



# उदयाचल

आत्मा राम सनातन धर्म महाविद्यालय  
(दिल्ली विश्वविद्यालय)



TOWARDS A NEW DAWN: REMEMBERING MAHATMA ON HIS  
150TH BIRTH ANNIVERSARY



# उदयाचल



आ नो भद्राः क्रतवो यन्तु  
विश्वतोऽदब्धासो अपरीतास उद्भिदः।  
देवा नो यथा सदमिद्धे असन्नप्रायुवो रक्षितारो दिवे दिवे॥  
ऋग्वेद (१.८९.१)

May auspicious works, unmolested, unimpeded, subversive (of foes), come to us from every quarter; may the gods turning not away from us, but granting us protection day by day, be ever with us for our advancement.

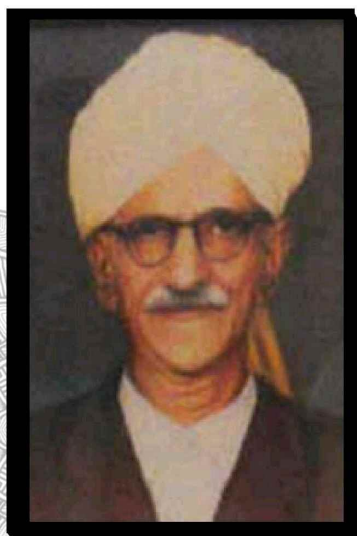
(Rig\_Veda 1.89.1)

नष्ट न होने वाले, न रोके जाने वाले (और) बढ़ते हुए कल्याण रूप संकल्प (अर्थात् विचार) सब ओर से हमको प्राप्त होवें जिससे देवता प्रमाद रहित होते हुए प्रतिदिन रक्षा करते हुए सदैव हमारी वृद्धि (अर्थात् उन्नति) के लिए हों।

ऋग्वेद (१.८९.१)

आत्मा राम सनातन धर्म महाविद्यालय  
(दिल्ली विश्वविद्यालय)  
धौला कुआँ, नई दिल्ली - 110021

# Our Founding Fathers



**Late Sh. Mela Ram Jaggi  
(Founder Member)  
Sanatan Dharma College**



**Late Sh. Ganga Ram Gujral  
(Founder Member)  
Sanatan Dharma College**

The College was founded in August 1959 by the Sanatan Dharma Sabha (Rawalpindi), Delhi. Till 1967, it was named as 'Sanatan Dharma College'.



**Late Sh. Atma Ram Chadha**

In 1967, when Shri Atma Ram Chadha took over as Chairman of the college trust, the name 'Atma Ram' was prefixed to the name of the college. As a result, Shri Atma Ram Chadha was the first Chairman of 'Atma Ram Sanatan Dharma College', University of Delhi, Delhi.

# *The Editorial*



**1st line(L-R)** - Aditi Shrivastava, K. R. Swathi, Sparshi, Aarti, Vridhi Jain, Pratishtha Kharbanda, Yukti Satija, Violina Kalita, Mitakshara Singh, Mohini Chandra, Tanisha Rajput, Rashi Sehgal

**2nd line(L-R)** - Nandani Jha, Nayonika Chatterjee, Amar Singh, Prince Chaturvedi, Deepak Kumar, S. Ilakkiya, Raghav Kapoor, Mayank Gupta, Hardik Sharma

**3rd line(L-R)** - Dr. Saraswati, Dr. Renu Agarwal, Ms. Kanika Sharma, Dr. Swati Majumdar, Ms. Neelam Gaur, Dr. A. Sudha Devi, Ms. Ritu Bansal, Dr. Bhav Nath Jha, Dr. Gyantosh Kr Jha, Dr. Priyam Barooah, Dr. Shubha Dwivedi, Dr. Sunita Bhagat

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**Creative Team Heads:** Aditi Shrivastava, S. Ilakkiya

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**Hindi Content Editors:** Prince Chaturvedi, Rahmat

**Sanskrit Content Editors:** Amar Singh, Mayank Gupta

**Illustrations and Images:** Rashi Sehgal, Sparshi Agarwal

**Content Curators:** Mohini Chandra, Raghav Kapoor

# *From the Chairperson's Desk*



## **Prof. Renu Deswal, Chairperson, Governing Body**

Today's education scenario is undergoing unremitting change spurred mainly by the globalization and revolution of educational technology. Teachers and students both need to equip themselves with novel skills and methodologies to meet the new challenges. The world has now taken cognizance of the fact that today's student's interests cannot remain confined to a state, country or continent. Holistic development of students has become the need of the hour. Students have to broaden their mental horizons and view themselves as global citizens.

My cup of happiness overflows when I exhort that Atma Ram Sanatan Dharma College has been working in the direction of holistic development of its students for more than 60 years now, a legacy which we are committed to continue.

Udayachal, our annual college magazine bears testimony to the fact that we leave no stone unturned in nurturing the creativity of the college students. College magazine provides an exquisite opportunity to the students for displaying their creative skills. Students feel extremely exhilarated when they find their creation published in the magazine, it fills them with a special confidence. Every page witnesses a radical and fresh understanding of the world through the sparkling eyes of the energetic youth. Their dreams and passions ink the magazine with an alluring touch. The college magazine becomes a source of inspiration and information for the posterity. It's a living and breathing example that everyone can write, they just have to get in touch with their artistic self and pursue the theme that they find life within. It also helps the readers to find their way through the stories of others, woven in different artistic expressions, with which they can relate.

Udayachal is a mark of our growth and development and contains in it the history of our achievements. I convey my best compliments to the college magazine committee for instilling interest and confidence among the students to put their best efforts for Udayachal.

I wish all the readers a happy reading!!!



## *From the Principal's Desk*

### **Dr. Gyantosh Kumar Jha, Principal**

The publication of a new issue of the College magazine, Udayachal, is cause for celebration. It is the culmination of the combined efforts of the editorial board—comprising both faculty advisors and student editors—over the course of the year. The magazine brings together under one umbrella the diverse thoughts and viewpoints of the ARSD family and is a colourful embodiment of our creativity and hard work.

2019-20 has been a year of great import. It signalled the beginning of a new decade and our emergence into a new era of progress and advancement. It also marked the 150th birth anniversary of that great emissary of Satya and Ahimsa—Mahatma Gandhi. To commemorate the philosophy, ideology and works of Gandhi, a two-day National Seminar was organized in the College where erudite scholars discussed the relevance of Gandhian thought, philosophy and way of life. Their aim was to highlight the great Gandhian values of change and stability. The assemblage of astute researchers and learners on this occasion encouraged students and the faculty to take a fresh look at the relevance of diverse Gandhian principles like Satya, Ahimsa, Satyagrah, Swadeshi, Swaraj and Swavlamban in the contemporary world. The current issue of the College magazine fittingly pays homage to the Father of the Nation.

The magazine also brings together the creative efforts of our students along with documenting the many activities and events that made up this year. True to its name, that stands for a splendid sunrise, Udayachal is a beacon of joy and hope symbolizing the power and strength of the collective in these increasingly bleak and isolated times.

I congratulate the Editorial Board for their indefatigable efforts in bringing out the 57th issue of Udayachal and all the students for their valuable contribution in making it truly special.

# *The Editorial Ethos*



**Dr. Shubha Dwivedi, Chief Editor**

***"We cannot always build the future for our youth,  
But we can build our youth for the future."  
(Franklin D. Roosevelt)***

It is a matter of great pleasure for us to have released the annual edition of Udayachal for the year 2020. At this proud juncture, I would like to extend my heartfelt compliments to all the brilliant minds involved in bringing out the 57th edition of this periodical. And yes this journal, this anthology of thoughts, compendium of ideas and a splendid amalgamation of creativity of our youth, is one of the many steps to build and mentor the youth of this institution for the future ahead.

Here we are once again, standing against the outlandish goal of fathoming the reality and the repercussions of time we are facing and the lessons we will learn. Not to mention the onus is bigger for the generation that will consolidate and literally define the future. We have plethora of problems today, but above all, what stands apart is a brimming cup of questions and a quiver full of mismatched answers.

Who do we look upon or follow? Where do we go to vanquish the prevailing disquietude? How to calm down the usual self doubts and treat ourselves with the potion of the highly sought direction? Or do we even need any answers? It's futile to even consider that someone has an answer. Futile to think that someone can channel the youth of this nation to some vague path of detriment, decadence and anything that does not culminate into the development of the society and its betterment. Their momentary judgment is nothing but flawed and their misplaced trust in their abilities to mar is equally beguiling.

The only one thing that we have learnt from history is that nothing can bring down the tenacity of a youth, determined to change the world for better. And this universal law will unfold time and again.



So once again all we do here through this token of accumulated wisdom is to facilitate our youth, the harbinger of the brilliant times and the pioneer of the future, a future we all long to embrace. In this ever evolving world, change alone is eternal, perpetual and desirable. How will it come cannot be predicted but we focus on change as change is the true aim of higher education. We, at ARSD College aim at big change in life, letters and society. Hindi poet Dhumi's line is apt:

**सुनो!  
तुम चाहे जिसे चुनो  
मगर इसे नहीं। इसे बदलो। ('पटकथा')**

Today, the only ray of hope lies in remembering the struggles undertaken by our eminent men and women of the past. The present edition of Udayachal marks a befitting tribute to the Mahatma whose integrated vision of spirituality, culture, philosophy, politics, and ecosystem provides the greatest talisman for the welfare of the mankind. Gandhi's life and works epitomize the struggle of 'coming to being' for a man of higher consciousness. This year, the life and works of Gandhi found their way in our debates, seminars, workshops, dialogues and special lectures organized from time to time with our great belief in *Vadevade jayate tatvabodhah* (deliberations are beneficial for self-knowledge).

On behalf of the College Magazine Committee, I express my profound gratitude to the learned Governing Body and the Honourable Chairperson who are wise time-binders dedicated to adopt and adapt the crucial values of the times. We are deeply indebted to our Principal, Dr. Gyantosh Kumar Jha whose benign patronage has helped us achieve new heights in the realm of teaching, learning, research and innovation. My special thanks to all the members of teaching and non-teaching fraternity and students for their valuable inputs and persistent efforts in bringing out this colourful spectacle before you.

Since 'an unexamined life is no life at all,' we at ARSD find it necessary to consider the facts of the past vis-a-vis the realities of the present thus encouraging our students to vie for new heights with the optimal realization of their creative curve. As you will unfold the pages of this edition you will apprehend that the magazine has upheld the virtues of aesthetic contentment and self reflection in the best possible manner. The three language sections of the magazine namely, Vallary, Vagarth and Verve exemplify the sheer energy, passion and fondness for exploration and the newly introduced pop-culture pages signify the insatiable quest for novelty and new knowledge which are our mantra at ARSD.

Individually and collectively, let's work to create a better world where every dawn would entail a new horizon, a new hope, a new sense of harmony and every dusk would bring a cessation to negativity, nihilism and nothingness. With warmth I present Udayachal-2020 to usher us in a new dawn in this new decade as we strongly believe

*The best is yet to be.....*

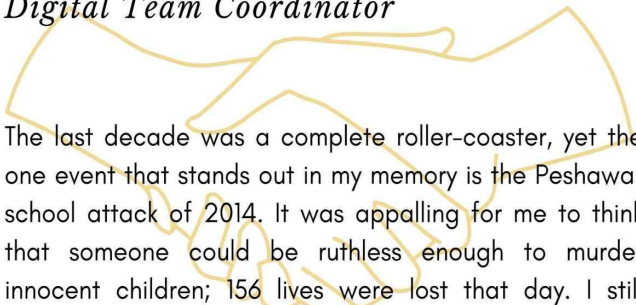
# "It Was The Best Of Times; It Was The Worst Of Times..."

## Making Sense of the Last Decade

From the Student Editorial Board

### K. R. SWATHI


*B.A. (Hons.) English II Year  
Digital Team Coordinator*



The last decade was a complete roller-coaster, yet the one event that stands out in my memory is the Peshawar school attack of 2014. It was appalling for me to think that someone could be ruthless enough to murder innocent children; 156 lives were lost that day. I still remember how the entire world stood in solidarity with the casualties. While such events fill the heart with despair, it's important to hold out hope for a better future.

### PRATISHTHA KHARBANDA

*B.A. (Hons.) English II Year  
English Content Editor*



One of the things that affected me the most was the #me too movement. Founded by Tarana Burke in 2006, it gained momentum in 2017 as a social media phenomenon against sexual harassment. #metoo trended for weeks on twitter inviting stories of harassment from women all around the globe standing in solidarity. This was followed by the Times Up movement in 2018 which garnered the support from thousands of people all the world over.

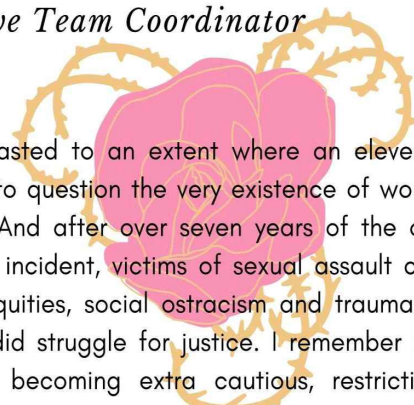
### MAYANK GUPTA

*B.Sc. (Hons.) Physics II Year  
Sanskrit Content Coordinator*

What hit me the most in the past decade was the Kedarnath flood and cloud burst that happened in June 2013. Thousands of deaths took place. It was all because of global warming and climate change, I was too young to understand at the time. Now I understand the menace of human intervention in nature. It's time we join hands to actually protect our nature.

### ADITI SHRIVASTAVA

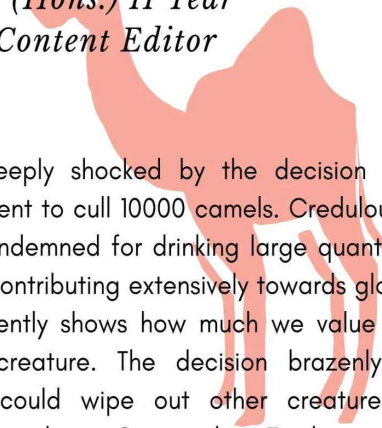
*B.A. (Hons.) English II Year  
Creative Team Coordinator*



Flabbergasted to an extent where an eleven year old was led to question the very existence of women in her country. And after over seven years of the outrageous Nirbhaya incident, victims of sexual assault continue to face inequities, social ostracism and trauma alongside their sordid struggle for justice. I remember my mother suddenly becoming extra cautious, restrictions being imposed in the wake of one such incident. With every such incident, the bar of restrictions raised was higher for girls.

### PRINCE CHATURVEDI

*B.Com. (Hons.) II Year  
Hindi Content Editor*



I was deeply shocked by the decision of Australian Government to cull 10000 camels. Credulous camels are being condemned for drinking large quantities of water and for contributing extensively towards global warming. This evidently shows how much we value the life of a gullible creature. The decision brazenly shows how humans could wipe out other creatures that seem perilous to them. Our mother Earth is not made for humans only.



## VRIDHI JAIN

*B.A. (Hons.) English II Year*  
*Digital Team Coordinator*

Although Climate Change became big news 30 years back, it was not until the last decade that people actually started acting on it. The Paris Agreement of 2015 was one of them. With the wildfires in the Amazon and in Australia, 2019 is being referred to as the year we woke up to climate change. Replacing a plastic straw with a paper straw doesn't solve the climate crisis but initiates the change that the world direly needs. Our actions will influence the planet for the coming decades - for better or for worse.



## VIOLINA KALITA

*B.A. (Hons.) English III Year*  
*English Content Editor*

What hit me the most in the past decade was - right in from a deep slumber of ignorance, at the age of 15, Greta Thunberg woke us up in light of the climate crisis we are facing. It was something on the back of everyone's mind, in jokes or serious late night conversations, but it never gained a serious momentum as a priority. This emergency call made us reconsider the way we were going on about life, not taking in account the larger shadows looming over us.

## SPARSHI AGARWAL

*B.Com. (Hons.) III Year*  
*Image Curator*

I was twelve when everyone around me was discussing a topic that scared me. The world was going to end in 2012. Movies like 2012 were produced depicting the Earth shaking, flooding and exploding. The feeling of everything getting destroyed infuriated me, because the vaguer it sounded, the more influencing it was. However, the event made me understand that life is transient and we must live it to the fullest.

## RAGHAV KAPOOR

*B.A. (Programme) I Year*  
*Content Curator*

Why is it that almost all of us think that money and fame would solve all our issues - mental and physical! The two deaths of the most prominent personalities in the music industry - Linkin Park front man Chester Bennington and Swedish DJ Avicii cleared me of all the misconceptions. Chester succumbed to depression and alcoholism, while Avicii failed to find balance in his life and preferred to just leave it all behind. So it's better to address depression and existential crises as real diseases and accept that nobody is free of them.

## S. ILAKKIYA

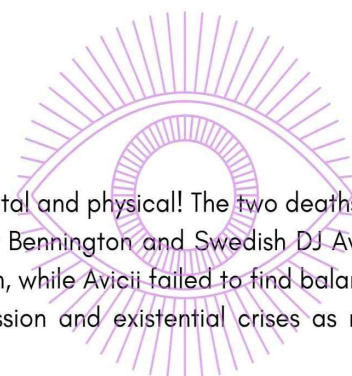
*B.A. (Hons.) Economics II Year*  
*Creative Team Coordinator*

My teenage years were like they were supposed to be. However, the hysteria of fair skin in India made me feel invalid. The fault finding mindset embedded an inferiority complex in me. It took a decade for me to accept that my skin colour is not my weakness. It is not a marketing tool for MNCs to toy with. A bottle of fairness cream should not hold so much power over anyone. Beauty has no skin tone.

## RASHI SEHGAL

*B.A. (Hons.) Economics II Year*  
*Illustrations Curator*

Life is so short and transitory. This year, on January 26th, the legendary basketball player Kobe Bryant and his 13 year old daughter Gianna lost their lives in a helicopter crash. This incident made me realize all the things that I was taking for granted. We spend our lives fretting over small things, unnecessarily stressing ourselves out, comparing our lives with others and not being grateful for what we have. In a moment everything can change. So we should just live our lives to the fullest and be grateful for what we have.



# *Editorial Board 2019-20*

**Chief Patron:** Prof. Renu Deswal (Chairperson, College Governing Body)

**Patron:** Dr. Gyantosh Kumar Jha (Principal)

**Editor-in-Chief:** Dr. Shubha Dwivedi

**Editor (Sanskrit):** Dr. A Sudha Devi

**Editor (Hindi):** Dr. Shridharam

**Editor (English):** Dr. Shubha Dwivedi

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**Disclaimer:** *The views and opinions expressed by the writers in their respective articles, poems, reviews etc. are their own and the editorial board is not responsible for them .*

वल्ली

मनसा सततं स्मरणीयं  
वचसा सततं वदनीयं।  
लोकहितं मम करणीयं  
लोकहितं मम करणीयं।

## किमर्थमध्येयं संस्कृतम्?

अमर सिंह

बी.ए. (प्रोग्राम) तृतीय वर्ष

वर्तमान युगे दुःखदविषयोऽस्ति यत् यदा कश्चित् प्रश्नं करोति- किमर्थमध्येयं संस्कृतम्? तत्र कोऽपि सम्यक् उत्तरः न भवति। प्रायः यदा वयं समाजे संस्कृत-भाषायाः वार्ता कुर्मः तदा जनाः एताम् कर्मकाण्डस्य पुरोहितकर्मणः भाषां संस्कृतभाषारूपेण अवगच्छन्ति। अज्ञानतावश न जानन्ति यत् सर्वासु भाषासु प्राचीना भाषा संस्कृतभाषा अस्ति एषा एव देववाणी देवानां भाषा च कथ्यते।

इदं कथनं उचितम् एव अस्ति यत् संस्कृत-वाङ्मयम् आदिकालात् भारतीय-सभ्यतायाः सजीवः मूर्तरूपः च अस्ति। संस्कृतभाषा जीवनस्य महत्वपूर्णेषु पावनेषु क्षणेषु विद्यमाना भवति। एषा अप्रकटरूपेण एव सवन्ति परस्परं कुटुम्बरूपेण बध्नाति ज्ञानस्य च आलोकेन सवन्ति प्रकाशयति। संस्कृतभाषा एका विचारपद्धतिः अस्तिया जीवनशैल्याः व्यवस्थाम् अपि प्रस्तौति। वेद-पुराण-उपनिषद्-आरण्यक-रामायण-महाभारत-श्रीमद्भगवद्गीता-इत्यादयः प्राच्यग्रन्थाः अस्याम् एव भाषायाम् वर्तन्ते। संस्कृत व्याकरणस्य ज्ञाता पाणिनिः उपमायाः कविः कालिदासः जीवनशैल्याः वर्णनकर्ता भर्तृहरिः, पतञ्जलिसदृशः योगगुरुः वाल्मीकिः, भवभूतिः, भासः, बाणभट्टः, दण्डी इत्यादयः महाकाव्यः संस्कृतग्रन्थान् रचितवन्तः प्रसिद्धिं च लब्धवन्तः।

कम्प्यूटरस्य कृते अपि एषा भाषा समीचीना उपयुक्ता च अस्ति। पाश्चात्यदेशेषु संस्कृतपठनार्थं संवर्धनार्थं नवीनाः

प्रयोगाः प्रचलन्ति। भारते संस्कृत-भारती संस्था 'गृहे-गृहे संस्कृतम्' ध्येयवाक्यार्थं निरन्तरं प्रयासरता अस्ति, तथापि भारतीयजनानां मध्ये जागरूकतायाः अभावः अस्ति। भारतस्य अतीतः अस्मिता विशिष्टा ज्ञानराशिः च इयम् संस्कृत-भाषा। भारतस्य प्रथमप्रधानमन्त्री पं. जवाहरलाल नेहरू उक्तवान्- "यदि मुझसे पूछा जाए कि भारत का सबसे बड़ा खजाना क्या है? और श्रेष्ठतम विरासत क्या है? तो असंदिग्ध रूप से यही कहूँगा कि 'संस्कृत भाषा और साहित्य' जो कुछ उसमें है वह उत्कृष्ट विरासत है और जब तक यह जीवित है हमारे समाज को प्रभावित करती है तब तक भारत की मेधा अक्षुण्ण बनी रहेगी।"

निष्कर्षरूपेण अहं वक्तुम् इच्छामि 'सत्यमेव जयते' सत्यम् शिवम् सुन्दरम् आदीनां सन्दर्भेण ज्ञानार्थम् अध्येयं संस्कृतभाषाम्।

- \* संस्कृतिज्ञानार्थं, वेदज्ञानार्थम् अध्येयं संस्कृतम्।
- \* आत्मना आत्मानमेव उद्धरेत् स्व-अभिज्ञानार्थम् अध्येयं संस्कृतम्।
- \* अनुशासनार्थम् अध्येयं संस्कृतम्।
- \* संस्कृत-संस्कृति-रक्षणार्थमध्येयं संस्कृतम्।

'जयतु संस्कृतं पठतु संस्कृतम्'

# संस्कृतम्



## राष्ट्रवादः

निधि बारी

बी.ए. (प्रोग्राम) तृतीय वर्ष

राष्ट्रवादः जनानां समुदायस्य आस्थायाः अभियानम् अस्ति यया ते निजं इतिहास-परम्परा-भाषा-संस्कृति-आधारेण संयुक्तरूपेण मन्यन्ते। एषा संयुक्तता एव तेषां आत्मनिर्णयाधारेण स्वसम्प्रभुः राजनीतिकसमुदायस्य 'राष्ट्र' इत्यस्य स्थापनायाः आधरोऽस्ति।

भारते राष्ट्रचेतना वेदकालात् विद्यते। अथर्ववेदे पृथ्वीसूक्ते उक्तम्-

**'माता भूमिः पुत्रोऽहं पृथिव्याः'**

विष्णुपुराणे तु भारतस्य यशोगानं पृथिव्याम् स्वर्गरूपेण कृतम्।

अत्रापि भारत श्रेष्ठं जम्बुद्वीपे महमने।

यतोहि कर्मभूरेषा ह्यतोऽन्या भोगभूमयः॥

गायन्ति देवाः किल गीतकानि

धन्यास्तु ते भारतभूमिभागे।

स्वर्गापवर्गास्पदमार्गभूते

भवन्ति भूयः पुरुषाः सुरत्वात्॥

राष्ट्रवादस्य अध्ययनं वैश्विक-विषयान् प्रति जागरूकं करोति।

**"अशासंस्तस्करान् यस्तु बलिं गृह्णाति पार्थिवः।**

**तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते॥"**

अर्थात् यः राजा तस्कारान् नियन्त्रितं न करोति प्रजाभ्यः अतिबलिं गृह्णाति तस्य राष्ट्रः तु नष्टः भवति एव समम् स्वर्गात् अपि वञ्चितः भवति। सुशासितं राज्यम् एव राष्ट्ररूपेण मन्यन्ते।

स्वामी-दयानन्द-सरस्वती सत्यार्थ-प्रकाशे उक्तवान्-  
"विदेशी राज्य चाहे वह कितना भी अच्छा क्यों न हो स्वेदशी राज्य की तुलना में कभी भी अच्छा नहीं हो सकता"।

एवम् भारतीयराष्ट्रवादस्य आधारः संस्कृतेः नैतिकतायाः च मौलिकतत्त्वानि सन्ति अतएव विभिन्नतासु अपि अयम् भावः सुदृढः भवति। अस्माकं राष्ट्रवादः वर्ण-जाति-धर्म-सम्प्रदाय-इत्यादीन् भेदान् न गण्यते अपितु सत्य-समता-अहिंसा-स्वतन्त्रता- इत्यादयः गुणाः अस्य आधाराः सन्ति। विश्वबन्धुत्वं अस्माकम् आदर्शः अस्ति। 'सर्वे भवन्तु सुखिनः, सर्वे भद्राणि पश्यन्तु, 'वसुधैव कुटुम्बकम्' सदृशानि वाक्यानि भारतीय राष्ट्रवादस्य कल्याणकारीस्वरूपस्य द्योतकाः सन्ति।

## हास्य-कणिका

विनय जांगीड

बी.ए. (प्रोग्राम) तृतीय वर्ष

एकः श्रेष्ठी आसीत् सः अति कृपणः आसीत्। एकदा तस्य गृहं केचन् कुटुम्बिनः आगतवन्तः आसन्। तान् दृष्ट्वा कृपणः श्रेष्ठी खिन्नः अभवत् सः अचिन्तयत् अधुना तु एकमासस्य भोजनम् एकवेलायामेव समापयिष्यति। तेन तेषां भोजनात् प्राक् पत्न्या सह परामर्शं कृतम् यत् यदा तेभ्यः कुटुम्बिभ्यः भोजनं दद्यात् तदा केवलं एका एका एव रोटिका दातव्या अनन्तरं अहम् साहाय्यम् करोमि। यदा भोजनसमये ते कुटुम्बिनः भोजनाय उपविष्टवन्तः श्रेष्ठी कृपणः अपि तत्रैव उपविष्टवान्। कृपणस्य पत्नी

प्रथम-वारम् एकामेकां रोटिकां सर्वेभ्यः दत्तवती। सर्वे खादितवन्तः द्वितीयवारं पुनः सा भोजनं परिवेशयितुम् आगतवती पत्युः समीपं गत्वा रोटिकां ददामि वा इति पृष्टवती। तदा सः कृपणः उक्तवान् मास्तु मास्तु। एका एव पर्याप्ता। बहु स्वादिष्टं भोजनम् आसीत् एकां रोटिकां खादित्वा यस्य उदरः पूर्णः न भवति सः तु कुक्कुरः एव, पुच्छ-विषाणहीनः पशुः एव, तस्य वचनं श्रुत्वा सर्वे कुटुम्बिनः भोजनं पर्याप्तम् अस्माकं उदरः पूर्णः अभवत्। पुनः मास्तु इत्युक्तवन्तः आसन्।

## युवानां प्रेरक : स्वामी-विवेकानन्दः

भावना

बी.ए. (प्रोग्राम) तृतीय वर्ष

स्वामीविवेकानन्दः अद्भुत मानवः आसीत्। तस्य जन्मदिवसः (12जनवरीमास) राष्ट्रीय-युवा-दिवस-रूपेण मान्यन्ते देशवासिनः। बहवः प्रेरक-प्रसङ्गाः सन्ति अत्र एकम् प्रस्तौमि। वार्ता 1939 तमस्य वर्षस्य अस्ति यदा स्वामीविवेकानन्दस्य विदेशी- मित्रेण तस्य गुरुं श्रीरामकृष्णपरमहंसं मेलितुं आग्रहः कृतम् अकथयत् च सः तम् महान् व्यक्तिं द्रष्टुम् इच्छति येन भवान् सदृशो महान् व्यक्तित्वस्य निर्माणम् अकरोत्। एवं श्रुत्वा सः स्वमित्रं स्वगुरोः समीपे अनयत्। यदा मित्रम् तस्य गुरुम् अपश्यत् सः साश्चर्यं उक्तवान् भो। एषः जनः भवतः गुरुः कथम् भवितुं शक्यते एतम् तु परिधानधारणस्य अपि ज्ञानम् न अस्ति। विवेकानन्देन विनाक्रोधेन विनम्रतया उक्तम्-मित्र! अयम् एव भेदः भवतः चिन्तने मम चिन्तने च। यतः भवान् व्यक्तित्वस्य परिचयं वस्त्रैः करोति अर्थात् भवताम् देशे चरित्रनिर्माणं सौचिः करोति अस्माकं देशे चरित्रनिर्माणं आचार-विचाराः कुर्वन्ति ।

स्वामीविवेकानन्दः सर्वदा उक्तवान्-सर्वे जीवाः ईश्वरस्य सन्ततिः सन्ति। अतः परस्परं सेवा-भावना भवितव्या। स्वामीविवेकानन्देन अमेरिका-इंग्लैण्ड-यूरोप-इत्यादिषु देशेषु भारतीयदर्शनस्य सिद्धान्तान् प्रचारितम् प्रसारितम् च। विवेकानन्दस्य कानिचित् प्रेरकानि वाक्यानि-

\* उठो, जागो और तब तक नहीं रुको जब तक लक्ष्य न प्राप्त हो जाए। (उत्तिष्ठत! जाग्रत! मा तिष्ठतु तावत् यावत् लक्ष्यप्राप्तिः न भवेत्)

\* ब्रह्माण्ड की सारी शक्तियाँ पहले से हमारी है, वो हम ही है, जो अपनी आँखों पर हाथ रख लेते हैं और फिर रोते हैं कि कितना अंधकार है।

(ब्रह्माण्डस्य सर्वाः शक्तयः पूर्वतः एव अस्माकम सन्ति, वयम् एव स्मः यत् स्वनेत्रयोः हस्तौ स्थापयामः रुद्मः च यत् कियत् अंधकारः अस्ति।)

\* सत्य को हजार तरीकों से बताया जा सकता है फिर भी हर एक सत्य ही होगा। (सत्यं सहस्रविधिना वक्तुं शक्यते तथापि प्रत्येकं सत्यम् एव स्थास्यति।)





## आधुनिक-संस्कृत-साहित्ये पर्यावरणम् ( अश्वत्थस्य संवादमाध्यमेन )

आनन्द प्रकाश

बी.ए. (प्रोग्राम) तृतीय वर्ष

एकस्मिन् वने वृक्षाणां सभा भवति । सभाध्यक्षः अश्वत्थः भवति। अश्वत्थः घोषणां करोति अद्य 'मानववार्ता' अस्माकं विषयः अस्ति। अद्य मानवः चार्वाक् दर्शनस्य सिद्धान्तम् एव पालयति-

यावज्जीवेत् सुखं जीवेत्

ऋणं कृत्वां घृतम् पिबेत् ।

अत्र ऋणस्य तात्पर्यं 'प्रकृतेः ऋणम्' इति अस्ति। मानवः न चिन्तयति क्षणमपि केवलं प्रकृतेः ग्रहणं करोति यथा वृक्षस्य सम्पूर्णं उपयोगं करोति फलम् पुष्पम् पत्राणि शाखाः काष्ठम् इत्यादयः। विषये वृक्षारोपणविषये कृपणतां दर्शयति।

अवतारवादविषयेऽपि अश्वत्थः वदति-न जानामि कस्मिन् क्षणे उपनिषदि गीतायाम् च 'सम्भवामि युगे युगे' शब्दाः सम्मिलिताः अभवन् ये अवतारवादस्य आश्रयः

अभवन्।

अत्र तात्पर्यं अस्ति यत् अवतारवादोऽपि पर्यावरणप्रदूषणे सहयोगं करोति।

अश्वत्थः वदति-अद्य मानवः हिंसकजीवेभ्यः अपि निकृष्टः अभवत्। हिंसकजीवाः तु उदरपूर्तिकरणार्थं हिंसां कुर्वन्ति उदरपूर्तिपश्चात् ते शान्तचित्तं भूत्वा एकान्तस्थाने विश्रामं कुर्वन्ति। मानवः तु इच्छापूर्तिकरणार्थं आडम्बरकरणार्थं हिंसां करोति। आखेटं क्रीडार्थं करोति। सः न जानाति एका इच्छा पूर्णा भवति तदैव अन्या आगच्छति एवं कदापि इच्छापूर्तिः न भवति।

एवं आधुनिक-संस्कृतसाहित्ये एतादृशा दृष्टान्ताः सन्ति। अत्र व्यंग्यरूपेण पर्यावरण-चिन्तनं विद्यते। अत्र यः मानवः पर्यावरणं प्रदूषीकरोति, तं प्रति चिन्तनं न करोति केवलं संग्रहैव करोति, कर्तव्यपालनं न करोति, तस्य मानवस्य सुप्तचेतनां जागृतकरणस्य प्रयासः अस्ति।



## त्रिभाषी-लेखिकया सह वार्ता ( साक्षात्कारः )

मिताक्षरा सिंह

बी.ए. (प्रोग्राम) प्रथम वर्ष

डॉ. प्रवेश-सक्सेना महोदया संस्कृत-हिन्दी-आंग्लभाषायाः सुप्रसिद्धा लेखिका अस्ति। तस्याः बहूनि पुस्तकानि प्रकाशितानि सन्ति। सा लेखने प्राचीन-साहित्यं वर्तमान-सन्दर्भे द्रष्टुम् अद्भुत प्रयासं कृतवती। महाविद्यालये 'रुबरु' इत्यस्मिन् कार्यक्रममध्ये सा अतिथिरूपेण आगतवती। तस्मिन्नेव अवसरे तथा सह वार्तालापं कृतवती। साररूपेण अत्र प्रस्तौमि-

मिताक्षरा- भवती वेदान् प्राच्यवाङ्मयं च वर्तमानसन्दर्भेन पश्यति। किम् अस्माकं प्राच्यसाहित्यं समसामयिकचुनौतीनां समाधानकरणे सक्षमः अस्ति?

डॉ. प्रवेश सक्सेना- अवश्यं! निस्सन्देहं! अधुना मम एकं पुस्तकं प्रिण्टमध्ये अस्ति शीघ्रमेव अस्माकं हस्ते भविष्यति 'वेद और समकालीन सन्दर्भ' सर्वजनसुखाय एतत् हिन्दी भाषायाम् अस्ति। यदि किमपि साहित्यं प्रासङ्गिको न भवेत् तर्हि तं पठनं व्यर्थम् अस्ति। किमपि साहित्यं तदैव अमरतां प्राप्नोति यदा सः प्रतियुगस्य समस्यानां कृते प्रासङ्गिको भवति तेषां समाधानं प्रस्तौति। अहम् विद्यार्थीनां कृते प्राच्यसाहित्यम् अपि सदैव आधुनिकसन्दर्भेषु एव पाठितवती।

मिताक्षरा-कृपया स्पष्टीकर्तुम् भवती उदाहरणं दातुम् एष्यति।

डॉ. प्रवेश सक्सेना- आम्। अवश्यम्। यथा 'गायत्री मन्त्रः' अस्ति। एषः बुद्धेः प्रेरणायाः मन्त्रो अस्ति। बुद्धेः उचितम् मार्गदर्शनं प्रतियुगम् आवश्यकम् अस्ति।

एवमेव वेदेषु एकः अन्यः मन्त्रः अस्ति यत्र हस्तयोः प्रशंसा कृता एतादृशी हस्तयोः प्रशंसा अन्यत्र संस्कृतौ न अभवत् तत्र मन्त्रे हस्तौ भगवद्रूपेण उक्तम् हस्तयोः सर्वव्याधीनां समाधानाः उक्तम्। एवं सर्वे अद्यापि प्रासङ्गिकाः सन्ति।

मिताक्षरा-अद्य विश्वे पर्यावरणसमस्या विकारालरूपेण अस्ति। अस्मिन् विषये भवती द्वे पुस्तके लिखितवती-(1) वेदों में पर्यावरण (2) संस्कृत संस्कृति और पर्यावरण। किम् अस्माकं प्राच्यसाहित्ये पर्यावरणसंरक्षणस्य कोऽपि उपायः विद्यते?

डॉ. प्रवेश सक्सेना- महान् रचनाकाराः कवयः च स्वरचनासु भूत-भविष्य-वर्तमान-एतेषां सम्मेलनं कृत्वा एव कृतिं प्रस्तुतवन्तः। प्राच्यसाहित्ये पर्यावरण-संरक्षणस्य

आधुनिक-सन्दर्भाः विद्यन्ते। वेदेषु पृथ्वीं माता उक्तम्। अद्यापि पृथ्वीं मातृत्व-भावनया संरक्षणस्य आवश्यकता-मनुभवामः। प्राच्यसाहित्ये उल्लिखितम् जलसमीपे लघुशंका न कर्तव्या किन्तु अद्य तु मानवाः नदीजलं निकृष्टरूपेण प्रदूषीकुर्वन्ति। अनेकाः सन्दर्भाः सन्ति प्राच्यसाहित्ये यत् अद्य पर्यावरणदृष्ट्या उपयोगिनः भवितुं शक्यते।

मिताक्षरा-गीतायाः अनेकाः व्याख्याः अनुवादाः समीक्षाः सन्ति तथापि भवतीम् 'गीता के समकालीन संदर्भ' इति नाम्ना पुस्तकलेखनस्य का आवश्यकता अभवत् अर्थात् भवत्याः एतत् पुस्तकं केन प्रकारेण भिन्नम् अस्ति?

डॉ. प्रवेश सक्सेना-अहम् गीतायाम् आधुनिकसन्दर्भान् प्रस्तुतवती-यथा प्रथमः अस्ति-मनोवैज्ञानिकी 'काउंसलिंग' इति। तत्र श्री कृष्णः एकः मनोवैज्ञानिकी परामर्शदाता अस्ति यः उदासीनं अर्जुनं युद्धाय प्रेरितवान्। द्वितीयः पक्षः प्रबन्धनम् अस्ति। श्री कृष्णः विना युद्धेन युद्धस्य कुशलं प्रबन्धनं कृतवान् स्वेच्छारूपेण च परिणामः लब्धवान्। एतौ दौ एव गीतायाः आधुनिक-सन्दर्भौ स्तः। अन्यत् तत्र 'अध्यात्म-कर्म' इत्यनयोः समावेशः तु अस्ति एव।

मिताक्षरा-धन्यवादाः महोदयाः।



## संस्कृत तथ्य

दीप्ती

बी.ए. प्रोग्राम (द्वितीय वर्ष)



संस्कृत विश्व की सबसे प्राचीन भाषा है तथा समस्त भारतीय भाषाओं की जननी है। संस्कृत का शाब्दिक अर्थ है- परिपूर्ण भाषा।

संस्कृत पूर्णतया वैज्ञानिक तथा सक्षम भाषा है। संस्कृत भाषा के व्याकरण ने विश्वभर के भाषा विशेषज्ञों का ध्यानाकर्षण किया है। संस्कृत के व्याकरण को देखकर ही अन्य भाषाओं के व्याकरण विकसित हुए हैं। आधुनिक वैज्ञानिकों के अनुसार यह भाषा कम्प्यूटर के उपयोग के लिए सर्वोत्तम भाषा है।

नासा के वैज्ञानिकों के अनुसार जब वे अंतरिक्ष यात्रियों को मैसेज (संदेश) भेजते थे तो उनके वाक्यों के शब्द उलट जाते थे जिसे कारण भेजे गए संदेश का अर्थ पूरी तरह बदल जाता था। कई भाषाओं का प्रयोग करने के बाद भी समस्या का कोई समाधान नहीं निकला। तब एक ऐसी भाषा की खोज की जाने लगी जिसके शब्दों को आगे-पीछे, या हेर-फेर कर पढ़ा जाए तो वाक्य का अर्थ न बदले। शोध के बाद ज्ञात हुआ कि विश्व की सबसे प्राचीन भाषा संस्कृत है जिसे किसी भी तरह पढ़ा जाए तो उसके अर्थ में परिवर्तन नहीं आता है। उदाहरण:-

अहम् विद्यालयं गच्छामि।

विद्यालयं गच्छामि अहम्।

गच्छामि अहम् विद्यालय।

तीनों वाक्यों के शब्दों में उलट-फेर करने पर भी उनका अर्थ में कोई बदलाव नहीं आता।

विदेशी विद्वानों का मानना है कि संस्कृत सीखने से दिमाग तेज हो जाता है और याद करने की शक्ति बढ़ती है। इसी कारण लंदन व आयरलैंड के विद्यालयों में संस्कृत को अनिवार्य भाषा के रूप में पढ़ाया जाता है। इसके बाद जर्मनी के 14 विश्वविद्यालयों में संस्कृत पढ़ाई जाती है। इस समय विश्व के 17 देशों में कम से कम एक विश्वविद्यालय में संस्कृत को तकनीकी शिक्षा के रूप में पढ़ाया जाता है।

नासा के मुताबिक, संस्कृत धरती पर बोली जाने वाली सबसे स्पष्ट भाषा है। संस्कृत में दुनिया की किसी भी भाषा से ज्यादा शब्द है। वर्तमान में संस्कृत के शब्द कोश में लगभग 102 अरब 78 करोड़ 50 लाख शब्द है।

संस्कृत किसी भी विषय के लिए एक अद्भुत खजाना है। जैसे हाथी के लिए ही संस्कृत में 100 से ज्यादा शब्द है। जैसे:- कुञ्जर, मतङ्ग, व्याल, करेण, गजी, महाकाय, रक्तवाद, सिन्धुर, पिण्डपवन, द्विराप, कपि, सिवर, हस्ती, कटिन्, रसिक कूच, करी, चदिर, दन्तिन् आदि।

यह दुनिया की अकेली ऐसी भाषा है जिसे बोलने में जीभ की सभी मांसपेशियों का इस्तेमाल होता है। संस्कृत में बात करने से मानव शरीर का तंत्रिका तंत्र सदा सक्रिय रहता है जिससे व्यक्ति का शरीर सकारात्मक आवेश के साथ सक्रिय हो जाता है यानि सही तरीके से कार्यान्वित रहता है।

संस्कृत में बात करने वाला मनुष्य बीपी, मधुमेह, कोलेस्ट्रॉल आदि रोगों से मुक्त रहता है।

संस्कृत स्पीच थैरेपी में भी मददगार है यह एकाग्रता को बढ़ाती हैं कर्नाटक के मुतुर गाँव के लोग केवल संस्कृत में ही बात करते हैं।

कम्प्यूटर द्वारा गणित के सवालों को हल करने वाली विधि यानि एलोगोरिदम संस्कृत में बने हुए है न कि अंग्रेजी में।



# Flashback

RUBARU 2019 - 20

CREATIVE WRITING WORKSHOP AND COMPETITION



# *Giving Wings to Thoughts*

## CREATIVE WRITING WORKSHOP AND COMPETITION

"Everyone can write given the right motivation and platform."

These were the words with which Dr. Anjana Neira Dev, an author and a renowned professor of Gargi College, University of Delhi, begun the Creative Writing Workshop. Conducted on 21st September 2019, this workshop aimed at facilitating students to enhance their skills and learn more about the transformative power of writing.

Dr. Dev, very methodically, introduced what was to ensue and within minutes had the audience brimming over with curiosity. Her opinion on the importance of words, the creative process and how writing being "the human activity that has influenced the world in countless ways and more powerfully than the greatest inventions and discoveries", was quite inspiring for the budding writers.

In the workshop, various forms of poetry and prose were discussed in great detail and examples from famous texts and authors were quoted. The audience was encouraged to think and write on the spot during the workshop. There was a special segment for editors and the importance of their contribution in the making of a magazine.

Towards the end a small competition was organised for the audience wherein they had to write a poem, a story or an article on any topic. The first prize was awarded to Pratishta Kharbanda, next to Violina Kalita and the third prize to Aditi Shrivastava, all English majors from ARSD College.

The award winning writings can be found in the English section of the magazine.

# Face to Face with Authors

RUBARU: AUTHORS' MEET 2019 - 20

The Magazine Committee of ARSD College, Udayachal, had impeccably arranged an author's meet, Rubaru, for an interactive session between the students and three remarkable authors along with one of the top most journalist- all eminent figures in their own fields. Like the two previous successful versions of Rubaru, this year too the event witnessed a room full of eager faces, all in search of something new to learn and appreciate the informative responses they got for their queries.

The event started at 11 am in Seminar hall-1 inside the college premises with the ceremonial lamp lighting session, followed by a brief introduction of the guests through an audio visual presentation prepared by the students of the magazine committee. After mementos presented and pleasantries exchanged, the convener, Dr. Shubha Dwivedi, addressed the gathering with a warm welcome to the 'literary extravaganza' as she called it and hoped to look forward to a session of intense exchange of ideas between the literary geniuses and the young and impressionable minds. It was shortly followed by the Principal's speech where he welcomed the authors, throwing light on the importance of such an event in these critical times and shared his vision for the event while congratulating the team.

A self-composed poetry was lyrically presented by one of the students after which the first guest of honor, Dr. Sukrita Paul Kumar, was introduced. A prolific writer and a critic, Sukrita Paul Kumar insightfully said, "You don't have to write to be a poet. Poetry is how you commit yourself to the time" and went on to discuss the difference between journalistic and fictional writing. She gave two very important advices to the aspiring writers- one is the submission of ego and the second is receptivity. She ended her talk by reciting few poems from her published collections namely "untitled" and "dreamcatcher".

The next author Maitreyi Pushpa, an eminent hindi fiction writer who talked about her teacher who constantly guided and supported her throughout her education and prompted her to write more and more. Her husband too played a very supportive role in her journey through the simple gesture of gifting her a pen. But again, that's all a writer really needs.

Dr Pravesh Saxena was the next speaker who is a versatile writer of many poems, stories and research papers in hindi, English and Sanskrit. She was a very fun and joyous person who mentioned pizzas and momos in her Sanskrit poetry. Apart from her recitation she talks about how even if one is writing poetry, one can be a poet since it's basically very similar.

Kuldeep Kumar, a journalist, poet and a column writer for The Hindu newspaper was the last speaker of the day. His poems received fairly good receptions and he went on to recite few lines to express his views on poetry and love.

After it was over, a short interactive session happened between the authors, teachers and the students. The event ended with a concluding speech by one of the heads of the Hindi Editorial team who spoke about the success of the event and how it brought together students from different disciplines under the folds of literature. Followed by that, a few students got the opportunity of a tete-a-tete with the guest speakers where they carried out an interview session, the details of which will be published in the latest copy of Udayachal.

डाफ्टिंग प्राक्रया लिखना  
हस्तलेख आलेख

रचनात्मक

इकाई

ध्यान

प्रोजना

आदि

व्यक्ति

सटीक

भूमिका

वाक्य

शैल

समूह

वर्णन

को

वागर्थ

प्रयं

लेखन

प्रश्न

अनुश्रवण

पहचान

स्वरूप

उत्तर

प्रेरित विचार

तैयार

विकार

यांत्रिक

चित्र

अंकित

सुझाव

लिप्यंतरण

उत्कृष्टता

भाषा

कविता

मसौदा-लेखन

नव वृंदावन, नव नव तरुगन,

नव नव विकसित फूल।

नवल वसंत, नवल मलयानिल,

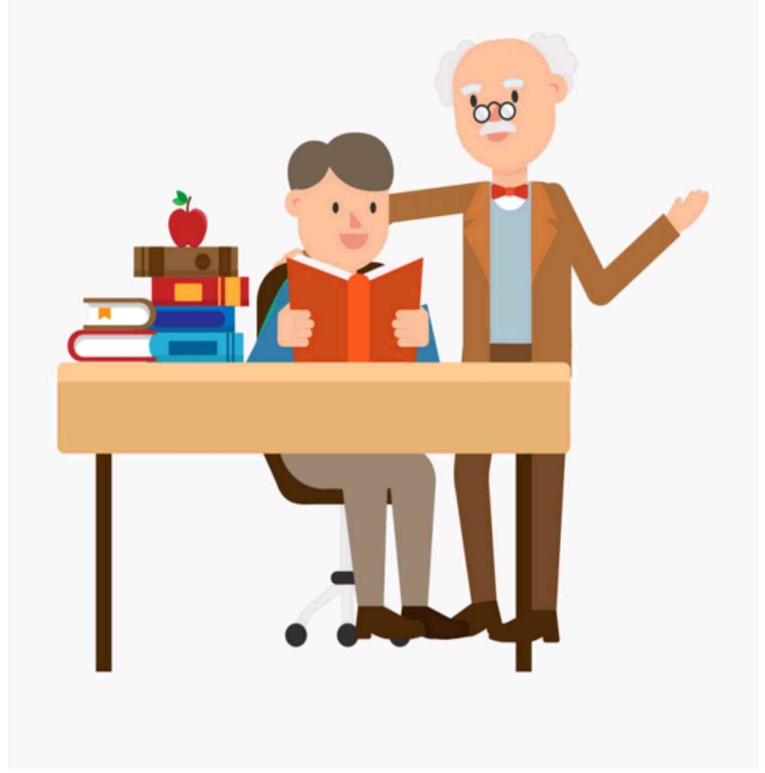
मातल नव अलि कूल।।

# कौन हैं वो

धीरज सिंह

बी.एस.सी. (ऑनर्स), इलेक्ट्रॉनिक्स, तृतीय वर्ष

किसी गायक का गीत हैं वो  
तो संगीतज्ञ का संगीत हैं वो  
किसी अकेले का मीत हैं वो  
मानो लगती जैसे अजीत हैं वो!  
किसी प्यासे का जलपान हैं वो  
जैसे किसी व्यक्ति का मान हैं वो  
किसी पुरुष का अभिमान तो,  
वही नारी का गुणगान हैं वो!  
चाँद चांदनी का नूर हैं वो  
किसी आशिक का फितूर हैं वो  
जैसे चढ़ता हुआ सुरूर हैं वो  
तृप्ति शब्द का भरपूर हैं वो!  
जैसे सपना कोई साकार हैं वो  
इस शिष्य का आकार हैं वो  
प्रश्नों के प्रकार हैं वो, मानो  
हर वक्त नमस्कार, गुरु हैं वो!



# लिखे जो बगावती

सुलभ यादव

बी.ए. (ऑनर्स), राजनीतिक विज्ञान, द्वितीय वर्ष



लिखे जो बगावती, सरकारों में।

जमाने में उसकी एक रुसूख जानी चाहिए॥

कलम लिखे जो हुक्कामों के दरबारों में।

सियाही उसी सूख जानी चाहिए॥

बहुत हुआ खेल अब, रोटी के बदले वोटों का।

अब गरीबों के कोखों की भूख जानी चाहिए॥

बेरोजगारी कह-कह शिक्षा रोती।

अब भाषाओं की परिभाषायें रूठ जानी चाहिए॥

चौराहों पर रखो कुर्सी को अब।

वरना लोकतंत्र की नदियाँ सूख जानी चाहिए॥



# देखा तुझे जब से

सुलभ यादव

बी.ए. (ऑनर्स), राजनीतिक विज्ञान, द्वितीय वर्ष

देखा तुझे जब से, खुद को खुद ही में खो रखा है।  
तिरे इश्क ने मुझे अशकों के समंदर में डुबो रखा है॥  
फूलों की महक की तरह, अदब से मिलते थे लोगों से।  
कांटों में रहकर अब, खुद को कांटा चुभो रखा है॥  
बेईमानी सा लगता है अब तुझसे दूर रहना।  
बस चली आओ, हमने अपना ईमान खो रखा है॥  
चंद साँसों की ये दूरियाँ, अब बेहद लगती हैं।  
बस चल रहीं हैं, मगर साँसों ने दम लेना खो रखा है॥  
तुम भी लगाओ न, मेरे इश्क पर नजरों के पहरे।  
तुमसे मिलने के बाद, दिल में तिरा इश्क बो रखा है॥

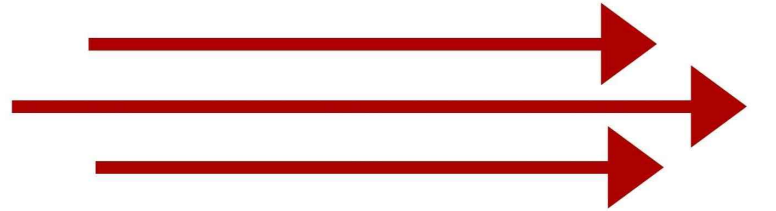


# काफ़िर

रवि राजपूत

बी.ए. (ऑनर्स), अंग्रेजी, प्रथम वर्ष

मेरा अल्लाह ही मेरा राम है, मुझे काफ़िर मान लो।  
मेरा कोई आशियाना नहीं जनाब, मुझे मुसाफिर मान लो।  
आज यहां, कल कहीं और ठिकाना होगा।  
कल फिर निकाला जाऊँगा, चलते रहने का यही बहाना होगा।  
मैंने पूजा में हाथ जोड़े हैं, नमाज़ में घुटने मोड़े हैं।  
अपनी मलंग ज़िन्दगी के चलते, सब रिश्ते पीछे छोड़े हैं।  
मैंने सर्द रातों अक्सर अखबार पर बिताई हैं।  
कभी कभी पानी पीकर अपनी भूख मिटाई है।  
पर ये भिखारी बादशाह कभी मोहताज ना हुआ।  
मैं सबके कल में था, किसी का आज न हुआ।  
मिले साथी कई, कोई साथ निभा ना पाया।  
जब अकेला रह गया तो साथ था बस अपना साया।  
अब मौत भी आ जाए तो कोई अफसोस ना होगा।  
बस आँसू बहाने को कोई आस पड़ोस ना होगा।  
लेकिन चेहरे पर एक मुस्कान ठहरी होगी।  
मेरी मौत से मेरी शख़्सियत गहरी होगी।



# शासन की हंकार

योगेंद्र सिंह

बी.ए. (प्रोग्राम), तृतीय वर्ष

कुछ की कोशिश है रोक दे इसे  
 वो नाकामयाब है मगर दरिया का यूँ उफनना उन्हें रास नहीं  
 उनका कहना है दरिया को अपनी सरहदों में बहना है  
 उनका ये भी कहना है...  
 गर ये लहरें आयी साहिल से आगे, तो होंगी सजा की हकदार  
 ये जो मिट्टी के घर बने हैं इन पर ओस का गिरना भी गुनाह है  
 तुम तो दरिया की लहरें हो...  
 तुम्हारा यूँ उछल-कूद करना मुनासिफ नहीं होगा  
 ये जो बागी जाग चुके हैं,  
 इनकी बगावत बर्दाश्त नहीं होगी  
 फासले जितने बढ़ते हैं उन्हें बढ़ने दो  
 ये खेल पुराना है, हमें ही खेलने दो  
 तुम कोशिश कर रहे हो  
 कि मिटा दो हमारी अलामत...  
 मगर मत भूलो...  
 हमारी अजमत ही अलामत है  
 ये जो कोशिशें हैं हमें नाकाम करने कि, तुम कर नहीं पाओगे  
 ये सत्ता हमारी है हमसे छीन न पाओगे  
 ये जो कीचड़ के छीटें उछाले हैं तुमने हमारे दामन पर...  
 इसी कीचड़ में तुम सन कर रह जाओगे  
 ये राजनीति का चक्रव्यूह है...  
 ना अभिमन्यु न अर्जुन बन पाओगे  
 इस महाभारत के तुम योद्धा ही नहीं हो...  
 कैसे जीत पाओगे??  
 ये कलयुग का महाभारत है...  
 न तुम अपने चक्रव्यूह से निकल पाओगे  
 न कृष्ण किसी द्रौपदी को बचाएंगे,  
 ये कुरुक्षेत्र हम यूँ ही जीत जायेंगे!!

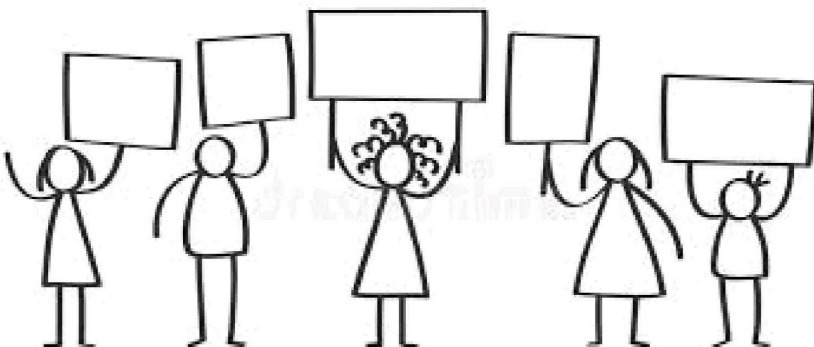


## मंज़िल

कुमार सात्विक

बी.ए. (ऑनर्स), इतिहास, तृतीय वर्ष

बढ़ चले हो सफर को,  
 खाली पाँव दोपहर को,  
 उस मंज़िल की तलाश में,  
 उसे पाने की आस में।  
 तो मुड़-मुड़कर न देखना,  
 तो चिढ़कर न छोड़ना।  
 कर हौसलों को इकट्ठा,  
 खुद को बदलता देखना।  
 उस अंधकार के रास्ते,  
 खुद को चिराग बना,  
 उस मंज़िल के वास्ते,  
 बढ़ चल या हो जा फ़ना।  
 गर जो सामने यम खड़ा,  
 तो भय तू खाना नहीं,  
 हो निडर बस पग बढ़ा,  
 यम ने तुझे जाना नहीं,  
 देख तेरे हौसले को,  
 यम भी पीछे हो जाएगा,  
 जब तेरे सांसें के तूफान  
 में पग डिगा न पाएगा।  
 अब गर्म क्या अब सर्द क्या,  
 है रात दिन में फर्क क्या,  
 अब दर्द क्या अब मर्ज क्या,  
 है जख्म खाने में हर्ज क्या,  
 जब खौफ का एहसास होगा,  
 मंज़िल बस तेरे पास होगा,  
 एक पग बस और एक पग,  
 तेरे जीत का आगाज़ होगा।



# म्हारा हरियाणा

आरती मलिक

बी.ए. (ऑनर्स), राजनीति विज्ञान, द्वितीय वर्ष

सुबह शाम चिड़ियों का गाना,  
ये है म्हारा हरियाणा।  
सुधरे लोग, खड़ी बोली,  
फसल यहां की भरती सबकी झोली।  
इतिहास में दर्ज है पानीपत का युद्ध,  
वहीं लोगों को भाता मुरथल का खाना शुद्ध।  
गेहूं-धान की फसल कोने कोने में लहराती।  
औरतें-दामन जूती पहनकर नाचती गाती।  
युवा यहाँ के हर खेल में नाम कमाते,  
विश्व स्तर पर अपने देश का परचम लहराते।  
दूध दूही का खाना,  
हमें प्यारा हमारा हरियाणा।



# पहली बारिश

अमर सिंह

बी.ए. (प्रोग्राम) तृतीय वर्ष

नये साल की पहली बारिश  
रिमझिम करती आई बारिश...

सूखी धरती लगी नाचने  
सारा उपवन लगा झूमने  
भीग गया सारा उपवन  
बरसा गया सारा धन  
नये साल की पहली बारिश  
रिमझिम करती आई बारिश...

अनजाने में आई बारिश  
दिल को भा गई बारिश

मनमोहक सुगन्धित हवा लाई  
मन में नई खुशहाली आई  
नये साल की पहली बारिश  
रिमझिम करती आई बारिश...

कहीं चहकने लगीं चिड़ियाँ  
महकने लगी सोंधी मिट्टियाँ  
कहीं खेती में आई हरियाली  
वहीं किसानों में लाई खुशहाली  
नये साल की पहली बारिश  
रिमझिम करती आई बारिश...

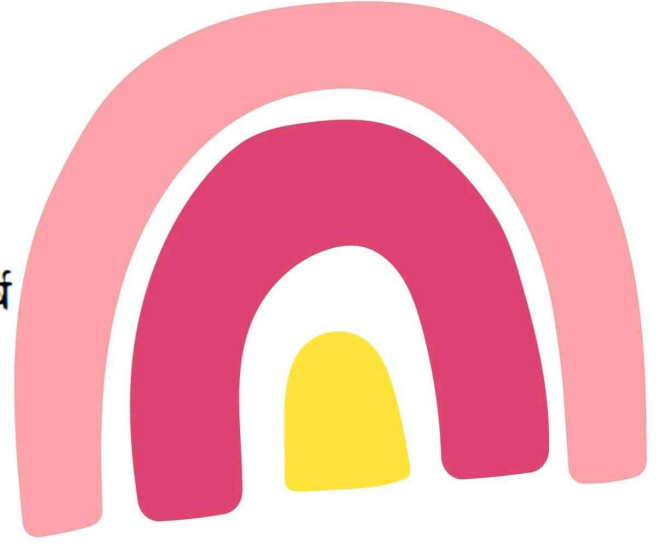
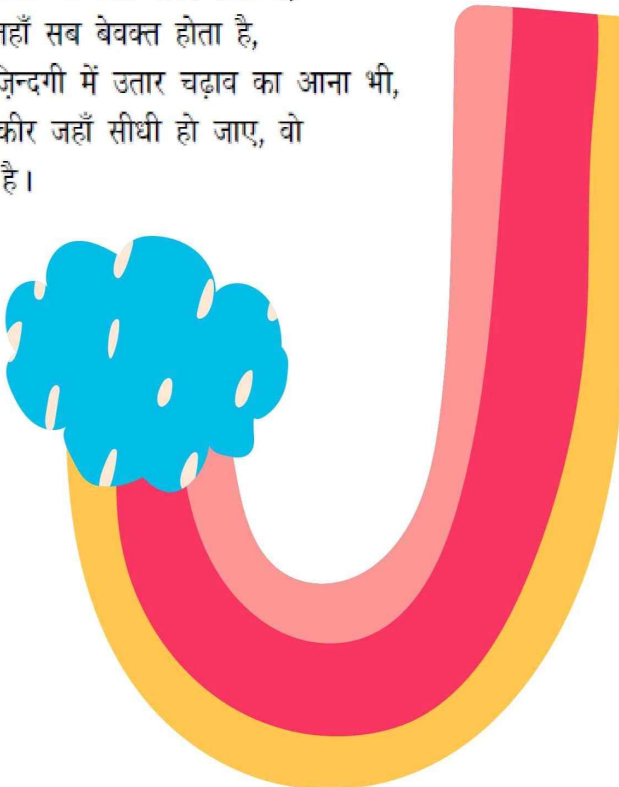


# ज़िंदगी की लकीर

अनुष्का भारद्वाज

बी.ए. (ऑनर्स) इंग्लिश, द्वितीय वर्ष

इम्तिहान से है या परिणाम से है,  
आगाज से है या अंजाम से है,  
समाज से है या अपने आप से है,  
ये जो डर है तुझमें, किस बात से है?  
कमियाँ सोच खूबियाँ खराब होती देखी,  
परिणाम का इतना सोच ना शुरुआत होती देखी,  
तेरी जंग अन्दर थी, मैंने तेरी लड़ाई बाहर होती देखी।  
और फिर ऐसा कौन है जिसे कभी ना कभी जिन्दगी ने मारा नहीं है  
ऐसा भी तो कोई नहीं जिसे फिर उसके खुदा ने सवारा नहीं है,  
जीता हुआ है तू तब तक, खुद की नजरों में तू जब तक हारा नहीं है।  
और फिर नाकामी जैसा कुछ नहीं होता, बस तीख होती है,  
तेरे लिए लिखी हुई तेरे खुदा की कोई तरकीब होती है  
कभी वक्त मिले तो गौर से देख अपनी आज की हार को  
छुपी तेरे कल की जीत होती है।  
जो कुछ तूने चाहा शायद आज तुझे मिला नहीं,  
कोशिश जो तेरी जारी है तो कोई गिला नहीं,  
वरना उसे देख वो ऐसा भी क्या हारा कि फिर घर से निकला ही नहीं,  
यूँ तो मुश्किलें का आना भी कहाँ खत्म होता है,  
ज़िन्दगी तो वही है जहाँ सब बेवक्त होता है,  
और बड़ा जरूरी है ज़िन्दगी में उतार चढ़ाव का आना भी,  
वरना ज़िन्दगी की लकीर जहाँ सीधी हो जाए, वो  
तो सिर्फ अन्त होता है।



## जीवन और मैं

संगम शर्मा

बी.ए. (ऑनर्स), राजनीतिक विज्ञान, द्वितीय वर्ष

क्या कुछ सपने पूरे करना ही  
जीवन जीना होता है?  
क्यों कुछ उम्मीदों की खातिर,  
दुनिया से लड़ना होता है?  
क्या औरों से आगे बढ़ना ही,  
जीवन का लक्ष्य परम है?  
क्या केवल विश्व-विजेता जीवन,  
इस जग में सुन्दरतम है?  
क्यों जीवन को यह जग अक्सर,  
युद्ध बताता रहता है?  
और विजय पाने वालों का,  
सदा प्रशंसक रहता है?  
जीत-हार से अलग बहुत कुछ,  
जीवन में आयाम छिपे हैं,  
हर मनुष्य में कई कलाओं,  
वाले कुछ 'घनश्याम' छिपे हैं।  
जीवन के व्यापक उपवन में,  
जीत-हार दो पुष्प मात्र हैं,  
जीवन इन्द्र-धनुष है, विजय-  
पराजय इसके रंग मात्र हैं।  
जीवन किसी ध्येय का साधन नहीं,  
स्वयं यह परम ध्येय है,  
जीवन जिसने उन्मुक्त जिया,  
सम्भवतः जग में वह अज्ञेय है॥

# मझधार में यमुना

कुमार सात्विक  
बी.ए. (ऑनर्स), इतिहास, तृतीय वर्ष

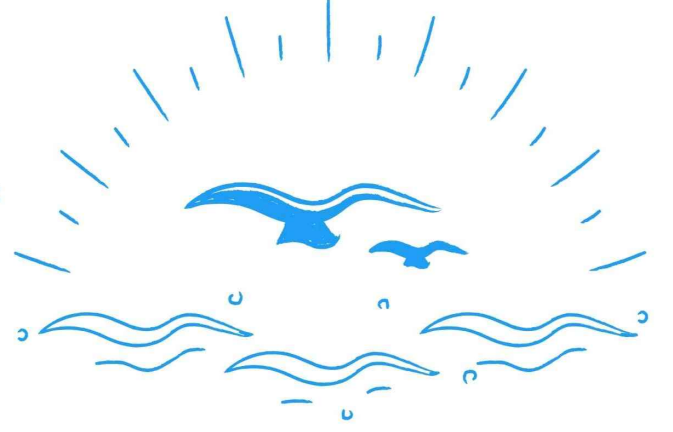
अब यमुना कुछ रास नहीं आती  
सौभ्यता अपनी ये तराश नहीं पाती

नदी से नाला बनने का सफर निराला है  
सफाई के नाम पर हुआ घोटाला है

इक अरसा हो गया इसको पाक देखे  
पानी में आग लगा, बहुतों ने हाथ सेके

यमुना मइया कहकर लोग इसे पुकारते हैं  
फिर खुद ही उस मैया की कोख उजाड़ते हैं

इतना बेगैरत तो केवल इंसान ही होता है  
अपनी कस्ती डुबोकर, खुद ही रोता है।



## इंसान

कुमार सात्विक  
बी.ए. (ऑनर्स), इतिहास, तृतीय वर्ष

वेद से सीखो, धर्म को जानो  
मानवता का तुम सम्मान करो

इश्क को समझो, प्यार को मानो  
मोहब्बत का तुम गुणगान करो

फूल से खेलो, शाख पे झूलो  
पेड़ों को तुम महान कहो

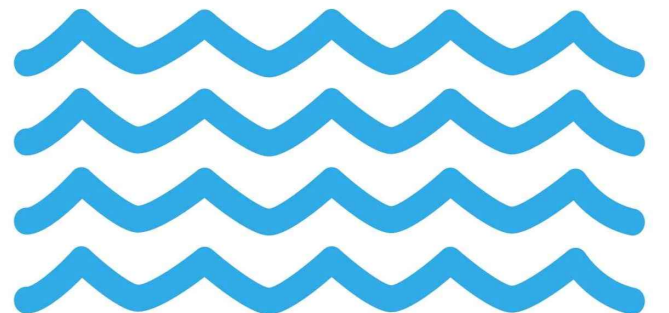
अच्छाई पे झुको, बुराई से लड़ो  
अपनी ताकत की तुम पहचान करो

ए दोस्त! विद्वान तुम बाद में बनना  
पहले तुम अच्छे इंसान बनो।

# अब डरते नहीं हम

हर्ष आनन्द  
बी.ए. (ऑनर्स), इतिहास, तृतीय वर्ष

बरसात-ए-बेमौसम से, अब डरते नहीं हम।  
बचाने को कुछ नहीं, भीगने से अब डरते नहीं हम॥  
लिखते हैं हर खत, अब इक बार में।  
वो ना पढ़ते गौर से, भूल से अब डरते नहीं हम॥  
निकाले जाते मस्जिद से रोज, धक्के देकर हम।  
ये किस्मत क्यों बर्बाद पूछते, खुदा से अब डरते नहीं हम॥  
बहुत उठाए जनाजे, अनजानों के हमने।  
हमें कौन कंधा देगा, सोचकर अब डरते नहीं हम॥  
मजमा-ए-आशिक लगा रहता, बाहर घर के उनके।  
इसलिए गली से निकलने में उनकी, अब डरते नहीं हम॥  
खैर मनाईए उसका, मिले हैं जो बिन मिन्नतों के।  
मिला क्या हमें खोने को—नवज; साकी-नवज; खुदा-ए  
कहर से भी अब डरते नहीं हम॥



# माँ

संस्कार बाबू  
आई.सी., प्रथम वर्ष

माँ अब अधूरी सी लगती है  
उसके चेहरे की खुशी उड़ी सी लगती है  
आँखें खुली रहती हैं रातों में  
ना जाने क्यों अब माँ मुझे  
सोई सोई सी लगती है  
जिसके चेहरे पर  
हर वक्त नूर सा रहता था  
जिसकी चाँदनी में  
चाँद भी मजबूर सा रहता था  
सूर्य भी जिसकी ओट में  
छाँव लिया करता था  
वहीं आज अपनों की तलाश में  
तलाश से उलझती है।  
लगता है वक्त के क्रूर हमलों ने  
उसकी आवाज़ छीनी है  
खड़ी है वो आज अपने लड़खड़ाते कदमों पर  
जो खुद आज जिन्दगी से,  
जिन्दगी की लड़ाई लड़ती है।  
जा मैंने भी तुझको भुला दिया,  
यादों से अपने मिटा दिया  
जो लिखे थे तेरी यादों में  
यूँ पन्नों को सबको जला दिया।



## फिल्म समीक्षा: छपाक

सचिन कुमार

बी.ए. (ऑनर्स), राजनीति विज्ञान, द्वितीय वर्ष

‘कोई चेहरा मिटा के और आँख से हटा के चंद छीटें उड़ा के जो गया छपाक से पहचान ले गया’

शंकर एहसान लॉय की धुनों और गुलज़ार के लिखे इन अल्फाज़ों संग फिल्म ‘छपाक’ जो सुलगना शुरू होती है तो अंत तक इसकी तपिश कायम रहती है।

छपाक माने वह आवाज़ जो कोई तरल पदार्थ फेंकने पर होती है। ये तरल पदार्थ अगर दुकानों पर खुलेआम बिकने वाला तेजाब हो और निशाने पर न कह पाने की हिम्मत रखने वाली युवती हो तो इसकी आवाज़ किसी की दुनिया बदल देती है। लेकिन, मेघना गुलज़ार की छपाक रोने-धोने की कहानी नहीं है, ये कहानी है समय से दो-दो हाथ करने की और अपने जीवन में एक नई इबारत लिखने की।

फिल्म की यूएसपी है कि ये प्रीची होने से बचती है, ये आपको समस्याएँ दिखाती हैं, एसिड अटैक सर्वाइवर का दर्द दिखाती है लेकिन आपको ज्ञान नहीं बांटती और सबसे बड़ी बात अगर आप सोचते हैं कि एसिड अटैक पीड़िता दुखी होकर चेहरा और कमरा बंद करके रोती होंगी तो ऐसा बिल्कुल नहीं है, वो जिंदादिल लड़कियाँ होती हैं हमारी आपकी तरह बल्कि हमसे ज्यादा हिम्मती।

सिनेमा को हमेशा से समाज का आईना कहा जाता रहा है और बीते सालों में रूपहले पर्दे ने इस बात को लगातार साबित किया है। इस दौर में जिस तरहसे सामाजिक मुद्दों वाली और महिलाओं की त्रासदी को दिखाने वाली फिल्मों का ट्रेंड चला है, उसमें मेघना गुलजार निर्देशित विक्रांत मेसी और दीपिका पादुकोण अभिनीत छपाक सबसे मजबूत कन्टेंट के साथ प्रस्तुत हुई हैं।

कहानी एसिड अटैक विक्रिम सर्वाइवर लक्ष्मी अग्रवाल के जीवन पर आधारित है। कहानी की शुरुआत एसिड विक्रिम सर्वाइवर मालती (दीपिका पादुकोण) से होती है, जो नौकरी की तलाश में है। इस कोशिश में उसे बार-बार तेजाबी हमले से हुए उसके बदसूरत चेहरे की याद दिलाई जाती है। कई सर्जरी से गुजर चुकी मालती को जब एक पत्रकार टूटकर उसका इंटरव्यू करती है, तब कहानी की दूसरी परतें खुलती हैं। मालती एसिड विक्रिम सर्वाइवर्स के लिए काम करने वाले एनजीओ से जुड़ती है, जहाँ कई एसिड विक्रिम के साथ एनजीओ के कर्ता-धर्ता अमोल (विक्रांत मेसी) से मिलती है। उसके बाद तेजाबी हमले की शिकार दूसरी लड़कियों के जरिए मालती की दारुण त्रासदी सामने आती है। 19 साल की खूबसूरत और हंसमुख मालती सिंगर बनने के सपने देख रही, मगर बशीर खान उर्फ बबू द्वारा किए गए अमानुषी एसिड अटैक के बाद उसकी जिंदगी पहले जैसे

कभी नहीं रह पाती। घर में टीवी की बीमारी के ग्रसित भाई, आर्थिक तंगी से जूझते माता-पिता और उसमें मालती की अनगिनत सर्जरी के बीच पुलिस इन्वेस्टिगेशन और कोर्ट-कचहरी के चक्कर तेजाबी हमले के बाद कुरूप हुए चेहरे और समाज के तमाम ताने-उलाहनों और तिरस्कार के बीच एक चीज नहीं बदलती और वह होती है, परिवार का स्पॉर्ट और वकील अर्चना (मधुरजीत सरघी) का मालती को इंसाफ दिलाने का जज्बा। अर्चना की प्रेरणा से ही वह एसिड को बैन किए जाने की याचिका दायर करती है। इस खौफनाक सफर में मालती का चेहरा भला छिन लिया जाता हो, मगर उसकी मुस्कान कोई नहीं छिन पाता और आंखों में आंखें डालकर कह रही है कि 'उन्होंने मेरा चेहरा बदला है, इरादे नहीं...'

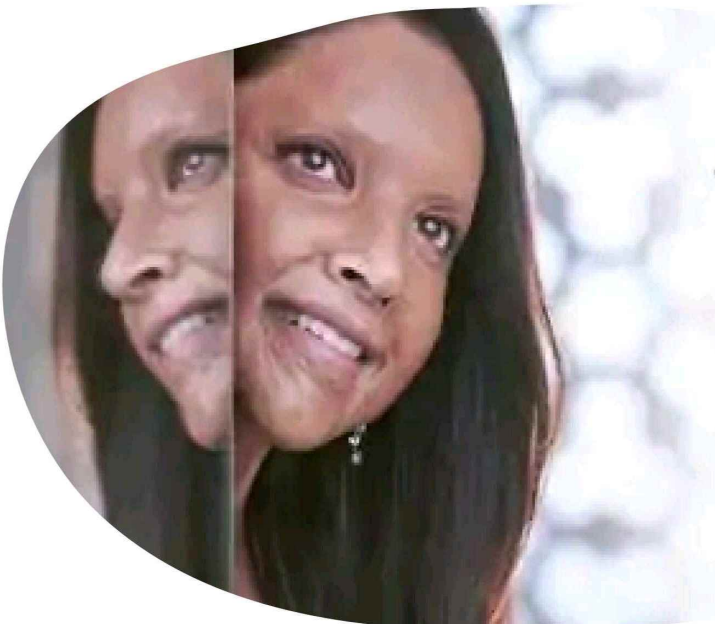
तेजाब के हमले से किस तरह एक लड़की की जिंदगी बदल जाती है और उसे किन चुनौतियों से गुजरना पड़ता है, उन बातों पर शायद ही कभी गहरी बातचीत की गई हो। ज्यादातर हम उसे पीड़िता बनाकर अफसोस जता लेते हैं। लेकिन यह फिल्म लोगों के इसी नजरीए को बदलती है। एसिड अटैक का शिकार हुई महिलाओं को सहानुभूति नहीं, समाज में इज्जत और बराबरी का मौका चाहिए।

फिल्म एक सच्ची घटना पर आधारित है इसलिए कहीं-कहीं डॉक्यू ड्रामा जैसी लगने लगी है और लम्बी भी लग रही है। लेकिन इस तरह की कहानी कहने के लिए कहीं ना कहीं ये जरूरी भी था।

दिल को छू लेने वाला विषय, कमाल की स्क्रिप्ट, शानदार डायरेक्शन कुल मिलाकर, बेहतरीन पैकेज और क्या चाहिए...दीपिका...जी हाँ, वो भी है। फिल्म छपाक के लिए ये लाइनें आपको बता देंगी कि आप क्या और क्यों देखने जा रहे हैं।

“नाक नहीं है, कान नहीं है, झुमके कहां लटकाऊंगी”,

“काश की एसिड बिकता ही नहीं, मिलता ही नहीं तो फिकता भी नहीं...”



**छपाक**  
छपाक

# विज्ञान और धर्म

दीपक तेंगुरिया

बी.ए. (ऑनर्स), राजनीतिक विज्ञान, तृतीय वर्ष

मानव मस्तिष्क ज्ञान का भूखा है एवं हर सजीव-निर्जीव वस्तु के लिए उसमें कौतूहल है। ये समस्त सृष्टि एवं इसमें घटने वाली विभिन्न परिघटनाओं के लिए कौन जिम्मेदार है, प्रकृति की बेहद खूबसूरत रचनाओं का निर्माण कैसे हुआ? जीव की उत्पत्ति कैसे हुई? प्रत्येक अच्छे एवं बुरे कार्यों का प्रतिफल मिलना क्या कोरा अंधविश्वास है या सार्थकता है जीवन की?

इसी प्रकार के बहुतेरे सवालों के जवाब खोजने के लिए मानवता दो प्रकार के बुद्धिजीवियों में बँट गई, अपने-अपने मतों से उक्त जीवन प्रश्नों को सार्थकता पूर्ण हल करने के लिए धर्म और विज्ञान दो विपरीत विचारधाराओं का जन्म हुआ।

मुख्यतया जीवन को आसान व सुखद एवं नैतिकता से परिपूर्ण करने के लिए ही एवं जीवन को भौतिक सुख देने के लिए ही धर्म की आधारशिला रखी गई एवं जीवन को भौतिक सुख देने तथा प्रकृति के अनसुलझे सवालों को तथ्यात्मक रूप से सुलझाने के लिए विज्ञान का उद्भव हुआ।

भारतीय इतिहास में एकमात्र 'रामकृष्ण परमहंस' जी ही ऐसे हुए जिन्होंने स्वामी विवेकानंद जी को ईश्वरीय साक्षात्कार का मार्ग बताया, परन्तु वहाँ धर्म से जुड़ी कथ्य से ज्यादा विज्ञान सार्थक है। मनुष्य जब संपूर्ण शरीर पर पूर्ण नियंत्रक बन कर असीम शान्ति का अनुभव करता है वही स्थिति मोक्ष या ईश्वर के रूप में जताई गयी है। जबकि विज्ञान मानव जीवन को सरल सुविधापूर्ण बनाने और रहस्यों को तार्किक रूप से दूढ़ने में विश्वास करता है। विज्ञान को मानव की जीवन शैली को उत्कृष्ट बनाने की एक इकाई माना जाए तो भी अतिशयोक्ति नहीं होगी। भावनाओं की अभिव्यक्ति हेतु सहज-सरल तकनीकें विज्ञान की ही देन हैं। 'विज्ञान असहायों का सहायक है'। ब्रेन लिपि से जन्मांध भी भाषा ज्ञान प्राप्त कर सकता है, नवीन मशीनों के कारण ही अपाहिज आत्मनिर्भर है और बधिर अक्षम नहीं रहा, धर्म के आधार पर बताई गयी ग्रहों चालें एवं अल्लाह के सातवें आसमान और एंजिल्स सिटी हैवन का अस्तित्व शायद मानव मस्तिष्क में ही है। परन्तु वास्तव में चाँद की स्थिति विज्ञान की सहायता से ही ज्ञात हो पाई है। आज मानव तथ्यों, तर्कों एवं बौद्धिक कौशल की सहायता से नियमों का उपयोग तकनीक में करके सागर की गहराइयाँ और आसमां की ऊचाईयाँ नाप चुका है।

मानव को विकास की सीढ़ियों से चढ़ाते हुए पुराने जंगलों की अँधेरी जिन्दगी से उजालों की नगरी में विज्ञान लाया है न कि धर्म, एडीसन ने तर्कपूर्ण प्रयोग से दुनिया को रोशन कर दिया, न्यूटन के गुरुत्वाकर्षण के

सिद्धांत ने प्रत्येक वस्तु के नीचे गिरने का राज खोल दिया वहीं भास्काराचार्य, आर्यभट्ट की गणनाओं ने ज्योतिष विज्ञान की आधारशिला रखी, आइंस्टीन के एक सूत्र ने पृथ्वी व आकाश की दूरी नापने की क्षमता विकसित की, वरना सातवें आसमान और अप साइड हैवन न जाने कहाँ है, धर्म आज मानवता को मान्यताओं व चंद परंपराओं के आधार पर तोड़ रहा है और विज्ञान हमें प्रकृति से एवं परस्पर जोड़ रहा है, हिन्दू के घर गीता-रामायण, मुस्लिम के घर कुरान-शरीफ, सिख के यहाँ गुरु ग्रंथ साहिब एवं ईसाई के घर में बाइबिल की उपस्थिति एवं अनिवार्यता मानसिकता बाँटने का ही कार्य करती है जबकि फ्रिज, कूलर, एसी, टीवी, मोबाइल को घर में देखकर कोई पता भी नहीं लगा सकता कि ये किस धर्म के अनुयायी का घर है सिर्फ मानवता के विचार ही स्पष्ट होते हैं, दूर तलक फैली विभिन्न भाषाओं, संस्कृतियों, स्थितियों को जानना विज्ञान द्वारा ही संभव है, किसी और संस्कृति की अच्छी बातों को अनुसरण किया जाए ये विज्ञान गैर परंपरागत तरीके से समझा ही देता है, टेलीविजन या कम्प्यूटर के जरिये, विज्ञान में कर्मवाद की प्राथमिकता है। मूंगा धारण करने से मंगल का प्रभाव कम होता है या मोती धारण करने से चन्द्रमा की स्थिति सही होती है, ये भाग्यवादिता मानव के धर्म के जरिए निठल्ला ही बना देती है। जबकि हर किसी बात को सिद्धांतों एवं प्रयोगों द्वारा ही मान्यता देना विज्ञान की नींव है जो सृजनात्मक को विकसित करती है।

अक्सर धर्म, विज्ञान के विध्वंस को और नैतिक मूल्यों के पतन दृष्टिगत करता है तो इस परिस्थिति में मैं समझता हूँ कि नजरिया और व्यक्ति की बौद्धिक क्षमताएं ही बहस का निराकरण है। सृजन एवं विनाश सिक्के के दो पहलू हैं। चाहे जैसे प्रयोग करो, यदि धर्म जेहाद ना सिखाए तो युद्धों का विराम हो जाए तो एटम बंब बनाने की आवश्यकता ही खत्म हो जाएगी। जलपोतें, नाभिकीय रिएक्टर, एटम बंब, लड़ाकू विमान मानव ने अपनी सुरक्षा के लिए बनाए हैं, श्रेष्ठता सिद्धीकरण एवं हवस-भूख का इलाज तो स्वयं मानव बुद्धि है जिसमें मानव मस्तिष्क के नक्शे के आधार पर तकनीकी सहायता से रचनात्मकता, प्रेम, भ्रातृत्व की भावना वाली तंत्रिकाओं को विज्ञान के जरिए ही उत्तेजित करके खुशहाली फैलाई जा सकती हैं। सामाजिक सरोकारों के नवीन ढाँचें को बनाए रखने में विज्ञान श्रेष्ठ है। क्योंकि ईश्वर, अल्लाह, रब, GOD हमारे विश्वासों में है, धारणाओं में है, GOD पार्टिकल की पूर्ण खोज होने तक तो धर्मवादियों से यही कहना होगा।



# किताबें और सोशल मीडिया

मोहित

बी.ए. (प्रोग्राम), द्वितीय वर्ष

*लाइब्रेरी कायम करना और कायम रखना चाहे जितना भी खर्चीला हो ये उस कीमत से कहीं कम है, जो किसी देश को अज्ञानी होने पर चुकानी पड़ती है।—वाल्टर*

दरअसल इस पीढ़ी के साथ विडंबना ये है कि ये हर बात वॉट्सएप यूनिवर्सिटी और फेसबुक पोस्ट से ही समझना चाहती है। मुझे लगता है जिस दिन सोशल मीडिया पर ज्ञान बेचने वालों की संख्या किताब पढ़ने वालों से ज्यादा हो गई, उस दिन से दुनिया रहने लायक नहीं बचेगी। इसलिए जाने से पहले अपने हिस्से की किताबें जरूर पढ़ लीजिएगा।

किताबें वॉट्सएप की तरह भीड़ का निर्माण नहीं करती किताबों की दुनिया में किसी को तबरेज अंसारी या सुबोध कुमार नहीं बनना पड़ता।

फेक न्यूज प्रोपगेंडा और झूठ से हमेशा भीड़ बनती है। आपने कभी सोचा है कि जिस सोशल मीडिया पर अध्ययन कर रहे हैं वह कंटेंट कहाँ से आ रहा है। सोशल मीडिया का काम आपके ओपिनियन को कॉम्पलिमेंट करना नहीं है बल्कि कंट्रोल करना है।

हमें करना क्या है?

बस इतना कि किताबें पढ़ने वालों को अपने हिस्से का योगदान देना होगा। किताबों से सच बटोर कर सोशल मीडिया के झूठ को टक्कर दी जा सकती है। सबको अपने हिस्से का सच बताना होगा।

सोशल मीडिया को बौद्धिकता का कूल मंच समझा जा रहा है। आप दिल पर हाथ रखकर के बताइए आपके पास जितने का मोबाइल है, क्या आपके घर में उतने की किताबें हैं?

# महिला आरक्षण विधेयक की अपरिहार्यता

आरती मलिक

बी.ए. (ऑनर्स), राजनीति विज्ञान, द्वितीय वर्ष

भारत में महिला आरक्षण व्यापक वाद-विवाद का विषय रहा है। लेकिन सवाल यह उठता है कि लिंग के आधार पर आरक्षण निश्चित करने की आखिर आवश्यकता क्यों है? भारत में प्राचीन काल से ही पुरुषों को महिलाओं से ऊपर माना जाता रहा है। अर्थात् हमारा समाज पितृसत्तात्मक रहा है। हमारी लोकसभा तथा राज्य विधानसभाओं में महिलाओं का प्रतिनिधित्व वर्तमान समय में 15% से भी कम है जिससे महिलाओं के प्रतिनिधित्व की वास्तविकता का साफ पता चलता है। इसके साथ ही यह भी सवाल उठता है कि आखिर हमें राजनीतिक प्रतिनिधित्व में समानता की आवश्यकता क्यों है? यह इसलिए कि महिलाओं में प्रतिनिधित्व और स्वयं निर्णय लेने की क्षमता का विकास किया जा सके।

भारतीय संविधान के अनुच्छेद 14 से 18 में जो समानता के अधिकार का वर्णन है वह पूर्ण रूप से लागू किया जाए तभी महिलाओं की स्थिति में सुधार होगा तथा उनको अपना हक मिल पाएगा। ग्रामीण इलाकों में

महिलाओं का सशक्तिकरण होगा। 73वें और 74वें संशोधन द्वारा एक निश्चित अवधि के लिए पंचायतों और नगर पालिका में महिलाओं के लिए एक तिहाई स्थान आरक्षित किया गया था। किंतु दो दशक से ऊपर समय बीत जाने के पश्चात भी सरपंच महिला के कार्य उनके घर के पुरुष ही किए जाते हैं।

कई जगहों पर सरपंच पति का प्रचलन इसका प्रमुख उदाहरण है। महिला सरपंच केवल नाम की होती है। उनके सभी कार्य तथा प्रमुख जिम्मेदारियाँ उनके घर के पुरुषों द्वारा ही निभाई जाती हैं। आधुनिकता तथा शैक्षणिक स्तर के विकास के बावजूद आज भी महिला आरक्षण विधेयक पारित नहीं हो पा रहा है जिसकी मूल वजह पितृसत्तात्मक विचारधारा का होना ही है। संवैधानिक संस्थानों में राजनीतिक प्रतिनिधित्व मिलने से महिलाओं का सशक्तीकरण होगा और एक विकसित तथा समान समाज की प्राप्ति में महत्वपूर्ण प्रयोग होगा।

# स्त्री : एक चुनौतीपूर्ण जीवन

रहमत

वी.ए. (ऑनर्स), हिन्दी, तृतीय वर्ष

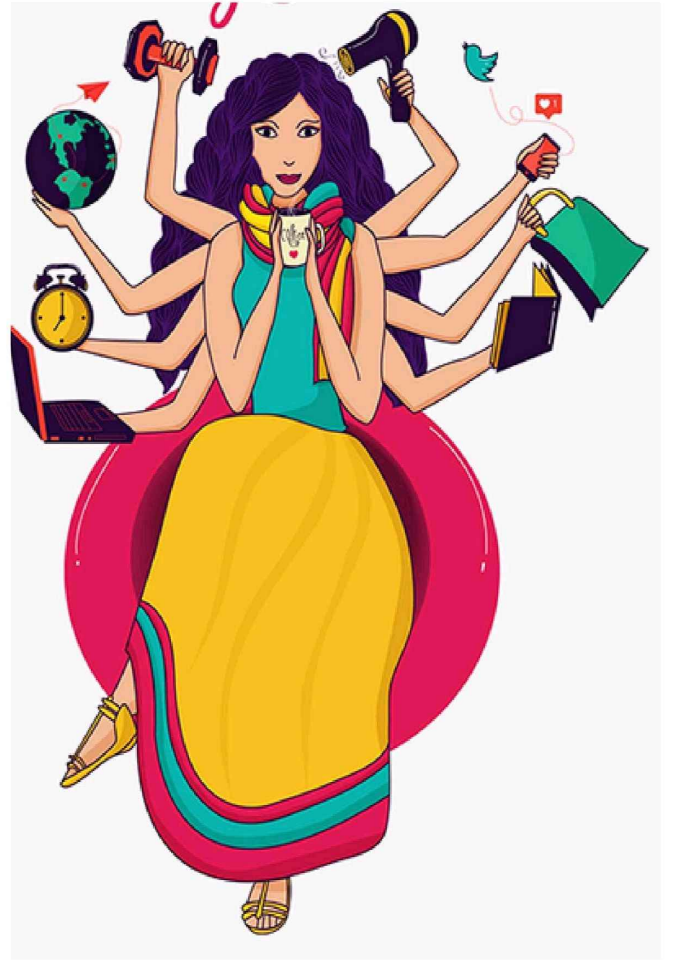
भारतीय नवजागरण और उसके बाद फेमिनिज्म का स्वर इस प्रकार रहा है।

“संसार का विस्तार स्त्री के शोषण और पुरुष के वर्चस्व पर आधारित है। भारत में भी पितृसत्तात्मक समाज है। इस पितृसत्तात्मक समाज में धर्म, वर्ग, जाति और वर्ण के आधार पर स्त्री को दोगुने दर्जे का प्राणी माना जाता रहा है इसलिए स्त्री असमानता का मूल स्रोत समाज ही है। भारतीय स्त्री के संदर्भ में यह बात प्रचलित है कि वह अपने भावों, विचारों, आकांक्षाओं को तर्कों से नहीं सोचती। पुरुष प्रधान समाज में परवरिश होने के कारण स्त्री हर क्षेत्र में पुरुष के पीछे ही चलती रहती है। भारत में अधिकांश स्त्री समझौतावादी दृष्टिकोण अपना कर अस्तित्वहीन जीवन जीने के लिए अभिशप्त हैं।”

हालांकि आज हमारे समाज में महिलाएँ बंधन की बेड़ियों को अपने साहस से तोड़ रही हैं। हर क्षेत्र में स्त्रियाँ पुरुषों से कंधे से कंधा मिलाकर चल रही हैं। कुछ क्षेत्र में तो पुरुषों को कबका पछाड़ चुकी हैं। किंतु दुर्भाग्यवश हमारे समाज में स्त्री को भोग वस्तु के रूप में अभी भी समझा जा रहा है। तकनीक के गलत इस्तेमाल से यह बात समाज में और खुलकर सामने आ रही है। शायद इसी का परिणाम है कि आए दिन रोज़ कोई न कोई महिला, पुरुषों के हवस का शिकार होती है। एक महिला रात में घर से बाहर निकलने से घबराती है। वह सोचने के लिए मजबूर हो जाती है कि उसके महिला होने की वजह से वह वापस घर आ पाएगी कि नहीं। हाल ही में हैदराबाद में एक महिला डॉक्टर जो अपने क्लिनिक बंद करके स्कूटी से घर आ रही थी कि रास्ते में स्कूटी की टायर पेंचर हो गई। और वह महिला थी सिर्फ इसलिए फिर कभी घर वापस ना आ सकी। जरा सोचिए अगर उसी स्थान पर एक पुरुष होता तो क्या उसके साथ भी वैसा ही सलूक किया जाता?

हमें लगता है कि समाज औपचारिक शिक्षा, अच्छी किताबों, सामान्य समृद्धि से बदल जाएगा लेकिन परिवर्तन की गति बहुत धीमी है। सफल होता दिख नहीं रहा है।

कल्हण, इब्न खालदून, मार्क ब्लॉख, टैगोर, महात्मा गांधी, डॉ. अम्बेडकर सबको यही लगता था। दरअसल मानव स्वभाव और उसमें निहित हिंसा—मानव स्वभाव स्पष्टतः पुरुषों का स्वभाव और उसके हिंस्र स्वभाव ने हमेशा मनुष्य को निराश ही किया है। बलात्कार के मूल में सेक्स नहीं है, हिंसा है। वरना इतनी बड़ी संख्या में वेश्याओं के सुलभ होने के बावजूद बलात्कार एक असंतुलित विनिमय है। बलात्कार क्यों होते हैं? फैमिली स्ट्रक्चर और स्टेट स्ट्रक्चर पर सोचना होगा।





VERVE

*All are architects of fate, working in these walls of time;  
Some with massive deeds and great, some with ornaments of rhyme.*

HENRY WADSWORTH LONGFELLOW

# Art History

**Pratishtha Kharbanda**

B.A. (Hons.) English II Year

(First, Creative Writing Competition, 2019)

We were passing notes in Art History  
When we should've been studying Pallas and the Centaur  
The pages at the back of your notebook - like war souvenirs - reek of the blood you shed  
Fighting a lost cause.  
You know I know it's futile- the clamouring of swords and shields.  
When every time they show up with gun  
On the battlefield.  
Guns- pointed at our hearts  
For they say our love is a crime  
That hides behind 377.  
You flip through your copy of Plath's Ariel  
And read your favourite lines from Paralytic.  
You tell me we don't need guns  
Our "iron lungs"  
Are shields we grew up with.  
"You and your rainbow heart are too naive," I sigh  
As I paint dark ceilings on canvases as white as Christmas snow.  
The professor leaves us with Botticelli gazing through the projector.  
I get up and watch your eyes scan me as you say, "You look really good, one thing's for sure."  
"Well, what do you think I spend all my time in the closet for?"



# The Chipped Cup

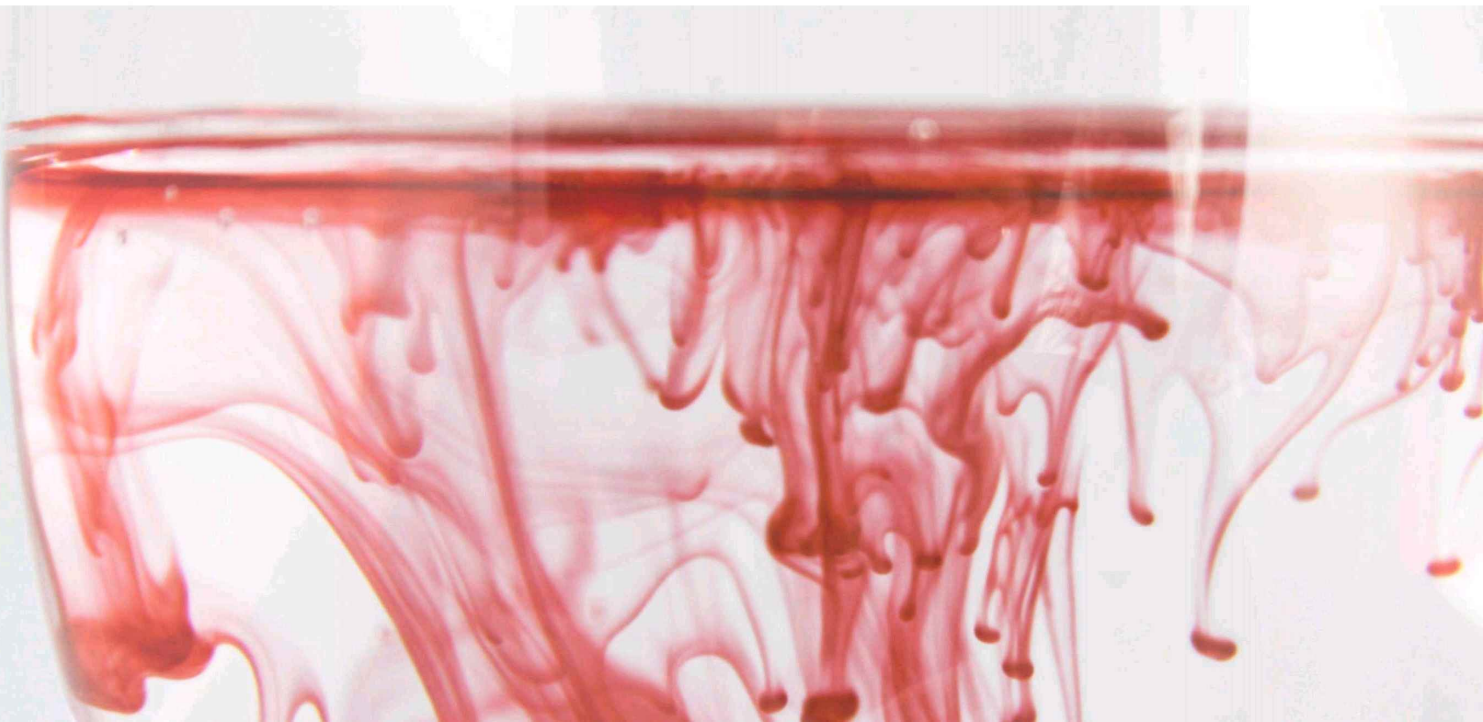
**Violina Kalita**

B.A. (Hons.) English III Year

(Second, Creative Writing Competition, 2019)

The sweet aromatic fragrance of that freshly baked tray of cookies, with a hint of cinnamon, is what pulls me towards the fond nostalgia of home. But, surprisingly enough I found that warmth in the folds of your arms during the cuddles of yesterday morning. I pulled back a little while you scooted me closer. I wanted to forget, and believe me there's a lot, but you take me back to that particular episode- the one with the chipped cup. I still remember how I skipped every step down the stairs as I let the familiar smell guide me towards a plateful of happy crumbs. The fortress of solitude I found in it has been replaced with a caffeinated misery as I grew up. As my mother say my beaming face curiously searching for that plate inside locked drawers and empty microwaves she bit back her tongue to control her laughter while handing me the tray. I, lost in the happy turnoff events, forgot my anxieties and fears and tucked the hem of my mother's skirt as I ended up tossing over a cup that was set at the corner. The chipped cup triggered the monstrosity inside her that I have feared. She changed. She wasn't my mother anymore but an untamed beast ready for a kill. At that moment, the chaos within her sprung out, which was a recurring event every now and then. I felt exactly like my father in our basement- helpless, except my heart was still beating unlike his. I could feel the thump inside my chest ready to burst out so I fled.

You remind me of the calm before the storm but I am constantly waiting for the other shoe to drop. With the dug crescents of my palms and the paranoia of a survivor I try to figure you out as you trace the hair off my face and I flinch at every touch with an expected slap from the past. The anxiety was killing me so before it finally strangled the life out of me I did what I do best. I stabbed your heart out and ended my misery. But I will keep you forever, your lifeless body dolled up in our basement, alongside my mother's and my father's. And then I'll flee, again.



# Crying Taught Me Laughter

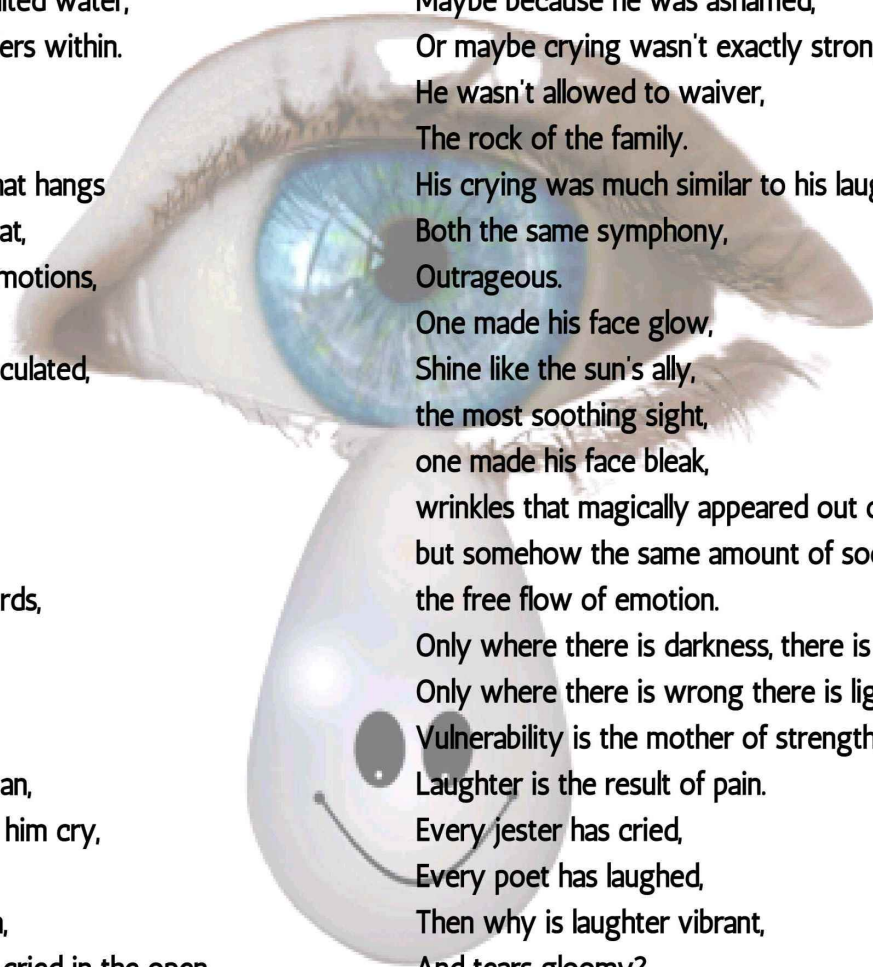
**Aditi Shrivastava**

B.A. (Hons.) English II Year

(Third, Creative Writing Competition, 2019)

Small little trinkets of salted water,  
With humongous thunders within.  
Tear.  
A release,  
Of the pile of anxiety that hangs  
heavy down your throat,  
The pile is a bunch of emotions,  
Better left unsaid  
Things that can't be articulated,  
In novels and haikus,  
Epics and micro tales,  
Sagas and sonnets.  
Tears.  
A language with no words,  
And no structure.  
The dynamic of crying.  
Sets you free.  
My father is a strong man,  
Only twice have I seen him cry,  
Hysterically,  
In the corner of a room,  
When the whole family cried in the open,  
He chose to cry in a corner.

Maybe because he was ashamed,  
Or maybe crying wasn't exactly strong,  
He wasn't allowed to waiver,  
The rock of the family.  
His crying was much similar to his laughter.  
Both the same symphony,  
Outrageous.  
One made his face glow,  
Shine like the sun's ally,  
the most soothing sight,  
one made his face bleak,  
wrinkles that magically appeared out of nowhere,  
but somehow the same amount of soothing,  
the free flow of emotion.  
Only where there is darkness, there is light,  
Only where there is wrong there is light,  
Vulnerability is the mother of strength,  
Laughter is the result of pain.  
Every jester has cried,  
Every poet has laughed,  
Then why is laughter vibrant,  
And tears gloomy?



# Meowlusive

**Samrridhyi Rudola**

B.A. (Hons.) English, III year

Four bodies.  
Sixteen paws.  
Innumerable claws.

Stripes and splotches; auburn, grey.  
Hazel eyes, pink toe beans.  
Stalkers in forest green.

Assured steps,  
Cautious tail  
Strong emotions curtail.

Focused eyes,  
Bodies arched,  
Tongues for flesh parched.

I held them once  
As fluffy jellybeans,  
Now they haunt my dreams.

Neither meows nor pets  
Nor milk stout,  
Draws them out.

Where is their love hidden?  
In squishy beans,  
In squinted eyes,  
Defenceless belly,  
Satisfactory purrs,  
Or simply in my imaginative blur?



# Fireflies

**Mohini Chandra**

B.A. (Prog.) I Year

Oh! Fireflies! Fireflies  
Tiny beings of luminous light,  
Though wings not as pretty as a butterfly's  
But your end shines so bright,  
Glow in the dark like a candle,  
A lamp in a bundle.

Oh! Fireflies! Fireflies  
Why do you fly so high?  
To escape capture in a jar of life.  
Greedy hands try in vain to catch you when in neigh  
To be a trophy proud or light for letters.  
Never was I more wrong to say, "but don't worry your  
life will get better."

Oh! Fireflies! Fireflies  
Now I am old and wise,  
Greedy hands to weak try to reach high for batteries  
Of an artificial torch or vice,  
How the old eyes which looked at you in wonder,  
Now long for the creatures of yonder.

Alas! Fireflies! Fireflies  
My time has come  
Unhappy I shall go for I thought you would outlive life  
But wrong was I to dream a dream unbecome  
Now forever the night shall remain midnight,  
For the extinction of the nightlight.

# Trust The Timing Of Your Life!

**Rashi Sehgal**

B.A. (Hons.) Economics II Year

Dear life,

You are way simpler than I imagined you to be,  
Complicating even the simplest of things was a way of life for me,  
Now I have learnt you are not meant to be complicated or stressed,  
You are meant to be enjoyed in the present, without worrying about the rest.

Dear life,

You are a great teacher though!  
"Just enjoy your present my child and let the things around you flow"  
This teaching of yours makes us value the present,  
How constantly worrying about future makes us forget to seize the moment!

Dear life

You are just like the ocean,  
You just keep flowing and shine like the sun on the horizon.  
You unfold with time beautifully like a flower,  
Making us realize everything is due in time, just keep working harder.

Dear life

"What happens, happens for the good "is indeed true!  
You protect us from the things not meant for us like every mother would do.  
You have carved every failure, heartbreak and rejections beautifully in our journeys,  
To make us realize good things are coming your way, don't be in a hurry.



## Take the Road

**Paridhi Joshi**

B.A. (Hons.) English III year

For the gust of wind  
Bringing exalted fortunes to you,  
For the prospect of meeting,  
Greeting and devouring new.  
For swathing your days  
In a warm, halcyon heart,  
In the anticipated relish  
Once captured in your dreams.  
For liberating the crack head energy,

That runs your life in jaded circles.  
For your silence that none questions  
And the gratifying prattles of the wildlife,  
Far from the myriad counsels and  
Futile kinship of the world.  
For unforeseeable landscapes  
Sewn into an endless trip;  
Take the road.



# Judgemental

K. R. Swathi

B.A. (Hons.) English II year

I wake up in the morning  
Wear my crisp new shirt  
Walk to school  
With dreams in my eyes  
And a spring in my step.  
I raise my hand to read Ozymandias.  
I shout answers  
For I know I'm right.  
Such a know-it-all, they say.

I tone the volume down  
And sober up my gait.  
I share inside jokes with my pals.  
I can quote 'The Office' by heart now.  
I laugh.  
I chuckle and giggle  
As I share my lunch with friends.  
Too loud, they say.

I see that's wrong, too.  
I mute myself down.  
I don't talk to strangers or friends or parents.  
The bang of Netflix is the loudest sound I hear.

My walk is now mature  
And hands at the back  
Yet my head's held high.  
Too haughty, they say.

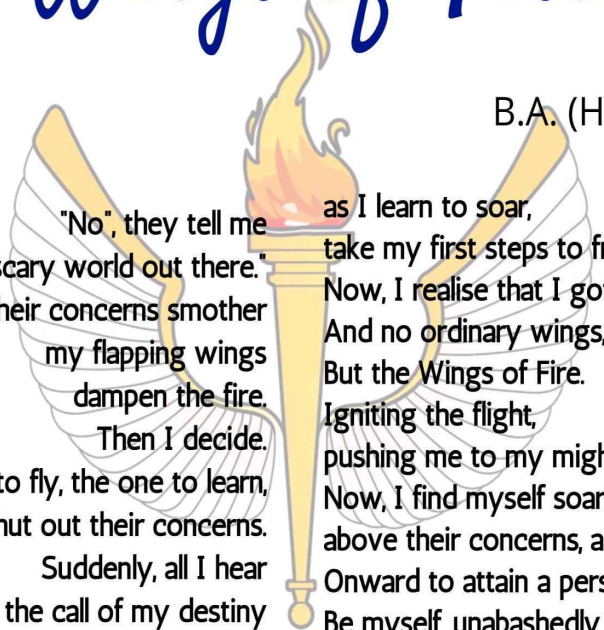
As I come to terms with life  
I wonder,  
Whether I should say what I feel  
talk about issues openly.  
I look around.  
I see a hundred people  
Ready to slit my throat  
Dare I offend them?  
So I shush.  
I keep quiet.  
I learn to stir away from 'controversy'.  
You need to be more confident, they  
say.

I am now living as this confused mess  
Struggling to keep up with a world  
Where all that I do is find fault  
All that I see is a sham  
And 'I' doesn't exist anymore.

# Wings of Fire

Devika J Nair

B.A. (Hons.) Economics I Year



"No", they tell me  
"It's a scary world out there."  
Their concerns smother  
my flapping wings  
dampen the fire.  
Then I decide.  
I am the one to fly, the one to learn,  
I will myself to shut out their concerns.  
Suddenly, all I hear  
is the call of my destiny

as I learn to soar,  
take my first steps to freedom.  
Now, I realise that I got wings.  
And no ordinary wings,  
But the Wings of Fire.  
Igniting the flight,  
pushing me to my might.  
Now, I find myself soaring  
above their concerns, above their curiosity.  
Onward to attain a personality.  
Be myself, unabashedly, unashamedly.

# Cassandra

Somya Dhuliya

B.A. (Hons.) English III year

I still feel the split in my mouth, the gummy  
leftover of being wanted when you couldn't want  
back. It's stuck and I taste  
the sun on an ugly afternoon cracking open the stones  
like a memory,  
And the smell of red that hangs after a day of men  
slashing each other's limbs free,  
I'm caught in between saving them and saving me,  
They call me crazy, call me possessed,  
Completely obsessed, say that I'm stressed,  
Out of my mind, insane little witch.  
But they're wrong. It's not me, it's him saying that  
Time's up. Everything will go up in  
flames.  
And I try to tell them but they call me names,  
And lock me up. Once a day a woman comes in the  
cellar. I think she understands. Says she's missing her  
daughter, who went out  
to the fields one day and never came back.  
The Gods must have her now, right?  
And I don't tell her that they don't care. She's  
somewhere in Asphodel maybe,  
Walking endlessly, one step forward and two steps  
back.  
Tip. Tap. Tip. Tap.  
It must be raining outside cause the ceiling drips  
all day.  
And I hear him say  
That this place will tip and slip into the ocean. It  
will twist; it will groan and give in. It will ride up the  
coast and sink.  
Some days they let me out and I strap a band over  
my  
mouth. I listen. I listen to their prayers, their pleas to  
those up above. And  
I crackle, I sing, I say.  
Idiots.  
Your deities are deaf. But then so are they.

Mother says that stale spit will cure any wound. But  
his has been collecting dust inside my mouth.  
Flies swarmed and made themselves  
at home. I don't know how many days it's been. Cause  
all it does is fester,  
swell, itch.  
The battles begin and we will lose. I would talk to  
somebody about it, but they're all busy dying.  
Cassie...sometimes I hear.  
Cassie, have you got something to say?  
But Cassie's got a cotton mouth and a tongue made of  
cloth.  
She's got half a shadow and a shell on top, she's  
sleepwalking.  
When I look up at night, all I see is a whole lot of  
nothing. I spend the whole night wishing I was a God.  
I'd never let the sky be  
this empty.  
They come and burn home down and I run to hide  
But there's nowhere to go and he finds  
me, pins me, takes what he thinks  
In his drinks  
And drains me. I swear I could see Athena cry and  
look the other way.  
The next day, I'm in chains. I'm a charcoal smile,  
I'm a bum thief, I'm running but I don't know from  
what. And at night, I'm on  
my back again. But there are still no stars.  
All I'm left with are stories, now that home's so  
far  
Away, I want to go away. I'll find a temple and sit  
at my own shrine all day,  
I'll worship myself, be my own religion. It's only  
fair, right?  
But I've peeled my lips and I've sewed my mouth and  
hung  
My head lower than it's ever been before.  
If you ask me anything, I'll say I don't know, I  
don't know, I don't know.

# 5 Minutes

**Harkirat Verma**

B.Sc. (Hons.) Physics I Year

5 minutes in a starry night,  
Peace, hope, tranquillity,  
Just looking up, help it might,  
Help my coping ability.  
Just 5 minutes away from it all,  
Just 5 minutes to breath,  
5 minutes to make a call,  
To a constant thought beneath.  
Just tell that thought to stop,  
Just 5 minutes in a tranquil state.  
Neversaid I wasn't at the top,  
Just too many thoughts on my plate.

Never said this isn't what I wanted,  
Never said that this isn't it.  
Just a mere 5 minutes are needed,  
To get myself to a better place, that's it.

5 minutes in a good place,  
5 minutes with everyone who cares,  
5 minutes without the fakers grace,  
5 minutes away from these state of affairs.  
People say be happy with what you have,  
They are right to think that way,  
Don't have that kind of suave.  
In this thought I unfortunately lay.

Just 5 minutes is what I need,  
5 minutes to gather my thoughts,  
5 minutes to leave my demons antecede,  
5 minutes to look at the astronauts.

Just 5 minutes is all I need  
Just 5 minutes.....



# Forgot My Regret

**Harkirat Verma**

B.Sc. (Hons.) Physics I Year

Emptiness, a feeling we sometimes get.  
You felt a burden on you, once, I bet.  
The weight of something that happened, crushing you down.  
And a smile covers your face, where there should be a frown.

Your mind is somewhere, where you don't want to be,  
A life of misery instead of one with glee.  
A life where you want something you couldn't get  
But life's just here, waiting ages to repay your debt.

This debt, everyone says, is worth waiting for,  
But for me it keeps coming back, on encore.  
I want that chance again at what I could have had,  
Anything where I could be glad.

Please, life, give me what you owe.  
Give me what you should have a long time ago.  
Every obstacle you threw at me, I jumped over,  
Now please give me some rest from this hangover.

If I could, I would leave this behind,  
And go to a place where no one could find,  
The depths of my dreams, maybe.  
Or in the arms of someone, it sounds crazy.

And then, life came by to ask me for more.  
And I gave it what it wanted, nothing but the door.  
Life smiled back at me and said "Son, there's your debt"  
And that's when I understood, the day I forgot my regret.

# Hiraeth

**Mohini Chandra**

B.A. (Prog.) I Year

Trees blowing in the wind,  
Green, yellow, viridian leaves  
Swaying with the fresh spring breeze  
Carrying the fragrant crispy scent  
Of mountain pews, sweet apple blossoms and the very hills  
Carrying a slight chilly nip, invigorating the soul and face.

Pushing back my dark, curly hair,  
Making my blue dress flutter 'bout my knees.  
The land spongy beneath my unclad feet,  
Grass lightly tickling my sole  
The dew cleansing them pure.

The birds twittering and chirping euphoria for all to hear  
Mixing their calls with those of insects and fauna,  
Beating the symphony of Bach.  
A distant river meandering 'round the land  
Rumbled over the stones pebbles and rock.

The multi-coloured flowers adorned  
Side bushes and shrubs like rubies and amethysts  
Scattered on the sprawled green silk  
The lovely blushing pinks contrasting the periwinkle blues  
Refreshing the air with motes of jasmine, lavender and sandalwood.  
The roses-red, blue, yellow, and blacks  
Littered the undulating acres,  
Their petals soft, colours robust and scent intoxicating.

At once my eyes open,  
A deep ache in my heart and soul,  
A piece of chipped glass of homesickness  
Embedded pulsating with pain.  
Nostalgia for a non-existent home  
Gripped me tight in its vicious claws.  
A want- no need for belonging  
A desire for kinship, a craving for a home.  
—One I never had.

# Empty Spaces

**Hera Mustafa**

B.Sc. (Hons.) Mathematics I Year

When the world begins to spin  
I can't even find the brake,  
I lose everything, everything I got,  
Everything in your earthquake  
Cause my concrete feet got me sinking,

As the world looks on ,  
Spinning and sinking downwards,  
Into my hell of the foreign.

Cause these empty seats are moving ,  
Moving all around me

Those empty seats always talking,  
Taking in their world of empty ,

To disappear and be empty?  
Or to hold on tightly to me  
Invisible empty seaters,  
Dragging me down to their place of safety ,

But their safety is my hell pit ,  
That place is no longer for me  
Their safe house is code of prison  
With mind tricks of the illusionary

# Angel of the Living

Raghav Kapoor

B.A. (Prog.) I Year

Heaven or hell, aren't you afraid, they asked.  
 Don't really care about it, I laughed.  
 A divine halo or devilish nightmares, aren't you afraid?  
 I witnessed angels and demons whilst being alive, I claimed.  
 Company of such heavenly people is bliss, they ruminated.  
 No one knows it better than me, I Gasconaded.  
 Unimaginable, we refuse to believe it, bewildered as they exclaimed.  
 Existence of such a person seemed nonsense, a deceptive piece of gold  
 crafted by a sloppy blacksmith.  
 Same were my thoughts before she appeared, I admitted,  
 But those who had witnessed sheer beauty personified in her, became devoid of all doubt.  
 Since she was the flawless angel, whose presence was perceived a myth.



# Behind Closed Doors

Sana Fatima

B.A. (Hons.) English III year

Behind closed doors our memories reside  
 A peaceful sleep, where forbidden eyes hide.  
 Years go by and these lashes fall one by one  
 Behind these doors, presence of concrete happiness is none.

The scalp or shall I say mirror; has grey webs around  
 Mystifyingly, the stories it weaved are heavy and sound.  
 If Ares would shred on me kindness, I would wake up and call  
 This defiant tongue on which your name, in the red chamber would then  
 cause a brawl.

This resting temple of mine would perish, but still crawl  
 To turn the knob, I would again stand tall,  
 But oh gale, oh gale! These ashes don't prove mighty enough  
 Like you, they have on me played a bluff.

And again behind these closed doors are scattered our fragments,  
 I gather these relics and attending me is your absence.  
 Once more I; your evocation, unbend  
 Age has turned golden but you in me, will never fade and end.

'Angel' Image by Vishakha Sabharwal. B.Com (Hons.) III Year

# Never Let Go

**Dhara Kirtani**

B. A. (Hons.) History II Year

I know the nights feel too dark,  
and the mornings seem too welcoming.  
Your cups of coffee are just increasing,  
You have assignments to complete,  
and upcoming exams to study for.  
you miss your mom and dad who live in a different city  
now.

Your diary entries are increasing day by day,  
all thanks to your urge to vent it all out.  
You open your phone a million times  
to text someone,  
to tell them that you are falling into this pit  
where everything is too dark,  
and you are all alone.  
But you can't  
So you sit on your bed,  
hiding from your own existence,  
wondering if it was time to give up.

But there is still a part of you,  
telling you to push yourself  
because you can.  
But you are trying to suppress that part,  
aren't you?  
Don't.

Never forget  
that you are a star in this world that seems to be  
consuming you.  
You have to shine so bright that the darkness can't  
devour you anymore.  
And honestly,  
Sometimes if you need help to shine,  
then you deserve that too.  
We are all here.  
A text, a call,  
a knock on the door,  
anything would work -  
Just promise me this,  
You won't let go.

# Map of My Soul

**Gauri Sharma**

B.A. (Hons.) English I Year

The question of who I am still haunts me at night  
That kept challenging my very might  
I am still not aware of who I really am  
An impostor or maybe a scam?  
Deceiving my true self every single day  
The skies of the world inside me smeared grey,  
Every day I am on this quest  
With this uneasy feeling that weighs on my chest.

The mask that I wear, suffocates me entirely,  
Or if there is still a string I can hold on to reliably  
Today again, I fight me.  
In order to find the real me  
I don't care about the role people might want to see  
me in  
Because this is the map of my soul and it is just the  
beginning.

# Let Us Talk!

**Apurva Dutta**

B.A. (Hons.) English, III year

Let us Talk!

Let us talk about a relationship where no matter for how many days we don't talk, we still be together,

Let us talk about the bad day that is still beautiful for that one tini-mini-miny thing that went right!

Let us talk about a list that says- 'Others, Female, Male' and not the other way round,

Let us talk about a face that's all acne-covered, dusky, oily and yet the prettiest.

Let us talk about Politicians who are not humans for humans are all the same,

Let us talk about benevolence towards animals who can't speak and yet emote in the best ways.

Let us talk about a future with no past stories in it,

Let us talk about a movie that earned less but impressed the most.

Let us talk about bodies that are chubby, and yet so pure, so authentic and charming.

Let us talk about thunder thighs today and not skinny ones,

Or let us talk about clothes that are your choice, where, to wear and to not wear is but "your" choice and not just anybody's business.

Let us talk about a coffee show that begins with a 'C' and the host isn't so much bothered in who is hooking up with whom.

Let us talk about a Holi, a Diwali, an Eid and a Christmas without adding a vain 'Happy' to it for who knows who's going through what!

Let us talk about a Private Indian hospital that doesn't hide all its reports after accidentally killing one of its patients,

Let us talk about a classroom that starts talking to that one lone kid who cries in the corner for not being able to make even a single friend.

Let us talk and find a way to justify the death of a young child to the mother who carried it in her womb for nine months.

And let us also talk about that father who can never express his love for his kids, and especially the son.

Let us talk about the one-sided love that did turn you into an outright monster for you didn't even think twice before throwing acid on her, or did you?

And let us talk about the one who did so much to just receive a betrayal as reward.

Let us talk about a religion that taught you so much, to even take away Innocent lives for no valid reasons,

Let us talk about that conscience of yours that didn't flinch even for an iota when you were raping her.

Let us talk about the innumerable lies that you've told your parents so far,

Let us also talk about your sincere devotion towards those same parents whom you've abandoned when it's probably their turn of needing you,

Huh! After so much speculation,

LET US JUST TALK!



SOLIDARITY

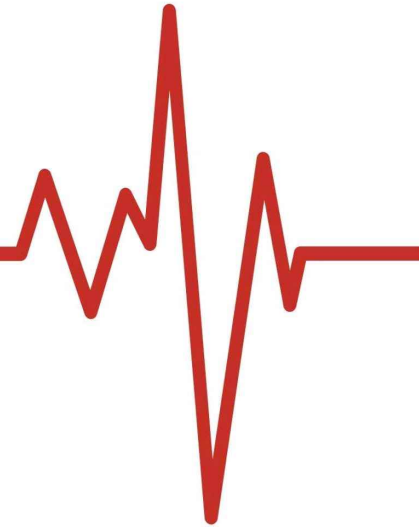
# Nothingness

**Aditi Dudeja**

B.A. (Hons.) English II Year

It's just like the origin of the universe, still chaotic  
 Tangled strings with endless lengths  
 Frequencies of vibes all around  
 With questions of what is right and what is wrong  
 Really, is ignorance a bliss?  
 Scratching my pale nails dead

Scarier than dark these questions are  
 None but my mind is capable enough  
 To contemplate it  
 Take away a chip from me  
 And get it back with answer feed  
 Or universe  
 Are you yourself searching still?



# The Tree

**Ravi Rajput**

B.A. (Hons.) English I Year

Every day, I see a tree in my house.  
 Standing high and proud.  
 It has been there, my whole life.  
 Giving shade to my family on sunny days.  
 Bearing fruits for us.  
 It has spent his whole life selflessly.  
 But little did I know, there was a dodder living in it.  
 It kept on eating the tree from within.  
 While the tree looked lush green from outside.  
 It had corroded from inside.  
 Now, the tree has bent a little.  
 It is not anymore lush green.  
 It has shed half of its leaves.  
 With every strong breeze, I fear it might just fall.  
 But it has not lost its faith.  
 It tries to stand high through the harsh weather.  
 Every day I see it struggling to bear fruits for us yet again.  
 I just hope that this autumn ends soon.  
 And that spring rejuvenates it.  
 I just hope that it becomes lush again.  
 Not for the fruits but for its shade.





# I'm A Girl

A Pantoum

**Tanisha Rajput**

B.Sc. (Hons.) Mathematics III Year

I'm not just about work, not just the attire.  
I'm not just a spark, I'm the whole fire.  
Too tall? Too bold? Too dark? Too full of life?  
the truth about being a girl is in front of my eyes

I'm not just a spark, I'm the whole fire.  
Equality my guide, education my sunrise.  
the truth about being a girl is in front of my eyes  
now open your eyes and watch me rise.

Equality my guide, education my sunrise.  
Your derogatory opinions are your crime  
now open your eyes and watch me rise.  
I'm going to keep the flame for my rights alive.

Your derogatory opinions are your crime  
Unequal pay not a surprise  
I'm going to keep the flame for my rights alive.  
I'll make our voices you call feisty, survive.

Your wicked tongue and wicked eyes-  
Too tall? Too bold? Too dark? Too full of life?  
I'll start by breaking this glass ceiling  
I'm not just about work, not just the attire.

# Blotted

**Bushra Hafeez Siddiqui**

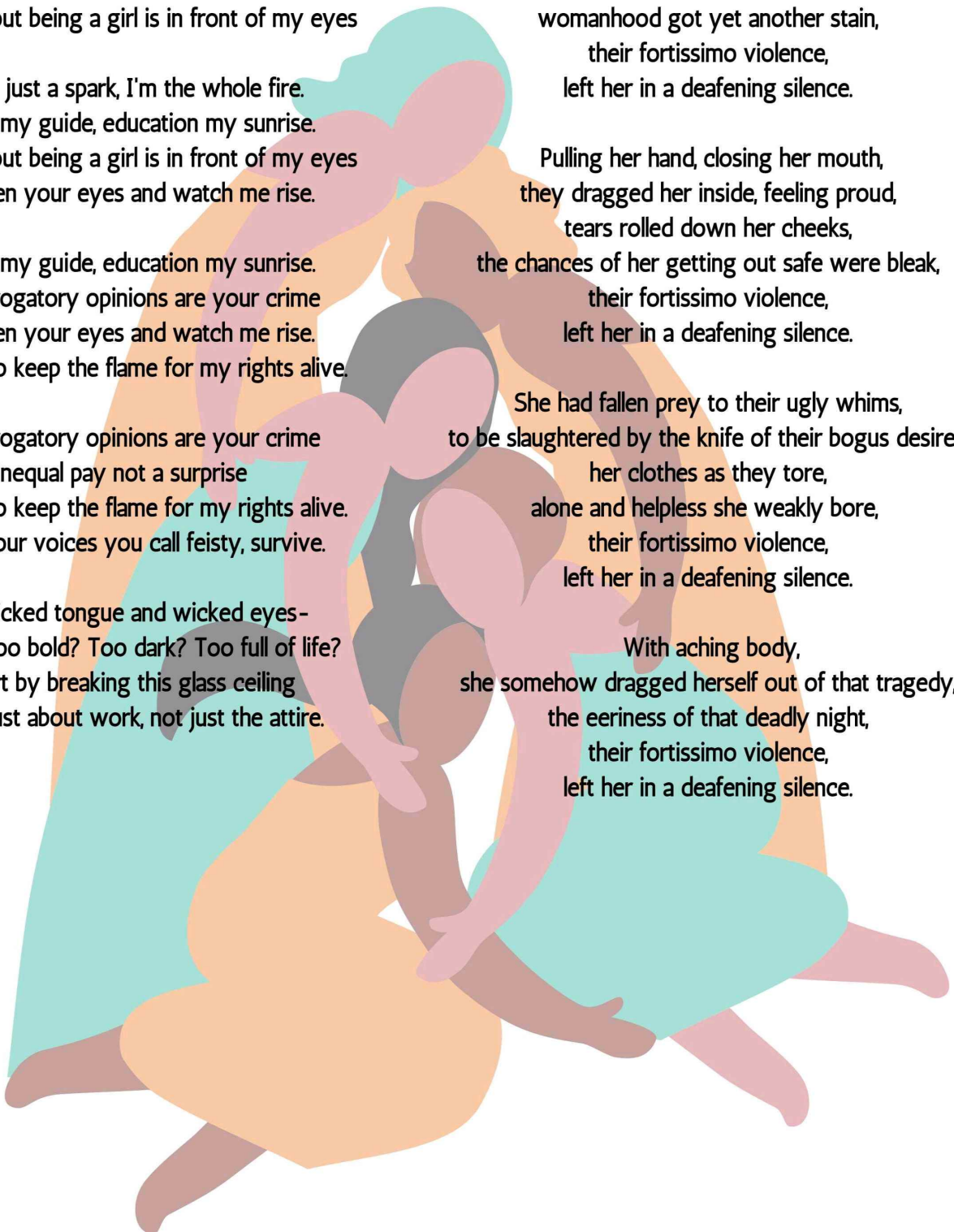
B.A. (Prog.) I Year

She tottered and fell,  
her scared voice rose like a warning knell,  
begging for help, crying with pain,  
womanhood got yet another stain,  
their fortissimo violence,  
left her in a deafening silence.

Pulling her hand, closing her mouth,  
they dragged her inside, feeling proud,  
tears rolled down her cheeks,  
the chances of her getting out safe were bleak,  
their fortissimo violence,  
left her in a deafening silence.

She had fallen prey to their ugly whims,  
to be slaughtered by the knife of their bogus desires,  
her clothes as they tore,  
alone and helpless she weakly bore,  
their fortissimo violence,  
left her in a deafening silence.

With aching body,  
she somehow dragged herself out of that tragedy,  
the eeriness of that deadly night,  
their fortissimo violence,  
left her in a deafening silence.



# A Train Journey

**Sahishnu Sharma**

B.Sc. (Hons.) Mathematics II Year

October, 2015  
Railway Station  
New Delhi  
7:30 p.m.

A fifteen year old boy watched his father paying money to the taxi driver. He immediately took out the heaviest bag from their luggage. He should be responsible at this age, the boy thought. He then asked his mother and younger brother to get off the car. The boy along with his mother, father and brother were travelling to their hometown Jammu for Diwali celebrations.

They used to do that every year. It was only during this time that the family could visit their hometown because of their hectic schedule. The family rushed to the platform. The train was the Rajdhani, so they certainly couldn't risk walking slowly towards the platform. The boy helped his father to put the luggage beneath the seats. He felt an immediate sense of achievement and responsibility by doing so.

Just after that, he got a glimpse of his face in a mirror in the coach. He looked at his crew cut, also called a zero cut, he was proud of it. He always wanted to see himself in an Army Uniform. The Army Uniform was far away, so in order to feel closer to his dream he used to have that zero cut. After few minutes, a fair, stout, young and six feet tall man came into their coach. He checked his seat number and placed his baggage properly.

The boy knew just by looking at him that he was an Army Officer. He was very good at recognizing them through their tough demeanour.

The officer's seat was parallel to the boy's. The boy had dinner and then hopped onto his seat. He gave a sideways glance to know what the officer was doing. Just then, the officer asked the boy a question-" Are you in National Defence Academy?"

The boy replied-"No sir. But I have been dreaming to join it. By the way, how did you guess that sir?" "I observed your haircut. We used to have that same haircut in our days in the Academy. I am an ex NDA too. Seeing you kind of refreshed my memories." The officer replied.

The officer and the boy kept on talking for the next thirty minutes. The boy was curious to know more therefore, he asked a ton of questions. The officer replied to those happily.

The next morning, the train reached Jammu at 6. The boy said goodbye to the officer. It was the most memorable train journey of his life. In that happiness, he forgot to ask his name.

But who knew, the destiny was finding its own way to tell the officer's name to the boy.

20th February, 2016

New Delhi

10:00 a.m.

The boy took a short break after 2 hours of continuous studies. He had an exam the next day. Whenever he took a break, he watched television. For him watching television meant watching movies. He searched for a film that would lighten up his mood for the next 15 minutes. As it was a working day, he could only find South Indian films on almost every channel. Because of that, he decided to watch News that day. He switched to an English News channel.

The headlines flashed- " Terrorist Attack in Pampore, Kashmir". The next minute another headline flashed- " An officer martyred". After 5 more minutes, another headline showed up- " Captain Pawan Kumar of 9 Para martyred".

The next update on the news channel made the boy completely numb. The channel displayed the service picture of the officer. He was the same officer whom the boy had met on that memorable train journey.

The boy didn't know how to react. He simply couldn't believe his eyes. He kept switching the channels to confirm the news. Each change was cementing the harsh truth in his mind. The whole conversation was replayed in the boy's mind. He wanted to go back to that train journey and stop the time then and there. But he knew this thought was far from reality.

As a fifteen year old, he couldn't do much. So he decided to keep that incident and the officer's face in his heart for the rest of his life. They met again, but the conversation was one sided. This time the boy didn't forget to memorize the officer's name. That's how the train journey ended...

## Doodles

**Violina Kalita**

B.A. (Hons.) English III Year

In you, I feel my chocolate breath on a lazy afternoon. Breezy chills in the midst of summer blossoms, and I bought a paper kite. Ornamented it with greasy crayons and the joy of that summertime afternoon, with the reds and the blues smeared over my little fingers fuelling my imagination. The wax smells like the aroma of a childhood recipe blended with freshly brewed memories of my pig tails smacking me on the face as I raced through the course. I can still feel the music of the local radio on my skin, a little goose bump with every changing frequency as I ran and ran and stopped suddenly. My mind gets a little hazy and my euphonious skin turns cold with sweaty chills, I laugh. I huff and puff and I laugh.

My twinkled eye caught a glimpse of my animated caricature on the paper kite and boy was I proud of myself! My artistic sight scribbled the portrait of a happy family with a little less fight and little less screams. But one last thing! A chocolate brownie by the side and I made the most perfect dream. So I let my dreams fly to the next wave of wind that blew and tried to contain it with the pull of my string but it hurt me. The harder I tried, the more it tore my skin and at last I let the thread go, the traces of my blood along with it- a reminder of reality. Alas, my dreams were stronger than my will and my imagination truer than reality. I jumped and waved though. I waved with the mixture of both the reds of imagination and reality on my finger till I could no more. I walked towards you with a little skip in my step and a little jump here and there and I pull you out of the dusty trails and sketch the anecdote of my 10th birthday.

After all, my summertime dreams put the 'colour' in the colour book.

# Victim.

Devika J Nair

B.A. (Hons.) Economics I Year

"Aaarghhh!!!" she woke up frazzled, disturbed and drenched in cold sweat. The monstrous flashback of the previous month's events refused to leave her mind. "You are safe. No one will harm you now. Relax, you are safe here." She kept on mumbling to convince herself, a futile attempt to regain her peace of mind. Sleep refused to indulge her and she found herself replaying the ghastly events of the previous month.

The place she lived in was normally peaceful except for a few rare drunken brawls, it remained mostly quiet and peaceful. Two months ago if anyone had suggested that a riot would take place there, she would have laughed at their faces. Now, communal violence had seeped into her life and left its indelible imprint on her mind and heart.

It had started following the rape and murder of a 6-year-old. She was enraged at the beasts among men folk and was sympathetic to the girl, a ragdoll to tear and play with, an instrument to settle political and communal scores. Then too, she had known that nothing would change and it would only be a matter of time before the girl would be forgotten, and something or someone else will take her place in the evening debates.

But now, there was a change in the public reception of the news. A major case had been settled previously with the accused being acquitted, presumably to murder a few more, on grounds that he was a minor and thus incapable of withstanding the cruel penance by death. Nobody gave a second thought about the victim, who also cherished dreams of a life to be lived, who was written off as an acceptable collateral damage in the Feminism movement.

Agitated people thought otherwise hence they demanded action- Swift Justice. Public protests, candle marches, and solidarity on social media were all very much prevalent and active, but it did not escape her notice that nothing worthwhile had been done as of yet. All was good on paper (nay, cellphone) but when it came to actual impacts, it was all null and void. She had remained a passive observer, for she had long accepted that it was only she who could stand up for herself.

What she felt for the masses were pity and revulsion. She pitied the fools who were easily swayed by the masterminds, the cunning orators who appealed to their false pride. She was an Indian that took pride in its unity despite the diversity, in its universal religion of non-violence and its tolerance and acceptance. She loathed the populace that held dear its Hindu-Muslim pride. "When will they get it through their thick heads that all religions advocated the same essence and it was only the interpretations that differed." she thought.

The vision of the mob attacking her home rudely cut into her musings. Their house was a symbol of her parents' hard work which had been carefully planned and built by her parents. They had wanted to build their future in that space. It had been just another piece of land if not for her parents who made it a carrier for their dreams and aspirations. She did not want to think of what had happened to her kin.

She sensed nothing after being drugged, stabbed and kidnapped to a cement prison her tormentors called Home. They kept her for a week. On sensing that she refused to be broken, they spat at her and left her for the dogs. Once she revoked her senses, she crawled to the nearest police station, from where she was taken to the camp, her present residence.

There she saw hundreds, tolerating and accepting what had befallen them. They were all serving sentences for the crime of being at the wrong place at the wrong time. She didn't find any other Muslims or Hindus, all she saw was fellow sufferers, sharing the anxiety of a life to be lived, fretting about their lost ones, mourning their innumerable could have been's.

She has been a resident for a month. But she knew the place had no permanence. She wanted to get out as soon as she was capable. She had her life waiting – either that of a victim or a fighter. She decided to embrace the latter and pledged to make a generation that was free of false pride and that which celebrated acceptance. It was the dream that she now cherished and hoped to deliver to herself. After two weeks she had quit the asylum. The time had come to rebuild our motherland. For, she needn't have doubted- she was the one who could be trusted.

# *The Black Mirror*

**Deepak Kumar**

B.Sc. Physical Science with Electronics I Year

The black mirror indeed does say it all, or does it?

We've come to live in a world in which our lives have become intertwined with what we post on social media. This leads to us sharing a myriad of emotions online with our friends, family, acquaintances, etc. The problem arises when we succumb to the human tendency of not missing out on anything, and being a part of everything. The stories and posts on social media make us all wanting to be in that party with our friends, or that social gathering, or even that visit to the chai kitapri outside college. At that point of time, it becomes imperative to reassess our priorities.

The fear of missing out simply refers to that anxiety that an individual feels when he/she believes that he/she is missing out on an interesting, or exciting event simply by the virtue of not being there. In this case, social media itself is to blame to a certain extent for painting the rather monotonous lives of the majority of us as exciting ones. Now, this feeling of being involved in everything exciting or "fun" so as to stay stems from the fact that people more often than not believe that the grass is greener on the other side, which may or may not be the case.

But, since social media places that privilege of selective presentation of our lives right into our palms, it becomes important to take everything with a pinch of salt.

Often times, people resort to having this FOMO when they are looking for an escape from their not-so-happening lives, and see others letting their hair down online. This perpetual feeling of not being involved sometimes even leads to people feeling isolated, which in worst case, becomes a cause of depression. The solution to this problem is rather simple. In the larger scheme of things, humans have no impact whatsoever on anything that exists in this world. So, this perennial feeling of being left out can be combated by being involved with friends and family IRL (in real life).

Sounds quite simple, doesn't it? But if we can't appreciate the fact that we cannot be present everywhere at all times, why don't we try and cherish what we have, instead of crying in vain for the things and experiences that we don't necessarily require. After all, who knows if the black mirror does say it all, or not?

# The Scarecrow

Mohini Chandra

B.A. (Programme) I Year

There was a scarecrow that stood on our neighbouring farm, and it was with this scarecrow that my brother and I played around in the day. We were curious children and the scarecrow intrigued us to no known extent. The farm, it guarded, was a desolate area that no one had obviously cultivated in a very long time, with the weeds, grass, and moss covering every inch of it. However, the scarecrow itself always looked new. Though our parents were against us playing around the farm they did not restrain us during the day. But they always cautioned us about not going near the scarecrow at night, the reason for which they never brought up.

The former phrase should never be told to any child under any circumstances. That sentence only added fuel to the burning force of our curiosity; no phrase other than 'curiosity killed the cat' seems to be fit for the scenario. That night we went near the scarecrow. It was a short distance betwixt the entrance and the 'crow, however, that night it seemed like an endless journey. The moon painted everything an eerie shade of silvery grey and made it all seem ethereal. The background noise of the crickets, cicadas and owls only seemed to add to the atmosphere.

We were looking at each other for comfort and reassurance. My elder brother seemed to exude a sense of false bravado and trudged on relentlessly, jesting at my reluctance to go near the scarecrow.

We finally managed to reach the scarecrow cutting a clean path in the knee-high weeds. It seemed to be alive, almost human; as if a farmer had taken its place. A cruel smirk was etched onto its face and the eyes carried a vicious malignant glint. After my brother had processed it he seemed to have sobered up. The foreboding seeped into his body finally and his eyes carried a glint of fear.

I tried to persuade him into turning back, but he would not listen and nervously laughed at my expression. He might have been five years older than me but at that moment I felt like smacking his head. I watched with trepidation as he pulled back his leg and swung a hearty kick at the scarecrow.

The moment his foot came down a squashing sound came and a shiny red blob came out from the scarecrow's stomach. My brother immediately stopped laughing and became ominous. Suddenly I was pushed back and my vision was obstructed by my brother's back. But I had already got a glimpse of the bloody mess. The next moment I remember waking up in my bed with my mother sitting next to me.

"Your father and I are most disappointed in you and your brother that you did not heed our warning," her usually soft voice was layered with chagrin as she continued, "We told you and your brother to not go there at night." She shook her head in resignation and annoyance as she continued, "At least your brother carried you back before things could get worse." With a pat to my cheek and a warm embrace she left me to my thoughts.

My brother, the one who annoyed me had saved me, I was a little astonished. With a sudden burst of realisation I worried where he had disappeared. Suddenly I knew where he was, I ran out of the house, thankful that my mother had gone out and father was at work. With only a slight moment of hesitation I took the path to the scarecrow. There in front of it my brother stood in a reverie with a contemplative look on his prepubescent face. As I came closer I realised, he was staring at something on the ground. Stopping with a huff right behind him I too stared at the point he was. Putting a hand on his shoulder I startled him and he jumped a mile into the air as he spun, quick as a lightning. I was swallowed into a hug with a grip that could rival an octopus.

He finally let go of me when I wheezed into his ears that I could not breathe. However, that just gave him an incentive to literally cradle my face as if I would vanish into the thin air. As I gazed into his eyes to tell him that I was all right, I saw that my stoic elder brother's eyes were rimming with unshed tears. Finally, we stood arms around each other's shoulders to gaze at the ground. There in front of us was a large reddish brown stained spot. We never went there again.

# Gandhi Amongst the Millennials

Rashi Sehgal

B.A. (Hons.) Economics II year

This year marked the 150th birth anniversary of Mahatma Gandhi. A lean man dressed in ordinary loincloth without the help of violence made India free from the oppressing British rule. Sadly for most of the people today, 2nd October is only kept in mind as a national holiday, forgetting the reason why it has been declared so.

Nowadays people do not know much about Gandhi Ji and his ideologies. This is really unfortunate considering his principles are of utmost relevance even today.

Mahatma Gandhi reflected "An eye for an eye makes the whole world blind." He believed in the idea of "ahimsa," that is non-violence. He emphasized that love is to be regarded as the highest law of humankind. He persuaded people about how the elimination of violence is a crucial step if we wanted to make the world a peaceful place to live in. Most countries today are facing terrorism. This cruelty and ruthlessness have led to the loss of lives across the globe, showing the utter lack of humanity in today's times.

Another prominent thought of Gandhi was the idea of "Sarvodaya," meaning universal progress of all. Today, government policies are widening the already existing income gap. The policies instead of benefitting the disadvantaged sections are making them worse off. For example, the recent demonetization and GST policies have adversely affected the construction and informal sectors where most of the migrant workers work.

We need policies that will lead to peaceful coexistence between the rich and poor. "The future depends on what we do in the present", this saying by Mahatma Gandhi is a true reflection of the present climate change situation of the world. Emissions of greenhouse gases are increasing day by day, glaciers are melting, sea levels are rising followed by floods damaging human life. Humans are to be blamed for this situation. For satisfying our greed, we have depleted the resources of the earth to such an extent that we will consume all of earth's resources by July 2029.

Mahatma Gandhi also gave new perspectives on the idea of "Swadeshi" which lays stress on becoming self-reliant and choosing local products even if they are of inferior quality or high-price than the imported goods with easy affordability. We need to become self-sufficient and reduce our reliance on the rest of the world. The "Make In India" campaign launched by Prime Minister Narendra Modi is inspired by this idea. It encouraged companies to manufacture their products in India and transform India into a global design and manufacturing hub.

Therefore, Gandhi and his ideologies are relevant even today. They can help to solve the problems that we face today. His ideologies are based on the values of love, truth, justice, sensitivity towards the environment, which form the root of the tree of peaceful existence in the world.

# Gandhi in The 21st Century

Saumya Sai

B.A. (Hons.) Political Science I Year



Mohandas Karamchand Gandhi is aptly regarded as the father of the nation. He was an Indian genius who played an instrumental role in structuring the country and organising ordered public agitation movements during the struggle for freedom against the tyranny of the British rule. A barrister, lawyer by profession, he unencumbered the South Africans from the evil of apartheid.

Mahatma, as the Indians fondly call him, has been a proficient luminary for liberating the poor farmers and hapless citizens from the oppressive British Regime. He professed a religion of Swaraj, i.e. "self-rule" and humanity. The values and teachings propagated by Gandhi stand significant in dealing with the present day and age.

Gandhian philosophy of spinning 'charkha' or 'spin wheel' is a brilliant metaphor for self-independence. Dependence on others for one's basic needs like food, clothing and shelter is one despicable cause of slavery. Financial independence of a person is necessary to thrive in the world of cut throat competition.

The message of self-independence comes loud and clear with the Gandhian philosophy. Women are motivated to work and ensure for themselves the financial independence and stability. Number of women in the public places and work places has been on the rise. Rather, contemporary society stands for independent women who fight against the ancient rules of Indian conservative patriarchal society.

'Humanity' is the religion Gandhi believed in. It is the need of the hour for today's mechanical generation to learn the virtue of humanity. With the alarming rate of rage and violence in the country, 'humanity' and 'ahimsa' (non-violence) need to percolate and entrench in the young minds. Also, there is a growing sentiment of humanity and cooperation among Indians. The metropolitan cities are sprouting with (NGOs) for animal protection, forests and wildlife conservation.

Gandhi has been the guiding light for the great Tibetan leader Dalai Lama who puts Gandhi's success in right perspective. He said, "Many ancient Indian masters have preached ahimsa, non-violence as a philosophy... But, Mahatma Gandhi, in this 20th century produced a very sophisticated approach because he implemented that very noble philosophy of ahimsa in modern politics and he succeeded. That is a very great thing."

A tribute that Albert Einstein gave to Gandhi- "Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this earth" will hold true age after age.



# Gandhi Today

Priyam Dixit

B.A. (Hons.) Political Science I Year

Gandhi was a man with the vision to change the world, rather changing the life at grass root level. If we go in detail and analyse his vision, and why he was considered a man close to God, we will then understand his ideas, aspirations and vision that talked of how to take this world to a position where there is no coercion and everyone lives happily with harmony.

Now, the two questions that every individual faces when he analyses Gandhi are that firstly, how was he different from others and secondly, what worked as a driving force for him to always work with a positive frame of mind.

These questions according to me, have the actual answer hidden, but have to be interpreted with respect to his journey.

The first question talks about his approach towards life. Now it is important to note that Gandhi always talked about "Ahimsa", non-violence; also he was a firm believer of collective action, rather than individual struggle. These three features separate him from others.

The Second question is somewhat based on individual analysis of his attitude to deal with extreme situations. Some say that the core answer is the emotional connection that he has with people, while others are of the opinion that it was the national spirit that worked for him to keep himself going always, without any second thought about the consequences.

To talk about his contemporary relevance I believe the above answers provide an exact explanation. Nowadays people are becoming more self-centred and greedy, not willing to think about the larger picture of the world. People today are very short tempered; they react to the situations very instinctively without analysing the facts, scenario pros and cons of their move, properly. That is something which is not only spoiling the passive nature of the society but increasing violence in the society.

To think with a layman's perspective, I think Gandhi was someone who never worked with any expectation; he always thought of one simple idea that he had to fight till death for the people, because it was his duty as an Indian.

I think that's where we modern liberal and self-centred people lack. If some policy or some condition is not affecting us directly because of our social or economic condition we simply neglect it. But the larger picture is that it is affecting millions of others so adversely, their sufferings beyond imagination for us.

I believe using the term "Gandhigiri" may not be a relevant expression to describe the entire ideology of a man who worked selflessly for the sake of his nation.

I believe that Gandhian principle is a principle that taught the world how to be human first and then be individuals, and he should be respected as such.



# Questions: The Fuel of Life

**Anoushka Kalra**

B.A. (Hons.) Political Science I Year

What is the point of everything?  
 What is it that keeps us going?  
 What separates us from animals?  
 What makes us "human" and not just another species on this planet?

The blatant truth is, that I don't know. I don't know why are we here, or what keeps us going, or what drives us. At least, I don't know what keeps me here, why I go through my daily mundane tasks. There's one thing I have noticed. There's always a reason, a motive, an idea behind every task. Either it is for "your betterment", or for "a secure future", or "for the greater good", and the list goes on.

The question that emerges here is, what greater good? Is it related to the betterment of society? The planet? Our family? Our friends? What is this greater good? Do we do things the way we do them because "God" intended it so? Or, because we simply live in the past?

I have a theory.

Maybe, just maybe, the decisions we make are not ours; and no, it's not God making them for us. It is in fact us, just not at this moment. We might be living in our own past. The decisions we make, the actions that we undertake, have all been done before, by us, just not our present selves.

For instance, when we think about our past, it may be two days ago, or twenty years ago, it plays like a movie in our head. There is a very real possibility that those events are, in fact, occurring in some alternate universe at this point of time, where that version of yourself thinks they're making independent decisions. However, we, right now know that that isn't the case, you already made those decisions a while back. Now, what if we're the movie, playing in our future selves mind?

The mind plays games. This is the one mine loves to play on repeat.

# How To Not Regret Missing Out

**Anoushka Kalra**

B.A. (Hons.) Political Science I Year

That Burger King advertisement you see on the billboards on the highway – yes, the ones with the biggest, most photogenic burger you've ever seen, enticing you to take a bite. "Wouldn't want to miss on this", it says. But what if you do? This is just a miniscule example of what it means to have a fear of missing out.

In our busy lives, where everyone seems to be a part of some rat-race, chasing the next goal, it becomes impossible for us to keep up with all that is going on in the world. Managing your social circles, your family life, along with your professional life becomes next to impossible.

As time goes by, we fear we're getting old, that nothing will be the same as it was in our youth. For some, this is FOMO. Yet for some others, especially those dealing with anxiety, FOMO is a feeling, something you can't help. The only way to decrease the fear of missing out is to organise and prioritise.

# One Question, Many Answers

**Kartikey Arora**

B.Sc. Physical Science II year

Will I be able to achieve my goal?

This question arises at some point in our lives and I think this is the most important question because getting into the profession of your choice is the greatest thing you can achieve which makes you happy and keeps the soul alive in you so that you do well in your life.

The simple answer to this question is always stay determined and stay focused by persistently doing hard work in that direction which will lead to you on a road towards your goal. The only thing that matters is to never give up and keep moving, even if life puts the toughest problems in front of you. Always remember why you started. Don't say why me? Say 'try me!' which will definitely give you that will-power to deal with those situations.

Coming to the other side of the question, what if you aren't able to achieve your goal?

Yeah, thinking about backup and having a backup is good but don't let the thought of not achieving your goal control you. Thinking about more backups weaken you, treat backup as a backup. Your first priority should be the goal that you have set for yourself so don't let the backups become your priority.

This is for the people who think that the time to achieve their goals is over. They think that now it is not possible to get into the profession of their choice. Let me tell you guys that sometimes you don't choose the profession, your profession chooses you and you do extremely well in that profession. It can be reiterated, "All human wisdom is summed up in two words; wait and Hope."-Alexander Dumas

## Screw Finding Your Passion!

**Debsmita Majumder**

B.A. (Hons.) Political Science I Year

"What do you want TO Be when you grow up?", "what is your aim in life?" some of the most obvious questions the society, our family, teachers, everyone in short, ask us at certain point of our life. As a child we could answer it very easily and 'doctor', 'engineer', 'police officer', etc were all the nouns we knew, nothing more nothing less. As a teenager those questions irritated us the most, something we didn't want to think about, something which haunted us the most.

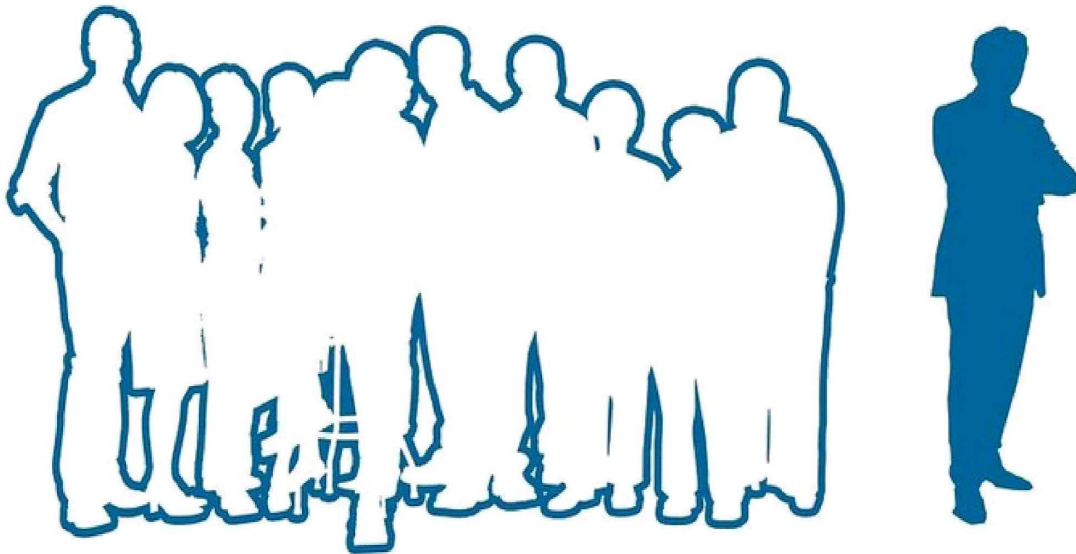
Now the society does tell us to do something we like, something which we can call our passion but, there is always a huge 'but' along with it, 'will that bring enough money?' 'that's not a common profession', 'won't that be hard' are some of the common 'buts' when we say we want to pursue our passion, making us doubt what we want. And as a young adult, when we have made our choices, regarding our passion, which are in most cases not actually our own choices. The same question haunts us, and mocks our actual passion. This whole painful process comes to an end as an working adult when everyone just stops asking these questions, it doesn't matter anymore whether you have pursued your passion or not.

If that's how we view our lives then life seems very bleak but worry not, because most of today's youth don't have an actual passion. Let's try to pursue things which our heart cherishes with utmost love and sincerity. And there is nothing wrong in being a little selfish. So to those who have found their passion, Congratulations! now all you have to do is go for it and don't pay attention to what others say, and to those who are yet to find it, it's okay even if you don't find it you can always make whatever you are doing right now your passion. Who knows something as mundane as writing an article by compulsion can one day turn into your passion. After all your dreams and passions are very important but so is your life, so don't forget to live before dwelling on things which are meaningless without life.

# Staying on Top

Anushka Agrawal

B. Com. (Hons.) | Year



Peer pressure is a strong force which can influence our rationality. Sometimes, it not only affects our mental health, but its consequences can also deteriorate our physical health.

Impact of peer pressure mostly depends on the way we take it. It is not bad all the time and can help in bringing positive changes within us as well. For instance, if a person's peer has a reading habit, which helped him in improving academically then that person will also get influenced by that and will try to develop a reading habit. Peer pressure can also help us in shaping our personality. For instance, if a person is with a group of people who are outspoken, then he/she will also try to be more confident. This will not only shape his/her personality in a positive way, but can also give him/her the exposure to the world which can help him/her in making right decisions

But when we look around, we can easily conclude that peer pressure is doing more harm than good. Taking the example of Kota, coaching institutes of this place are filled with teenagers. Teenage is a very crucial period of everyone's life. In that stage, a person is full of life and has a positive attitude & excitement for upcoming events in life. But, they already have a pressure to be on top.

When they see their friends performing well in exams, and then there are them, who even after a lot of efforts fail to make it, increases their insecurity. In such cases, peer pressure becomes that invisible force which makes such people lose their sense to decide what is good or bad for them and they start to think what is acceptable from society's point of view, which leads them to taking extreme measures such as ending their lives.

Three consecutive suicides committed out of peer pressure in IIT Madras, IIT Delhi and in IIT Hyderabad were bone chilling. Peer pressure can also affect grown-ups like office going people. Getting into bad habits of smoking, drinking, taking wrong step out of jealousy, FOMO are some consequences of peer pressure. Parental pressure and society's regressive mind-set add on to peer pressure.

Though the impact of peer pressure mostly depends on the way we take it, but we have many examples from all walks of life that how it has more harmful effects than good and now it is very much necessary for all of us to do something to create an environment where people's rationality doesn't get affected by any kind of pressure whether it is peer, parental, or that of the society.

# Rejection: A Chance For Revival

Mudit Agarwal

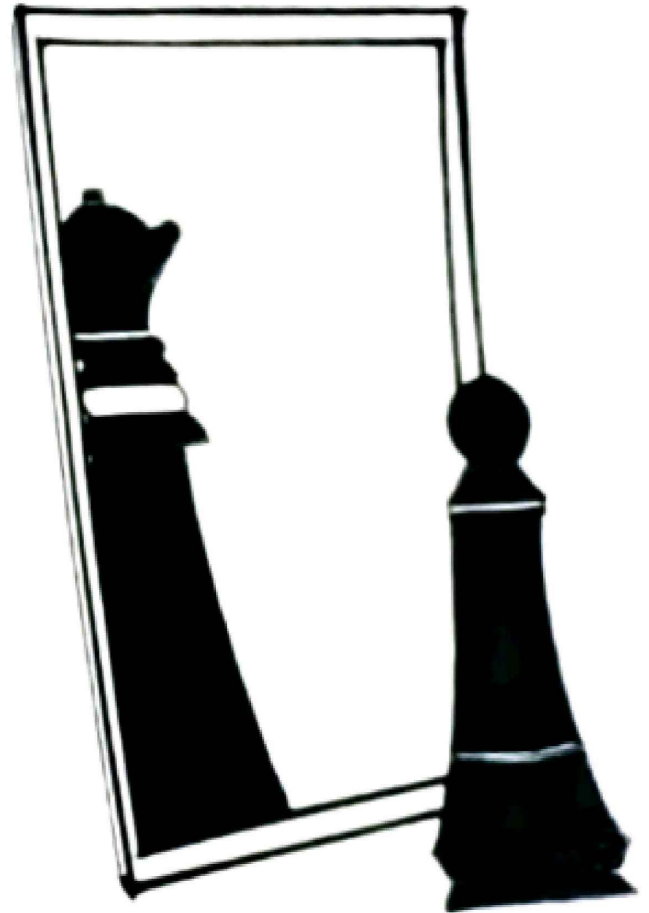
B.Com. (Programme) I Year

Today a thought flashed through my mind that in any given area of life, we are bound to receive more rejections than "yes's". Ever since we were little, we've experienced it – from the moment when our parents didn't let us go to that birthday party to our first experience of getting stood up or whether it is about applying for admissions in school or college or a job or even trying to get a date, most people would receive dozens or hundreds of "no's". We have all experienced rejection, and it will continue to happen.

But why can't we take rejection positively? Why are our ears only waiting to hear 'yes?' Many times 'yes' left us with nothing but sorrow or grief.

Rejection is like a pole star that directs us towards our destination. It teaches us that life always doesn't go as we think, that we may not achieve what we want even if we spend every ounce of energy to complete the task. It is a means to be redirected to something better. The best thing we can do with rejection is to make it a learning experience.

It is not the rejection that makes us feel down but rather the way we deal with it. It all depends on our perspective- If we see our life from a positive perspective then it would be full of happiness and opportunities that best suit us but if we see it from a negative perspective then we would only be digging a grave for us.



The key is to do what you want to do and if you do fail never get discouraged by rejection. This way we can aim higher, dream big and achieve it without the usual stress and anxiousness.

# No Posting. No Liking. Just Living.

Avantika Kumar

B.A. (Hons.) Economics II Year

The twenty first century is often regarded as the age of the technological revolution. With newer and more innovative websites as well as improvised technological applications, the world has become a "global village" where access to any snippet of information is a mere click away. All this advancement has many benefits but it has also inhibited the growth and progress of society because some people do not truly comprehend the appropriate use of technology.

The most susceptible victims to this are young adults who fail to acknowledge the responsibility that they get with so much power and knowledge. Unfortunately, this is the bitter truth and it is time to curtail any such unreasonable engagement with the virtual world. A recent survey conducted in the USA states that approximately eighty eight percent of young adults indicate that they use some form of social media. This figure should not only petrify us but compel us to think as to why people invest all their time in this virtual world and formulate ways by which we can make amendments to this figure.

"Never before has a generation so diligently recorded themselves accomplishing so little." The most prevalent issue of being engrossed in this world is that the true essence of face to face interaction is annihilated. "Face to face interaction is better than facebook" – people fail to understand this statement and the result is that children prefer wishing their relatives or friends on their birthdays, anniversaries and such special occasions through the medium of social media and not by meeting them in person even if they live at a very short distance. Families who met on any important festival at least once a year do not meet anymore as people think that it is better to wish each other virtually as it saves time and money which can now be utilized in playing more internet games or chatting with people on social media. Hence, there are no social gatherings and children or adults are not able to exchange their experiences or enjoy as a family the way it was actually meant to be. The biggest demerit of this irrational engagement with social media is that one's emotions are never truly expressed to one's dear and loved ones.

All relationships become harder as conversations become texts, arguments become calls and feelings become emoticons. People prefer sending smiley emojis to their grandparents, parents, children and friends instead of actually hugging them. This is a gloomy reflection of this modern world. Social media is a perilous place to seek affirmation, security, acceptance and identity. People prefer befriending strangers through social networking sites rather than going out in person. They chat with those strangers instead of stepping out and interacting with friends who they know in real life. This sharing and exchange of personal and sensitive information among practical strangers leads to precarious consequences such as cyberbullying, thefts and abductions.

Furthermore, leading a sedentary lifestyle in front of one's laptop, phone or computer has alarming health hazards such as weakened self-control, disturbed sleep, promotion of eating disorders, back aches, eye disorders, neck pains and other such problems. Young adults can use social media to find community, but their mental health is often negatively affected by this culture of comparison widespread on social networking websites. This results in their mental health deterioration due to focus on likes, cyber bullying, having fake friends, unrealistic comparisons, anxiety, depression and diminishing social skills. Social media has created problems over illusions. People especially young adults become envious of things, relationships and lifestyles that are a mere delusion. Moreover, this has encouraged youngsters into pestering their guardians into buying the most expensive or trending technological gadget so that they can flaunt it and maintain this life-hampering delusion.

In conclusion, it can be aptly said that technology is a prodigious power accessible to all and with great power comes an even greater responsibility. Social Media has expanded the horizons of communication more than ever providing a changed pace of life forever and is instrumental in making a better and brighter world when used wisely and judiciously.

# A Nation of Seekers

Faaiz Ali

B.Sc. (Prog.) Computer Science II Year

Why we've become a nation of 'thing seekers' is a big discussion, one that involves Madison Avenue, human nature and a cadre of other forces, some known, some still lurking in the shadows. We tend to grab for something the minute discomfort hits, rather than taking a look at the feeling and examining why we're experiencing it.

We all have to accept "that many of us are spending way too much time, energy and resources chasing goals that we don't even want."

"Seeking the wrong 'bonanza.'" To understand this perplexity, we need to understand what a goal really is. Several people would outline a 'goal' as a tangible thing. A car, a trip, a promotion, pounds lost, money made. When in fact, a goal is really an unrequited feeling. We have a definite quantity of discomfort with our current state of affairs and we need to vary it. We expect that attaining that 'thing' can fix the discomfort and we'll feel better, or a minimum of be easier.

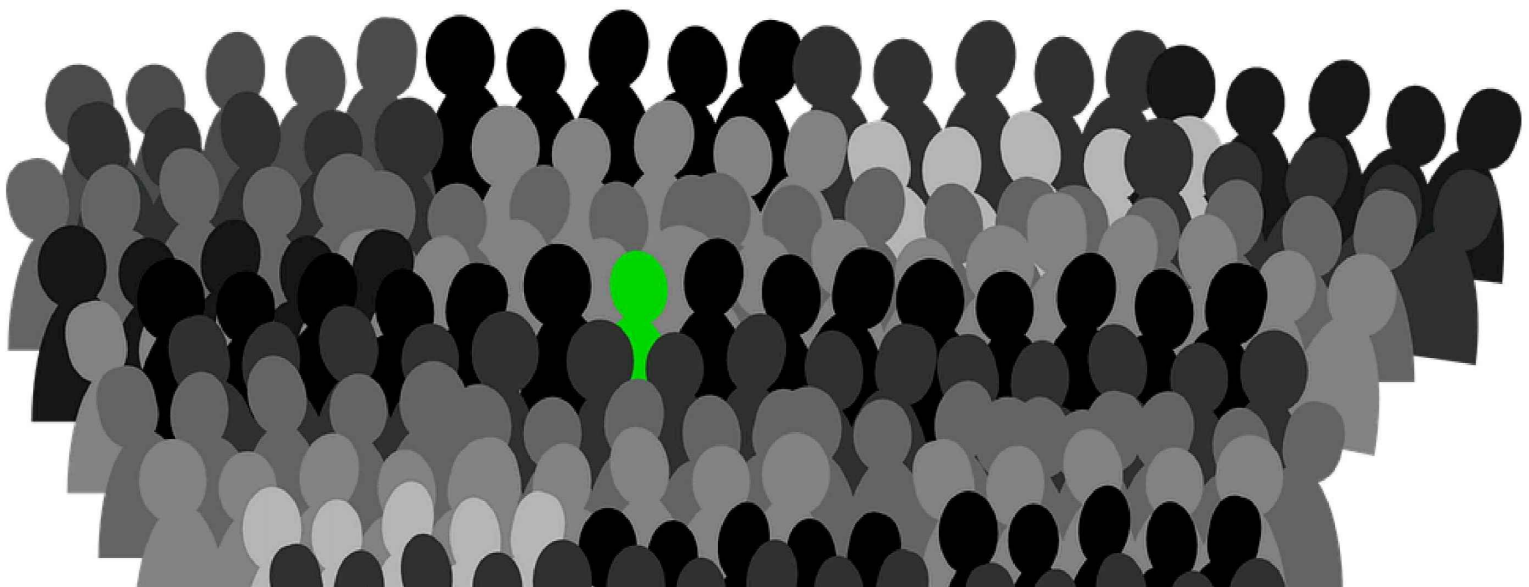
"It's never the 'thing.'" For many of us, it has been ingrained into our lives that the proper way to diffuse discontent is to purchase the outward item that is seemingly causing the discontentment. Nearly no energy is spent determining the true root of the discontent. Are you dissatisfied with your wardrobe? Go buy new clothes. Not content with your vehicle? Go buy a new one. We have gotten into the habit of satisfying our discontent by simply spending more money.

We must break that habit. Material possessions will never fully satisfy the desires of your heart (that's why discontent always returns). The next time you recognize discontentment surfacing in your life, refuse to give into that bad habit. Instead, commit to better understand yourself and why the lack of that item is causing discontent. Only after you intentionally break this thinking will true contentment begin to surface. In a nutshell we all crave for materialistic happiness.

So how to let go of "materialism"? Let's crave for "helping others." When we begin helping others, sharing our talents, time and money, we will find ourselves learning to be content. The practice will give a finer appreciation for what we own, who we are, and what we have to offer.

"For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." Never stop learning, growing, or discovering. Take pride in our personhood and the progress that we have made, but never become so content that one cannot find room for improvement. Contentment is not the same as complacency. As soon as we stop growing, we start dying.

Ultimately, it's all about making the shift from chasing to enjoying, from thinking to experiencing, from getting to giving, from desiring to appreciating, from external to internal, from having to being.



# The Facade Of Our Yoga Generation

S. Ilakkiya

B.A. (Hons.) Economics II year

Yoga is described as a practice of the philosophy that aims to unite the self with the spirit of the universe; a system of exercises for the body that involves breath control and helps relax both your mind and body.

Yoga was introduced to the US by Swami Vivekananda in the 1890s and subsequently, the whole world came to know of its physical, mental and spiritual core.

However, with the commercialization of yoga, it has become a sort of status symbol-"I do yoga, therefore I am fit and enlightened." In fact, yoga is now practiced for its calorie-burning effects, not its meditative benefits.

What many individuals fail to realize is that yoga is unconcerned with surroundings, appearances, fashion statements, and with calories or pounds.

Unfortunately, it has become for many cultures, another industry to invest in and grow in. The essence of yoga gets lost somewhere within the mass production of synthetic yoga pants and rubber mats. The inner peace and clarity which could be attained with the practice of yoga are replaced by bumper stickers and refrigerator magnets in various suryanamaskar poses.

The real danger which comes as a result of glamour using yoga to suit modern fashion is the safety of practice, and most importantly, the quality of teachers- unqualified teachers can cause severe harm which may not be reversible as yoga is not a regular fitness class and should be exercised regularly.

Sadly the question remains, how sustainable this approach is in this modern society? After all, true health, healing, and self-realization are an inside job.





# Think Global, Eat Local

**Sahail-UI-Islam**

B.A. (Hons.) Political Science I Year

The world is evolving at a great speed in today's date. Most of the countries in the world are trying their best to catch up with the latest technologies to make life easier and wonderful. Countries are therefore connected globally to introduce new inventions as to spread the best and to make themselves famous of new inventions. In today's world no single country decides to isolate itself from the rest of the countries, and thus all countries are connected by a global chain. Majority of the people in today's date are thinking global as in terms of importing and exporting commodities, ideas, jobs, etc. Global is the new trend which updates every individual in the world who is connected on a large scale.

People should be a part of this global network, and they should adapt and improvise with the new positive things which are coming into specific platforms. As with being global, they should also not throw back the local custom of a particular society, state or country. In today's world, people should think globally as to maintain peace and harmony as well as to work with on the global scale to fight against new diseases, environmental issues, new problems like loneliness, depression, etc., which cannot be solved by sitting isolated or individually. As they should also not forget their local custom, traditions, foods, etc. Staying local keeps a person tied with the roots of their morality.

Being too much global or thinking all the time globally may not be a good virtue for an individual as all the things in global network are not superior in nature. For an example global had an impact of western junk food like pizza, burger, soft drinks etc. These are all the wrong medicines that people are consuming for the satisfaction of their taste buds.

Therefore, they should adopt the local food, which is mostly organic, natural, and healthy to eat, which results in the proper diet and growth of an individual. So eating local food should be preferred by people.

We should maintain a perfect balance between global and local, positive things should be adopted on both the sides, and therefore, we will evolve much better and faster for the betterment of our civilization. To apprise one of harsh reality, it is commonly seen that people are eating local reluctantly as they are leaving behind the local along with heir tradition, food, morality and positive mentality.

People should live to think globally as to work or walk with the rest of the world and with that they should also take norms of the local ethics with them. This all will result in the betterment and evolution of a beautiful world. "Think and walk globally as well as maintain yourself locally".

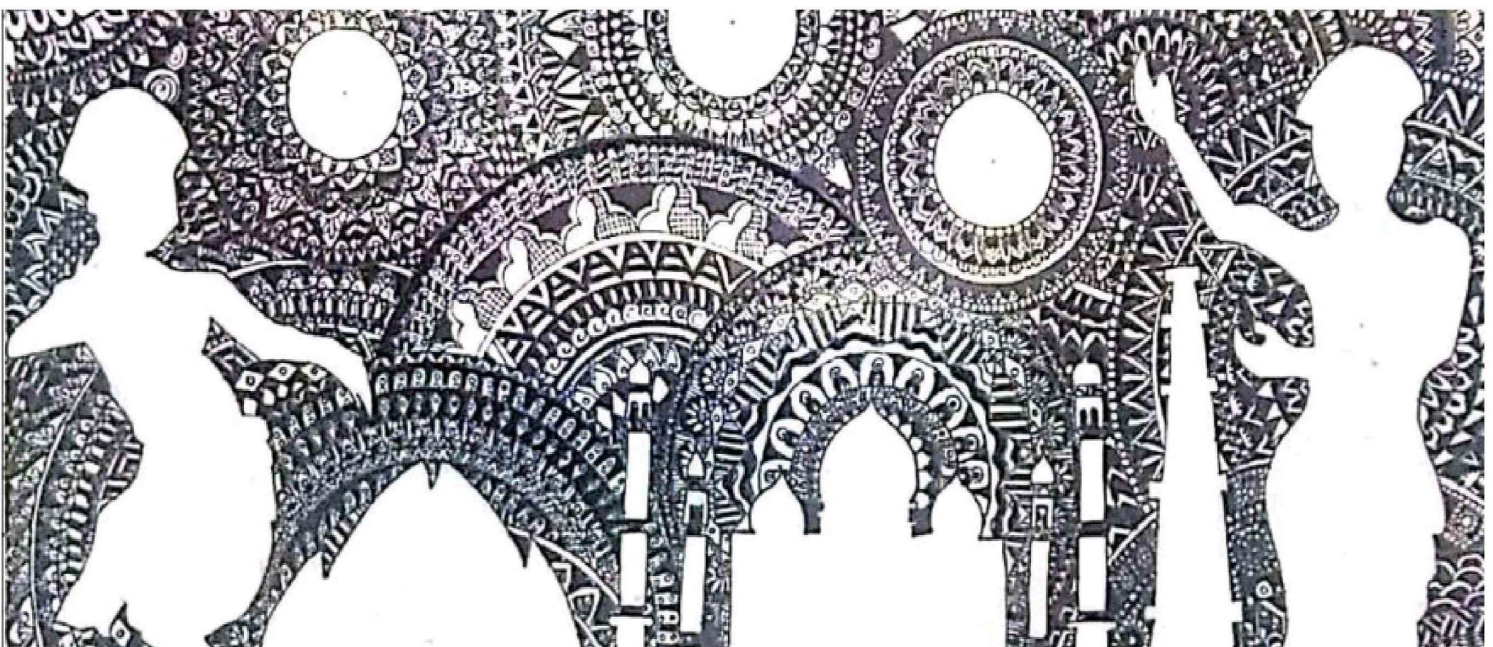


Image by Chirag Gour. B.A. (Hons.) Political Science II Year

# Serendipitous Sikkim

**Mayank Gupta**

B.Sc. (Hons.) Physics II Year

Wrapped in mists and clouds, the land of the mighty Khangdchendzonga, small but breath-taking is the land of Sikkim. I went there to capture the unsung part of our incredible India. After traveling a long distance of 125 Kms. from Bagdogra airport, we travelled by road, passing through beautiful Himalayas, valleys along the Teesta River, we reached Gangtok, the beautiful capital of Sikkim.

Gangtok is a very clean city with great culture, full of mesmerizing natural sceneries, great culture and exquisite food. We stayed for the whole day in our room enjoying pleasant weather, beauty which relaxed us from the scorching hot weather of June in Delhi. Next day we visited Mall road, Gangtok where we enjoyed shopping and gorged on delicious food. Afterwards, we went to few divine destinations like Ganesh Tok and Hanuman Tok and Rumtek monastery which is one of the largest monasteries of Sikkim. Seeing Buddhist people and monks worshipping there, the prayer flags with the sacred mantras written on them, was a great experience. It is believed that when wind passes through them it spreads positivity and wisdom in its surroundings.

Next day we went to Namchi where we saw a Char Dham temple where there were replicas of all 12 jyotirlingas and 4 of Hindu Dhams. Seeing the huge statue of lord Shiva partially covered by clouds was an awesome experience. Our next day went in visiting the Nathula pass and Indo-China border where I saw our Indian army working in 0 degree and snow to protect our nation. On returning we were thrilled by seeing Tsomgo Lake surrounded by Himalayas covered with snow. The journey ended with the innumerable memories of natural beauty, distinct North-eastern culture, petrifying adventure, warm hospitality and simplicity of Sikkim people we met during our sojourn.



# Alluring Afghanistan

**Hassan Hakimi**

B.A. (Hons.) Political Science II year

Culture is the characteristics of a group of people encompassing language, religion, cuisine, social habits, music, and arts. Afghanistan has a five-thousand-year-old history and is one of the most culturally rich countries. Not much affected by western beliefs, Afghans have strong values, beliefs, and rules surrounding the family.

The culture of Afghanistan is influenced by Islam. The most unique part of the culture is Loya Jirga, or "grand council" in Pashto, which is a mass assembly of representatives from the various ethnic, religious, and tribal communities in Afghanistan. The Loya Jirga is a centuries-old institution that has been convened at times of national crisis or to settle national issues.

Afghans, in general, are very helpful. They come together in the causes they believe in. Like, for example, in current practice, water is free to all communities, and communities have autonomy over how to divide water among themselves. Under a system known as Ashar, community members participate in productive labor such as cleaning and repair of waterways in exchange for their share of water.

Another famous culture of Afghans is their exquisite cuisine - a precise balance of health and taste. The demand for Afghanistan's Bolani (stuffed flatbread) has been surging through the roof for the past years. Weddings of Afghans are also quite exciting. Afghans celebrate their wedding with extended family, acquaintances and close friends wherein everybody mingles and enjoy to the fullest. Finally, Attanh is a historical, special and interesting dance form performed in celebrations. Interestingly enough, after the war ended, people danced to express their joy.

Afghans, therefore, take immense pride in their culture. The people here are faithful to their country and respect it without getting instigated to fit in the western standards of living.



# The Serenity Of Goan Beaches

Rashi Sehgal

B.A. (Hons.) Economics II year

In December 2019 I visited Goa for the holidays. Goa is indeed one of the most happening places not just because of beach parties and loud music but also because of the tranquil beauty that the place abounds in. Goa has an amazing night life with shacks on the beaches open till 4 am with all the delicious food being served along with music and great lighting on the beaches. But for me personally one of the cherished memories will be experiencing the sunset on the Vagator beach.

The beautiful sun as setting into the sea, painting the sky with a palette mixed of oranges and reds, light winds blowing through my hair and the water touching my feet, it was certainly the most serene feeling that I had ever experienced. For all you adventure junkies the beaches also have water sports going on such as jet skiing, kayaking and scuba diving. Another place that I visited in Goa is the "Dudhsagar waterfall" on the Mandovi River. Its name is a literal reference to "sea of the milk" as the water flowing through the water fall forms foam and white spray as it descends into the lake below.

Goa is a must visit for another reason –The Dolphin Point on the Candolim beach. You will be taken on a speed boat into the endless waters of the Arabian Sea, on your way to the dolphin point you will be shown the Aguad jail, the billionaire palace and the Governors palace. And finally, you will reach the point where you can see these harmless and friendly dolphins jumping in and out of the water. But you should be vigilant as they can come out of the water at any moment. The Goa flea markets are also a main attraction for tourists. The Anjuna Wednesday flea market and the Saturday night market in Arpora are two of the many flea markets in Goa. Here you can find junk jewellery, clothes, spices, handicrafts and what not.

All in all, I would like to say that Goa is a must visit for all you travellers to enjoy nature at its best. If you want to take some time off from your monotonous metro city life, Goa is the best place to visit as it will rejuvenate and energize you with all the panoramic natural beauty it has. Beautiful roads with coconut trees on both sides and endless beaches will clearly give you a breath of fresh air and a break from the fast-paced city life.



# Climate Change And International Politics

Gunjan Das

B.A. (Hons.) Political Science I Year

In a scenario of real politics which went wrong due to the misinterpretation of current international politics, which has confined itself to the 'tweets of Trump,' 'trolls of Boris Johnson,' 'Indo-Pak degrading relation,' etc. what should be given more importance is the problem that has insidiously threatened the human existence – the Climate Change. But the international media or national media after all are so interested in more controversial yet paltry issues that have been spread among the minds that largely dependent on multi-media.

The problem is that to say simply, the environmental degradation, which in the coming days is going to aggravate even more, has got little space in the talk shows in news channels, debate shows due to TRP hungry media that has always considered issues and news that interests the layman the most. Therefore, due to lack of concern over the degrading environment that is making our earth a scorching planet, the problem or the crisis has become more gruesome over the years. And now, after the little Thunberg scolded the world leaders, the media has shifted their camera to the areas that has been desertified, ice bergs that have melted in Antarctica, and the smog that has occupied our atmosphere, to grow among us a feeling or sympathy.

Climate Change is a problem that needs urgent attention in the world. No matter what resulted in such violent environmental degradation, the theory of common but differentiated responsibility is even not viable. The rapid industrialization that the mankind witnessed following the emergence of capitalised economy or so-called 'Liberal West', the degradation of our environment began. Later in the 20th Century events like World Wars, Stalin's Soviet industrialization in the newly independent third world countries etc. resulted in spreading of rapid industrialization all over the world, leading to more devastation and destruction. At that time, the concern over the probable harm that industrialization might cause to the environment was so less that not even a single global summit took place in early and mid-20th Century.

The first global summit the 'Rio Summit' in 1970s by United National Environment Program (UNEP) got some special importance and treaties were signed to protect global resources like Antarctica, atmosphere and oceans.

After Rio Summit, the signing of Kyoto protocol of the decade of 1990s and organization of UNFCCC (United Nations Framework of Climate Change Convention) made the general mass realise how the environmental crisis will lead to a planet that will no more be habitable in within a few centuries. However, the consciousness and awareness among the masses regarding the gruesome and violent devastation of our nature and its consequences only grow in late 20th century and early 21st century, when the environment had already damaged partially.

In today's era, my suggestion to those in power is that instead of spending energy, wealth and resources on insignificant yet avoidable matters like jingoism, fighting over trade wars, tweeting trolls, sustaining enemies, etc. we should give more importance to the problem of climate change and global warming which if not curbed now, will be more hazardous and dangerous to our planet. The summits (global, local or national) should be organised and the youth should be encouraged to participate in these organisations to express their view or ideas to save our planet. Sustainable development should get more importance to preserve resources for the future generation.

Instead of poking our nose on these matters, the discussion on Climate Crisis is the need of the hour. In this case, the little Thunberg helped us a lot, shifting the debates of multi-media to her, as well as environmental degradation. For growing awareness, the world leaders now concentrate on the environment and preserve its resources for the next generation that is my final call as a student. It is the time for the world leaders to concentrate on how to preserve wild life as well as human kind rather than bombing the oil facilities in the Middle East.

# Climate Change- Can It Be Reversed?

Satish Kumar

B.A. (Hons.) Political Science I Year



Today, Climate change is not an issue but an impending, disastrous problem for the entire world. Different nations are at great risks due to global warming, deforestation, ozone layer depletion, soil pollution, to name some of the dangers looming over. All these factors are the main agents in climate change. Global warming means heating of the earth that is, an increase in earth's temperature which is mainly caused by the increased amount of carbon dioxide (CO<sub>2</sub>) gas which results in the melting of glaciers and that causes problems like floods and sometimes scarcity of water. Similarly, deforestation is also a contributing feature of climate change, and cutting of trees that hold up the soil by their roots, trees also help in taking carbon dioxide gas which reduces global warming, they play a major role in the water cycle therefore deforestation disrupts the water cycle which affects rainfall. Soil pollution is also a big problem because with polluted soil we can't produce any grain with which to feed ourselves. But today, people are using pesticides and insecticides on a large scale which affects the fertility of the soil. The salinity of soil is increasing due to these factors which forces soil to turn into barren land.

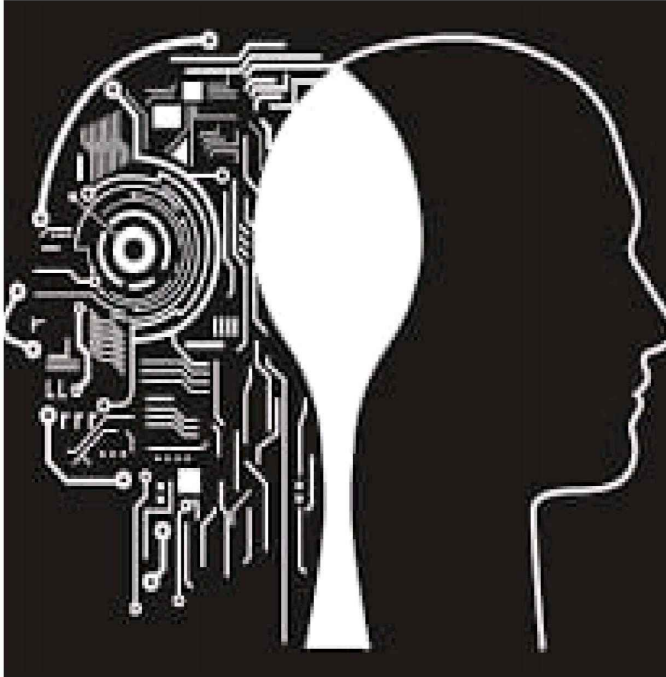
Now the most effective agent in climate change is pollution. With the contamination of air, water, and soil, pollution's role in climate change is very prominent. We can see that air pollution in many parts of the world is at extreme levels which affect individuals as well as the environment as it causes problems like asthma, tuberculosis, etc. Water pollution also severely affects the population. It affects soil as well as people as it causes diseases like cholera, jaundice, etc.

We can say that there are many factors which are responsible for climate change. But we have to accept one thing that all the factors as mentioned above accountable for climate change are the result of human developments. Industries which are set up for economic growth affect both air and water. The underground level of water goes down due to these. There are many developments of mankind which affect climate. But we should collectively think and ponder upon it and try to solve this problem. The best way to protect the environment is by planting trees on a large scale because only trees can save the earth.

# Can Artificial Intelligence Replace Humans ?

**Mayank Gupta**

B.Sc. (H) Physics II Year



We human beings are undoubtedly the most intelligent living beings on earth. From the wheel to the rocket, and to the airplanes, we have done many great inventions. These have made our life a lot easier, and comfortable. The work which we were doing in the past with our hands like washing clothes, manual labour in factories are now being done by machines. Machines can do a variety of work with great accuracy, precision, and of large quantity in a short span of time. The only thing it lacks is intelligence and creativity.

For this humans have developed artificial intelligence. It is the branch of science in which intelligence is introduced in machines with the help of computer programming. AI is not a new concept but an old one. Its applications can be seen in various fields in our life. Speech recognition in Google assistant, Apple-Siri, spam filters in email, autopilot, self-driven vehicles, machinery in industries and healthcare, humanoid robot, etc. 'Amazon Go' a supermarket in which there is no serviceman and all work is done through sensors and computers.

Our machines and computer are becoming intelligent, from playing chess and solving Rubik's cube to self-driven taxi and doing different operations in magnetic field robotics.

A part of AI is becoming capable of doing all those things which we do. Humanoid robot is almost a duplicate of humans. The first humanoid robot was Horbert Televox which was capable of performing 26 different tasks including speaking, talking, counting etc. On 14 Feb 2017, a robot was introduced named 'Sophia'. It could give more than 50 facial expressions, was capable of telling jokes, talking and become the first robot to get citizenship of a country. She said in her interview that she is feeling proud for getting honour. Surprisingly this was not the part of computer coding! This was its or we can say her intelligence.

Now the question which arises here is, can robots replace and dominate humans completely in future if they become more and more intelligent? It is possible that they might form groups and can even harm us as shown in some movies. It is true that many people have become unemployed as robots are doing that work which humans were doing in past. But the intelligence we provided them has made them able to do everything very accurately and better than us.

AI is used in missile launching and to perform such task that we cannot do like in the case of supercomputers, which means robots can have high analytical thinking. For example we do not require a traffic policeman to check the cars which are over speeding, now a smart camera can measure the speed of vehicle and can decide that is it over speed or not and automatically send fine receipt to the respective vehicle owner's home. It is very difficult to say that robots will rule the world in future, but they can rule in the sense that many people are losing jobs due to introduction of artificial intelligence in day to day life.

# Black Hole- The Mystery

Mandeep

B.Sc. (Prog.) with Electronics I Year

"Black Hole" the most tending and mysterious term ever known in the field of astronomy. The term Black Hole is of very recent origin. In 1967, a physicist named John Archibald Wheeler came up with the term "black hole".

The centre of a black hole, where all its mass resides, is a point called a singularity. A black hole is where gravity has become so strong that anything comes in Event Horizon can't escape not even light that's why black hole are so dark. (The 'event horizon' is the boundary region of space around a black hole from which nothing can escape). The centre of a black hole, where all its mass resides, is a point called a singularity. The mass of a black hole is so large that it may be many times the mass of sun and dense as its size is comparable to a marble.

Black holes are formed when giant stars explode at the end of their lifecycle (when the fuel on which it is burning run out). This explosion is called a supernova.

If the star has mass greater than 1.4 times (Chandrasekhar limit) the mass of sun, it will collapse on itself down to a very small size due to its own gravitational force and become a black hole.

Black holes can grow bigger and bigger as they continue to absorb light and mass around them. Many scientists believe that there are super- massive black holes at the centre of galaxies.

Black holes don't live forever, but slowly evaporate returning their energy to the universe in the form of radiation called Hawking's Radiation.

Is black hole the cause of end of life on Earth? It may happen if our Earth comes in event horizon of any black hole. Does time pause inside a black hole? Many scientists give the answer in "Yes" because space time rape to infinity at that the (singularity) centre of black hole. All these questions are still a mystery.

# Data - The New Oil?

Shubham Upadhyay

B.Sc. (Prog.) III Year

A claim you might have heard multiple times-"Data is the new oil" Now it's true, that in some ways, the analogy fits. It's easy to draw parallels due to the way information (data) is used to power much of the transformative technology we see today. However, there are several reasons as to why it misses the mark. Users have an infinite resource available to them to access free online services. Imposing restriction on data collection makes this resource finite.

Oil is a commodity, so by definition one barrel of oil of a given grade is equivalent to any other barrel of that grade. Data on the other hand is heterogeneous. Each person data is unique and may consist of a practically unlimited number of different attributes that can be collected into a profile. There is a significant expense to producing and distributing an additional barrel of oil.

Data is merely an encoded information, so gathering, storing and transferring it is nearly costless. Hence, no marginal costs.

As energy input into mechanical process oil have a relatively constant return to scale. But when data is used as an input for an algorithm, it shows rapidly diminishing return since only new data is helpful.

Oil is a search good meaning 'its' value can be assessed prior to purchasing. By contrast, people who analogize data to oil or gold may merely be trying to convey that data is as valuable in the 21st century as those commodities were in the 21st century. However, it doesn't seem to be a fair comparison.

Rest of data lies in the faith of human civilization.



# In Search of Singularity

Yuvraj

B.Sc. (Hons.) Computer Science II Year

Is there a true beginning of everything in reality?

Imagine an athlete standing on the starting line of a racetrack. Let this time be  $t=0$ . Now, he gets himself into ready set position at  $t = +dt$ , and then starts running. The frame of time for his run starts at  $t=0$  when he was standing on the starting line, but what if we see this picture through a bigger frame of time. We can go to  $t = -dt$  and we can see that the athlete existed even at  $t = -dt$ . If we again increase the size of frame of time exponentially, we can see his childhood. If we further go on doing so we will encounter many sources of origin of that particular frame of time like his birth, human evolution, formation of complex life, unicellular life, basic building blocks of life, evolution of earth and our solar system, formation of the Milky Way, star dust and eventually to the big bang.

The sources of life on earth ultimately stem from the evolution of our known universe. People have always wanted answers to the big questions. Where did we come from? How did the universe begin? Is there anyone out there? According to Dr. Stephen Hawking, the basic ingredients required for creating a universe are – Matter, Energy, Space, and Time. In the beginning, nearly 13.9 billion years ago, all the space, matter and the energy of the known universe was contained in a volume roughly around  $10^{-34}$  m and has been expanding ever since, to its current size of something like a 100 billion galaxies.

But is big bang really the origin of the universe? Truly it is the origin of the known universe as cosmic microwave background tells us. But how did Big Bang happen? How did a 3- dimensional space (or say a 4-dimensional, or even a 10 dimensional as told by the M-Theory) space emerge out of a dimension less "singularity" (from which big bang happened).

If we say god created all this where did god come from (don't want to hurt anyone's feelings but it's just my curiosity). It is not the origin of everything it's just the origin of our known universe.

Think of a box isolated from the whole universe, neither has it contained matter nor energy (which is practically impossible as our science, technology and our mother nature don't allow so). But just imagine for a while, can something originate out of that box? Now comparing it with the big bang, we don't even have that box; contemporarily nothing can originate now as nothing can originate out of cipher. That's what human philosophy has gained over 13 million years from the earliest of ramapithecus till now says.

Just the way we can't find the smallest positive rational number from where positive rational numbers after zero, as we whirl deep into the number line we'll go on finding a way more smaller number than its predecessor. Similarly, if go on enlarging the frame of time we will keep on finding a new more bygone source of origin. God too, must be having his own origin.

Everything has a source of origin relative to the frame of time (for that particular event) through which we look at it. If we change the size of frame of time, we will have another source of origin relative to that frame (perspective). Same applies to time, time is relative too with  $t=0$  which we can let at any spot on the timeline of a frame.

There's no actual beginning of universe and time even if there is, it's unattainable. But that doesn't mean that we should stop questioning. Once you start settling for something less, you will always do it repeatedly, for sure. So, don't stop, and STAY CURIOUS.

# Letter To A Beautiful Soul

**Yukti Satija**

B.A. (Hons.) English III Year



Dear Kurt Cobain,

I don't like your music, but I listen to it still.  
I listen to your voice, to your words in unsuccessful attempts of understanding what exactly killed you.

It's like you detonated from all the sadness inside you. As if all the love people gave you wasn't enough to overwhelm the self loathe, self inadequacy. Frances wasn't a reason good enough for you to stay. Courtney wasn't.

You know what's more scary, Kurt? That I feel it too. I understand it. I understand it enough that it's breaking my heart. The understanding sits tight in my chest, making it hard to breathe. I see your 8 year old self, hating the world already because your parents broke your tender heart, along with their marriage.

I feel you at 18, sleeping in the waiting room of the hospital you were born in. Helpless but strong. So strong. Asking yourself to not crack. (And you never did crack, Kurt. You exploded.)

I feel you at 27, writing your suicide letter to Boddha, the only person you thought would understand your reasons. I see you scribbling your illegible handwriting one last time, remembering how you had to modify the songs while singing because you couldn't understand your own handwriting. (Is that what happened every time you went up on the too? You couldn't recognise the person the crowds went manic for?)

I see the finality of your decision as you strike the pen in the pot near you, through your letter. Before you put the shotgun in your mouth and pull the trigger.

I see you hating yourself for not loving your life. I see the Courtney you loved, looking beautiful on your wedding with a cigarette in her hand.

I feel your heart breaking in my chest, Kurt.

I know you hated humans in general and loved people too much. I know the world broke your heart too many times but you broke so many more Kurt. You decided to burn out but can you see it now? You're still burning.

I wish I could talk to you just once. I want to know what exactly killed you, was it something specific? Or was it the weight of it all together? I want to walk up to you and shake you by the shoulders, I want to scream this in your ear— I understand your sadness. I understand the pain. And I also understand how people just made money out of your sadness. I understand that the only thing that helped was being taken away. I understand how it all bred inside you and how you became too much for your own self. I understand how no amount of money or love or anything else could save you. I understand, and this understanding is killing me.

Only love,  
me

# To A Weaver of Words

Dhruv Sharma

B.A. (Hons.) Economics II Year



Dear Sahir Sahab,

The first time I came across one of your works knowingly was in sixth grade when NCERT had one of your songs "साथी हाथ बढाना" included in our syllabus and at that time.

I was too immature to appreciate the simple yet beautiful poetry so I just mugged up the meaning of the poem from a guide and moved on.

Years later I started exploring some Bollywood Classics and stumbled upon Guru Dutt's Pyaasa which instantly became one of my all-time favourites. One of the reasons I loved it was your poetry.

From the hauntingly beautiful 'जाने वो कैसे लोग थे जिन के प्यार को प्यार मिला...'  
to the comedic 'सर जो तेरा चकराए',  
from the dreamy 'हम आपकी आँखों में इस दिल को बसा दें तो?' to the realistic & brutally honest 'ये दुनिया अगर मिल भी जाए तो क्या है?'

Every single word took me to a place I never thought of, and I am thankful.

I'm grateful that you didn't dwell on praising god and alcohol rather your songs are mirror of society.

I'm grateful that you didn't praise beauty like your contemporaries did rather you wrote about the plight of women which is evident in these lines which filled my heart and even made Jawaharlal Nehru cry:

मदद चाहती है ये हव्वा की बेटी  
यशोदा की हम-जिंस, राधा की बेटी  
पैयम्बर की उम्मत जुलेखा की बेटी  
जिन्हें नाज़ है हिन्द पर वो कहाँ है ?

On your legacy you wrote,

"कल और आयेंगे नगमो की खिलती कलियाँ चुनने वाले,  
मुझ से बेहतर कहने वाले,  
तुमसे बेहतर सुनने वाले;  
कल कोई उनको याद करे,  
क्यूँ कोई मुझको याद करे?  
मसरूफ ज़माना मेरे लिए  
क्यूँ वक्रत अपना बर्बाद करे?"

I'm grateful that your beautiful words are proven wrong, you say why should the busy world remember you? But you are remembered through your words in every wedding where 'ऐ मेरी ज़ोहराजबी' is played, during every patriotic holiday where 'ये देश है वीर जवानों का' is sung with joy. There's a different kind of charm in your poetry which I can't possibly get over & leaves me wanting to say - अभी न जाओ छोड़कर के दिल अभी भरा नहीं.

# In Memoriam

**Pratishtha Kharbanda**

B.A. (Hons.) English II Year



Toni Morrison

(18 February 1931 - 5 August 2019)

*Author, editor, professor, activist and Nobel laureate, Toni Morrison passed away on 5 August 2019 due to a complicated case of pneumonia at Montefiore Medical Centre, Bronx, New York City. She was 88.*

My alarm went off at 6.30 a.m. as I groaned, half-asleep and reluctant to get out of bed to get ready for college. Almost mechanically, I reached for my phone to turn off the alarm and check my twitter. My eyes widened as I scrolled through the previous night's news: Toni Morrison had passed away. My college WhatsApp group chats flooded with links to articles about the author's demise.

It was my third semester in college, and we were studying Morrison's *Beloved* (1987) as part of our paper on American Literature. I had finished my first reading of the novel just the previous day and fallen completely in love with the raw, heart-piercing writing style of the author.

I remember looking up Morrison's interviews on YouTube and staying up late watching her talk about the perils of the innumerable African-Americans at the hands of the cruel, inhumane slave trade that went on for about a century and a half in the United States of America and the relentless racism that followed. Morrison's novels such as *Beloved*, *Song of Solomon*, *The Bluest Eye*, *Sula*, *Jazz* and others deal with this sensitive issue, usually with a woman as protagonist as the author challenges, questions, and deconstructs what she calls the "master narrative". Her thought-provoking ideas continue to inspire many to question the 'ideological script' which is being fed by the dominant majority to everybody else.

In her works of fiction, Morrison talks about the power of community, family, sense of self and the importance of culture and religion in trying times. She talks of the horrors of slavery: rape, abuse, alcoholism, incest, murder and other gut-wrenching experiences of the African Americans at the hands of their white 'masters.'

"Remembering seemed unwise," she writes in *Beloved* with the refrain, "This is not a story to pass on." A reminder, indeed, of one of humanity's darkest, most shameful deeds and an imploration, nay, a warning to not let it happen again.

Morrison's powerful words moved many as both critics as well as the masses appreciated her works. Morrison appeared numerous times on the New York Times Bestseller List, won the Pulitzer Prize for Fiction in 1988 for *Beloved* and the Nobel Prize in Literature in 1993. She was awarded the Presidential Medal of Freedom in 2012 by President Barack Obama.

Talking about Morrison, Oprah Winfrey said, "She changed the experience of reading for me. It was more than about reading, it was about understanding the deep origins of wounds that have affected the African-American culture for years and being able to give meaning to those wounds through language."

When accepting an award from the Unitarian Universalist Association in 1988, Morrison observed that there was no suitable memorial to slavery, "no small bench by the road." Inspired by this line, the Toni Morrison Society started the 'Bench by the Road' Project to remedy the issue.

Since 2006, the project has placed 15 benches in locations significant to the history of slavery and the Civil Rights movement, including Sullivan's Island, South Carolina, which served as the point of entry for 40% of slaves brought to America.

When *Beloved* didn't win the National Book Award in 1987, 48 African American writers, including Maya Angelou, John Edgar Wideman and Henry Louis Gates, Jr., signed a letter that appeared in the *New York Times Book Review*. "For all of America, for all of American letters," the letter addressing Morrison read,

"you have advanced the moral and artistic standards by which we must measure the daring and the love of our national imagination and our collective intelligence as a people." Morrison critiqued the narrative of history which the dominant chose to sell and ventured to rewrite it through creative means in the form of her fiction.

"People say, 'I didn't ask to be born.' I think we did, and that's why we're here. We are here and we have to do something nurturing that we respect before we go. We must," Morrison observes in one of her interviews.

Morrison's works have left a lasting impression on my mind, and I, as a reader, cannot fathom what her words would have meant to the thousands of African Americans, whose narratives were given a voice by her. Her legacy will continue to live within students like us, academicians, scholars, sociologists, psychologists, historians, writers and thinkers for generations to come.

# Growing up A Woman in Modern India

**Prakriti Verma**

B.A. (Hons.) Political Science I Year

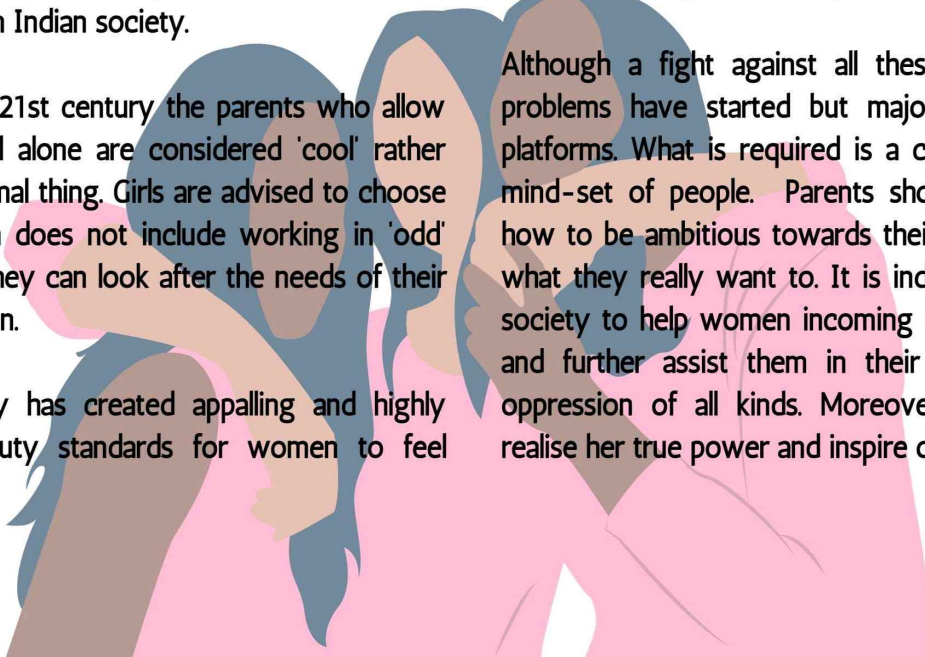
A very famous scene from the epic 'Mahabharata' was 'chirharan of draupadi' where lord Krishna saved Draupadi from molestation by extending her garment magically. Not much has changed when it comes to women's position in Indian society.

Even today in the 21st century the parents who allow their girls to travel alone are considered 'cool' rather than it being a normal thing. Girls are advised to choose a profession which does not include working in 'odd' hours and where they can look after the needs of their husband and children.

Today too, society has created appalling and highly uncomfortable beauty standards for women to feel ultra-feminine.

It's difficult for a woman to be unapologetically ambitious, as she is tied down to her family, a married life and children. Also, it gets difficult to find a husband for high earning women as per Indian mind-set.

Although a fight against all these and other related problems have started but majorly on social media platforms. What is required is a change in the routine mind-set of people. Parents should teach their girls how to be ambitious towards their career and achieve what they really want to. It is indeed expected of the society to help women in coming out of their cocoons and further assist them in their wars against social oppression of all kinds. Moreover, every girl should realise her true power and inspire other girls too.



# Portrayal of Women in Indian Cinema

**Jaisha Grover**

B.Com. (Hons.) I Year

Since the very beginning of time, movies have been a way of expressing certain thoughts and ideas. It gives an impression of the lifestyle of people during that period of time. But with the evolution of time movies have explored a huge variety of genres and they're not necessarily restricted for entertainment purposes only. Their role in the modern world has metamorphosed to spread awareness and have often become informative in nature. With the changing times we have witnessed an increase in the emphasis laid on the female characters in the films.

Dating back to 1913 when the first film Raja Harishchandra was made we see that the role of female characters was almost negligible as though their presence hardly mattered. With legendary classics like Sholay and Waqt we observe that although these movies did great on the box office, however they lacked in depth study of the female characters and were male centred.

Of course, there were exceptions like Mother India however, reducing the role of a woman to a mere sacrificing mother was somewhat injustice to the title itself

In the 19th century women played a supporting role in almost every film and their character lacked independence and sense of agency. However, such is not true in today's scenario. With feminism at its peak we have witnessed a great deal of women centred movies like Queen and Angry Indian Goddesses. It is undeniable that the role of women in Indian cinema has shifted from being an eye candy to be the heart and soul of some major super hits.

One bold movie called Lipstick Under My Burkha is somewhat historic. However, even that faced a lot of criticism and challenges from the censor board. This is because the orthodox and the dogmatic mentality of some rigid people refused to accept gender equity as a necessity in the diverse walks of life. When women are walking shoulder to shoulder with men in every area of life then I don't see why films shouldn't portray so. Hence the positive aspect is that change is coming however, the bad part is that it's happening very gradually. In present times movies like Pink, Highway, Mary Kom, Neerja, Dor, Margarita With A Straw, English Vinglish give lot of hope as they determinedly talk about women subjectivity, dignity and personhood in unequivocal terms.

## How Safe Are Women In India?

**Nitesh Saini**

B.A. (Hons.) Political Science I Year

Nowadays when we talk about emancipation of women, we talk about how far we've come in this context in the last half century. It is still however, a topic of concern, which comes in at least every woman's if not all humans' mind: Are women safe today? If yes, how can we say so? Do we have any substantial evidence for that? If not, then why we allowed such a situation to persist even after 70 years of Independence?

If we talk about the initiation of women empowerment, it started to take place in the British era. Well-known names like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and others have contributed. After the late 19th century and early 20th century, we saw women like Sarojini Naidu and Vijaya Lakshmi Pandit work for the cause. These were the women who were the torchbearers in the women's movement in the 20th century and induced Indian women to participate in the freedom struggle. Since then, we have seen women in sports, politics, administration, social services as well as in the armed forces.

Although there are endless hurdles to women empowerment, the striking ones remain illiteracy, lack of awareness, domestic violence, patriarchy and discrimination.

Domestic violence is one of the most serious issues for women. Especially in rural areas, women are suffering from this problem physically as well as mentally. And if we try to go to the root of this problem, then we will find lack of awareness in women, and if we go to the lack of awareness, then we will find literacy the responsible factor, then if we go to the root of literacy, then subsequently one can find patriarchy and discrimination as responsible factors and so on. So, all these things are highly mingled with each other. That's the reason the problem persists.

To stop such malpractices, we must come together and work on eliminating the factors that have allowed such evils to afflict our society for so long.

First of all, we have to see that what we have done so far and what we must do further. We have come a long way from the past where serious issues like sati, bigamy or polygamy prevailed. However, we still have problems like child marriage, dowry, female foeticide, domestic violence, etc. To eradicate these problems it is imperative that women have equal rights as men not only legally but also on the domestic level in their families; they should be given freedom to make their own decisions; they manner of raising the girl child and boy child in a family should not be unfairly partial. It is our turn as citizens and human beings to step up and take responsibilities for our actions.

Government policies though helpful cannot initiate change in people's minds. In villages, child marriage, illiteracy of women and women foeticide persist. We still have a long journey to make but we're getting closer. So, this problem is preventable, but change can only come from within.

## *The Space Beyond*

**Sarthak Sharma**

B.Com. (Hons.) | Year

What do we mean when we use this term called 'Gender Equality'? The basic idea is equality in all aspects for every single gender, right? Then why is it that whenever we talk about gender equality only women are associated with it? Men too are important stakeholders in this conversation about gender equality. Nowadays it feels like gender equality is no longer what it stood for and is rather being used as something to hide behind to propagate toxic feminism and toxic masculinity.

Gender equality and feminism were really important back in the day to ensure that women enjoyed the same rights just like men did and had an equal opportunity to express themselves in society, however, gender equality and feminism (while they still do a lot of good) are somewhere being misused in today's society. Feminism is important because it helps the woman who was perhaps assaulted to seek justice but where does this gender equality go when certain toxic feminists use feminism to frame innocent men with false assault claims? A man who causes harm to another woman rightly gets punished, but why does a woman who falsely accuses a man walk freely?

Where does this gender equality go when women get free public transportation facilities, but men are still expected to pay for themselves? Are some men not poor? Do they not have to provide for their families?

This misuse of "Gender Equality" and "Feminism" is a slap to the faces of all those women who still struggle to get equal rights and are still oppressed by society because today if they want to go ahead and raise a voice for themselves, society will ignore them because of these certain people of privilege who misuse gender equality.

Gender equality is still important in the current status quo especially for all those people who are oppressed, both women and men. We collectively must call out this toxic feminism and toxic masculinity so that the essence of gender equality remains and the people who still need this to come out of oppression get their voices heard.

# Women in The Twenty First Century

Sharanya

B.A. (Hons.) Political Science I Year

"To awaken the people, it is the women who must be awakened."

Women empowerment has become a hot topic today with women working alongside men in all spheres. Women empowerment can be defined as a process leading to the enhancement of women's control over financial, human and intellectual resources in society. In any nation, women's empowerment can be measured by the extent of their involvement in social, economic and political field. Empowerment helps women to take their own decisions by breaking all personal limitations of society and family.

The abilities of women in making decisions about their education and profession have been largely suppressed since ages, considering them to be inferior than men. The situation is worst in underdeveloped and developing nations where women in a family are not allowed to work, to take financial decisions, decide on matters regarding their own education. Even today, in some parts of the society, women are not given the rights to lead a life they want. Girl children are not sent to school or are allowed very less education. There are a lot of women who are still deprived of basic human rights. Cases like violence due to dowry system, sexual harassment, gender bias are some of the many issues today's women have to deal with.

Empowerment of women would mean encouraging women to be self-reliant, independent, have positive self-esteem, instil confidence to face any difficult situation and invite active participation in various socio-political development endeavours. The growing conscience is to accept women as individuals capable of making rational and educated decisions about themselves as well as the society, increasing and improving the economic, political and legal strength of women, to ensure equal rights as men, achieve internationally agreed goals for development and sustainability, and improve the quality of life for their families and communities.

The position and status of women all around the world has risen incredibly in the 20th Century. A long struggle, going back over a century has brought women the property rights, voting rights etc. in addition to the above-mentioned rights, in India. The customs of purdah, female infanticide, child marriage, sati system etc. have also been abolished. But we still have a long way to go. It is high time now for women to rebuild their status in the society and emerge as powerful leaders.

As there is no tool for development more effective than the empowerment of women, she must not accept but must challenge.



# The Indian Education System - A Plethora of Excellence or A Mirage of Hollow Illusions?

**Anand Kuthiala**

B.Sc. (Hons) Mathematics II Year

"A good education system is the one which in its truest essence can always stand the test of time." To ponder upon the significance of education and understand why it becomes inextricable and pivotal particularly in the Indian context, having a basic understanding of India's demographic dividend becomes a requisite.

India presently has 62.5% of its population in the working age group, the largest in the world and this bulge is going to last for the next 37 years. The average age in India is only 29 when the world is treading past 40, thus we can rejoice as India is the youngest country in the world. This convinces me that India has tremendous potential to be the growth engine of the world in the next 3 decades that follow and it can cross all threshold levels successfully to emerge as a world superpower.

But in the very same breath, I say that to take optimum advantage of our demographic dividend and to make our 62.5% population, more productive, dynamic and brilliant, proper convergence and channelization becomes an imperative which in my perception is only possible through human resource management and in particular education. "In the absence of good education, the results would be catastrophic as our promising demographic dividend fades into oblivion and turns into a disastrous liability in no time". What worries me is that when I write about education the very first thought that is bound to strike the mind of the reader is that discussing the education system is futile since it appears to be flawless because India is already a home to institutes of great eminence which are islands of excellence, like IIM's, IIT's, Indian Institute Of Science, AIIMS, DU etc. but these comprise a meagre 5% of the total educational institutions in India. My cause of concern here being a student is the rest 95%.

"The Indian education system is comparable to a musical instrument which if in harmony produces a melody, but if in disharmony, it produces only cacophony."

The Indian education system is living in disharmony and the very fundamental challenge I see to our education system is the lack of Indian-ness. I write this substantially because our higher education system owing to reckless westernization is getting jeopardized and alienated. Be it the study material or the pedagogy, the element of Indian-ness lacks significantly. I have keenly observed that the Indian education system dismally largely revolves around American, French and Russian authors. Our education system is not progressive in nature and it lacks updating and a forward looking vision.

For instance I vividly remember that the class 9 geography NCERT Book has a chapter on Water Resources. It talks in great detail of the groundwater depletion owing to green revolution of 1970s. Unfortunately instead of discussing the future and the road ahead to prevent water scarcity at which India stares today, it is dwelling excessively on the past.

The quality of graduates India is producing is descending at an unimaginable pace and this links me up to the next challenge I see before education which is the lack of skill enhancement and vocational training in our curriculum.

In a country of 1.3 billion people we are having a serious deficit of 1 million plumbers and carpenters at a time when there is a surplus of half a million engineers. This is because due emphasis is not laid on vocational training which would help people acquire the desired proficiency required for these jobs. By 2021 India would land in a dreadful scenario where a plumber would be in more demand than a professional in a white collar job.

For the prevalence of severe unemployment and the declining quality of engineers and doctors we produce, majority people might blame the private colleges and universities in almost every nook and corner of India today. But I see a trade-off here between the quality of education and the outreach of education to the masses and the realisation dawns upon me that we certainly do not have any other alternative because government educational institutions are just not enough to cater to the burgeoning population of India.

We are significantly lacking research innovation today. Roughly 20% students in higher education across the world are Indian, despite of this India produces only 2.5% of the of the world's research output. To make it crystal clear, today India does not require an education system which only helps its students get a high profile job in Microsoft or Google, but indeed a system which encourages them to invent and evolve something unprecedented as unimaginable, revolutionary and towering as Google on their own.

Undoubtedly the examination system of India is the most competitive and rigorous in the world with acceptance rates less than 1% in most prestigious institutions. Owing to this, though India has become the centre of attraction for higher education but on a humorous note metaphorically, in terms of probability, this implies that one has better chances of surviving after jumping from the 10th floor of a building then clearing the UPSC or CA examination or getting a seat in the IIM. The biggest irony I see here is that our education system is not equivalently excellent as our examination system.

I won't be doing justice if I don't make a due mention of reservations in education. From the past 70 years we have been making laborious efforts incessantly to achieve equality in education. But the bigger challenge which stares us in the eye is that in spite of such schemes, corruption is rampant and there is wrongly targeted intervention. As a result the real marginalized of India are still not amongst the beneficiaries of reservation.

This has done a severe injustice to the potential of the meritorious who will shape India's destiny in the years to come. To overcome this problem the only practical solution I can think of is prioritising and focusing on equity in education as it is rightly believed that in an egalitarian society like India, once equity is achieved, equality flows naturally.

Social audit also becomes a requisite for identifying the beneficiaries and making the education system a level playing field. India still faces challenges at the micro levels including low Gross Enrolment Ratios, Gender disparity in education, high teacher absenteeism in government institutions, lack of basic facilities in primary schools etc. which need to address with more seriousness than ever before.

Therefore to clearly conclude with brevity I can only say that India would press the accelerator as it shows enormous potential and promises to be the torch bearer of excellence and the driver of prosperity in years that follow, owing to its gigantic youthfulness.

It is rightly said: "One machine can do the work of 50 ordinary men, but no machine can do the work of 1 extraordinary man." To produce meticulous men of such high calibre, we require an education system driven by knowledge rather than by grades, a system which focuses more on "why and how" instead of "when and where", a system which prepares it's men not only for a 3 hour examination but a bigger and a more arduous examination called life.

A due influx of investment in education is the need of the hour and we have to initiate the required reforms in education to achieve long term gains and strive our level best to overcome and conquer the challenges we encounter today. I am optimistic that a bright future awaits India with open arms. I shall summarize the significance of education to a flourishing India with a popular saying: "If a man is given a fish to eat, he eats only for a day. If a man is taught how to fish, he eats for his lifetime."

# 'The Forest of Enchantments' - A Book Review

**Aditi Shrivastava**

B.A. (Hons.) English II Year

A feminist re-telling of the epic Ramayana, *The Forest of Enchantments* draws you in from the very start. What is the most refreshing about this book is not just the fact that Sita is the heroine, but that every major and minor woman character, often overlooked, is very beautifully highlighted in it. It pans through the life of Sita, and shows us the epic through her eyes, from her birth and her childhood, to her marriage, her infamous abduction, her exile, her motherhood and her final deliverance from the mortal world.

Before reviewing this book, I had the opportunity to read a few of the other reviews. Some of them said that it wasn't feminist in its treatment as all the women characters seemed to revolve around the male characters. I strongly disagree. To me, that is a serving of the reality which makes us relate to the story we've known all our lives, to understand the characters we never took the liberty of exploring. The nature of the reality of a woman was her existence revolving around the men in her life, and though a huge part of Sita's life was spent on and around Ram, Devakaruni has taken us to her story before and after him as well.

It's a tragic story of love and abandonment, of sacrifice and forgiveness in love. Of Sita, of Kaikeyi, of Manthara, of Surpanakha, of Ahalya, of Mandodari, and of every enthralling woman character that wasn't given justice in the original text. Having read Ramayana as a child, I was welcomed into familiar episodes wrapped in a completely new narrative. A twist in the perspective completely shook the original view of the characters and moulded them into new vessel. Sita as a healer, a daughter of the earth, having sacrificed her own self for someone she's never been the priority; Manthara, a doting mother figure, looking out for her daughter and being punished for it; Kaikeyi, a fierce woman of personality and character, banished by the sons she committed the crime for; Urmila, alone, overlooked, only having received pain and isolation for a love so pure; Surpanakha, dangerous, impulsive, and yet unfairly treated at the hands of godmen, all made a very strong and almost enchanting statement in the novel.

The book has one of the best endings of all the books I've read so far. It's gut wrenching, and beyond powerful. The stoic calmness of Sita as she denounces Ram and forgives him at the very same time while disappearing into the arms of mother earth is sure to give one goose bumps. No better closure could have been expected for the flaring anger we assembled at every sacrifice and every wrong overlooked at the hands of the 'Purushottam'. And this review would be incomplete without it. So, I quote,

"In this court, which has been set up to dispense justice to all citizens, I ask you this, for I've been a citizen of Ayodhya too: Did you act justly when you sent me away to the forest, knowing I was innocent of what gossip mongers whispered? Did you stop to think- as a wise king would- that there would always be people who gossip, even in the best run kingdoms, for it's their nature? Were you compassionate, the way a king is meant to be, when you banished me without telling me what you were about to do, without allowing me to defend myself or choose my destiny? Were you fair to your unborn children when you sentenced them to a life of hardship, perhaps even death, in the wilderness? And if you were not, shouldn't someone be judging you today? O king of Ayodhya, you know I'm innocent, and yet, unfairly, you're asking me to step into the fire. You offer me a tempting prize indeed- to live in happiness with you and my children. But I must refuse. Because if I do what you demand, society will use my action forever to judge other women. Even when they aren't guilty, the burden of proving their innocence will fall on them. And society will say, why not? Even Queen Sita went through it...And that is why, O King Ram, I must reject your kind offer to allow me to prove my innocence again. Because this is one of those times when a woman must stand up and say No More!"

Undoubtedly, the retelling of the age-old classic provides an intellectually satisfying ending to the popular yet inscrutable tale. The cover of the book has a visual appeal and indicates the centrality of Sita to the celebrated narrative.

VIGGO MORTENSEN

MAHERSHALA ALI

# 'Green Book' - A Movie Review

**Nayanika Pal Chowdhury**

B.Sc. (Hons.) Chemistry I Year

One afternoon, I sat browsing through the web contemplating which movie to watch. Suddenly a high IMDB rating caught my attention and it turned out to be 'Green Book' which has pocketed three academy awards for the Best Picture, Best Screenplay and Best Supporting Actor recently.

Based on true events, 'Green Book' tells the story of Don Shirley, one of the most famous African American classical and jazz pianist in the world who along with Tony Lip, an Italian American bouncer from New York, went on a concert tour in the Deep South in 1962. Over the course of their trip of two months, they cemented their friendship that lasted until their deaths in 2013.

The film is undoubtedly a soul stirring which covers numerous themes; Peter Farrelly ensures that the viewers become the characters as they watch. The film humorously portrays the unlikely friendship between the effete Don Shirley and the crass, 'rough around the edges' Tony Lip. Initially both men are skeptical of one another but as the film progresses each tries to bridge the differences which becomes the substance of their friendship allowing them to find mutual admiration and understanding. The film subtly shows the romantic love between Tony and his wife, Dolores. For instance, when Tony leaves, Dolores tells him to write letters and Don helps Tony spruce up his writing, weaving poetic and romantic notes which capture her heart. The film strongly depicts American quest for racial equality and simultaneously shows the existing racial prejudice and white supremacy.

In north of America, there are unspoken boundaries, however, down in the south, these boundaries become explicit and exclusionary. The title of the film takes its name from a popular guidebook 'The Negro Motorist Green book' which was published for black travellers that named services and establishments that were safe for them during a time of legalized discrimination. At one instance Don is not allowed to eat at a restaurant at which he has been contracted to play. And in another particularly heart rending scene Don is seen sitting in front of a mirror after being bashed up by racists for entering a bar meant for white people. With tears in his eyes, he quietly uses a concealer to cover his wounds, just the way he uses his music to hide his loneliness and inner turmoil.

He rightly questions, "So if I'm not black enough and if I'm not white enough, what am I?" He is denied from playing classical music like Beethoven just because he is black and is instead encouraged to play popular jazz music. The so-called progressive people who listen to his music to 'feel cultured' are the ones who are holding fast to the racist ideas and beliefs. The film touches upon sexuality and in a particular incident it is shown that Don has homosexual proclivities which is another element in his identity that isolates him from the world.

As I conclude, there are no specific adjectives with which I can describe this spectacular dramedy, but I am confident to say that it is a must watch. Green Book speaks of embracing differences, overcoming prejudices and knowing what matters the most at the end of it all.

GREEN BOOK

# Colloquy With An Icon

**An interview with Dr. Sukrita Paul Kumar, a widely published poet, critic and academician.**

On the 17th of September, 2019 the magazine committee of ARSD College organized an author's meet- Rubaru where one of the most prolific writers of contemporary times, Dr. Sukrita Paul Kumar was invited. It was indeed an opportunity of a lifetime for Violina Kalita and Sparshi Agrawal to converse with Dr. Kumar who with her multifaceted personality continues to inspire young writers, translators for her sincere engagement with conflicts and contradictions of everyday world.

Violina- Good morning ma'am, it's a pleasure to have you amidst us today. You are an amazing writer as well as a teacher of English Literature in Delhi University. So, how did you manage your teaching career and writing career simultaneously? Do they complement each other or are they totally different?

Sukrita Paul Kumar- Uh, I think it's both. To be a teacher of literature is a tricky job. The danger of being a teacher and a creative writer is that you begin to not just create but you also want to get into the mode of interpretations and explanations and a writer needs to keep away from that, right? You intuitively imbibe the experience that you are wanting to project or to identify, you want to do it intuitively and not rationalize it too much. You don't work out a meaning because in fact, I always believed that if you are working out a meaning you are reducing a poem to meaning, a reductive process you have to go through. But poetry actually needs to open up as I was also saying in my speech it needs to open up rather than bring around closures. A teacher, unless you are a highly enlightened teacher, you know, and that is very difficult because the temptation is always to explain in the classroom. So yes, I made conscious efforts not to mix the two too much and yet I would say it's in a way complementary because it makes you read more and more literature, more and more poetry and so on.

And when you are talking to young people as you are growing older then also you are in touch with that spirit which makes you take off, you know, into the imaginaries that need to be created. Also, I think, the role of a teacher, if it becomes inspirational, then it's wonderful because you play your role better if you are also into writing so that also happens but you have to be on guard all the time, you know, for the two not to, sort of, intermix too much and unless you want to look at teaching as an art, which I want to and I try to.

Sparshi- Ma'am what peaked your interest in partition literature? You've written many books on partition as well. Like from Mother India in 1957 and Gadar and Pinjar in 2000s Bollywood has taken up the issue of partition to depict pain and atrocities experienced by the afflicted communities. Also, Veer Zara which is a cross border romance. So, what are your views on these adaptations?

Sukrita Paul Kumar- You know for a long time the film world was not catching up with partition except for the one film Garam Hawa that was such a beautiful film as it dealt with partition and it wrenched everybody's hearts and everything. But, otherwise just as in the case of a writer but more so in the case of somebody who's involved in the visual arts, it's very difficult to go through that experience all over again, the experience of partition. So, people dreaded touching that aspect. Producers, directors, they feared of facing and confronting the reality that partition brought. If they themselves experienced it, they would feel apprehensive of not having the courage to confront it, right? So that was one. But the other thing is also, you know, that it was always a political question. So they didn't want to get into political issues because then you know you put in a lot of money, a lot of efforts..a film is a collective venture. It requires a lot of money and it's not like in today's day and date where you can digitally do things with an ordinary camera also.

So it was a lot of paraphernalia that was required. And I know Gulzar Sahab, I know other people who actually went through the experience but they didn't bring it out, like Gulzar Sahab never did. For a long time he didn't want to touch that theme even in his poetry but later on he started doing it: the process of exercising the mind, just getting rid of the memories. So the films that have come out- my comment would be that just as the literary books that have come on the partition experience. They are varied, varied experiences, expressions of a diversity of experiences because everybody got a unique kind of experiential contact with partition, you know. The words would be different, the representation would be different. The same is true for the films that came out of partition. Every one of them is different than the other and that is why it becomes a good film or not a good film because the difference lies in the fact there has been a creative engagement with the making of that film. And the moment it's a creative engagement, then you explore a unique reality, a different reality and not come out with the stereotypes and the clichés and all of that.

Sparshi- Ma'am you've also been into doing paintings. So how do you relate your paintings with your writings?

Sukrita Paul Kumar- Uhm I think it's a very, umm I also don't know how to articulate it but yes I have a lot of visual imagination and since my childhood I've been painting. In fact, I would have painted much more if I had not been a teacher and a writer also because you need a lot of time, you need a lot of things- a studio actually and it's a longer process, it takes more time but I have been doing it because I can't help it. I am condemned with it. \*laughs\* I am condemned to writing, I am condemned to it so I can't live the life that ordinarily people can, many people do...like "let's have fun". To me this is fun, to me this is anguish, to me this is isolation this is also collectivity because I live out those things, right? So, I find that my 'writerly' self helps me while I am painting with my imagination because I write poetry, so my poetry gives me that facility to go into avenues where otherwise you won't, you know. So, the courage again, that you require even in a painting you require that.

And I do abstract painting which is realistic abstract, kind of. So what happens is that there has to be a coming together of poetry and painting. And when I am writing poetry, then images come out of my 'painterly' self. So, there is, I think, they come together. And if sometimes I sit down to write a poem, I feel very frustrated because I feel it's supposed to be a painting. I get frustrated and I give up and then I go and paint, that is, if I realize that it is. But it's a really interesting challenge to oneself. It's a challenge to one's own self, even to decide- do I want to paint or do I want to write?

Violina- Ma'am, would you say that your writings are drawn from personal experiences or are far removed from it?

Sukrita Paul Kumar- All experiences are personal. They have to. If it's an experience, even if it's political. And all writing comes from that core, right? It could be a political event that has become personal. It could be a Tsunami that happened in the south and it touched me so much when I was reading about it, I have a series of poems on Tsunami. So, would you call that personal or not? The impersonal becomes personal and then in the process of writing that, the personal becomes impersonal.

Sparshi- You've translated books and stories written by Joginder Paul from Urdu to English. Does something change in the process? If yes, why?

Sukrita Paul Kumar- A lot gets changed actually. We try that it should not change as a translator but one has to understand every language has evolved out of a culture. In Urdu, the words, vocabulary, the idioms everything they have come out of a certain cultural ethos. English is very different, particularly English. If you translate from Urdu into Marathi, Urdu into Telegu or one of the other Indian languages, it's probably easier because some metaphors would be the same, some thinking would be same. But English, even Indian English, has its own separate domain, cultural domain. But the temper of English, you know, it's very different. It doesn't even have that vocabulary, say Kumkum, how do you translate it? So it is a very big challenge and so even if you are trying to be very faithful, it will change.

But at least make the effort to be faithful. Also, there's another effort that goes into it- faithful and beautiful. If it's not reading beautifully, then why are you translating then? You have to have an eye on readability also, comprehensibility too and therefore aesthetics of translation has to be there.

Violina- What has been the constant force behind your creative endeavours?

Sukrita Paul Kumar: Creation, life. I have great deal of sense of wonder about life and I want to explore more and more. You would think at this age I can say, I know all about the moon and the Sun. It is like if you put yourself in that situation allow yourself to be exposed to reality, then you go deeper into it and you find there is more and more and more to be known. So, exploration is a lifelong thing and I think it is that, that pushes me into that sense of wonder. I am looking at you and if I find something intriguing about you and everybody is an intrigue. Every individual is an intrigue. You have your own set of life stories and if I get involved in that then I want to explore and go deeper and only to come to the conclusion that you are incomprehensible. That's the beauty of life. There are no conclusions, there are no closures. If there were to be closures, it would be a myth. At the end of every painting, I might tell myself okay, this is it, complete, I cannot do anything else to it. Ten days later I go back to it, I would want to change it. I urge even my brushes. You know, sometimes when I want to touch it up. I believe in touching up process, it becomes something else. So, I am frightened to go back. So, it keeps you going.

Violina: What are some of the challenges you have faced as a writer and do you think today's writers are at an advantage than the older ones or is it the other way round?

Sukrita Paul Kumar: I don't think so, as at every age poets have their own challenges, every age is challenging. In this day and age, because there is lot of social media, every second person can claim to be a poet and particularly in English and Hindi also people are writing, but it is not to say everybody is a poet.

It needs a lot of agonizing, a lot of anguish and so in your generation, in a way challenges are more because if you are a genuine poet, your voices may not be heard because they get around by the socialization that has happened. Socialization is actually wrong word, now these days ninety percent of advertisements are flaunting, it's not genuine and unfortunately, we have not developed a critical tradition of seeing the good from the bad and we are to be blamed, your teachers are to be blamed for that because academics have not played their role. We should have been doing it and that gap needs to be filled up. It's a challenge to younger people, as to how to develop that tradition of looking at poetry. How do you know which is good from bad, just because somebody is flaunting it and has a book out doesn't make that person a good poet. The throb of pain, the throb of happiness needs to be captured in a very delicate way. So even if you have done creative writing courses, all of it is happening now a days, the workshops and all. All of it is too mechanical. So, I think your challenges are perhaps more. We used to idealize the writers, a poet, in a way romanticized also, but in a way, it was better, because then we know it was not easy, that we need to work hard, because poetry like any great art is 1 percent inspiration and ninety nine percent perspiration. But not all people are finding shortcuts to fame, they don't last, they come up, they become icons for a short while and then die a natural death.

Sparshi: What is the most frequent advice you give to students, aspiring writers that come up to you?

Sukrita Paul Kumar: Yes, this very thing continuing from what I said, it is really important to have patience and don't think about publicity and flaunting. Don't flaunt your art, but engage with it, engage with the pain, then only you will get the bliss. And if it comes its fine, otherwise you are martyred and there is joy in that martyrdom, because you have done something honest, you have done something authentically to the extent it is possible. And second advice would be to read a lot of poetry and third would be to get in touch with your own language also.

That is bilingualism that we have, has to come out, even if you ultimately write in English, but find your roots, they are there. But as English writers, we tend to push that to the margin, there should be synergy, not isolation.

Violina and Sparshi- Sadly, we are at the end of our conversation. Thank you so much again Ma'am for the wonderful set of knowledge you've bestowed upon us.



**In Photo: Ms. Nidhi Sharma, Dept. of English, Dr. Sukrita Paul Kumar, Dr. Shubha Dwivedi  
Student editors Pratishtha Kharbanda and Violina Kalita**



2020 marks an important time in our lives; with the arrival of a new decade we've entered a new leaf in our lives. Lets take stock of all the gains and losses that the previous decade has brought in its wake.



# REWIND:

# 2010s

**It's Rewind Time!!!**

*\*\*The given lists are all created in good humour and are, in no way, exhaustive.*

# WHAT WE'RE READING

*and you should too*

## ■ TONI MORRISON (1931-2019)

*The Bluest Eye* (1970)  
*Song of Solomon* (1977)  
*Beloved* (1987)

## ■ KRISHNA SOBTI (1925-2019)

*Mitro Marajani* (1967)  
*Zindaginama* (1993)  
*Dilo-o-Danish* (1993)

## ■ GIRISH KARNAD (1938-2019)

*Tughlaq* (1964)  
*Hayavadana* (1972)  
*Tale-Danda* (1990)

## ■ KIRAN NAGARKAR (1942-2019)

*Bedtime Story* (1978)  
*Cuckold* (1997)  
*The Extras* (2012)

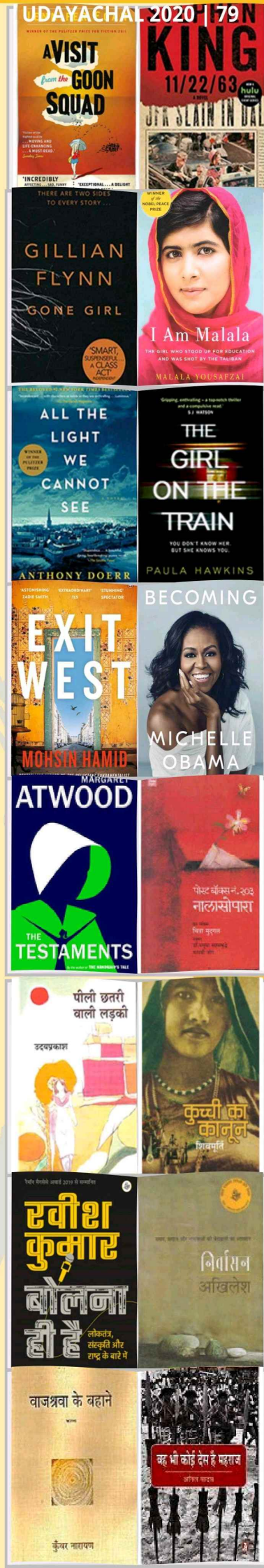
In Memory of the Literary Stalwarts...



# 2010s: ULTIMATE READING LIST

*Books nobody should miss*

- **A VISIT FROM THE GOON SQUAD: Jennifer Egan**
- **11/22/63: Stephen King**
- **GONE GIRL: Gillian Flynn**
- **I AM MALALA: Malala Yousafzai**
- **ALL THE LIGHT WE CANNOT SEE: Anthony Doerr**
- **THE GIRL ON THE TRAIN: Paula Hawkins**
- **EXIT WEST: Mohsin Hamid**
- **BECOMING: Michelle Obama**
- **THE TESTAMENTS: Margaret Atwood**
- **पोस्ट बॉक्स नंबर 203 नालासोपारा: Chitra Mudgal**
- **पीली छतरी वाली लड़की: Uday Prakash**
- **कुच्ची का कानून: Shivmurti**
- **बोलना ही है: Ravish Kumar**
- **निर्वासन: Akhilesh**
- **वाजश्रवा के बहाने: Kunwar Narayan**
- **वह भी कोई देश है महाराज: Anil Yadav**



# MUST-WATCH MOVIES OF THE DECADE

2010

**Black Swan, My Name Is Khan**

2011

**The King's Speech, Zindagi Na Milegi  
Dobara**

2012

**Life of Pi, Kahaani**

2013

**Frozen, The Lunchbox**

2014

**Interstellar, Haider**

2015

**Spotlight, Drishyam**

2016

**La La Land, Pink**

2017

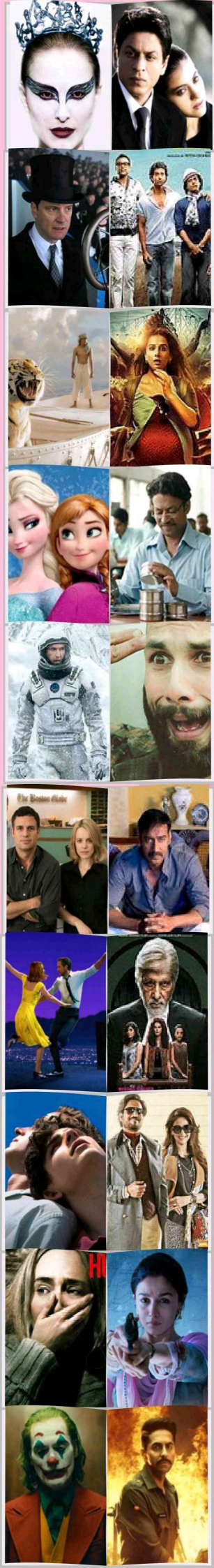
**Call Me By Your Name, Hindi Medium**

2018

**A Quiet Place, Raazi**

2019

**Joker, Article 15**



# BEST SHOWS OF THE DECADE

## • BOJACK HORSEMAN

*"No one watches the show to feel feelings. Life is depressing enough already."*

## • PEAKY BLINDERS

*"You can change what you do, but you can't change what you want."*

## • FLEABAG

- "I love you."
- "It'll pass."

## • KOTA FACTORY

*"maa baap ke decision shayad galat ho sakte hain par unki niyat kabhi galat nahi hoti"*

## • GAME OF THRONES

*"If you think this is a happy ending, you haven't been paying attention."*

## • MADE IN HEAVEN

*"I'm not paying anyone to marry me."*

## • GOOD OMENS

*"Perhaps we should wait."*

## • BROOKLYN NINE-NINE

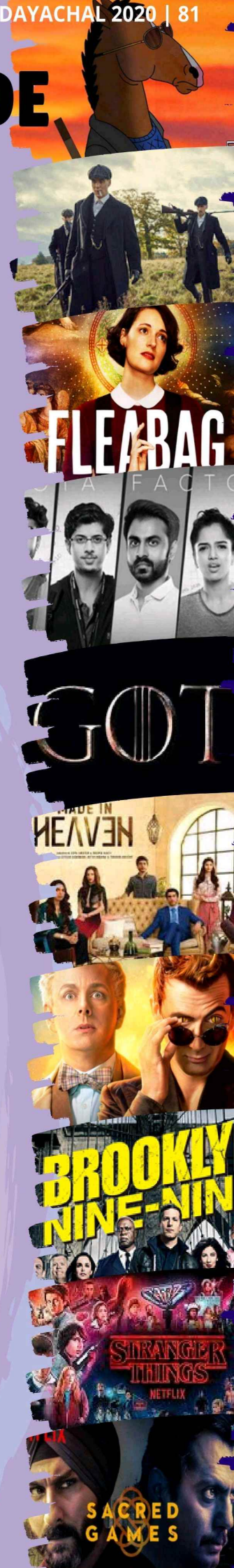
*"cool cool cool cool, no doubt no doubt no doubt"*

## • STRANGER THINGS

*"Being a freak is the best. I'm a freak."*

## • SACRED GAMES

*"Aham Bhramasmi"*



# THE ULTIMATE 2010s PLAYLIST



**Tum Hi Ho (Aashiqui 2)**

**Thinking Out Loud, Ed Sheeran**

**Moh Moh Ke Dhaage (Dum Laga Ke Haisha)**

**What Makes You Beautiful, One Direction**

**Vaaste, Dhvani Bhanushali**

**Gangnam Style, PSY**

**London Thumakda (Queen)**

**Uptown Funk, Mark Ronson (Feat. Bruno Mars)**

**Gallan Goodiyan (Dil Dhadakne Do)**

**Closer, The Chainsmokers**

**Badtameez Dil (Yeh Jawaani Hai Deewani)**

**Sorry, Justin Bieber**

**Suit Suit, Guru Randhawa**

**Blank Space, Taylor Swift**

**Afghan Jalebi (Phantom)**

**thank u, next, Ariana Grande**

**Agar Tum Saath Ho (Tamasha)**

**God's Plan, Drake**

**Aayat (Bajirao Mastani)**

**Heavy, Linking Park**

**Teri Mitti (Kesari)**

**Take Me To Church, Hozier**

**Lal Ishq (Ram Leela)**

**Rolling in the Deep, Adele**

**Sadda Haq (Rockstar)**

**Wrecking Ball, Miley Cyrus**

**Apna Time Aayega (Gully Boy)**

**Bad Guy, Billie Eilish**



# THE MOST MEMORABLE MEMES OF THE DECADE



**Doge**



**The Simpsons**



**Distracted Boyfriend**



**Hide the Pain Harold**



**Rage Comics**



**Blinking White Guy**



**Kermit the Frog**



**Hera Pheri**



**Woman Yelling at Cat**



**Spongebob**

# THE BEST THINGS THAT HAPPENED IN 2010s

- Right at the beginning of the decade, India was elated and proud as the ICC Cricket World Cup was brought home after 28 years, in 2011.
- In September 2014, India became the first nation to reach the orbit of Mars in its first attempt. Multiple women scientists spearheaded the huge project, shattering the glass ceiling to pieces.
- The women of our country made us proud in the field of sports as PV Sindhu, Saina Nehwal, Deepa Malik, Dipa Karmakar and Sakshi Malik, among others, brought several Olympic medals home.
- India was proud as two Indians received the Nobel Prize, Kailash Satyarthi for Peace in 2014, and Abhijit Banerjee for Economics in 2019.
- In 2017, another laurel was brought home as Manushi Chhillar won the Miss World title, seventeen years after the title was last won by an Indian.
- Although the decade saw a severe amount of injustices to women, it also saw two landmark decisions in the form of the Triple Talaq ban of 2017, and the Sabarimala verdict of 2018.
- On 6 September 2018, the Court unanimously made a landmark decision in *Navtej Singh Johar v. Union of India* that Section 377 was unconstitutional, thereby decriminalising it.
- In 2019, we made yet another foray into space with the launch of Chandrayaan 2, our second lunar exploration mission. Although we lost the Vikram Lander, the mission is said to be 95% successful.
- The decade ended with an end in the longest running property dispute of the country, as the Ayodhya Case finally saw a settlement.





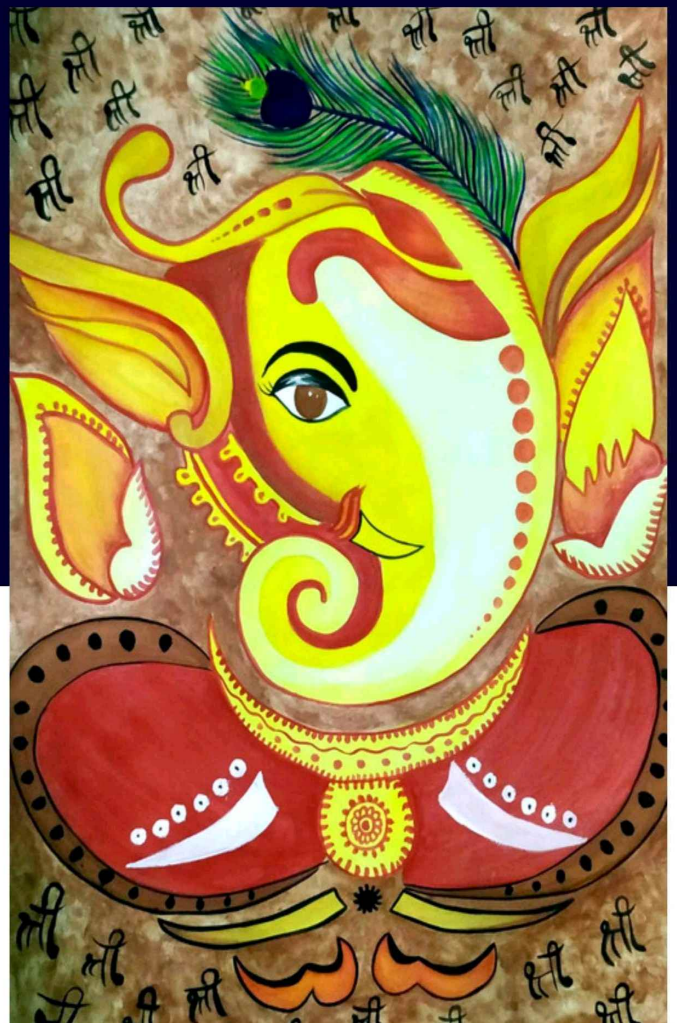
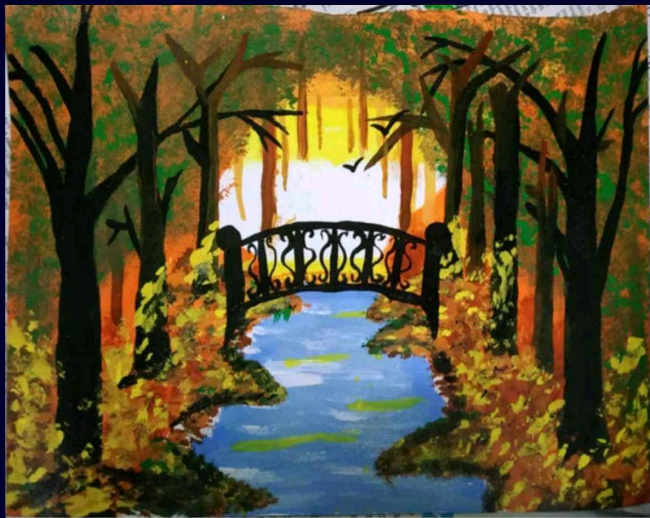


# VANTAGE

THE ART SECTION

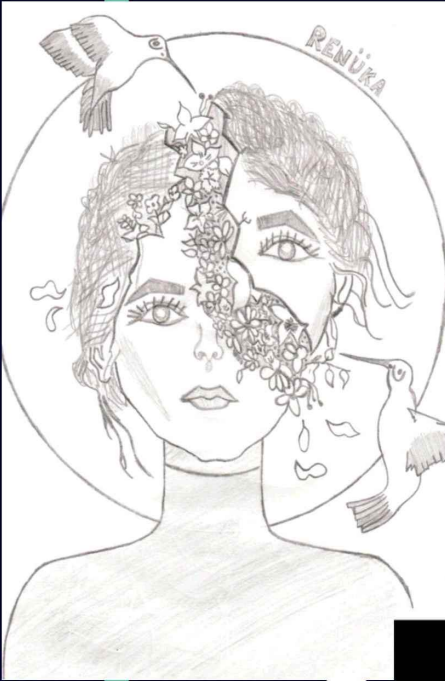
*A beautiful body perishes, but a work of art does not.*

LEONARDO DA VINCI

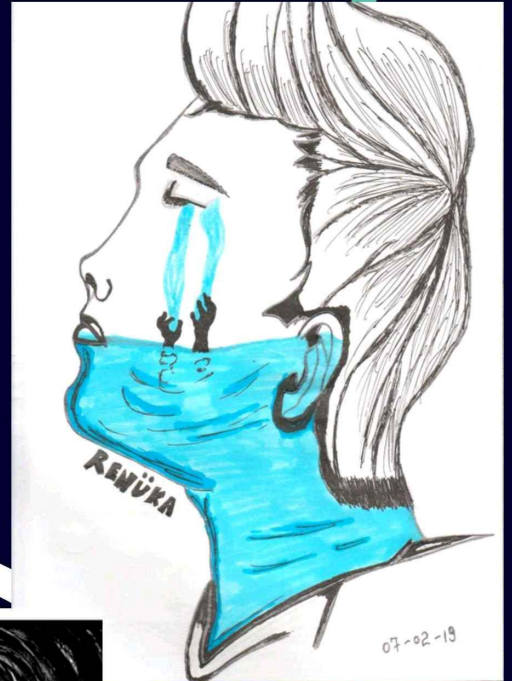


THREE VERTICALLY ABOVE-  
NEERAJ, B.SC.(H) ELEC. 2ND YEAR

TWO VERTICALLY ABOVE-  
AKANSHA NARANG, B.SC.(H) CHEMISTRY



RENUKA  
B.Sc.(H) MATHS, 2ND YEAR



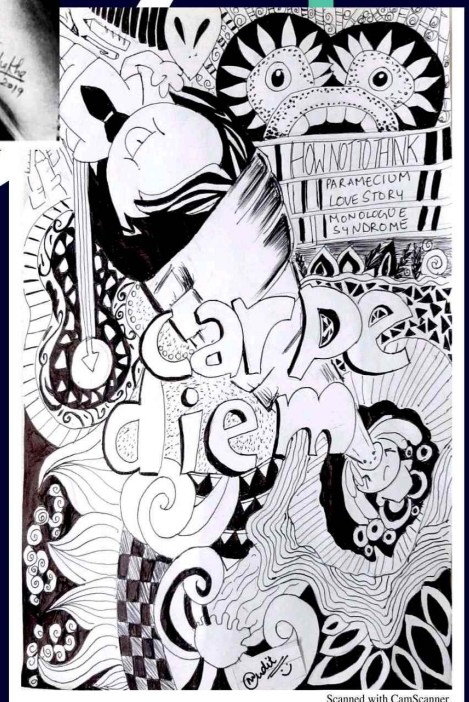
RENUKA  
B.Sc.(H) MATHS, 2ND YEAR



VISHAKHA SABARWAL  
B.COM(H) 3RD YEAR



VISHAKHA SABARWAL  
B.COM(H) 3RD YEAR



MUDIT AGARWAL  
B.COM PROGRAM, 1ST YEAR

# Pixelation: The Photography Society

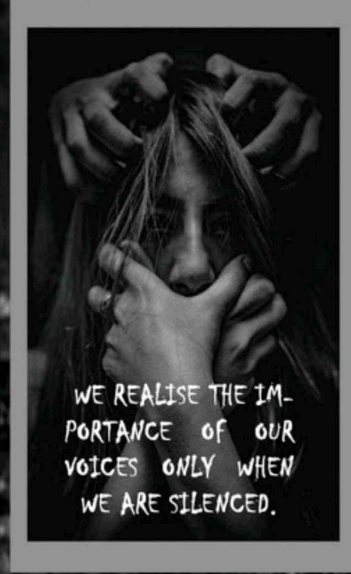
1ST PRIZE IIITD  
MOHITA JAIN



1ST PRIZE IIIT DELHI  
SHAURYA BHARDWAJ,



3RD, SHIVAJI COLLEGE  
PRABHAV SHARMA,



WO JO BACHPAN KE DIN THE, WO BACHAN KI YAADEIN NA KOI HUME



2ND PRIZE  
ANKIT ,PRAVEEN  
SHAURYA, MOHITA ,  
PGDAV COLLEGE

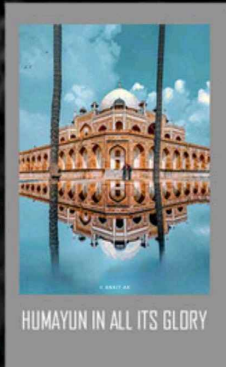
## CLICK

1ST PRIZE KMC  
MOHITA JAIN

## COME



## CREATE





# VISHRUT

THE ALUMNI  
SECTION

*"Every traveller has a home of his own, and he learns  
to appreciate it the more from his wandering."*

CHARLES DICKENS

# श्रीमद्भागवतगीतायाम् योगः

धीरज कुमार झा  
बी.ए. प्रोग्राम 2016-2019

युज् धातोः घञ् प्रत्यये कृते 'योग' इति शब्दः निष्पद्यते। पाणिनीय-व्याकरणे युज् धातुः त्रिगणेषु वर्तते।

युज् समाधौ दिवादि., आत्मनेपदी। युजिर योगे रुधादि., उभयपदी।

युज् संयमने चुरादि., परस्मैपदी।

एवं योगशब्दः 'समाधिः-योगः-संयमन' त्रिषु अर्थेषु संस्कृतवाङ्मये प्रयुक्तः।

गीतायाम् योगसम्बद्धाः विशिष्टाः श्लोकाः विद्यते। केषाञ्चित् अनुवोदन सह प्रस्तौमि।

• योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते। (गीता 2.48)

(हे धनञ्जय तू आसक्ति को त्यागकर तथा सफलता-असफलता में समान बुद्धिवाला होकर योग में स्थिर हो क्योंकि समत्व ही योग कहलाता है।)

• बुद्धियुक्तो जहातीह उभे सुकृतदृष्कृते।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥ (गीता 2.50)

(बुद्धि में भलीभाँति स्थित पुरुष पुण्य और पाप दोनों को इसी लोक में त्याग देता है, अर्थात् उनसे मुक्त हो जाता है। इसलिए तू समत्वरूप योग में लग, यह समत्वरूप योग ही कर्मों में कुशलता और बन्धन से छूटने का उपाय है।)

• तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥ (गीता 6.23)

(दुःख रूप संसार के संयोग से रहित अवस्था को योग समझना चाहिये। वह योग धैर्य और उत्साह युक्त चित्त से निश्चयपूर्वक करना कर्तव्य है।)



• क्रोधाद् भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥ (गीता 2.63)

(क्रोध से अत्यन्त मूढ़भाव उत्पन्न हो जाता है, मूढ़भाव से स्मृति में भ्रम हो जाता है स्मृति में भ्रम हो जाने से बुद्धि अर्थात् ज्ञानशक्ति का नाश हो जाता है और बुद्धि का नाश हो जाने से यह

पुरुष अपनी स्थिति से गिर जाता है।)

• युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥ (गीता 6.17)

(दुःखों का नाश करने वाला योग तो यथायोग्य आहार विहार करने वाले का कर्मों में यथायोग्य चेष्टा करने वाले का और यथायोग्य सोने तथा जागने वाले का ही सिद्ध होता है।)

• तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥ (गीता 6.46)

(योगी तपस्वियों से श्रेष्ठ है, शास्त्रज्ञानियों से भी श्रेष्ठ माना गया है और सकाम कर्म वालों से भी योगी श्रेष्ठ है, इसलिए हे अर्जुन! तू योगी हो।)

• सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।

ततो युद्धाय युज्यस्व नैव पापमवाप्स्यसि॥ (गीता 2.38)

(जय-पराजय, लाभ-हानि और सुख-दुःख को समान समझकर, युद्ध के लिये तैयार हो जा, इस प्रकार युद्ध करने से तू पाप को नहीं प्राप्त होगा)

इति

# सुनहरे कॉलेज के दिन

विशाल स्वरूप ठाकुर  
2015-18 बैच  
हिंदी विशेष

2015 में बरसात में भीगते हुए जिस कॉलेज में पहले कदम रखे थे, वही कॉलेज या कहूं कि मंदिर! जिसने मुझे आज इस काबिल बना दिया है कि मैं अपनी लेखनी के माध्यम से, शब्दों के माध्यम से, विचारों के माध्यम से, अपनी बात अपने समाज में, अपने देश में रखने के तैयार हूँ। अपनी संस्कृति, समाज और शिक्षा व्यवस्था को साथ लेकर आधुनिकता के रास्ते पर जाता हुआ एक संस्थान जिसमें छात्र-छात्राओं को अपने सपने साकार करने के नित नए अवसर मिलते हैं और वे उसमें सफल भी होते हैं, चूंकि हर तरह के क्षेत्र में आगे बढ़ने और मुकाम हासिल करने के लिए राह दिखाने वाले हर तरह के प्राध्यापक यहां मौजूद हैं, और उन आदर्शों पर बढ़कर राह स्वयं प्रशस्त हो जाती है।

जी हां, मैं बात कर रहा हूँ आत्मा राम सनातन धर्म कॉलेज की। दिल्ली विश्वविद्यालय का एक बहुप्रतिष्ठित संस्थान, जिसे ए.आर.एस.डी के नाम से ज्यादा जाना जाता है। ना जाने कितने यहां से पढ़कर संगीत के क्षेत्र में, कला के क्षेत्र में, विज्ञान के क्षेत्र में और साहित्य आदि के क्षेत्र में अपनी सेवा इस देश को दे रहे हैं। मुझे आज यह कहते हुए बड़ा गर्व महसूस होता है कि हां मैं ऐसे संस्थान का छात्र रहा हूँ जहां सिर्फ पढ़ना ही नहीं बल्कि अपने हौसलों और अपने सपनों का उनकी मंजिल तक पहुंचाने का रास्ता भी बताया जाता है।

तीन सालों के हिंदी स्नातक के दौरान ऐसा शायद ही कोई दिन रहा हो जिस दिन हमने वहां कुछ नया ना सीखा हो! भले ही मैं हिंदी विशेष का छात्र था, किंतु उन तीन सालों में जितना ज्ञान हिंदी में अर्जित किया, उतना ही वहां अंग्रेजी भी पढ़ी, इतिहास भी पढ़ा, राजनीतिक विज्ञान भी पढ़ा और विद्यालय में होने वाली अनेकों गतिविधियों में हिस्सा भी लिया। कला, संगीत, नाटक, साहित्य से संबंधित सोसाइटी के सदस्य रहा लेकिन कहीं मन नहीं लगा और सब छोड़ता गया। फिर मौका मिला लोकनाट्य पर शोध करने का। SIP-05 के तहत डॉ. अनामिका प्रसाद एवं डॉ. शुभा द्विवेदी जी के मार्गदर्शन एवं दिशा निर्देशों में 2 वर्ष तक लोकनाट्य की विभिन्न विधाओं पर शोध किया और विभिन्न लोक शैलियों को बड़े करीब से जाना। उसी का नतीजा है कि आज भारत के किसी भी हिस्से में जाने

पर किसी जिले व राज्य को को वहां की भाषा और राजनीति से पहले वहां की लोक शैलियों, समाज और संस्कृति के आधार पर जानना और समझना अधिक सहज महसूस करता हूँ।

आत्मा राम सनातन धर्म महाविद्यालय में हमारे प्राचार्य डॉ. ज्ञानतोष कुमार झा, जो स्वयं हिंदी के छात्र रहे, हिंदी के प्राध्यापक रहे और फिर उनके दिशानिर्देशों में महाविद्यालय को नई नई ऊंचाइयां मिलनी प्राप्त हुई। कॉलेज में हिंदी विभाग के प्राध्यापकों ने मिट्टी से घड़ा बनाने वाले कुम्हार की भूमिका निभाई है। डॉ. अरविंद मिश्रा सर, डॉ. श्रीधरम सर, डॉ. रेणु बाला जी, डॉ. आशा पांडेय जी का अध्यापन, सहयोग और आशीर्वाद मैं कभी नहीं भूल सकता।

हमारे कॉलेज की खास बात यह थी कि आपको जो कुछ करने का मन है, आप उस गतिविधि को करने के लिए स्वच्छंद है! स्वतंत्र हैं! किसी को नाटक में दिलचस्पी है तो उसके लिए रंगायन के दरवाजे खुले हैं! किसी को संगीत में दिलचस्पी है तो उसके लिए सारंग के दरवाजे खुले हैं! किसी को साहित्य में रुचि है तो वह कभी भी डॉ. अरविंद सर से घंटों तक किसी विषय पर चर्चा कर सकता है और उन्होंने कभी इसके लिए मना नहीं किया और हमेशा उस बच्चे का स्वागत किया जो भी साहित्य में कुछ करना चाहता है! हिंदी विभाग के सभी प्राध्यापकों ने हिंदी की विधाओं पर बहुत अच्छे से पढ़ाया! सिलेबस के अलावा भी ना जाने कितनी ही किताबों को पढ़ने-समझने, लेखकों से मिलने, उनसे साक्षात्कार करने और विभिन्न गतिविधियों को कॉलेज में कराने के अनेकों-अनेक अवसर दिए। आज मुझे कहते हुए बड़ा गर्व होता है कि जो कुछ मैं करना चाहता था, जो कुछ मैं बनना चाहता था जो कुछ भी हासिल करना

चाहता था, उन सभी सपनों को, हौसलों को, अपेक्षाओं को, उम्मीदों को वहीं से उड़ान मिली। इससे पहले मैं छठी से बारहवीं तक जवाहर नवोदय विद्यालय देहरादून का छात्रा रहा। वहां भी बहुत सी चीजें सीखी थी, उसी की मार्फत मैं आत्मा राम सनातन धर्म महाविद्यालय तक पहुंच पाया था और जो कुछ वहां सीखा था उन्हीं का परिमार्जन यहां दिल्ली में आकर हुआ।

कॉलेज में एडमिशन लेने से पहले यू तो मेरी एक पुस्तक प्रकाशित है फिर कॉलेज से स्नातक करने के बाद मेरी दूसरी पुस्तक प्रकाशित हुई और उस पुस्तक के प्रकाशन में महाविद्यालय का सहयोग प्रत्यक्ष-अप्रत्यक्ष रूप से मिला। कॉलेज में अनेकों दोस्त बने, ऐसे दोस्त जो भाई से बढ़कर हैं। सिर्फ मेरे ही विषय के नहीं, अनेकों दूसरे विषयों के भी ऐसे दोस्त बने जो आज भी मेरे साथ हैं और शायद हमेशा मेरे साथ रहेंगे।

कॉलेज के उन गलियारों को कैसे भूला जा सकता है! जो स्टाफ रूम से लाइब्रेरी तक ले जाते थे, लाइब्रेरी से मैदान तक या कैटीन तक! एक छोटी सी दुनिया में संसार था और मैं उस संसार का हिस्सा था। आज कॉलेज में ना रहने पर भी वह दिन हमेशा याद आते हैं जब किसी प्रतियोगिता में कोई पुरस्कार मिलने पर सर्टिफिकेट और ट्रॉफी को हाथ में लिए भागते हुए अपने प्राध्यापकों के पास जाकर उस खुशी को बांटते थे! अपने दोस्तों के पास जाकर बड़े खुश होते थे! कॉलेज में होने वाले फेस्ट में तीनों सालों में अपनी भागीदारी कर दिल को सुकून मिलता था।

कॉलेज का फेस्ट “टाइड” जिसमें दो बार कुछ हासिल न हुआ तो तीसरे साल किसी भी कमी को, गुंजाइश को ना छोड़ते हुए फिर से दोनों सालों की भांति एक कविता प्रस्तुत की और मुझे बड़ी खुशी हुई जिस दिन मुझे तीसरे वर्ष में मिस्टर टाइड बनने का मौका मिला। वह दिन इन तीन सालों का सबसे बेहतरीन दिन था।

कॉलेज में रहकर कॉलेज परिसर पर, दोस्तों पर और अनेक विषयों पर बहुत सी कविताएं लिखी, बहुत से लेख लिखे, कहानियां लिखी और वे कॉलेज की पत्रिका में विभिन्न समाचार पत्रों में प्रकाशित भी होती थी। उस समय मेरे लिए बहुत बड़ी खुशी हुआ करती थी।

कॉलेज के तीन साल इस छोटे से लेख में समाहित कर पाना बहुत मुश्किल काम हैम ऐसी बहुत सी बातें हैं जो इससे बाहर हैं, ऐसे बहुत से किस्से हैं जो याद तो हैं पर उन्हें कलमबद्ध करना संभव नहीं! किसी याद को लिखना एक इम्तिहान की तरह होता है और मैं समझता हूँ कि इस इम्तिहान को कभी इत्मीनान से लिखा जाएगा।

## From Being Taught to Teaching

**Pavitra Kumari**

Assistant Professor

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I was a student of English Literature at ARSD from 2009-12. Words are empty vessels when it comes to describing ways in which the institute has contributed to my evolution as a human being and in laying solid foundation for my career in academics. The college provided perfect environment for holistic development. There are plenty of things that I love and miss about the college, but the one that stands out is the faculty. If it were not for the professors at the college I would have never fallen in love with literature and found my calling.

Today when I teach in my classrooms I emulate my teachers at ARSD. Their dedication and honesty towards teaching inspired all of us and their constant efforts to make knowledge accessible to each and every student in the classroom taught us so much more than

what books could offer. I take this opportunity to thank all my professors at the English department.

It was not just the teaching staff that made ARSD stand out, the administrative staff was exemplary. No student ever felt harassed in the process of getting their paper work into place. The administration made sure that teaching and development of students moved forward unhindered. They facilitated and complimented academic growth of the students. Moreover, the chai of the canteen, the beautiful expansive playground, the sports day events, the corridors full of laughter, the cultural fests, the long queues at the library, I miss all of them. And I can't thank enough the college for making me who I am today. Thank you ARSD.



# सफाई दिवस: मेरे शहर में

रवीन्द्र कुमार

बी.ए. प्रोग्राम

(1973 - 1976 बैच)

जिंदगी में कूड़े का बहुत महत्व है। प्राचीन समय से ही घूरे की पूजा का रिवाज़ है। कूड़े से जैविक खाद बनती है। इधर देखता हूँ कूड़े के चलते बहुतों की राजनीति चल निकली है। जगह-जगह वाल्टी भर-भर कर पहले कूड़ा लाया जाता है। लंबे हैंडल वाली डिजायनर्स झाड़ू। आजकल इसके भी अनेक नाम हो गए हैं क्रम, वाईपर आदि। स्वच्छता दिवस के लिए देसी झाड़ू में अच्छा चिकना सा हैंडल (डंडा) लगा कर एक तरह की 'हाइब्रिड' झाड़ू तैयार की जाती है। अब क्यों कि झाड़ू सैलिब्रिटीज के हाथों तक पहुँचने से पहले न जाने कितने और कैसे कैसे 'डर्टी' हाथों से गुजरती होगी, इन्फेक्शन का खतरा रहेगा अतः सुंदर, सॉफ्ट महंगे मैचिंग ग्लव्स भी चाहिये होते हैं। सभी सैलीब्रिटीज़ डिज़ाइनर्स पोशाक में आए हैं। कलफ लगी लक-दक कड़क। महिला नेत्रियां तो भाग लेने सीधे ब्यूटी पार्लर से भागते-भागते आ रही हैं। वे सब महंगी महंगी एस.यू.वी. और लंबी लंबी ए.सी. कारों से पृथ्वी पर एक-एक करके पल्लू संभालते, ड्रेस ठीक-ठाक करते अवतरित हो रही हैं। मंद-मंद सौम्य मुस्कान के साथ। पता नहीं कौन किस एंगल से फोटू खींच रहा हो।

सभी आकर मुख्य अतिथि को घेर कर उनके आस-पास खड़े हो जाते हैं। तभी पहले से नामित एक सफारी सूट धारक सफाईकर्मी कूड़े को इस तरह विखेर देता है कि सबके हिस्से में दो-दो, तीन-तीन टुकड़े आ जाएँ। कूड़ा क्या, पहले से फाड़े हुए सफ़ेद कागज़ के टुकड़े हैं। थोड़ा हास्यास्पद दृश्य बन रहा है। कारण कि उनका इतने लंबे-लंबे हैंडल (डंडे) वाले झाड़ू पकड़ने का जिंदगी में ये पहला मौका था। उनके कानों में गूँज रहा था "... (ऐ कुर्सी) मैं तेरे प्यार में क्या क्या न बना..." उन्हें पता ही नहीं चल रहा कि डंडे को कैसे कहाँ से पकड़ना है। कनफ्यूज से हैं। वातावरण में बहुत एकसाइटमेंट है। लाउड स्पीकर से देश भक्ति के गाने सुवह से ही वज रहे हैं। आखिर सोने वालों को जगाना भी है। नए नए भक्क सफ़ेद हैंड टॉवल रखे हुए हैं। खुशबू वाले लिक्विड सावुन के स्प्रे रखे हुए हैं। 'सफाई' के बाद लाइट रिफ्रेशमेंट का भी इंतजाम है। भुने हुए काजू, ढोकला, टी-कॉफी, महंगी क्रॉकरी से ले कर पेपर प्लेट, कप का इफ़रात में इंतजाम है।

जब सब एक पंक्ति में खड़े हो गए और मंद मंद मुस्कराने लगे तभी आवाज आई "लाइट...साउंड...एक्शन...कैमरा" कहते ही सभी अफरातफरी में झाड़ू घुमाने लगे। तभी चीख की आवाज आई, किसी का हैंडल किसी की नाक पर लग गया। शूटिंग रोक देनी पड़ी। वो तो अच्छा हुआ कि फर्स्ट-एड बॉक्स मौजूद था सो फौरन मरहम पट्टी कर दी। डॉक्टर ने जोश-जोश में टिटेनस का इंजेक्शन भी लगा छोड़ा। डॉक्टर साव का बस चलता तो ऑक्सिजन देने और खून चढ़ाने में भी देर न लगाते। दरअसल उनकी मनचाही जगह ट्रांसफर की फाइल मंत्रालय में पेंडिंग है।

पुनः एक बार फिर लाईट ... साउंड... एक्शन ...कैमरा और चमचमाती सड़क पर झाड़ू चलने लगी। हाय! कितना मनमोहक दृश्य था। नेता, नेत्री, सिने तारिका जिस नज़ाकत से कभी फ्रंट पोज, कभी साइड पोज, कभी क्लोज-अप दे रहे थे देखते ही बनता था। दरअसल कागज़ कम थे और झाड़ू ज्यादा। वो तो अच्छा हुआ दो वाल्टी फाड़े हुए सफ़ेद कागज़ वैकअप के तौर पर पीछे रखे हुए थे ऐन मौके पर काम आ गए, उन्हें भी विखरा दिया गया। कितने वी.आई.पी. आ जाएँ सोच कर दो दर्जन झाड़ू और चार रिम कागज़ (ए-4 बंडल) के लाकर रखे हुए थे।

सबने इतने मोहक-मोहक चित्र खिंचाए। भले झाड़ू थोड़ी आड़ी-तिरछी पकड़ी हुई थी। मगर उस से क्या। नेता जी ने सफाई की महत्ता पर पहले से लिखा गया भाषण पढ़ा। सफाई को दिव्य और नेक्स्ट टू गॉडलीनेस बताया। यद्यपि इसका मतलब उन्हें भी नहीं मालूम था। मगर उस से क्या। जलपान ग्रहण कर पेपर प्लेट और नैपकिन के ढेर को लोकल सफाईकर्मी के लिए छोड़ सब अपनी-अपनी एस.यू.वी. और लकजरी कारों में बैठ गए। कई को डस्ट-एलर्जी जो है। काफिला रवाना हो गया अगली शूटिंग के लिए। दोपहर तक सारी की सारी फोटो अखबार के दफ़्तर पहुंचानी हैं ताकि कल के अखबार में सुर्खी बन सके। चुनाव नज़दीक है। हाई कमांड की नज़रों में तो रहें। नहीं तो उन्होंने हमारा ही सफाया कर देना है।

सफाई दिवस अत्यंत ही सफल गया। सभी प्रतिभागी खुश थे। सबको फ्री में टी-शर्ट और टोपी (कैप) मिली थी। यह संदेश था टोपी पहनो-पहनाओ। नहीं तो टोपी को उल्टा पढ़ने पर जो बनता है उसके लिए तैयार रहो।

प्रसिद्ध व्यंग्यकार एवं कवि,

पूर्व सम्युक्त सचिव रेल-मन्त्रालय, भारत सरकार

# ON DEBATES, DISCUSSIONS AND DEVELOPMENTS

**Purti Sadhwani**

2016 - 2019 Batch

Being the vice president of one of the esteemed societies of the college has been delightful and inspiring to me. The initial two years in society being led by our seniors taught me about how to follow, how every individual adds up to bring an organisation to life, how to think critically and debate to the point where I start winning them. The thought of being the senior-most at the end of the second year was gripping but at the same time I had ideas for the work-structure of the entity and the members as well. Becoming the Vice President was encouraging, the elections were a reassurance of the trust people whom I looked up to and learned from had in me. There were some wanted dilemmas about being able to play the role my seniors did until then, about carrying forward the legacy of Nimbus, to manage the events and tasks that wouldn't be predetermined anymore. And these facets never disappeared entirely, they just faded away, now that I think of them, they were always a push for me along with my primary motive of discussing, helping people in their quest for knowledge, discovering together various aspects of anything and everything on the basis of logic and articulating creatively.

We devised methods to manage the members, sessions and discussions with a mutual consensus of members and office bearers. With our annual event 'ARSD Youth Conclave' in the beginning of the session, there were numerous tasks around. Being a part of the earlier editions I was aware of the amount of efforts it demands and worked accordingly, I was perplexed, extremely engrossed and worried about things, it was surely not easy but worth considering the way it helped me learn, grow and manage. The other half of the year was entirely about debating, which in itself made it the most interesting place for all those who wish to learn, think

and discuss. Debating and discussing has been a central theme of my life, it basically drops down to know more, think and question the very basic ideas around you. I had an urge to propagate this thought because it is vital for clearer understanding and personality growth. As the ancient Greek principle goes "Know Thyself".

For me, Leadership is deciding wisely, delegating and encouraging work, and having a vision for the organisation. It involves understanding and maintaining a healthy distance between your personal and professional life, humans tend to differ in workspace and personal space, understanding oneself with these regards fetches good results. While managing a society of people you often find yourself amidst conflict between matters at micro level and those at the macro level, choosing the latter over the former is both important and challenging. Or giving up on short term aspects for the sake of long term results, it takes time and energy but that's the vision I talked about. Decision making is a constant companion among all of these, it's a blend of the rigid and gentle aspects of oneself, and efficiently employing this would work wonders. One last and equally vital aspect of leading a group of people is the people itself, it is rewarding and satisfactory to be able to see people eager to learn, willing to discuss and debate.



# Shubhasheesh

AUTHORS' BLESSINGS

रचनाशीलता प्रत्येक व्यक्ति में होती है, उसकी अभिव्यक्ति के प्रकार भिन्न भिन्न हो सकते हैं। सच्ची शिक्षा वही है जो छात्रों की रचनाशीलता को गति दे, प्रेरित करे। आत्माराम सनातन धर्म कालिज की मैगज़ीन कमेटी कई वर्षों से यह कार्य करती रही है।

मुझे भी इनकी एक कार्यशाला में शामिल होने का अवसर मिला तो पाया कि यहां के छात्र काव्यरचना में ही प्रवीण नहीं अपितु उनकी रचनात्मकता उनके द्वारा की गई साजसज्जा में, उनके द्वारा बनाए गए, आमंत्रित लेखकों की पुस्तकों के पोस्टर में व्यक्त हो रही थी। पुस्तक के आकार की रंगबिरंगी रंगोली का रूप तो सच में बहुत नवीन अभिव्यक्ति थी।

फिर इतनी बड़ी संख्या में हर फैकल्टी के छात्रों की उपस्थिति, उनका उत्साह, उनकी जिज्ञासाएं सब सिद्ध कर रहीं थी कि उनके प्राध्यापकों का नवीन उपक्रम सफल हुआ है। शुभा द्विवेदी और उनकी पूरी टीम के लिए हार्दिक शुभकामनाएं। यह रचनाशीलता निरंतर सबको आनंदित करती रहे, यही काम्य है, यही शुभाशीष।

**MS. PRAVESH SAXENA**

**Renowned Sanskrit Scholar and Poet**

Most of the writers start writing when they are young. They look at the world with fresh eyes and express their own inner world and its evolution through creative writing. Reading great literature helps them to find their own creative language.

It will help the ARSD College students a great deal if they hone their literary skills by reading great writers from different languages. While writing, they should suspend their inner censors and create new literature without inhibitions and baggage of the past. I am sure that such talented and devoted young writers will go a long way in creating literature of the future. My best wishes.

**MR. KULDEEP KUMAR**

**Erudite Bilingual (Hindi and English) Writer**

Udayachal! What a name for a college magazine where a hundred suns rise together in the slow, rhythmic motion of a poem rising in hearts!

The horzonfusion of three languages, three linguistic cultures, so to say, is terrific. So is the idea of connecting to seniors who are now somewhere else, rising in their own way, against all odds. This is the kind of human chain you should keep building all your life, to rise against all the baser instincts that rule the scene.

Hearty wishes to all the students...

**DR. ANAMIKA**

**Reputed Writer and Academician**

रचनात्मक होना मनुष्य का स्वभाव होता है - जीवन को गौर से देखें तो हम किसी न किसी रूप में रचनात्मक होते हैं। तो यहीं से निकलते हैं गीत कविताएँ, किस्से और बड़े से बड़े कथा -नाटक, यह कोई बड़ा चमत्कार नहीं, ईमानदारी से दर्ज की हुयी जिन्दगी ही है।

हम जब किसी को चिट्ठी लिखते हैं तो भावनाओं से लबरेज़ अपने हृदय को कलम के साथ जोड़कर मानो अपना चित्र ही कागज़ पर रच देते हैं। पत्र मनुष्य के हृदय से हृदय को जोड़नेवाला सशक्त साधन है। ऐसा न होता तो नेहरू जी इन्दिरा जी के नाम पत्र क्यों लिखते? ऐसा न होता तो अब्राहम लिंकन अपने बेटे की शिक्षा के लिये प्रधानाध्यापक को पत्र क्यों लिखते? कितने ही महान लोगों के नाम गिनाये जा सकते हैं जिन्होंने पत्रों के माध्यम से इंसानियत के पक्षों अपना संदेश दिया।

प्यारे बच्चों, यदि रचनात्मक धरातल पर उतरना है तो सबसे पहले पत्रों के माध्यम से आओ। यह भी निश्चित है कि यहाँ आप अपना असर अपनी तरह दिखा पायेंगे। साहित्य क्या है? समाज के नाम लेखक का लिखा पत्र ही तो है। माना कि यह तकनीक का जमाना है और हमें अपने भाव विचार व्यक्त करने के लिये शॉर्टहैंड जैसा कुछ उपलब्ध करा दिया गया है। यह सुविधा के रूप में तो ठीक है लेकिन हमारी शख्सियत अधूरेपन में कैद होकर रह जाती है। जबकि इस युवा उम्र में भावों और विचारों के सोते उमड़ उमड़ कर आते हैं। अतः पूरी तरह व्यक्त करो, साहस से अभिव्यक्त करो।

शुभकामनाओं के साथ...

**DR. MAITREYI PUSHPA**

**Eminent Hindi Poet and Scholar**

# Atma Ram Sanatan Dharma College Students Union Office Bearers, 2019 - 20



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I, Mr. Arun Ruhela, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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