised or outlawed or exiled or in any way victimized, neither will we attack him or send anyone to attack him, except by the lawful judgment of his peers or by the law of the land”. The Magna Carta became real and not only symbolic as a constant point of reference for those discontented subjects of their monarch, first in England and then in American colonies, who simply demanded the reconfirmation of the document as the starting point for political reform and guarantee of justice, or as a safeguard against tyrannical rule.

The doctrine of limited government came through England, where it was elaborated by many political theorists and jurists. English political philosopher John Locke’s discussion on political autonomy and limited government is evident in his famous work *Two Treatises of Government* (1689 CE). In Locke’s view, the only legitimate authority is one which is set up by the social contract by individuals. For Locke, who or which body exercises legislative power determines the form of government. For him, any form of government is appropriate as long as the legislative body complies with it and does not cross its limitations. Locke seeks to achieve separation of powers within the organs of government to maintain balance of power. Any violation of the constitutional limits set up by the people would delegitimize the legislative body and the executive.

Contribution of the French

Since the outbreak of the French Revolution in 1789, the French constitution has undergone several changes due to social changes. The reestablishment of domestic order was the first priority of the nation. In response to this need, constitutional theory provided the rationale for strong central authority, at first stressing the idea of sovereignty. “The Revolution left a rich legacy, but it also convinced the whole of France that, whether revolutionary or counter-revolutionary, only violence was the decisive form of political struggle”.

The Revolution brought about a reform of the constitutional system. With a group of thinkers advocating the liberation of ideas, France welcomed the arrival of the “Enlightenment” and people collaborated to carry out the French Revolution. The Constituent Assembly issued the “August Act”, which “abolished all old obligations”, followed by the adoption of the famous “Declaration of Human Rights”.

While Montesquieu’s introduction of a written constitution into the intellectual mix influenced the formulation of the concept of constitutionalism, it paved the path by giving the concept of ‘separation of powers’. The most important work that shaped constitutionalism in France was the *De Contract Social*, written by Jean Jacques Rousseau, published in 1762. Rousseau’s conceptions of the “social contract,” of “law,” and of “republican virtue” are particularly important. For Rousseau, the social order is founded on a social compact: “Each of us places his person and all his power in common under the supreme direction of the general will; and as one, we receive each member as an indivisible part of the whole”. The social order is a sacred right which serves as the foundation for all other rights. According to Rousseau, law (or legislation) is the expression of the free will.

Contribution of the Americans

In the American legal system, the Constitution is the fundamental legal document. All the laws and legislations are governed by the constitution. While the American Revolution was one against perceived abuses of public power (the British government and colonial authorities), the French Revolution was directed primarily against private oppression (the remnants of the feudal system and the power and privileges of the Church and aristocracy) and the judicial class that was its bulwark. Thus, the Constitution of both nations describe different aspirations.

American constitutionalism is based on the idea of the nation's pre-eminent values and core principles. The Constitution is not one among several sources of such values, but is the undisputed, ultimate fount of the fundamental principles, values, and procedures according to which American society is constituted and functions. In America the idea of constitutionalism is intimately attached to, and in fact inseparable from, the actual written Constitution of the country. The constitution provides the framework for the political and legal discourse.

The present Constitution of the United States entered into force in 1788, soon after the 13 American colonies gained independence from British rule. This Constitution has been amended just twenty-seven times. The first ten amendments were added in 1791, when the Bill of Rights was added to the constitution.

The Constitution (including the Bill of Rights) expresses in concrete form the political identity and aspirations of the American people that developed during the formative period of the American Republic. The three great principles that find expression in the Constitution are democracy, self-government, and liberty. After the Civil War, an additional fundamental idea of equality was introduced by the Fourteenth Amendment. The real genius of the American constitutional system lies in the operational reality of the ideas, procedures, and rules embodied in the Constitution. The most remarkable thing about the American Constitution is that it is applied every day in the courts as a source of law.

We have seen the emergence of constitutionalism in the Western world with case studies of Greece, Rome, France, the UK and the USA. By this, we have seen the ideologies, aspirations of the people of the Western world. Their view of constitutionalism have different origins, but they are fundamentally rooted in the basic human need for a life of dignity. They all have the ideals of equality, fraternity, liberty, etc. They played a crucial role in shaping the nations' image and their core principles.

Now, we will see the core principles, values and events which shaped the concept of constitutionalism in the Eastern world. This will provide a comparative study of constitutionalism of the Western and Eastern world. It will provide the insights of core values necessary for the development of constitutionalism.

Contribution of Indians

Indian constitutional law is of immense historical, political, and theoretical significance. Almost all the issues that arise in the course of discussion of modern constitutional democracies find their place in the evolution of the Indian constitutional framework. Indian constitution is the charter through which an ancient civilization was set on the path of modernity. It is the framework that provides for the management and accommodation of probably the most complex ethnic, religious, societal, and linguistic diversity.

The Indian Constitution can be seen in different ways. For historians, it was about 'social revolution'. For others, it was the project of political revolution. It was the expression of the fact that Indian people are sovereign and they all were dedicated to the universal values of liberty, equality and fraternity. By drafting the constitution, India was finding a way to resolve conflicts and disputes over norms, values, and social order.

The roots of the formation of the Constituent Assembly and the framing of the Constitution are relevant to understanding its philosophy and evolution. The Constituent Assembly was formed under the Cabinet Mission Plan prior to independence. The Constituent Assembly was expected to work within the framework of the Cabinet Mission Scheme alone.

Dr. Rajendra Prasad was elected the permanent Chairman of the Constituent Assembly. It met on December 9, 1946. Jawaharlal Nehru moved the Objective Resolution on December 13, 1946, and it was passed on January 22, 1947. It was the expression of the ideals and aspirations of the people of India and thus the objectives of the Constitution. These fundamental objectives guided the drafting members in framing a rulebook for the governance of the new nation. This ultimately became the very significant preamble of the Constitution of India.

After Independence, the Drafting Committee was appointed by the Constituent Assembly in accordance with the decisions on the constituent assembly on the reports made by the various Committees. Dr. B.R. Ambedkar was appointed the Chairman of the Drafting Committee, consisting of Sir Alladi Krishnaswamy Iyer, K.M. Munshi, T.T. Krishnamachari, and Gopalaswami Ayyangar. Sir B.N. Rau prepared the original Draft on which the work of the committee was based. The draft Constitution was published in January 1948, and the people of India were given eight months to discuss it and suggest changes. The Constitution of India was adopted and signed by the Chairman, Dr. Rajendra Prasad, on November 26, 1949. The draft was considered for 114 days and the Constituent Assembly sat for two years eleven months and eighteen days.

A reference to the history of British rule and the Indian Independence struggle provides a basic idea of self-governance that emerged into a people's participative democracy. The sole task of the constituent assembly was to frame the Constitution of independent India. The search for providing a legal framework and incorporating important systems relevant to India began. The framers looked forward to international documents, progressive democratic constitutions, and constitutional doctrines prevailing in Britain. It can be said in one word that what was finally adopted by the framers was British form of government adapted to a Federal Constitution, as stated by the authority on the Constitutional Law of India, H.M. Seervai.

The genesis of idea of federalism in India was first traced in the Simon Commission, the "Indian Statutory Commission" appointed in 1927. In its report in 1930, the commission recommended the evolution of India into a federation of self-governing units. The representatives of the princely states declared during the First Round Table Conference (1930-32) that they would join an "All India federation with a self-governing British India". By the Government of India Act, 1935, the background was ready for making India a federation with eleven Governor's Provinces and 650 Native States, which were supposed to have 50% of the seats in the Council of States.

The Cabinet Mission Plan in 1946 contemplated the division of the country into three Zones: Zone A, Zone B and Zone C, based on the concentration of Hindus and Muslims. Zones B and C included Muslim-dominated areas.

A vital feature of a federation is the division of legislative powers, each unit being sovereign in its own sphere. Dr B.R. Ambedkar used the term "Union" to make it clear that states had no right to secede from the Union to set themselves into separate states. He said that this Union was a federation and called it a flexible federation to indicate that it was not as rigid as the American Constitution. However, the expression Federation was not used deliberately.

The first article of our Constitution says, "India, that is Bharath, shall be a Union of States." India emerged as a federation getting relieved from the clutches of the British Raj. Several princely states, which were divided and ruled, came together to form the Indian Union. Most federations in the world came into existence because two or three independent states came together. In India, the process is the reverse.

Originally, it was a vast unitary state with several provinces as administrative units. Indian federation was not the result of an agreement between the federating states. The founding fathers of the Constitution felt a need for a strong center because of prevailing social, economic, and political conditions. We, the people of India, opted for a federation in which center was to be very strong and which has an in-built mechanism to convert the Constitution into a unitary Constitution in certain circumstances and situations, as is crystal clear from the various provisions of the Constitution.

Conclusion

The evolution of constitutionalism in the Western and Eastern worlds reflects the complex interplay of historical, political, and socio-cultural transformations. In the Western world, we have seen the Greece, which paved the roots of constitutionalism in society. In France, constitutionalism emerged as a reaction to the autocratic rule of the monarch and the rise of Enlightenment thinkers like Rousseau. The United Kingdom has been influenced by the Magna Carta. Even after having an unwritten constitution, they have been practicing democracy in a great manner.

In the Eastern world, we have studied about India, which shaped its constitutionalism through its colonial legacy, indigenous traditions, and changes in social order. It resulted in the formation of the world's lengthiest written constitution.

The study of these nations underscores the dynamic nature of constitutionalism, where legal frameworks evolve to address societal needs, uphold democratic governance, and balance power structures. This study make one thing very clear: it does not matter what the history and process of constitutionalism are; the ultimate goal is to form democratic government, uphold the rule of law, ensure legitimacy and protect the rights of the people.

FROM ARMS TO ALGORITHMS: THE MODERN COLD WAR?

Introduction

Human civilization has evolved through the centuries alongside the tools it created, from stone tools for survival to medieval weapons and industrial machinery for dominance. These advancements often sparked conflicts. Early clans fought for resources, kingdoms for territory, and great powers for supremacy during the World Wars and the Cold War. Today, in a capitalist world driven by innovation, the battlefield is different. The rise of Artificial Intelligence has created havoc across all multinational tech companies. All are racing to advance this new technology. Similar lines can be drawn from the intense geopolitical and technological rivalries of the 20th century, when nations competed to develop better arms,



Vishistha Kulshrestha
BA Programme
First Year

aircraft, and space technology. This AI race marks a new chapter in humanity's quest for technological dominance.

The Arms Race of the 20th Century

The 20th century witnessed some of the most important events which had a strong impact on world politics, economy, society and systems. Even the development of modern technology in the 21st century has deep roots in the technological and scientific advancements of the 20th century, especially during the World Wars and the Cold War era. World War I marked the first time in history that a conflict truly became global, drawing in nations and colonies from across every continent. It was the first modern war. For the first time, science was grouped on a large scale by different nations to gain an upper hand in the war. This led to the development of strong machine guns, heavy artillery, tanks, and warships, as well as advancements in communication technology such as wireless radio for effective communication and the spread of information.

In the Second World War, the same followed, but on a much larger scale. Weapons and machinery were produced at unprecedented rates. Beyond conventional weapons, World War II also saw innovations that would redefine global power. The development of the atomic bomb and hydrogen bomb by the United States introduced an entirely new level of destructive capability, while advances in rocket sciences, radar, jet engines, and early computers transformed military strategy and intelligence. These breakthroughs didn't just end battles; they reshaped the balance of power and deterrence, setting the stage for the post-war geopolitical order and the Cold War arms race in the latter part of the century.

Shift to the Internet and rise of AI

As the world marched towards the end of 20th century, the establishment of a unipolar world and the dominance of capitalism led to the fast-paced growth of information technology. The world started to become more interconnected and open to everyone due to the development of the internet. Data became a strategic resource, and technological supremacy was now based more on digital infrastructure and innovation capacity.

This digital revolution laid the groundwork for the most recent rise of Artificial Intelligence. Just as nuclear power once defined global power dynamics, AI is emerging as the new strategic frontier, but this time not only for countries, but most importantly for the big tech firms to survive in the market in the longer run.

Some new names emerged like Sam Altman of OpenAI and Aravind Srinivas of Perplexity, who are solely focused on AI-powered systems. Some popular tech giants like Google and Meta are working on developing their own AI agents and generative AI such as Meta AI and Gemini. Even Elon Musk, one of the most influential and visionary tech geniuses of the current time, made headlines with his own model, Grok AI, last year. Every other day, some company scouts a top AI researcher from the another company, like Mark Zuckerberg recently did in order to assemble his Meta Superintelligence Lab by hiring top talents across the world. OpenAI is launching new models of GPT every week. Perplexity is trying to build its own AI-powered search engine in order to compete with Google. There are new updates in technology every day; the world has become so fast-paced that it has become difficult for common man to catch up with the technological companies pushing forward. Each one is racing. It is to see who will cross the finish line and define the future of intelligence.

Conclusion

Humanity's quest for technological supremacy has always shaped its conflicts and defined its eras. The 20th century's arms race, driven by global powers for dominance through weapons and space technology, finds its parallels in today's AI race, where tech giants compete to control the future of intelligence. Unlike the World Wars and the Cold War, where the stakes were geopolitical, today's battlefield is economic and intellectual, with AI ready to reshape industries, societies, and even challenge human potential. As this race accelerates, one question hangs in the balance: will this competition lead to innovation that unites us, or will it divide us further, much like the rivalries of the past? The answer will determine not just the winners of this modern Cold War, but the trajectory of our shared future.

CONSCIOUS DEATH

Who will cry when I die?
Will you? But why?
The lovers? Or
the loved ones?

Amidst all, it will not be me
who shall perish.
Yes!
It was never me who lived either.
I lived without my breath.

I smiled, and the earth smiled too.
But when the world smiled, I sobbed.
Bereft of myself—my soul
and my identity.

Why should anyone grieve for me now?
After all, it was never me who lived.

Now I am dead.
I cannot see.
I cannot listen.
I cannot speak.
People are touching me,
shaking my torso,
sobbing and squeezing,
tears endlessly falling on my face.

No nose,
no ears,
no lips and no eyes.

Sometimes I am being dragged,
vigorously—taking advantage
of my conscious death.
Sometimes hugged.

I am hugged by a stranger
after many decades since my birth.

I should not be loved after I die.
I should be burnt immediately.

Because what I can do now
is only feel.

I belong to the earth.
I belong to the tomb.
I belong to myself.

I am dead now.
I should be left alone—now.



Rebel Sitoula
BA Hons. English
First Year

FROM THE CARPET CITY TO THE CAPITAL CITY

Stepping out of her hometown, Bhadohi (UP), known for its carpets, for the first time, Falak never imagined how different life in a big city could be. Back home, shops were homely, neighbours knew each other, everything was familiar, and everywhere felt safe. Things changed when she got admission to Delhi University. She was excited but nervous. Leaving her parents was not easy. With a heavy heart, she stepped into the bright lights and endless traffic of Delhi.

Her first day in the city was overwhelming. The streets were crowded and noisy. Travelling in the metro and bargaining with auto drivers were challenges. She started missing the peace and warmth of her hometown. Even in this overpopulated city, she felt lonely. Despite all this, the biggest struggle was the cost of living—rent, food, transport, and bills were much higher than she had imagined. She had to learn to manage on her own. At night, she missed her mother's food immensely and felt lonely in her small room.

Loneliness was another challenge. Surrounded by strangers, she often thought about her family and friends back home. Gathering courage, she slowly started talking to her classmates and seniors in an attempt to build friendships. With time, new bonds formed. Days passed, and life fell into a routine—hostel to college and college to hostel. Classes, travel, and assignments left her exhausted. She decided to manage her time better. She began waking up early, revising notes during metro rides, and keeping weekends for rest and exploration.

One day, she saw a girl with a large suitcase trying to figure out the metro stops, asking others for directions. Her mind wandered back to her own first day navigating the city alone—clueless but determined. That girl was on her own journey of life, and Falak silently wished her well as a kindred soul.

Delhi was bewildering, but it taught her many things. She learned patience while standing in long queues, courage while facing the city crowds, and discipline in her daily life. The city was tough, but it helped her grow. Whenever she called home, she told her parents about her new experiences. She felt proud, confident, and independent. Delhi gave her wings; now she needed to learn how to fly high.

Falak now feels caught between two worlds, but she is slowly learning to belong to both. One day, she believes, the city will feel like home too. One realizes that stepping out of one's comfort zone is never easy, but it is in these moments that we truly grow.



Falak Asim
B.Sc. Life Sciences
First Year

THE SILENCE AFTER THE STORM

I do not fear the storm.
I stand in defiance, unbothered,
unfazed.
It is the succeeding silence that scares
me—
the deafening silence that drowns
away
any semblance of rational thought.

I must burn my closet,
for there lies the grave of my dreams
—
the jhumkas I never gave to you,
the letters that never reached you,
and perhaps the letter to me that you
never wrote.

The garden where I penned down
thoughts of you,
the bench where you never sat beside
me—
you were always there, and yet not
there.
You were the death of my ambitions.

The storm did come,
and it blew me off my feet.
It did not catch me off guard.
Now I wait for my doom—
for the silence
to pull me into its bottomless abyss.



Parth Sharma
BA Programme
Second Year

THESE ARE THE DAYS

These are the days when I feel the urge to write—
to write of the days we lived years ago,
to write of the days we dream about today,
and to write of the days we long to live again.

These are the days when the sky is full of dragonflies,
and the days when we used to play on rides.
The sky, the flies, the rides are here—
“Take me there, treat me well,”
listen—our childhood cries.

These are the days we must have forgotten—
Thomas & Friends, Maggi for lunch, and the walk to school in a
raincoat.
Classes under dark skies, watching time fly,
stomping in water where we floated our paper boats.

Now that these days are replaced by hurdles,
sometimes step out and look at the puddles.
There is our childhood calling us back—
Go, step ahead—just go and muddle.



Anshika Pandey
B.Com.
Third Year

STUDENT ILLUSTRATIONS



SHUBH PRATAP



SHUBH PRATAP



RAAZ



SHUBH PRATAP



AYUSHI KUMARI
JHA



KANHA
VASHISHTHA

ENTRIES
IN
HINDI

बड़ा मुश्किल है पिता होना

बड़ा मुश्किल है पिता होकर जीना
दर्द हजारों सीने में दबाकर जीना
कोई पूछता नहीं पुरुषों की यहां
जीकर तो देखे एक लम्हा यहां पुरुषों की तरह।

मुझे प्यारे मेरे रिश्ते
हां मैं इजहार नहीं करता
मगर उनके बिना जीने की
कभी भी सोच नहीं सकता।

कोई मुझसे जरा पूछे
कि मैं किस हाल में हूं
हूं मैं सच में ज़िंदा
या दफ्न इक ज़िंदा लाश में हूं।

जान से प्यारे रिश्तों से
दूर होना क्या है
जरा पूछे मुझसे कोई कि
आखिर घटा क्या है?

मेरे बच्चों तुम न आना
इस ज़माने की बातों में
कुछ पल तो गुजारो
इस पिता की बाहों में।

मुझे भी बचपन
वो तुम्हारा याद आता है
तुम्हें न याद भले
पर तुम्हारा वो उंगली पकड़कर चलना
मुझे आज भी याद आता है।

बड़ा मुश्किल है पिता होना....

आज हाथ मेरे कंपकंपाते हैं
और कदम मेरे अब ये लड़खड़ाते हैं
काश! तुम आकर आज
मेरी उंगली थामों
अगर लड़खड़ाएं मेरे कदम तो उन्हें संभालो।

बड़ा मुश्किल है पिता होना
अकेले में रोना और कुछ न कहना
सूजती आंखों का सबब जब भी किसी ने पूछा
बूढ़ा हो चला हूं अब
बस इतना ही कहा
बड़ा मुश्किल है पिता होना.....

डॉ० दीपा
पत्रिका संयोजक
असिस्टेंट प्रोफेसर
हिंदी विभाग



नारी

नारी हो तो ना ही हो,
लड़की हो तो मार ही दो।
नारी ही थी जिसने उंगली से रथ दशरथ का चलाया था,
नारी ही थी वो जिसके कारण रावण मर पाया था,
अरे, नारी ही थी वो जिसने ममता संग रणकौशल दर्शाया था,
नाम लक्ष्मी रहा हो उसका पर दुर्गा सा क्रोध भी बरसाया था,
वो नारी ही तो है जो महीनों अंतरिक्ष की कोख में रह कर आई है,
वो नारी ही तो है जो दर्द के साथ भी मुस्कुराई है,
हाँ शायद वही है नारी जिसके रूप पूजते आए हो,
वही है वो जिससे बुद्धि, वृद्धि और शक्ति की भीख मांगते आए हो।

पर भूलना मत नारी वो भी है,
नारी वो भी है जो अग्नि परीक्षा देती आई है,
नारी वो भी है जिसने चीर हरण पर भरी सभा में लज्जा पाई है,
नारी वो भी है जो हर वक्त नकाब के पीछे जीती आई है,
नारी वो भी है जो शायद बस जन्म देने के काम ही आई है,
नारी वो भी है , जो चंद पैसों के लिए घरों में जिंदा जलाई है,
वो भी नारी ही है जिसके लिए तुमने गालियाँ सारी बनाई हैं,
पर एक बात बताओ , एक बात बताओ ,
धरती भी तो नारी है ना??
ढको उसको भी नकाब में,
नदियाँ भी तो नारी हैं ना??
जलाओ उनको भी आग में,
अब सोचना क्या है परिभाषा नारी की,
कभी समझ भी पाओगे उसकी बारीकी??
मैं तो इतना कहूँगी बस,
कहानियों में नारी को कभी माया कहा गया,
बंधन मोह का सारा साया कहा गया,
एक कहानी तुम्हारी भी होती है,
हो सके तो उसे कमाल लिखना,
नारी को एक मिसाल लिखना,
चोट तो पहुंचाती हैं उसे चीज़ें बहुत*2 ,
तुम एक मरहम लज्जाब लिखना॥

प्रज्ञा तोमर
बी. ए. (ऑनर्स)
राजनैतिक विज्ञान
प्रथम वर्ष



निरर्थक है पथ तेरा

निरर्थक है पथ तेरा, जब उद्देश्य ही नहीं है।
क्या सीखा तूने कल से, जो तू आज भी वही है ॥

मत गवा इस पल को, जीवन जीना ही नहीं है।
जो संवार ले कल से खुद को इंसान तो वही है ॥

यह है तेरा रंग, यह है मेरा रंग, जीवन ऐसे भेदों की
जंग ही नहीं है।
जो कर दे सबको एक जैसा, केवल रंग ही वही है ॥

झूठ पर टिकता नहीं कोई संग, और जो टिके वो संग
ही नहीं है।
महसूस कर वो खुशी, वो उमंग अगर सच बोल दे जो
सही है।

दीपक पतंगे के प्यार में मरता है, पतंग यह झूठ तो
नहीं है।
बदलते नहीं इंसान, बदलता है उसका वक्त, यह सही
है ॥

निरर्थक है पथ तेरा जब उद्देश्य ही नहीं है,
क्या सीखा तूने कल से जो तू आज भी वही है ॥



लव सिंह राठौड़
बी.ए. प्रोग्राम
चतुर्थ वर्ष

भीड़

भीड़ ही भीड़ है
मैं भी गुम हूँ कहीं
इस शरीर के समंदर में
झिलमिलाती लाल रोशनी मेरी रूह पर परदा करती है
मानो किसी अनजान दुनिया को रुखसत हो चुका
भारी आवाजों से दिल मचलता है
जैसे जहन के ताबूत पर बराबर कीलें ठोके कोई
पता नहीं कब मेरा हाथ छूटा
हो गयी वो आखिरी दोस्ताना चेहरे की रवानगी
और भीड़ में मैंने अपना वजूद खो दिया

पता नहीं कि इस भीड़ में मेरा रुतबा क्या है
सब अपने में मशगूल हैं
बस इतनी खबर है
चंद लोगों के लिये मैं ही भीड़ हूँ
खैर उसका कोई गम नहीं
इस महफ़िल से मेरा कोई सरोकार नहीं
मलाल बस इतना है
जिसके खातिर बेमन से भीड़ में दाखिल हुआ था
वो भी शायद
उन चंद लोगों में शरीक है।

पार्थ शर्मा
बी.ए. प्रोग्राम
द्वितीय वर्ष



तेरी ज़िद, तेरा सफ़र

बस सोचता रहा अगर
वक़्त पर ये छोड़कर,
क्या है तेरी मंज़िल यही ?
तू खुद से ये सवाल कर

तू किसी की शान है, और
तू इसका भी ख़्याल कर

रुक गया है तू अगर,
तो चलता जा उसी डगर

तू कितनी दूर आ चला,
क्या तुझको ये नहीं ख़बर

नियति को छोड़कर,
तू उससे भी आगे निकल

आसमान को छूने चला था
और तू रुक गया ज़मीन पर

ना हार की, ना जीत की
किसी की ना परवाह कर

तू चलता जा यूँ बेख़बर कि
नियति भी हारकर
रख जाए तेरी ज़िद मगर
ठहरना नहीं कही
ना थक कर, ना हारकर,
तू इसका भी ख़्याल करा

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वो शहर

ये जो सितारों सा है चमक रहा , क्या ये वही शहर है?
जो छूट रहा है तेज रफ़्तार से, क्या ये वही शहर है?

जहाँ की यादें तुम साथ लिए चले हो, हसीन लम्हों में शामिल किए,
ये जो बच्चों की तरह रूठ रहा है तुमसे, क्या ये वही शहर है?

शहर जो तुम्हें तुम्हारे बचपन के किस्से, हर ख़ुशी के हिस्से देता आ
रहा था,
तुम्हारे हर जख्मों को सीता आ रहा था, और अब उससे दूर जाने का
समय आ चुका था।
जाते-जाते भी वो तुम्हारी खामोशियों के पीछे का दर्द समझ पा रहा
था,
जा रहे थे तुम दूर उससे, पर उसका ज़िम्मेदार वो खुदको ठहरा रहा था।

ग़लती न तुम्हारी थी, न उसकी, ये तो हालात थे
जो तुम दोनों के बीच आ रहे थे,
जिसे तुम अपना शहर कहते हो, तुम चाहे उससे खफ़ा हो,
लौटकर आने पर वह यूँही तुम्हें मिलेगा, जैसा तुमने उसे छोड़ा था।

तुम्हारी हर कहानी, हर यादें और सारे किस्सों को सँजोकर,
बीती हुई बातों को याद दिलाकर, हसीन लम्हों को फिर से तुम्हारे
सामने लाकर,
वो कहेगा—हाँ, ये वही शहर है...
जो छूट गया था, जिससे तू रूठ गया था।

जहाँ हर यादें तेरी क़ैद कर रखी हैं,
और तू ये कभी ना समझना कि वो तुझसे रूठी है
ये वही शहर है जिसने कभी तेरी शिकायत नहीं की,
तू चाहे उससे दूर चला जा पर वो वही थी—उसी जगह, जहाँ से वो
पीछे जाता जा रहा था,
और तू उसे गुमसुम देखता जा रहा था।

कुछ कहना न था तुम्हें उससे—
बस खामोशी थी, और तुम्हारा दिल उसे यादों में क़ैद करता जा रहा
था।



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आषाढ़!

आषाढ़

अंततः

पानी अपना रास्ता ढूँढ़ ही लेता है
किंतु जो रह जाता है बीच किन्ही गड्डों में
उसका क्या?
कीचड़,
गालियाँ।

एक बूँद जो टूटी थी बादल की छाती से
बड़ी नीयत लेकर, मिलन माँगा था सागर से
पर किसका फेर और किसकी साजिश
एक छोटे गड्ढे में समेट दी उसकी ख्वाहिश
न लहरों का गीत मिला, न सागर की गहराई
बस दलदल का अँधेरा, बादल की परछाई।

सूरज की गर्मी उसे और सुखाती है
हर सुबह उसके वजूद को निचोड़ जाती है
पत्थर-से अल्फ़ाज़ चुभते हैं तीर-से
"यह गंदा है, यह बदबू है," कहते हैं नीर से।

जैसे वह कीचड़, जो रास्ता रोके खड़ा है
वैसा ही इंसान जो बंदिशों में घिरा है
ख्वाहिशें दबी हैं, सपने अधूरे हैं
भीड़ में तन्हा, दिखावे में पूरे हैं।

क्या हर फँसा हुआ, कीचड़ ही बनेगा?
क्या हर रुका हुआ, यूँ ही गालियाँ सुनेगा?
या कभी फिर से बरसात आएगी आसमान से?
और इन सबको सागर तक ले जाएगी प्यार से।



शशांक सिंह
बी.ए. ऑनर्स इंग्लिश
थर्ड ईयर

काली घनी रात थी

काली घनी रात थी,
कटी, छठी, हटी नहीं,
न सूर्य का उदय हुआ,
न दिया ही जला कोई,
हर बात अधूरी रही,
न सांस ही पूरी हुई,
थी रात रुदन विलाप की,
थी रात या कोई शाप की,
फिर एक जुगनू दिखा,
प्रकाश फैलाता हुआ,
फिर एक नई आश जगी,
कुछ बात उसमे खास थी,
न अंधेरा था छाया कही,
न रात थी काली घनी,
बस मन में अंधकार था,
वही बस एक विकार था।

रोहित कुमार
बी.ए. प्रोग्राम
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“जो कहा नहीं, वही प्यार सही”

तू फूल है,
उसकी खुशबू है,
तू एक सफेद गुलाब है।
गुलाब के काँटे हैं,
देख सकता हूँ, मगर हाथों से पकड़ नहीं सकता।
फिर भी चाहता हूँ,
सफेद को लाल कर सकता हूँ।

बनाऊँ मैं सफेद गुलाब को लाल, मेरे खून से,
एक तरह मोहब्बत से!
चुभे जो काँटे, दर्द सह लूँगा,
पर तुझे महसूस करने का हक़ तो रहेगा।
अगर तेरा सफेद रंग मेरी मोहब्बत से रंग जाए,
तो शायद तू भी कभी मेरा हो जाए!

कब तक पकड़ूँ ऐसा,
ये रिश्ता दोस्ती जैसा?

कब तक पकड़ूँ ऐसा!
एक बार बोल दो ये प्यार है,
छोड़ूँगा नहीं,
चाँद और अँधेरा जैसा,
आँख और आँसू जैसा।

मेरा खून सूख जाता है,
तेरी खुशबू गायब हो जाती है।
वक़्त बदलता है,
पर हर रात, हर दिन,
हर साँस में तेरी यादें,
तेरी हँसी, तेरी आँखों की बातें...

बिना कहे कहाँ दिया,
तू समझ नहीं पाया,
अब तू खो गया... कहाँ?

उसी से दोस्ती, उसी से प्यार,
किसको जिताना, किससे इनकार?

अगर वो हारेगा, तो साथ ही हारेंगे,
अगर रहेगा, तो दोनों साथी रहेंगे।

थोड़ी तो मोहब्बत हुई होगी तुझको मुझसे,
इतना वक़्त कौन देता है दिल टूटने के लिए वैसे!
पता है, हमारी किस्मत ऐसी है,
पकड़ना या छोड़ना जाने कैसा ये नसीब है!

मैं भूल जाऊँगा तेरा नाम, तेरा चेहरा,
तेरी बातें, तेरी यादें,
तब मेरे अंदर का लाल और दिल आग से काला बने,
ये मेरे वादे हैं!

समंदर बिना भीगे पार हुआ,
पर जीवन बिना आँसू अधूरा हुआ।

दिल की दीवारों पर तेरा नाम लिखा है,
मिटान सका, वक़्त ने भी कोशिश की।
तू पास नहीं, पर एहसास तेरा ज़िंदा है,
मेरी रूह ने तुझसे मोहब्बत की।
वही मोहब्बत थी, वही इश्क़ है, वही प्यार रहेगा।”



के. साई मुक्तेश
बी. ए. प्रोग्राम
तृतीय वर्ष

हिचक

हिचक
पता नहीं क्यों, नहीं कह पाती आप से पापा,
कि मुझे अफसर नहीं एक खिलाड़ी बनना है।
मुश्किलें तो हर सफर में हैं,
पर मुझे कुछ अलग करना है।
नहीं बन पाती मैं सबकी तरह किताबी कीड़ा,
क्योंकि मैंने खुद मे खुद को खेल मैदान कि मिट्टी में
पाया है।
उससे पहले तो मैं जानती ही नहीं थी
"कौन हूँ मैं?"
एक खेल ही तो है,
जिससे मुझे हर कोई पहचान पाया है |
चोट या गिरने से डर नहीं लगता पापा,
बस डरती हूँ कि आपका दिल ना तोड़ दूँ |
मैं जानती हूँ आपके भी कुछ सपने, कुछ उम्मीदें हैं |
पर एक बार मैं भी खुले आसमान में अपने तरीके से उड़ना
चाहती हूँ,
आप मेरा हाल पूछते हो और बताती मैं भी हूँ,
पर खुलकर कभी कुछ बोल ही नहीं पाती हूँ,
बस खुद को कोसती रह जाती हूँ,
बोल फिर भी नहीं पाती हूँ,
कि पापा मैं अफसर नहीं,
खिलाड़ी बनना चाहती हूँ।



राधा शर्मा
बी.एस.सी. प्रोग्राम
प्रथम वर्ष

शायरी

अगर तू है मशहूर तो मैं खुद को गुमनाम लिख दूँ,
अगर हूँ मैं एक मुजरिम तो उम्र भर के लिए खुद को
तेरा गुलाम लिख दूँ।
सरफ़रोश — अगर तेरे नाम पर छिड़ जाए कभी जंग,
तो अपनी हर शहादत तेरे नाम लिख दूँ।
चाहता हूँ अपनी मौजूदगी तेरे चारों तरफ,
तो क्यों न खुद को भँवरा और तुझे गुलाब लिख दूँ।
न जाने क्यों खाई जाती है मुझे बेचैनी,
तो सोचा क्यों ना कुछ तेरे नाम लिख दूँ।
और अगर न बन सका मैं काबिल-ए-शायर,
तो खुद को तेरा कर्ज़दार लिख दूँ।
अगर तू है एक सुंदर महल, तो खुद को तेरा महलदार
लिख दूँ,
और अगर तू चाहे मुझे खरीदना — तो खुद को
नीलाम लिख दूँ।
फक्त यूँ तो घबराता हूँ मैं अपने राज बतलाने में,
मगर एक तू मिल जाए तो मैं तेरी मेरी कहानी सरे
आम लिख दूँ।



अभिनव सरोहा
बी.ए. प्रोग्राम
द्वितीय वर्ष

'नौकरी की तलाश'

अनीता चौहान
बी.ए. ऑनर्स हिंदी
तृतीय वर्ष



एक घने जंगल में एक हिरण रहता था। उसकी बस एक ही परेशानी थी—किसी तरह उसे कोई नौकरी मिल जाए। वह दिन-रात नौकरी की तलाश में यहाँ-वहाँ भटकता रहता, पर हर जगह से उसे खाली हाथ ही लौटना पड़ता।

एक दिन उसे एक लोमड़ी मिली। उसने अपनी मीठी-मीठी बातों में फुसलाते हुए पूछा, "अरे हिरण भाई! कहाँ भटक रहे हो?"

हिरण दुखी होकर बोला, "नौकरी की तलाश में हूँ। इतनी डिग्रियाँ होने के बावजूद कहीं काम नहीं मिल रहा।"

लोमड़ी ने सहानुभूति जताते हुए कहा, "तुम्हारी परेशानी मैं समझ सकती हूँ। मैं एक ऐसी जगह जानती हूँ जहाँ तुम्हें बहुत अच्छी नौकरी मिलेगी। वहाँ वेतन भी अधिक है और काम भी ज़्यादा नहीं करना पड़ेगा। चलो मेरे साथ!"

हिरण खुश होकर बोला, "सच में?" और वह लोमड़ी के साथ चल पड़ा।

कुछ देर बाद वे दोनों एक गुफा के पास पहुँचे। वहाँ का नज़ारा बहुत अजीब था—एक विशाल शेर अपना मुँह खोले बैठा था और हिरण, खरगोश जैसे जानवर एक-एक कर उसके मुख में समाते जा रहे थे।

यह देख हिरण घबरा गया। उसने पूछा, "बहन लोमड़ी! ये सब जानवर कहाँ जा रहे हैं?"

लोमड़ी मुस्कुराते हुए बोली, "ये सब नौकरी जॉइन करने जा रहे हैं। तुम्हें भी यहाँ वह सब मिलेगा जो तुम चाहते हो।"

शेर ने भी बड़ी शांति से कहा, "बिल्कुल! नौकरी बहुत अच्छी है, बस तुम अंदर आ जाओ।"

हिरण कुछ पल के लिए रुका और सोचकर बोला, "लेकिन नौकरी का स्वरूप क्या है? ज़रा विस्तार से तो बताइए।"

शेर रहस्यमयी ढंग से मुस्कुराया और बोला, "बस एक बार अंदर आ जाओ, सब पता चल जाएगा।"

हिरण ने फिर लोमड़ी की तरफ देखा, जो पूरे समय कुटिलता से मुस्कुरा रही थी और उसे अंदर जाने का इशारा कर रही थी।

हिरण को कुछ अनिष्ट की आशंका हुई। उसने वहाँ से तुरंत चले जाने का निश्चय किया और कहा, "मुझे ऐसी नौकरी नहीं चाहिए।" वह जैसे ही भागने के लिए मुड़ा, शांत बैठा शेर अचानक झपटा और उसे दबोच लिया। लोमड़ी मुस्कुराती हुई गुफा से बाहर निकली और अपने अगले शिकार की तलाश में चल दी।

STUDENT ILLUSTRATIONS



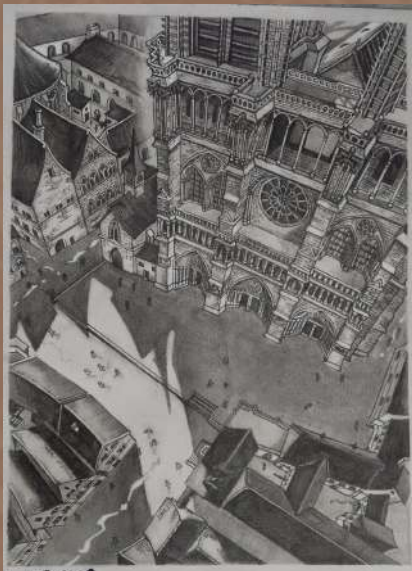
RAAZ



IPSITA



SHUBH PRATAP



DIVYANKA



KANHA
VASHISHTHA



SHUBH PRATAP

ENTRIES
IN
SANSKRIT

सुभाषितानि

1. बौद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः।

अबोधोपहताश्चान्ये जीर्णमङ्गे सुभाषितम्॥ नीतिशतकम् -श्लोक -2

भावार्थ:- जो सुभाषित को समझने वाले हैं वे द्वेष से भरे हैं, प्रभावशाली लोग घमण्ड में चूर हैं और साधारणव्यक्तियों को समझने का ज्ञान नहीं है इसलिए ये सुभाषित मुख में ही जीर्ण हो रहे हैं अर्थात् ये सुभाषितकिसको सुनाए जाए।

2. विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं

विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः।

विद्या बन्धुजनो विदेशगमने विद्या परा देवता

विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥ नीतिशतकम् -श्लोक -20

भावार्थ:- विद्या मनुष्य का श्रेष्ठ रूप है और छिपा हुआ धन है। विद्या भोग देने वाली, यश और सुख देने वाली है तथा गुरुओं की भी गुरु है। परदेश जाने पर विद्या ही सच्चा बन्धु होती है, विद्या ही परम देवता है। राजाओं के यहाँ भी विद्या पूज्य होती है, धन नहीं; विद्या से रहित मनुष्य पशु के समान होता है।

3. प्रारभ्यते न खलु विघ्न भयेन नीचैः ,

प्रारभ्य विघ्नविहिता विरमन्ति मध्याः।

विघ्नैः पुनः पुनरपि प्रतिहन्यमाना,

प्रारब्धमुत्तमजना न परित्यजन्ति ॥ नीतिशतकम् -श्लोक -27

भावार्थ:- मन्दबुद्धि वाले मनुष्य, विघ्नों के डर से पहले किसी कार्य को प्रारम्भ ही नहीं करते हैं। मध्यम स्वभावके लोग कार्य को आरम्भ करके बीच में कोई विघ्न आ जाए तो उसे छोड़ देते हैं किन्तु उत्तम विचार वाले धीरजनविघ्नों से बार-बार सताए जाने पर भी अपने कार्य से पीछे नहीं हटते और उसे पूरा ही करते हैं।

गार्गी
(बी.ए.प्रोग्राम)
तृतीय वर्ष



श्री अरविन्दस्य भारतीय-ज्ञान-परम्परायां योगदानम्

भारतीय-ज्ञान-परम्परा शताब्दीनां यावत् आध्यात्मिक-दर्शन-योग-चिन्तनस्य मुख्यं केन्द्रम् आसीत्। अस्यां परम्परायां श्रीअरविन्द-घोषस्य (१८७२-१९५०) योगदानम् अद्वितीयम् अस्ति। सः केवलं दार्शनिकः वा योगचिन्तकः न आसीत्, अपि तु मानव-चेतनायाः विकासं समाज-सुधारं च स्वदर्शने अभिसम्बद्धं कृतवान्।

जीवनी च पृष्ठभूमिः

श्रीअरविन्दस्य जन्म १५ अगस्त १८७२ तमे वर्षे कोलकातायां अभवत्। सः उच्च-शिक्षार्थं इंग्लण्डदेशं गतवान्, यत्र सः विधि-शास्त्रं दर्शन-शास्त्रं च अधीतवान्। प्रारम्भे सः न्यायाधीश-पदे सेवां कृत्वा, अनन्तरं शीघ्रमेव आध्यात्मिक-साधनायां प्रवृत्तः। तस्य पाश्चात्य-शिक्षा बहुविध-अनुभवश्च तं भारतीय-ज्ञान-परम्परां आधुनिक-वैज्ञानिक-दृष्ट्या विवेचयितुं समर्थम् अकरोत्।

योग-दर्शनं च योगदानम्

श्रीअरविन्दः सम्पूर्ण-योगम् (Integral Yoga) इति एकं नव-योग-दर्शनं प्रतिपादितवान्। एषः योगः पारम्परिक-योगात् भिन्नः अस्ति, यतः अत्र केवलं मोक्षः वा समाधिः लक्ष्यः न, अपि तु मानव-जीवनस्य सर्वाङ्गीण-विकासः प्रधानः लक्ष्यः भवति। अस्मिन् योगे शारीरिकं, मानसिकं, सामाजिकं, आध्यात्मिकं च जीवनं साधनायां अन्तर्भावितं कृतम् अस्ति।

सः मन्यते स्म यत् ईश्वरानुभवः केवलं ध्यान-समाधिषु न सीमितः भवेत्, किन्तु सः व्यक्तिगत-जीवने सामाजिक-व्यवहारे च प्रकटः स्यात्। अनेन प्रकारेण योगः जीवनोपयोगी, व्यवहार्यः च भवति।

तस्य प्रमुख-ग्रन्थाः

- The Life Divine — मानव-चेतनायाः ब्रह्माण्डस्य च तत्त्वात्मकं विवेचनम्।
- Savitri — महाकाव्यरूपेण चेतना-दैवत्व-ऐक्यस्य गूढ-अभिव्यक्तिः।

श्रीअरविन्देन वेदान्त-दर्शनस्य पुनर्व्याख्या आधुनिक-सन्दर्भे कृता। सः चेतनायाः विकासं सामाजिक-कर्मशीलतां च योग-साधनायां अनिवार्यं घटकम् इति प्रतिपादितवान्।

सामाजिक-राष्ट्र-दृष्टिः

श्रीअरविन्दः केवलं आध्यात्मिक-चिन्तकः न आसीत्, अपि तु राष्ट्रीय-चेतनायाः समाज-सुधारस्य च सशक्तः समर्थकः आसीत्। सः भारतीय-स्वातन्त्र्य-आन्दोलनस्य प्रारम्भिक-चरणे सक्रियतया भागं गृहीतवान्। तस्य मतम् आसीत् यत् आध्यात्मिक-उन्नतिः समाज-सुधारात् पृथक् नास्ति, अपि तु उभयोरपि पारस्परिकः अविनाभावः अस्ति।

निष्कर्षः

श्रीअरविन्द-घोषः भारतीय-ज्ञान-परम्परायाः आधुनिक-युगे महत्त्वपूर्णः विकासकः इति अभिधीयते। सः योग-वेदान्त-दर्शनं व्यवहार्यं जीवनोपयोग्यं च वैज्ञानिक-दृष्ट्या सुबद्धं कृत्वा प्रस्तुतवान्। तस्य सम्पूर्ण-योग-दर्शनम्मानव-चेतनायाः उत्कर्षाय, व्यक्तिगत-सामाजिक-जीवने दैवीक-अनुभवाय, वैश्विक-मैत्री-भावनायाश्च मार्गदर्शनं करोति। अतः श्रीअरविन्दस्य योगदानम् अद्यापि भारतीय-दर्शन-योगाभ्यासे एकं महत्त्वपूर्णं प्रेरणा-स्रोतः भवति।

गर्व भारद्वाज
(बी. ए. प्रोग्राम)
प्रथम वर्ष



भारतीयदर्शनस्य पाश्चात्यसंस्कृतौ प्रभावः

भारतीय-दर्शनम् विश्वस्य प्राचीनतमेषु दार्शनिक-परम्परासु अन्यतमम् अस्ति। अस्य मूलं वेदेषु, उपनिषत्सु तथा विविधेषु दर्शनेषु निहितम् अस्ति। पाश्चात्य-संस्कृतिः अपि स्वकीया समृद्धा परम्परा धारयति, किन्तु आधुनिक-काले भारतीय-दर्शनस्य तस्यां गहनः प्रभावः स्पष्टतया दृष्टिगोचरः भवति। विशेषतः अष्टादश-एकोनविंशतिशताब्दोः आरभ्य अयं प्रभावः अधिकरूपेण वर्धितः अस्ति।

प्रथमं दार्शनिक-दृष्ट्या निरीक्षामहे। भारतीय-दर्शनस्य प्रमुखाः प्रवाहाः—यथा वेदान्तः, बौद्ध-दर्शनम्, सांख्य-योग-दर्शनं च—आत्मा-ब्रह्मणोः ऐक्यं, संसारस्य अनित्यता, मोक्षस्य च परम-लक्ष्यत्वं प्रतिपादयन्ति। एते विचाराः पाश्चात्य-दर्शनं प्रति नूतनां दिशां प्रदत्तवन्तः। जर्मन-देशीयः प्रसिद्धः दार्शनिकः आर्थर-शोपेनहावरः उपनिषदां प्रति अत्यन्तं श्रद्धां प्रकटितवान्। सः अवदत् यत् उपनिषदः मानव-जीवनस्य श्रेष्ठतमं मार्गदर्शनं कुर्वन्ति। तथैव अमेरिकादेशीयौ चिन्तकौ राल्फ् वाल्डो इमर्सन् तथा हेन्री डेविड् थोरोः भारतीय-ग्रन्थानाम् अध्ययनं कृत्वा स्व-रचनासु तेषां प्रभावं स्पष्टतया प्रदर्शितवन्तौ।

द्वितीयं, आध्यात्मिक-क्षेत्रे भारतीय-दर्शनस्य प्रभावः अतीव महत्त्वपूर्णः अस्ति। भारतीय-परम्परायाः प्रमुखाः अंशाः—योगः तथा ध्यानम्—अद्य पाश्चात्य-देशेषु अत्यन्तं लोकप्रियौ स्तः। योगाभ्यासः न केवलं शारीरिक-स्वास्थ्याय, अपि तु मानसिक-शान्तये अपि प्रयुज्यते। ध्यान-अभ्यासः आधुनिक-जीवने तनाव-निवारणस्य प्रमुखं साधनं जातम् अस्ति। बौद्ध-धर्मस्य mindfulness इति सिद्धान्तः पाश्चात्य-समाजे विशेषरूपेण स्वीकृतः, यः मनः-निग्रहं वर्तमान-क्षणे च अपस्थितिं शिक्षयति।

तृतीयं, मनोविज्ञान-क्षेत्रे अपि भारतीय-दर्शनस्य प्रभावः दृश्यते। भारतीय-दर्शने चेतनायाः, आत्मनः, मनसः च विषये गम्भीराः चिन्तन-धाराः दृश्यन्ते। एते विचाराः पाश्चात्य-मनोविज्ञानस्य विकासे सहायकाः अभवन्। प्रसिद्धः मनोवैज्ञानिकः कार्ल युङ्गः भारतीय-चिन्तनस्य गूढार्थं बोधयितुं विशेषं प्रयत्नं कृतवान्। सः स्व-सिद्धान्तेषु प्रतीकानां तथा collective unconscious इति अवचेतन-मनसः अवधारणायां भारतीय-विचारान् समुचितरूपेण उपयोजितवान्।

चतुर्थं, साहित्ये कला-क्षेत्रे च भारतीय-दर्शनस्य प्रभावः सुस्पष्टः अस्ति। भगवद्गीता, उपनिषदः, रामायण-महाभारतादयः भारतीय-ग्रन्थाः पाश्चात्य-लेखकान् अत्यन्तं प्रेरितवन्तः। एतेषां ग्रन्थानां दार्शनिक-सन्देशाः—कर्तव्य-निष्ठा, आत्म-ज्ञानम्, धर्म-पालनं च—पाश्चात्य-साहित्ये विविध-रूपेण अभिव्यक्ताः सन्ति। अनेके पाश्चात्य-लेखकाः भारतीय-विषयान् आधारं कृत्वा काव्यानि, नाटकानि, निबन्धान् च रचितवन्तः।

पञ्चमं, आधुनिक-जीवन-शैली अपि भारतीय-दर्शनस्य प्रभावं वहति। अद्य पाश्चात्य-समाजे योग-अभ्यासः, आयुर्वेद-उपचारः, शाकाहार-प्रणाली च विशेषतया लोकप्रियाः जाताः। भारतीय-जीवन-दृष्टिः—“सर्वे भवन्तु सुखिनः” इति—मानवतावादं, सहिष्णुतां, वैश्विक-भ्रातृत्व-भावं च प्रोत्साहयति। एते मूल्याः पाश्चात्य-संस्कृतौ अपि शनैः शनैः समाविष्टाः सन्ति।

अन्ततः वक्तुं शक्यते यत् भारतीय-दर्शनम् पाश्चात्य-संस्कृतिं न केवलं प्रभावितवान्, अपि तु तस्याः विकासे अपि महत्त्वपूर्णं भूमिकां निर्वहति। आध्यात्मिकता, आत्म-चिन्तनम्, समत्व-भावः, जीवनस्य गूढ-अर्थस्य अन्वेषणं च—एते सर्वे भारतीय-दर्शनस्य महत्त्वपूर्णानि योगदानानि सन्ति, ये अद्यापि पाश्चात्य-विश्वे प्रासङ्गिकाः एव सन्ति। अतः उभयोः संस्कृत्योः मध्ये एषः संवादः सम्पूर्ण-मानव-समाजस्य समृद्धये अत्यन्तम् आवश्यकः अस्ति।

अथर्व
(बी. ए. प्रोग्राम)
द्वितीय वर्ष



कर्म-सिद्धान्तः

भारतीय-ज्ञान-परम्परायां कर्म-सिद्धान्तः अत्यन्त-महत्त्वपूर्णः दर्शन-सिद्धान्तः अस्ति। एषः सिद्धान्तः वदति—“यथा कर्म तथा फलम्” इति। यानि कर्माणि मनुष्यः करोति, तेषां फलानि अवश्यं प्राप्यन्ते। शुभ-कर्मणः शुभ-फलम्, अशुभ-कर्मणः अशुभ-फलम्। अयं सिद्धान्तः केवलं दर्शनात्मकः न, अपि तु जीवन-चर्यायां नैतिक-मार्गदर्शकः अपि अस्ति।

कर्म-सिद्धान्तस्य प्रमुखं लक्ष्यं मनुष्यं सत्-कर्मं प्रेरयितुं, कर्म-फल-स्मरणे आसक्तिं त्यक्तुं च अस्ति। यत्र मनुष्यः कर्म-फलाय अधिकतया आसक्तः भवति, तत्र दुःखस्य कारणं भवति। अतः भारतीय-ज्ञान-परम्परायां कर्म-सिद्धान्तः जीवनस्य नैतिकता, न्यायः, धर्म-पालनं च आधार-रूपेण प्रतिष्ठितः अस्ति।

कर्म-भेदाः

भारतीय-दर्शनानुसारं कर्मणां मुख्यतः त्रयः भेदाः विवृताः सन्ति—

1. सञ्चित-कर्म — पूर्व-जन्मसु कृतानां कर्मणां संचयः। एतानि कर्माणि जीवेन संचितानि सन्ति, येषां फल-प्राप्तिः भविष्यत्काले अपेक्ष्यते।
2. प्रारब्ध-कर्म — यानि कर्माणि वर्तमान-जन्मे फलप्रदत्वेन अनुभूयन्ते। वर्तमान-जन्मस्य परिस्थितयः, सुख-दुःखानि च प्रारब्ध-कर्मणा एव निर्धारितानि भवन्ति।
3. आगामि-कर्म — वर्तमान-काले कृतानि कर्माणि, येषां फलानि भविष्ये प्राप्यन्ते। एतानि कर्माणि भावि-जीवनस्य स्वरूपं निर्धारयन्ति।

एते कर्म-भेदाः केवलं दार्शनिक-कल्पना न, अपि तु जीवन-चक्रस्य यथार्थं स्वरूपं स्पष्टतया दर्शयन्ति। कर्म-फलयोः कालः, प्रभावः, स्वरूपं च एभिः भेदैः ज्ञायते।

शास्त्रीय-दृष्टिः

भारतीय-शास्त्रेषु, विशेषतः भगवद्गीतायाम्, कर्म-सिद्धान्तस्य महत्त्वं सुस्पष्टतया प्रतिपादितम् अस्ति—

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन”

(भगवद्गीता २.४७)

अस्य श्लोकस्य अर्थः अयं यत् मनुष्यस्य अधिकारः केवलं कर्मणि अस्ति, न तु फल-प्राप्तौ। फल-प्राप्तिः कर्म-सिद्धान्तानुसारं स्वयमेव जायते।

उदाहरणार्थं—यदि कृषकः क्षेत्रे परिश्रमपूर्वकं कर्म करोति, तस्य फलम् अन्न-रूपेण अवश्यं प्राप्यते। एवमेव, यदि छात्रः अध्ययने श्रमं करोति, तस्य फलम् ज्ञान-रूपेण लभ्यते। एते दृष्टान्ताः कर्म-सिद्धान्तस्य प्रत्यक्ष-सत्यत्वं दर्शयन्ति।

कर्म-सिद्धान्तस्य जीवनोपयोगः

कर्म-सिद्धान्तस्य पालनं मानव-जीवनाय अत्यन्तं आवश्यकम् अस्ति। सत्-कर्मं कुर्वन् मनुष्यः न केवलं स्वीय-सुख-प्राप्तये मार्गं प्रशस्तं करोति, अपि तु समाजे पुण्य-प्रभावं च सृजति। कर्म-फल-आसक्तिं परित्यज्य, कर्तव्य-बुद्ध्या कर्म-पालनं कर्तव्यम्। सदाचरणयुक्तः कर्मकारी मनुष्यः न केवलं आत्मोद्धारं करोति, अपि तु समाजे, पर्यावरणे, राष्ट्रे च सकारात्मक-परिवर्तनं जनयति। अतः कर्म-सिद्धान्तः केवलं व्यक्तिगत-दृष्ट्या न, अपि तु सामाजिक-दृष्ट्या अपि अत्यन्तं महत्त्वपूर्णः अस्ति।

निष्कर्षः

कर्म-सिद्धान्तः भारतीय-ज्ञान-परम्परायां जीवन-दर्शनस्य मूलाधारः अस्ति। प्रत्येकं कर्म स्वस्य फलम् अवश्यं जनयति—इति सिद्धान्तः मानव-जीवने नित्यं अनुभूयते। सत्-कर्मं कुर्वन्, फल-आसक्तिं त्यक्त्वा, मनुष्यः शनैः शनैः मोक्ष-मार्गे अग्रसरः भवति।

सुनील चौधरी
(बी. ए. प्रोग्राम)
द्वितीय वर्ष



साहित्ये पर्यावरण-चेतना

भारतीयसाहित्ये पर्यावरणचेतना प्राचीनकाले एव दृष्टा। साहित्ये न केवलं मानवजीवनस्य मनोवैज्ञानिकः, सामाजिकः, धार्मिकः पक्षः प्रतिपाद्यते, अपि तु प्रकृतिसंरक्षणस्य सन्देशः अपि सुस्पष्टतया प्रतिफलति। प्रकृतिः मानवजीवनस्य मूलाधारः अस्ति—एषः विचारः संस्कृतसाहित्ये विविधरूपेषु अभिव्यक्तः दृश्यते।

१. वेदेषु पर्यावरणसन्देशः

वेदेषु प्रकृतिः देवीस्वरूपेण वर्णिता। ऋग्वेदे पृथिवी, आपः, वायुः, अग्निः वृक्षाः च पूज्यतया निर्दिष्टाः सन्ति। पृथिव्याः, जलस्य, वनस्पतीनां च महत्त्वं तत्र विशेषतया प्रतिपादितम् अस्ति। वृक्षाः केवलं आहारस्रोतः न, अपि तु जीवनस्य आधारस्तम्भाः अपि सन्ति। वेदेषु पर्यावरणसन्तुलनस्य रक्षणं, वनसंरक्षणं, जलसंरक्षणं च स्पष्टतया उपदिष्टम् अस्ति।

२. उपनिषदेषु प्रकृतिप्रेमः

उपनिषदेषु प्रकृतिः केवलं भौतिकसाधनरूपेण न, अपि तु आध्यात्मिकसाक्षात्कारस्य साधनरूपेण अपि निरूपिता। “ईशावास्यमिदं सर्वम्” इत्यादि वाक्यानि सूचयन्ति यत् सर्वं जगत् ईश्वरव्याप्तम् अस्ति, अतः तस्य संरक्षणं मानवानां कर्तव्यं भवति। मानवः प्रकृतिं पूजयेत्, रक्षेत्, तया सह समन्वयेन च जीवनं यापयेत्—एषः भावः उपनिषदेषु दृढतया प्रतिपादितः।

३. काव्येषु पर्यावरणचित्रणम्

संस्कृतकाव्येषु प्रकृतिचित्रणं अत्यन्तं सजीवम् अस्ति। कालिदासस्य अभिज्ञानशाकुन्तले प्रकृतिः केवलं अलङ्काररूपेण न, अपि तु कथानकस्य जीवन्तः अङ्गः भवति। वृक्षाः, लताः, नद्यः, पर्वताः, पुष्पाणि, पक्षिणः च नायकानां भावानां प्रतिबिम्बरूपेण चित्रिताः सन्ति। काव्ये प्रकृतिः मानवजीवनस्य सुखदुःखयोः दर्पणरूपेण दृश्यते।

४. नाटकेषु पर्यावरणसन्देशः

भारतीयनाट्यपरम्परायां अपि पर्यावरणचेतना दृश्यते। भरतमुनिना विरचिते नाट्यशास्त्रे प्रकृत्या सह जीवनसामञ्जस्यस्य महत्त्वं प्रतिपादितम्। नाटकेषु नायकाः पात्राणि च प्रकृतिसङ्गतं जीवनदर्शनं प्रस्तुतयन्ति। नाट्यकर्मणि मानवीयवृत्तयः प्रकृत्या सह सम्बद्धाः दर्शिताः सन्ति, येन जीवनस्य आदर्शः प्रकाशते।

५. आधुनिकसाहित्ये पर्यावरणचेतना

आधुनिकसंस्कृतसाहित्ये अपि पर्यावरणचेतनायाः प्रभावः स्पष्टः अस्ति। प्रदूषणसमस्या, वनविनाशः, जलस्रोतसांक्षयः, जलवायुः परिवर्तनं च आधुनिककाव्यनिबन्धेषु प्रमुखविषयानि सन्ति। आधुनिककवयः साहित्येन जनान् पर्यावरणसंरक्षणाय प्रेरयन्ति, चेतनां च जाग्रतिं कुर्वन्ति।

निष्कर्षः

संस्कृतसाहित्ये पर्यावरणचेतना केवलं धार्मिकसन्देशः न, अपि तु जीवनोपयोगी व्यावहारिकदर्शनम् अस्ति। प्रकृतिः रक्ष्यमाणा चेत् मानवः जीवनस्य स्थायित्वं, सामाजिकसुखं च प्राप्तुं शक्नोति। साहित्ये प्रकृतिप्रेमः, संरक्षणभावना, सन्तुलनदृष्टिः च स्पष्टतया प्रतिपादिता अस्ति। अतः संस्कृतसाहित्यं पर्यावरणजागरूकतायाः महान् सन्देशः मानवसमाजाय प्रददाति।

कोमल
(बी. ए. प्रोग्राम)
द्वितीय वर्ष



पञ्चकोशः (वैज्ञानिकदृष्ट्या)

भारतीयज्ञानपरम्परायां, विशेषतः तत्त्वबोधप्रणाल्यां तथा योगशास्त्रे, मनुष्यः केवलं शारीरिकस्तरे न, अपि तु बहुकोशात्मकरूपेण विविच्यते। एषा अवधारणा पञ्चकोशसिद्धान्तः इति प्रसिद्धा अस्ति। अस्मिन् सिद्धान्ते मानवअस्तित्वं पञ्चभिः कोशैः आवृतं मन्यते।

१. अन्नमयकोषः (शरीरकोषः)

विवरणम्:

अन्नसेवनात् शरीरस्य पोषणं भवति; अतः अयं कोशः अन्नमयकोषः इति कथ्यते।

वैज्ञानिकदृष्टिः:

शारीरिकस्वास्थ्यं, पोषणविज्ञानम्, चयापचयप्रक्रिया (metabolism), देहसन्तुलनं च अस्य कोशस्य अधीनम्।

उदाहरणानि:

सन्तुलितआहारः, नियमितव्यायामः, पर्याप्तनिद्रा च।

२. प्राणमयकोषः (ऊर्जाकोषः)

विवरणम्:

प्राणशक्तिः श्वासप्रश्वासप्रक्रियायां निहिता अस्ति, या जीवनस्य मुख्याधारः भवति।

वैज्ञानिकदृष्टिः:

ऊर्जासञ्चरणम्, श्वसनप्रणाली, फुफ्फुसक्रिया, रक्तसञ्चारः च अस्य कोशस्य आधुनिकवैज्ञानिकअर्थे अवगन्तुं शक्यन्ते।

उदाहरणानि:

प्राणायामः, योगासनाभ्यासः, श्वसननियन्त्रणम्।

३. मनोमयकोषः (मानसकोषः)

विवरणम्:

भावनाः, इच्छाः, मानसिकप्रवृत्तयः, चित्तवृत्तयः च अस्य कोशस्य विषयाः सन्ति।

वैज्ञानिकदृष्टिः:

मानसिकस्वास्थ्यं, तन्त्रिकाप्रणाली, मस्तिष्कक्रियाः, भावनात्मकनियन्त्रणम् (emotional regulation) इत्यादयः

मनोमयकोशस्य आधुनिकव्याख्यायां अन्तर्भवन्ति।

उदाहरणानि:

ध्यानअभ्यासः, सकारात्मकचिन्तनम्, भावसन्तुलनप्रक्रियाः।

४. विज्ञानमयकोषः (बुद्धिकोषः)

विवरणम्:

बुद्धिः, विवेकः, ज्ञानम्, तर्कशक्तिः, निर्णयक्षमता च विज्ञानमयकोशस्य अन्तर्गताः सन्ति।

वैज्ञानिकदृष्टिः:

स्मरणशक्तिः, विश्लेषणक्षमता, संज्ञानात्मकविकासः (cognitive development), निर्णयप्रक्रिया च।

उदाहरणानि:

अध्ययनम्, शिक्षणप्रक्रिया, अनुसंधानकार्यं, तार्किकचिन्तनम्।

५. आनन्दमयकोषः (आत्मिककोषः)

विवरणम्:

परमसुखअनुभवः, आत्मानुभूति, आन्तरिकशान्तिः च आनन्दमयकोशे स्थिताः।

वैज्ञानिकदृष्टिः:

मानसिकसन्तुलनम्, ध्यानजन्यशान्तिः, आध्यात्मिकअनुभवाः, दीर्घकालिकमानसिकस्वास्थ्यं च।

उदाहरणानि:

गहनध्यानम्, समाधिअवस्था, आत्मसाक्षात्कारः।

वैज्ञानिकमहत्त्वम्

पञ्चकोशसिद्धान्तः केवलं आध्यात्मिकदृष्ट्या न, अपि तु वैज्ञानिकदृष्ट्या अपि अत्यन्तं महत्त्वपूर्णः भवति—

- शारीरिकस्वास्थ्यं → अन्नमयकोषः
- ऊर्जाजीवनशक्ति → प्राणमयकोषः
- मानसिकसन्तुलनम् → मनोमयकोषः
- ज्ञानविकासः → विज्ञानमयकोषः
- आत्मिकसन्तोषः → आनन्दमयकोषः

अयं सिद्धान्तः मानवजीवनस्य समग्रदृष्टिं (holistic view) प्रतिपादयति। आधुनिकवैज्ञानिकअनुसन्धानेषु अपि पञ्चकोशदर्शनं शारीरिकस्वास्थ्यं, मानसिकस्फूर्तिं, चेतनाविकासः, जीवनसन्तुलनं च वर्धयितुं समर्थम् इति स्वीक्रियते।

आरुषी द्विवेदी
(बी. ए. प्रोग्राम)
तृतीय वर्ष



भारतीय-ज्ञान-परम्परा तथा संस्कृतम्

भारतीयज्ञानपरम्परा विश्वस्य प्राचीनतमा समृद्धासु च परम्परासु अन्यतमा अस्ति। अस्याः परम्परायाः मूलं अत्यन्तं गम्भीरं विस्तीर्णं च अस्ति। अस्यां न केवलं आध्यात्मिकं ज्ञानं, अपि तु वैज्ञानिकं, दार्शनिकं, सामाजिकं च ज्ञानं समाहितं दृश्यते। भारतीयसंस्कृतेः आधारः एव एषा ज्ञानपरम्परा अस्ति, या मानवजीवनस्य सर्वाङ्गीणविकासं साधयति।

भारतीयज्ञानपरम्परायाः प्रमुखाः स्रोताः वेदाः, उपनिषदः, पुराणानि इत्यादयः सन्ति। वेदाः सर्वप्राचीनाः पवित्राश्च ग्रन्थाः सन्ति। ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्ववेदः—इति चत्वारः वेदाः प्रसिद्धाः सन्ति। एतेषु वेदेषु प्रकृतेः, देवतानां, मानवजीवनस्य च गूढरहस्यानि वर्णितानि सन्ति। एवमेव उपनिषद्ग्रन्थेषु आत्मनः, ब्रह्मणः, मोक्षस्य च विषये गम्भीरं दार्शनिकं चिन्तनं कृतम् अस्ति। उपनिषदः मानवजीवनस्य परमलक्ष्यं निर्दिशन्ति। “तत्त्वमसि”, “अहं ब्रह्मास्मि” इत्यादीनि महावाक्यानि अत्र अत्यन्तं प्रसिद्धानि सन्ति, यानि अद्वैततत्त्वस्य बोधं प्रददाति।

भारतीयमहाकाव्ययोः रामायणम् तथा महाभारतम् अपि ज्ञानपरम्परायाः महत्त्वपूर्णौ स्तम्भौ स्तः। रामायणे आदर्शजीवनदर्शनं दृश्यते, यत्र श्रीरामस्य चरित्रं मनुष्यस्य आदर्शरूपेण चित्रितम् अस्ति। महाभारते धर्मअधर्मयोः संघर्षः, कर्तव्यस्य महत्त्वं, जीवनसंघर्षस्य च यथार्थता प्रतिपादिता अस्ति।

अस्मिन् महाकाव्ये भगवद्गीता नाम अमूल्यः ग्रन्थः अस्ति, यः कर्मयोगं, ज्ञानयोगं, भक्तयोगं च शिक्षयति।

भारतीयज्ञानपरम्परायां दर्शनशास्त्रस्य अपि विशिष्टं स्थानम् अस्ति। सांख्यं, योगः, वेदान्तः, न्यायः, वैशेषिकम्, मीमांसा—इति भारतीयदर्शनस्य षड्दर्शनानि प्रसिद्धानि सन्ति। एतेषु दर्शनेषु जीवनस्य सत्यं, आत्मनः स्वरूपं, जगतः कारणं च तर्कपूर्णतया विविच्यते।

अस्याः परम्परायाः अन्यः महत्त्वपूर्णः अंशः आयुर्वेदः अस्ति, यः स्वास्थ्यविज्ञानस्य आधाररूपेण मान्यते। आयुर्वेदे शरीरस्य, मनसः, आत्मनः च सन्तुलनं कथं स्थापनीयम् इति विवृणुते। तथैव गणिते, ज्योतिषशास्त्रे, वास्तुशास्त्रे, योगशास्त्रे च भारतीयानां योगदानं अद्वितीयम् अस्ति। एषा सर्वाङ्गीणज्ञानपरम्परा मुख्यतया संस्कृतभाषया संरक्षिता अस्ति। संस्कृतं विश्वस्य प्राचीनतमा तथा वैज्ञानिकतमा भाषा इति विदुषां मतम् अस्ति। अस्याः भाषायाः व्याकरणं अत्यन्तं सुव्यवस्थितं वैज्ञानिकं च अस्ति, यत् पाणिनिमहर्षिणा विरचितेन “अष्टाध्यायी” नाम्ना ग्रन्थेन प्रसिद्धम्।

संस्कृतभाषायाः प्रमुखा विशेषता अस्ति यत् अस्यां शब्दाः अर्थतः स्पष्टाः शुद्धाश्च भवन्ति। प्रत्येकस्य शब्दस्य निश्चितः अर्थः अस्ति, यः ज्ञानस्य शुद्धप्रसारणे महत्त्वपूर्णं योगदानं ददाति। अतः एव प्राचीनाः ऋषयः स्वग्रन्थान् संस्कृतभाषायामेव अलिखन्।

अद्यतने काले अपि संस्कृतभाषायाः महत्त्वं शनैः शनैः वर्धते। कतिपये वैज्ञानिकाः मन्यन्ते यत् संस्कृतं संगणकभाषारूपेण अपि उपयोगी भविष्यति। एषा भाषा न केवलं प्राचीनसंस्कृतेः प्रतीकः, अपि तु आधुनिकविज्ञानस्य अपि सहायिका अस्ति।

अतः स्पष्टं भवति यत् भारतीयज्ञानपरम्परा संस्कृतभाषया सह अभिन्नरूपेण सम्बद्धा अस्ति। यदि वयं संस्कृतभाषाम् अधीयेम, तर्हि अस्माकं प्राचीनज्ञानस्य अमूल्यं भण्डारं सम्यग्रूपेण अवगन्तुं शक्नुमः।

उपसंहारः

भारतीयज्ञानपरम्परा अस्माकं गौरवम् अस्ति, संस्कृतभाषा तु तस्याः आत्मा एव अस्ति। अतः अस्माभिः एतयोः संरक्षणं संवर्धनं च कर्तव्यम्, यतः एते उभे अस्माकं भविष्यस्य मार्गदर्शकौ स्तः।

प्रांशु पाठक
(बी. ए. प्रोग्राम)
तृतीय वर्ष



हितोपदेशे पारिवारिक-प्रबन्धनम्

हितोपदेशः नाम प्रसिद्धः नीतिग्रन्थः अस्ति, यस्मिन् जीवनस्य विविधाः पक्षाः सरलाभिः रोचकाभिः च कथाभिः प्रदर्शिताः सन्ति। अयं ग्रन्थः केवलं मनोरञ्जनाय न, अपि तु नैतिकतायाः, व्यवहारिक-ज्ञानस्य, सामाजिक-मूल्यानां च शिक्षां ददाति। हितोपदेशे पारिवारिक-प्रबन्धनस्य विशेषं महत्त्वं दृश्यते, यतः परिवारः समाजस्य मूलभूत-एककं भवति। यदि परिवारस्य अन्तः सन्तुलनं, प्रेम, परस्पर-बोधः च वर्तते, तर्हि समाजः अपि स्वस्थः समृद्धश्च भवति।

प्रथमं, हितोपदेशः परिवारस्य अन्तः प्रेमणः एकतायाः च महत्त्वं दर्शयति। कथानां माध्यमेन बोध्यते यत्, यदा परिवारस्य सदस्याः सहकारेण सौहार्देन च जीवन्ति, तदा ते सर्वाः कठिनताः सरलतया अतिक्रामन्ति। परस्परविश्वासः सहयोगश्च परिवारस्य आधारं दृढं कुर्वन्ति। विपरीततः, यदि कलहः, ईर्ष्या, द्वेषः वा उत्पद्यते, तर्हि परिवारः शनैः शनैः दुर्बलः भवति।

द्वितीयं, संस्कार-शिक्षयोः अपि महत्त्वं प्रतिपाद्यते। हितोपदेशः सूचयति यत् माता-पितरौ ज्येष्ठाश्च बालान् उत्तमान् संस्कारान् दातुं, सम्यक् मार्गे प्रेरयितुं च उत्तरदायिनः सन्ति। बालानां व्यक्तित्वं प्रारम्भिक-पर्यावरणेन एव निर्मीयते। यदि तेषां जीवनाय उचित-दिशा, अनुशासनं, नैतिक-शिक्षा च प्रदीयते, तर्हि ते भविष्ये उत्तरदायिनः सफलाश्च भवन्ति।

तृतीयं, युक्त-निर्णय-शक्तिः अपि अत्यावश्यकी अस्ति। हितोपदेशस्य कथाः दर्शयन्ति यत् अतिदुर्तं अविचारितं वा कृतं निर्णयं प्रायः हानिकरं भवति। अतः परिवारस्य हिताय धैर्येण विवेकेन सम्यक् चिन्तया च निर्णयः कर्तव्यः।

अतिरिक्ततया, सत्सङ्गस्य महत्त्वम् अपि निरूपितम् अस्ति। साधुसङ्गः मनुष्यं उन्नतिं नयति, दुष्सङ्गः तु पतनस्य कारणं भवति। अतः परिवारस्य सदस्यैः, विशेषतः बालकैः, सद्भिन्नाणि एव चयननीयानि, दुष्टजनात् दूरीकरणं च आवश्यकम्।

संवादः अपि सफल-पारिवारिक-प्रबन्धनस्य मुख्यः आधारः अस्ति। यदि सदस्याः परस्परं मुक्तया संवादं कुर्वन्ति, स्वभावनाः व्यक्तयन्ति च, तर्हि भ्रान्तयः न्यूनाः भवन्ति। संवादेन विश्वासः वर्धते, सम्बन्धाः च दृढीभवन्ति।

अन्ते, कर्तव्य-बोधः उत्तरदायित्वं च अत्यावश्यकम्। परिवारस्य प्रत्येकः सदस्यः स्वकर्तव्यं ज्ञात्वा तत् सम्यक् निर्वहति चेत्, तदा एव परिवारस्य सन्तुलनं व्यवस्था च स्थिरा भवति।

अतिरिक्तं, हितोपदेशः एतदपि शिक्षयति यत् लोभः स्वार्थश्च त्याज्यौ। लोभेन कपटेन च सम्बन्धाः नश्यन्ति; निःस्वार्थता, सत्यता, करुणा च परिवारं धारयन्ति।

उपसंहाररूपेण, हितोपदेशः न केवलं कथासंग्रहः, अपि तु जीवनस्य मार्गदर्शकः अस्ति। अस्मिन् निर्दिष्टाः पारिवारिक-प्रबन्धनस्य सिद्धान्ताः—यथा प्रेम, एकता, शिक्षा, संवादः, उत्तरदायित्वं, विवेकश्च—अद्यापि समानरूपेण प्रासङ्गिकाः सन्ति। यदि एते सिद्धान्ताः आचर्यन्ते, तर्हि परिवारः सुखी, समाजश्च समृद्धः भविष्यति।

गुञ्जन
(बी. ए. प्रोग्राम)
तृतीय वर्ष



वैदिकयज्ञानां वैज्ञानिक- महत्त्वम्

भारतीय-संस्कृते: यज्ञः अतीव महत्त्वपूर्णं स्थानं धारयति। वेदेषु यज्ञः न केवलं धार्मिकं कर्मरूपेण प्रदर्शितः, अपि तु मानव-जीवनस्य पर्यावरणस्य च सन्तुलनस्य वैज्ञानिक-माध्यमरूपेण अपि आसीत्। प्राचीन-ऋषयः यज्ञेन मानवस्य प्रकृत्या सह संयोजनस्य साधनं कुर्वन्ति स्म। वैदिक-यज्ञस्य मूलाधाराः अग्निः, आहुतिः, मन्त्राः च सन्ति। यज्ञे घृतं औषधि-वनस्पतयश्च अग्नौ समर्प्यन्ते, तस्मात् उत्पन्नः धूमः वातावरणे व्याप्यते। वैज्ञानिक-दृष्ट्या अवलोक्यते यत् एतेषां पदार्थानां दहनात् ये तत्त्वाः उत्पाद्यन्ते, ते वायुमण्डलं शुद्धीकर्तुं समर्थाः भवन्ति। किञ्च यज्ञे प्रयुक्तासु औषधि-वनस्पतिषु जीवाणुनाशक-गुणाः सन्ति, ये हानिकारक-सूक्ष्मजीवाणूनां न्यूनीकरणे समर्थाः सन्ति।

द्वितीयं, वातावरण-शुद्धिः। यज्ञ-धूमेन वायुमण्डले स्थितानि केचन प्रदूषकाः न्यूनतां गच्छन्ति। एषा प्रक्रिया आंशिकतया “फ्यूमिगेशन” इव कार्यं करोति, यत्र धूमेन कीटाणूनां नाशः क्रियते। विशेषतः नीम-गुग्गुलु-चन्दनादीनां उपयोगेन यज्ञे धूमस्य प्रभावः अधिकं लाभप्रदः भवति।

तृतीयं, यज्ञस्य प्रभावः मानसिक-स्वास्थ्ये अपि दृश्यते। यज्ञे मन्त्र-पाठः, ध्यानं, सामूहिक-भागिता च मनसि शान्तिं सकारात्मक-ऊर्जां च जनयन्ति। वैज्ञानिक-दृष्ट्या मन्त्र-ध्वनयः मस्तिष्के सकारात्मकं प्रभावं कुर्वन्ति, ये तनावं ह्रासयन्ति, एकाग्रतां च वर्धयन्ति। अयं प्रभावः ध्यान-प्रक्रियायाः सदृशः भवति।

अतिरिक्ततया, यज्ञस्य सम्बन्धः ऊर्जा-परिवर्तन-दृष्ट्या अपि अस्ति। यज्ञे पदार्थानां अग्नौ दहनं रासायनिक-क्रियारूपेण भवति, यत्र स्थूल-पदार्थाः गैस-ऊर्जा-रूपेण परिणमन्ति। एषा ऊर्जा वातावरणे व्याप्य सूक्ष्म-स्तरे प्रभावं करोति। आधुनिक-विज्ञानं एतत् ऊष्मा-रासायनिक-ऊर्जा-परिवर्तन-रूपेण अवगच्छति।

अन्यच्च, सामाजिक-पर्यावरणीय-सन्तुलनम्। यज्ञः सामूहिक-कर्मरूपेण क्रियते, यत्र जनाः एकत्र विभागं गृह्णन्ति। एतत् सामाजिक-ऐक्यम्, सहयोगं, उत्तरदायित्वं च विकासयति। यज्ञेन प्रकृति-प्रति सम्मानः संरक्षण-भावना च उत्पद्यते, यत् अद्यतन-पर्यावरण-संकटे अतीव आवश्यकम् अस्ति। यद्यपि यज्ञस्य वैज्ञानिक-प्रभावेषु विस्तृतः शोधः अपेक्षितः, तथापि प्रारम्भिक-अध्ययनेषु तस्य सकारात्मकः प्रभावः दृश्यते।

उपसंहारतः, वेदेषु वर्णितः वैदिक-यज्ञः केवलं धार्मिकं कर्म न, अपि तु बहु-आयामी प्रक्रिया अस्ति, यत्र पर्यावरण-शुद्धिः, मानसिक-शान्तिः, सामाजिक-ऐक्यम्, ऊर्जा-सन्तुलनं च वैज्ञानिक-तत्त्वेषु समाहितानि सन्ति। यदि एषा विधिः सम्यग्रूपेण सम्पाद्यते, तर्हि मानवः प्रकृतिश्च उभौ अपि लाभं लभेते।

शुभम दीक्षित
(बी. ए. प्रोग्राम)
तृतीय वर्ष



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श्री अरविन्द महाविद्यालय
UNIVERSITY OF DELHI
दिल्ली विश्वविद्यालय

Malviya Nagar, New Delhi-110017

मालवीय नगर, नई दिल्ली-११००१७

Phone/ दूरभाष: 011-40536164

E-mail/ ई-मेल: principal@aurobindo.du.ac.in

Website/ वेबसाइट: www.aurobindo.du.ac.in