

**DR BHIM RAO AMBEDKAR COLLEGE
(UNIVERSITY OF DELHI)
ANNUAL MAGAZINE
2025-2026**

Chetna '26

Annual Magazine of Dr. Bhim Rao Ambedkar College



“Cultivation of mind should be the ultimate aim of human existence”.
- Baba Saheb Ambedkar



It gives me great pleasure to present the 36th edition of our College Magazine, Chetna. The publication of a college magazine each year is an important academic and cultural tradition of any educational institution. It serves as a meaningful record of the intellectual, creative, and cultural life of the college community. More importantly, it offers a platform where students and faculty members can articulate their ideas, share experiences, and engage with diverse perspectives.

Chetna provides our students with an opportunity to pause, reflect, and present their ideas with clarity, depth, and originality. The contributions featured in this volume ranging from essays and poetry to research reflections and artistic expressions demonstrate the enthusiasm and intellectual curiosity that our students bring to the learning process.

The continuation of this magazine also reflects our institution's commitment to holistic education. Education must go beyond the boundaries of classrooms and textbooks; it must encourage imagination, sensitivity, critical thinking, and social awareness.

I would like to place on record my sincere appreciation for the Editorial Board, whose sustained effort has made this edition possible. I especially commend Prof. Anita Srivastava for her dedicated leadership and guidance in coordinating the editorial process. Along with her team of faculty members and enthusiastic student contributors, she has worked with commitment and perseverance to bring together this volume. The collective effort of the editorial team, faculty mentors, and students reflects the collaborative spirit that defines our academic community.

I also extend my congratulations to all the students whose creative and intellectual contributions enrich the pages of this magazine. Their willingness to share ideas, experiment with expression, and engage with contemporary themes highlights the vibrancy of our campus life.

I encourage our students to view Chetna not merely as an annual publication but as a forum for dialogue, creativity, and thoughtful reflection. May it continue to inspire curiosity, encourage meaningful expression, and strengthen the culture of intellectual engagement within the college.

With best wishes for the continued growth of Chetna and for the academic and personal development of all our students.

Prof. Sada Nand Prasad
Principal
Dr. Bhim Rao Ambedkar College

EDITORIAL NOTE

It is with great satisfaction and a sense of collective accomplishment that we present the 36th edition of the College Magazine, Chetna. Each issue of the magazine represents a significant collaborative effort, bringing together the voices, ideas, and creative energies of our students and faculty. As an annual publication, Chetna serves not only as a platform for expression but also as a chronicle of the intellectual and cultural life of the college.

The preparation of this edition has been a journey of careful planning, coordination, and teamwork. Contributions were received from students and faculty across different departments, reflecting the diversity of interests and talents present in our college. The editorial process involved reviewing submissions, selecting pieces that best represent the spirit of the magazine, and working closely with contributors to refine and present their work effectively. The result is a compilation that we hope reflects both the creative vitality and the reflective spirit of our academic community.

I extend my sincere gratitude to the Principal, Prof. Sadanand Prasad, for his continued encouragement and support for initiatives that promote student expression and intellectual growth. His guidance and appreciation of such academic and creative platforms have been instrumental in sustaining the tradition of publishing the college magazine.

I would also like to acknowledge the dedicated efforts of the Editorial Board, faculty members, and student volunteers who have contributed their time, ideas, and energy to bring this issue to completion. Their enthusiasm and commitment have played a crucial role in shaping the magazine. The support of contributors who entrusted us with their work has further enriched the content of this volume.

Finally, I congratulate all the students whose writings and creative expressions find place in this edition. Your voices, ideas, and perspectives give life to the pages of Chetna. It is my hope that this magazine will continue to inspire students to think critically, express themselves confidently, and participate actively in the intellectual life of the institution.

As we present this edition to our readers, we look forward to seeing Chetna continue to grow as a forum for creativity, reflection, and dialogue in the years to come.

Disclaimer - The views expressed in the magazine are solely those of the author and do not necessarily reflect those of the editorial team.

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CONTENT

English section

Friendship: From Competition to Companionship	01
DISCOVERY OF INDIA VIA COVID 19	02
Mindfulness: Not a Trend, But a Life Skill	04
Urban Air Pollution and Human Health	05
Price–Earnings Ratio Demystified : Ten Questions That Every Stock Market Investor Should Know	10
Walk on the Urban Talk	12
Digital Addiction and Maintaining Healthy Technology Boundaries	14
The Pressure to Have Life Figured out by 25	16
Understanding Anxiety and Stress Management in Academic Settings	18
My silent corruption	20
Sin	21
Cartography of the Mind	22
Gluttony, Little Perceptions	23
In a Country That Blames Us, We Still Walk “The personal is political.”	24
Duality is reality	25
Yes, I'm an Athiest , ONLY FIFTEEN	26
A normal coffee order , Reflections on Life	27
I Consumed Me	28

Hindi section

पौरुष प्रेरणा:सीता, अन्तर्द्वन्द की प्रतिध्वनि	31
संस्मरण: असली अमेरिका यात्रा	32
विद्यार्थी-शिक्षक संबंध	33
शीर्षक –भारत भारती (एक नया पाठ)	35
शीर्षक : सताया, मंजिल	36
शीर्षक: मेरे घर का वो आईना, छत।	37
जब मेरा मन टूटता है, मैं अपनी खिड़की से देखता हूँ	38
वसंत ऋतु	39

CONTENT

Sanskrit Section

संस्कृत भाषायाः महत्त्वम्	43
श्लोक 1:	44
संस्कृत भाषा के महत्व और उपयोग।	45
सम्पादकीयम्	46
नीति सूक्ति	47
पर्यावरणस्य महत्त्वम्	48
महिला सशक्तिकरण	49
अनुशासनम्	50
दूरदर्शनस्थ लाभाः नष्टाः च	51
आत्मनिर्भर भारतम्	52
भारतीय संस्कृतिः	53
“स्वच्छ भारत अभियान”	54
जलस्य महत्त्वम्	55
संस्कृत प्रहेलिका	56

Urdu section

باپ کے بغیر زندگی!	60
غزل	63
سب کچھ ہو تم	64
دل کو خوش فہمی کی عادت ہے	65
نشانی پاس نہیں بھی کچھ ہے تو یوں	66

FRIENDSHIP: FROM COMPETITION TO COMPANIONSHIP

Prof Deepali Jain

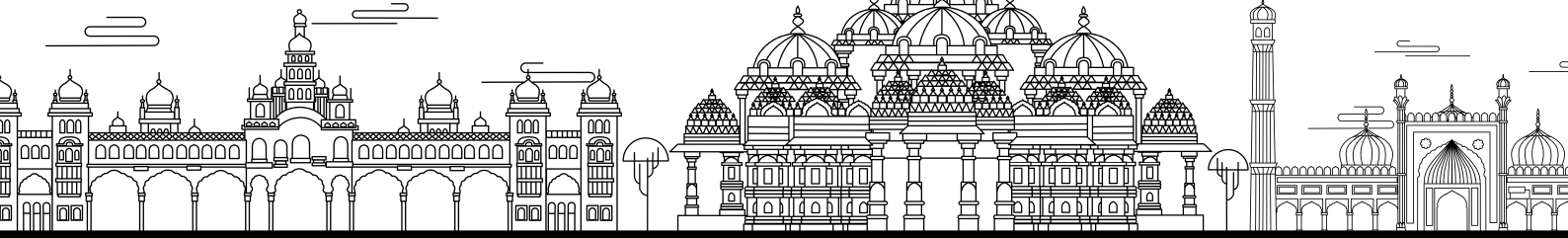
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Dr Bhim Rao Ambedkar College

Friendship is one of our first relationships outside the family, yet its true meaning unfolds slowly with time. As we move through school, college, and the workplace, friendship keeps changing—reflecting not only our age, but our emotional maturity, priorities, and inner struggles. In school life, friendship begins with innocence. We share lunch boxes, sit together, walk home laughing, and feel a simple sense of belonging. Yet even at this stage, competition quietly exists—striving for the first rank, higher marks, or a teacher’s appreciation. Many friendships are built on proximity or imitation rather than understanding. We call someone a “best friend” without knowing what friendship truly means. Jealousy and comparison exist, but our young minds fail to recognize them. School friendships bring people together, but not in depth—they create a foundation, not the full meaning of friendship. College life introduces freedom, exposure, and individuality. Along with these come new forms of competition—not only in academics, but in appearance, confidence, popularity, and participation. Friendships become more expressive but also more conditional. Help is exchanged, but with expectations. Assignments are shared, support is given, but often only when opinions match. Friendship sometimes slips into control—“har baat meri maani jaye, jab bulaun tab khade ho jao.” Disagreement is seen as disloyalty, and independence is mistaken for distance. College friendships teach a hard but necessary lesson: not everyone who stays close truly stands with us. This phase exposes emotional immaturity, ego, and insecurity, yet it also prepares us to better understand people. In the early years of the workplace, reality sets in. Competition for marks fades, replaced by responsibility, deadlines, and performance. Friendship slowly transforms into companionship. A workplace friend offers quiet support, respect, and understanding rather than constant attention.



Trust matters more than daily conversations. Friendships are fewer, but stronger—built on shared struggles, maturity, and acceptance. However, as careers progress and promotions come—especially between the ages of 40 and 50—competition often returns in a different form. Comparison reappears: who moved ahead, who received recognition, who was promoted. At this stage of life, people seek peace, stability, and meaningful relationships, yet they often find themselves caught between professional rivalry and emotional needs. Many struggle to balance biological relationships, social expectations, and friendships. Conflicts arise not only because of ambition, but also because emotional space becomes limited. Even in the workplace, we continue searching for one relationship—a friend or companion with whom we can share our ups and downs without fear of judgment, without being labelled as weak, negative, or unsuccessful. We long for someone who listens without forming opinions, who supports without comparison, and who understands without competition. Over time, life teaches us that friendship is not about convenience, control, or competition—no matter the age. True friendship is about acceptance, respect, and emotional safety. It allows differences, encourages growth, and offers support without conditions. As friendship evolves from competition to companionship, it becomes not just a relationship, but a quiet source of peace and inner strength—especially in the most demanding phases of life. “Friendship grows strongest when it moves beyond comparison and settles into companionship.”



DISCOVERY OF INDIA VIA COVID 19

By Dr Trishna Sarkar, Department of Economics



Life doesn't get easier or more forgiving; we get stronger and more resilient.
~ Steve Maraboli.

Who else could've taught us this above quote by Steve Maraboli better than the novel corona virus.

It is often said that human memory is fragile and fleeting, and that is why history so often repeats itself, we fail to learn, not because the lessons are absent, but because they fade. Standing at the threshold of 2026, immersed once again in the ordinariness of daily life, we rarely glance backward. The year 2020 lie behind us like a half-remembered dream, their sharp edges softened by time. Yet those were years when the world danced to an unfamiliar rhythm, a dance of death and disaster choreographed by a global pandemic.

Since March 2020, the life of Homo sapiens was abruptly overturned. An unforeseen catastrophe—COVID-19—descended upon the world, sparing almost no household from its reach. Almost every household has been afflicted by the menace of the novel corona virus. With the surge in the spread of the corona virus, there was a rise in despair, anguish, despondency and dismay. As in case of any unexpected disaster, in its initial stage it was neither taken seriously by the Government officials of India nor by the commoners.



But very soon the intensity of the virus was felt and administration was alerted. No city of India was spared. Delhi was witnessing a surge in covid cases and death. There was an atmosphere of fear and unpredictability. Along with rise in cases there was a growing panic among the families affected by the virus and it further seeped in among them who were still in safe zone. Every day we were confronted with innumerable covid stories reflecting the pathos spread all over due to inefficiency on part of health sector, deficiencies of basic medical aids, exorbitant cost of the treatment and most devastating: the death of our near and dear ones.

By the end of the second wave in India, every soul seemed to have a COVID story to tell. The pandemic's most enduring lesson was a simple yet profound one: we were all in this together. In its merciless impartiality, the virus appeared to proclaim, "We believe in equality." Amid this shared adversity of anguish, uncertainty, and lives coming undone, my own COVID journey unfolded differently. Rather than being defined solely by loss, it became a chapter of learning and quiet resilience. It was a story shaped by hope, sustained by love, and enriched by compassion, where even in the darkest moments, the light of belief continued to shine.



Living in a middle-class neighbourhood, I am surrounded by neighbours from different parts of India, most of whom are engaged in the service sector. My natural inclination to socialize and reach out to fellow human beings has often come at the cost of my personal time. Yet, I have always tried to balance this sense of reciprocity with utmost sincerity and efficiency, even though, on many occasions, it became a source of mild discontent within my family. The year 2020 lie behind us like a half-remembered dream, their sharp edges softened by time. Yet those were years when the world danced to an unfamiliar rhythm, a dance of death and disaster choreographed by a global pandemic. Since March 2020, the life of Homo sapiens was abruptly overturned. An unforeseen catastrophe—COVID-19—descended upon the world, sparing almost no household from its reach. Almost every household has been afflicted by the menace of the novel corona virus. With the surge in the spread of the corona virus, there was a rise in despair, anguish, despondency and dismay. As in case of any unexpected disaster, in its initial stage it was neither taken seriously by the Government officials of India nor by the commoners.

On 25th November 2020 I had a discomfort in my body. I could sense the body ache spreading all over me accompanied by extreme headache. Without further delay I got myself tested for the virus. In the mean time stories of death, lack of beds, lack of oxygen cylinders and horrifying news related to covid 19 was continuously being aired. I must admit I was a perturbed not just for myself but also for my daughter who is asthmatic. To my dismay, the next morning brought a call confirming that I had tested positive. I had officially joined the “COVID club.” Before informing my family, I paused for a moment, trying to absorb the weight of the news. My immediate concern was to get my daughter and spouse tested for COVID-19; thankfully, their reports came back negative the following day.

When I finally told them, they looked startled at first, momentarily shaken, but soon composed themselves and reassured me with quiet confidence that I would be fine. The process of isolation began immediately, and every possible precaution was put in place. I contacted my family doctor without delay, and he guided me through the medicines and protocols to be followed. I would not say I was panic-stricken, but I was certainly nervous. The prospect of fourteen days in isolation felt heavy on my heart, and unsettling thoughts crept in—what if something went terribly wrong, what if I didn’t survive? Pushing those fears aside, I tried to steady myself. I masked my anxiety with humour, cracking jokes and making light of the situation so that my family would not feel burdened or anxious because of me. It was far from easy.

Once I had settled into the routine of do’s and don’ts, with a constant undercurrent of fear at the back of my mind, I felt it was my responsibility to inform my housing society through our WhatsApp group. That simple act, however, became the turning point of my COVID story. As my news of covid spread, the WhatsApp group was flooded by a string of comforting messages to console me and brighten up my mood. My immediate neighbor called upon and rendered his help to buy all essentials on our behalf for next 15 days. I started getting calls from other neighbours deciding upon my lunch and dinner for the whole isolation period. As the news of my COVID diagnosis spread, the WhatsApp group was soon flooded with messages of comfort and encouragement that lifted my spirits. My immediate neighbour reached out at once, offering to buy all our essentials for the next fifteen days. Calls followed from other neighbours, thoughtfully coordinating my lunch and dinner throughout the isolation period.



To my amazement, for the next two weeks my home became a haven of generosity, filled with cuisines from across India. Dishes from Andhra Pradesh, Karnataka, Kerala, Bengal, Bihar, and Goa arrived one after another. For the first time since reading about it in my fifth-grade social studies textbook, I truly experienced the meaning of “unity in diversity.” My family members—who had sometimes felt uneasy about my habit of extending help during others’ crises, now realized that this was perhaps the community’s way of returning the love and care they had received from me over the years. They were deeply overwhelmed, and much of my anxiety about managing the kitchen and meals simply melted away.

The days passed more easily than the nights. As time went on, sleeplessness set in, and the nights became particularly difficult, haunted by anxious and unsettling thoughts. The inability to physically reach out to my family weighed heavily on me. Yet, each morning brought renewed warmth—messages from well-wishers and lovingly prepared food from neighbours restored my smile and lifted my mood. Their kindness wrapped me in positivity and gave me the strength to fight back. Before I realized it, my symptoms began to fade. By the seventh day, I felt physically strong enough to resume my routine, though protocol required me to remain confined for the rest of the fortnight. Surrounded by affection and care, I emerged from quarantine a more sensitive and compassionate human being. Those fourteen days passed with surprising ease and comfort. I was now a COVID survivor.

My greatest takeaway from the experience was a reaffirmation that collectiveness, connection, and giving back truly matter. I witnessed a new India within my own society. At a time when the nation echoed with fear, despair, and predictions of doom, there also existed quiet, powerful stories of empathy and humanity, stories like mine, where hands were extended in solidarity, helping people like me become stronger and more resilient in the face of profound distress.

MINDFULNESS: NOT A TREND, BUT A LIFE SKILL



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In today's fast-moving world, we often hear the word mindfulness. It appears in books, social media, seminars, and conversations. Many people think mindfulness is something new or just another passing trend. But mindfulness is not a trend. It is a life skill—one that human beings have always needed and will continue to need. Mindfulness simply means being aware of the present moment. It means paying attention to what we are doing, thinking, and feeling—without hurry and without judgment. It is about living consciously instead of moving through life mechanically.

Living Without Awareness

Most of us live very busy lives. Students think about exams, marks, and careers. Teachers manage teaching responsibilities along with many other duties. Professionals balance work and personal life. In this constant rush, we often forget to slow down. We eat without noticing the taste of food. We listen to people without really hearing them. We work without feeling connected to what we are doing. Slowly, this creates stress, tiredness, and inner restlessness. Even when everything seems fine from the outside, inside there is often confusion or pressure. Mindfulness helps us pause. It brings us back to the present moment and reminds us to live life as it is happening. Mindfulness Is Simple. Many people believe mindfulness is difficult or requires special practices like long meditation sessions. This is a misunderstanding. Mindfulness is very simple. It starts with attention. Mindfulness means doing one thing at a time and being fully present while doing it. It can be practiced anywhere—while studying, teaching, walking, working, or even resting. When we give full attention to the present moment, the mind naturally becomes calmer. We do not need to stop our thoughts. We only need to notice them. This simple awareness creates clarity and peace.

A Spiritual Way of Living

Mindfulness has a deep spiritual side. Spirituality does not always mean religion or rituals. It means inner awareness, acceptance, and peace. When we are mindful, we become aware of our thoughts and emotions instead of being controlled by them. This awareness helps us respond calmly instead of reacting immediately. We learn to accept situations as they are, without unnecessary struggle. This acceptance brings inner strength. Mindfulness helps us connect with our inner self. It reminds us that peace does not come from outside circumstances, but from within.

Mindfulness in Daily Life

Mindfulness is useful for everyone. When students are mindful, they understand better and feel less exam pressure. When teachers are mindful, they teach with patience and connect better with students. When professionals are mindful, they work with focus and less stress. Mindfulness improves concentration and decision-making. It helps us do our work with clarity instead of hurry. Slowly, work becomes more meaningful and less tiring.

Mindfulness and Relationships

Mindfulness also improves relationships. When we are present with people, we listen with attention and speak with kindness. Many misunderstandings happen because we are distracted or impatient. A mindful conversation—where we truly listen—builds trust and understanding. It creates respect and emotional connection. Mindfulness teaches us to be gentle with others and with ourselves.

Freedom from Overthinking

One of the biggest problems today is overthinking. Our minds keep moving between past worries and future fears. This creates anxiety and restlessness. Mindfulness brings the mind back to the present. It helps us realise that life is happening now. When we observe our thoughts instead of getting lost in them, they slowly lose their power. The mind becomes calmer and clearer. Mindfulness Is for Everyone Mindfulness is not only for students or spiritual people. It is for teachers, parents, professionals, and anyone who wants to live with peace and awareness. It does not require any belief system. It only requires honesty and attention. Even a few mindful moments in a day—taking a calm breath, being present while listening, or pausing before reacting—can create positive change. A Skill for Life. Mindfulness is not something we learn once and forget. It grows with practice. The more we live mindfully, the more natural it becomes. Life may still have challenges, but we face them with calmness instead of fear. Success feels more meaningful, and failure feels less overwhelming. Mindfulness helps us live with balance and inner stability.

Conclusion

Mindfulness is not an extra activity we need to add to our routine. It is a way of living consciously. It teaches us to slow down, pay attention, and live fully. In a noisy and fast world, mindfulness offers silence and peace. That is why mindfulness is not a trend. It is a life skill, timeless and deeply human. "Peace comes from within. Do not seek it outside."

Author's Note

This article is a gentle reminder to pause and live with awareness in our fast-moving lives. Mindfulness is not about perfection, but about being present—with ourselves and with others. Through this piece, the author hopes to encourage readers to slow down and reconnect with the simplicity of the present moment.

URBAN AIR POLLUTION AND HUMAN HEALTH

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The atmosphere acts as a receptacle, absorbing large amounts of air pollutants, including particulate matter (PM), which has severe immediate and long-term consequences for human health and the environment. Urban air pollution is a major environmental health crisis, responsible for approximately three million deaths annually worldwide due to PM exposure. The health impacts of urban air pollution are complex and multifaceted, with various sources and effects. Inhaled air pollutants can severely damage the lungs and respiratory system, with varying risks depending on the pollutant. For instance, sulfur oxides can form sulfuric acid, leading to lung damage and disorders like wheezing and shortness of breath. Nitrogen oxides, particularly during winter, can increase children's susceptibility to respiratory diseases. The combined exposure to these oxides and suspended particulate matter can have unpredictable long-term effects. Key pollutants of concern include lead, nickel, arsenic, and diesel exhaust components, which can damage lung tissues and cause respiratory issues upon inhalation. This article explores the devastating impact of urban air pollution on human health, highlighting its effects on respiratory, cardiovascular, and neurological systems.

Major Air Pollutants: Sources and Health Effects

The rapid urbanization of cities worldwide has led to a surge in air pollution, posing a significant threat to human health. According to the **World Health Organization (WHO)**, an alarming **9 out of 10** people globally breathe polluted air, resulting in approximately 7 million premature deaths annually. Urban air pollution is a complex mixture of toxic gases and particulate matter, emitted by various sources, including vehicles, industries, and energy generation. This pollution is a major risk factor for respiratory diseases, exacerbating conditions like **asthma**, **chronic obstructive pulmonary disease (COPD)**, and **lung cancer**.

Recent studies have shown that exposure to poor air quality increases hospital admissions, emergency room visits, and mortality rates due to respiratory issues. The primary sources of air pollution are the burning of fuels for road transport and electricity generation, releasing classical pollutants like **sulfur dioxide (SO₂)**, **nitrogen oxides (NO_x)**, **carbon monoxide (CO)**, **volatile organic compounds (VOCs)**, and **particulate matter (PM)**. To assess the impacts of air pollution on human health, researchers employ three approaches: meteorological, risk-based, and epidemiological. Prolonged exposure to air pollution leads to severe health effects, including acute respiratory infections, bronchitis, asthma, cardiovascular disease, lung cancer, and even nervous system damage.

Particulate Matter

Suspended particulate matter (SPM) is a complex mixture of solid particles and liquid droplets that remain airborne for extended periods, varying in size, composition, and origin. Airborne particles range from $0.005 \mu\text{m}$ to $100 \mu\text{m}$ in aerodynamic diameter, categorizing into three modes: ultrafine particles ($<0.1 \mu\text{m}$), *fine particles* ($0.1-2.5 \mu\text{m}$), and coarse particles (PM_{10} , $<10 \mu\text{m}$). Fine particulate matter ($PM_{2.5}$, $\leq 2.5 \mu\text{m}$) poses a significant health risk due to its ability to penetrate deeper into the lungs and increased toxicity. Urban particulate matter originates from various sources, including fossil fuel combustion, waste incineration, industrial processes, and natural sources like sea spray and volcanic eruptions.

Research has identified toxic metals such as Cr, Mn, Fe, Ni, Cu, Co, Zn, Al, Sb, and Pb in airborne particulate matter. Epidemiological studies have linked SPM to increased respiratory illnesses, as particulates can reach the lungs' deepest recesses and cause damage. Particulates are particularly harmful to individuals with pre-existing lung conditions like asthma, bronchitis, rhinitis, and chronic obstructive pulmonary disease. Exposure to particulate matter can trigger asthma attacks and cause respiratory symptoms, including cough, wheezing, phlegm production, shortness of breath, and throat congestion, especially in individuals with sensitive airways.

Sulfur Dioxide (SO₂)

Sulfur dioxide (SO₂) is a harmful gas that comes from burning fuels like coal and oil that contain sulfur. It's colorless, but has a strong smell that can be detected at very low levels. SO₂ mixes easily with water and can form acid droplets in the air. Usually, there's less SO₂ inside buildings than outside, especially if there are no sources of sulfur inside. The main source of SO₂ is power plants that burn coal and oil. Natural gas, petrol, and diesel fuels have less sulfur, so they produce less SO₂. In the past, people burned coal in their homes, schools, and offices, which released a lot of SO₂. But now, most buildings in Western towns and cities use natural gas and electricity for heat, which is cleaner. Although cars and trucks also release SO₂, power plants are the main source. When we breathe in SO₂, it can harm our health. The gas itself and the acid droplets it forms can irritate our lungs and airways. If we're exposed to SO₂ for a long time, it can lead to breathing problems and other health issues.

Nitrogen Dioxide (NO₂)

Nitrogen dioxide (NO₂) is a harmful gas that's reddish-brown with a strong, unpleasant smell. It's created when nitrogen and oxygen combine during high-temperature burning, like in gas appliances, kerosene heaters, wood stoves, and cigarette smoke. NO₂ can irritate the lungs and is highly soluble in water, so most of it is removed in the respiratory tract. However, some of it can combine with water in the lungs to form nitric acid, which can harm lung function.

Research suggests that breathing in NO₂ may increase respiratory infections and worsen lung function. While there's limited evidence of serious health effects in most people, certain groups like children and asthmatics may be more vulnerable. For example, a study found that children exposed to gas cooking at home had more serious illnesses in infancy. NO₂ may also trigger asthma attacks by directly damaging the lungs or making them more sensitive to allergens. Overall, it's essential to minimize exposure to NO₂, especially for vulnerable populations.

Carbon dioxide (CO₂)

Carbon dioxide (CO₂) is a colorless, odorless gas that we exhale constantly. Our bodies produce CO₂ through normal metabolic processes, and this is usually the main source of CO₂ indoors when no fuel is being burned. However, when gas, kerosene, wood, or coal appliances are in use, they can release significant amounts of CO₂. High levels of CO₂ can displace oxygen in the air, leading to breathing difficulties, and can also irritate the lungs. Typically, indoor CO₂ levels are 1-3 times higher than outdoor levels. While CO₂ is generally not harmful at moderate levels, high concentrations can cause issues. For example, levels above 15,000 ppm can lead to slight breathing difficulties, while levels above 30,000 ppm can cause headaches, dizziness, nausea, and affect balance and motion perception. It's essential to maintain good ventilation to prevent CO₂ buildup indoors.

Worldwide Problem

Urban air pollution is a significant health and environmental issue globally, particularly in developing countries. The 1972 UN Conference on the Environment in Stockholm urged action against environmental pollution, leading to the creation of the United Nations Environment Programme (UNEP) and its partnership with the World Health Organization (WHO) to address urban air pollution. The devastating 1952 London smog, which claimed over 10,000 lives, highlighted the severity of the issue. Air pollutants like particulate matter (PM) can have harmful health effects, especially when combined with other pollutants like carbon soot and sulfur dioxide. Historical episodes in Belgium's Meuse Valley (1930), Donora, Pennsylvania (1948), and London (1952) demonstrated the severe health impacts of air pollution. Furthermore, air pollutants may contribute to global climate change by influencing earth's radiation balance and cloud processes, making urban air pollution a pressing global concern..

Problem in India

India faces a severe air pollution crisis, with nearly one-third of the world's asthma patients living in the country. It has the highest number of premature deaths due to both outdoor and indoor air pollution. The air quality in India is among the worst globally, posing a significant threat to the health and economy of its vast population of 1.4 billion. Every person in India is exposed to harmful levels of PM 2.5, a dangerous pollutant. In Delhi, 30% of the population suffers from respiratory problems due to air pollution, with cases 12 times higher than the national average. The effects of air pollution are widespread, causing symptoms like eye irritation, throat infections, breathing difficulties, skin issues, hearing problems, chest diseases, and even increased carboxy hemoglobin levels. Noise pollution is also a significant concern. Air pollution in India kills approximately 2 million people annually, making it the fifth leading cause of death. India has the highest death rate from chronic respiratory diseases and asthma worldwide.

Delhi Air Pollution

Delhi, India's capital, faced a severe air pollution crisis in the 1990s and 2000s due to heavy traffic and industrial emissions. In 1998, the Supreme Court ordered public transport vehicles to switch to compressed natural gas, reducing pollution from road transportation. However, the pollution levels remain alarmingly high. Delhi has been ranked the world's most polluted city by the World Bank, with PM10 levels three to four times higher than the Indian standard. According to the WHO and the Health Effects Institute, Delhi's air quality is the worst among major cities globally, affecting not only Delhi but also surrounding districts. The city's rapid industrialization, urbanization, and population growth have led to a significant increase in air pollutants from vehicles, industries, and construction activities. The situation worsened in 2016 when the city's air quality index (AQI) reached hazardous levels, prompting the government to declare a public health emergency. A comprehensive study revealed that the main sources of pollution were vehicle emissions (38%), road dust (56%), and industrial activities (12%). The study also found that the city's poor waste management and lack of effective enforcement of pollution regulations exacerbated the problem. To combat the crisis, the government implemented measures such as odd-even car rationing, banned construction activities, and promoted the use of cleaner fuels. While these efforts showed some improvement, Delhi's air pollution remains a persistent challenge, highlighting the need for sustained and coordinated efforts to mitigate this public health crisis.

Carbon Monoxide (CO)

Carbon monoxide (CO) is a deadly, odorless gas produced when fuel doesn't burn completely. Indoor sources of CO include water heaters, gas or coal heaters, and gas stoves. CO can also enter buildings through outdoor vehicle exhausts, especially in areas where vehicles are parked with their engines running. Other temporary sources of CO include tobacco smoking, burning charcoal briquettes, using gasoline-powered generators, and using paint strippers containing methylene chloride. When we breathe in CO, it enters our bloodstream and binds to hemoglobin, forming COHb. Normally, COHb levels are around 0.5% in people who don't smoke and aren't exposed to CO. However, even low levels of CO exposure can cause symptoms like headaches, dizziness, and confusion. High levels of CO can be life-threatening, especially for the heart and brain, which need a lot of oxygen. Prolonged exposure to CO can lead to serious health problems, so it's crucial to identify and eliminate sources of CO indoors.

Volatile Organic Compounds (VOC)

Any chemical compound that contains at least one carbon and a hydrogen atom in its molecular structure is referred to as an organic compound. Organic compounds are further classified into various categories which include volatile organic compounds (VOCs), semi-volatile organic compounds (SVOCs) and non-volatile organic compounds (NVOCs). Volatile Organic Compounds (VOCs) are chemicals that evaporate easily and release vapors into the air. They come from a wide range of sources, including household products, building materials, and personal care items. The levels of VOCs in the air can vary greatly depending on the presence of these sources. Exposure to VOCs can cause both short-term and long-term health problems. People with asthma or other breathing issues may be more sensitive to VOCs, even at low levels. Studies have linked VOCs to respiratory issues, like nighttime breathing difficulties, and irritation of the eyes, skin, and lungs. At high levels, VOCs can affect the central nervous system and cause symptoms like headaches and dizziness. While most indoor environments have VOC levels that are too low to cause noticeable health issues, some studies have found a connection between VOC exposure and health problems in office workers, such as eye and throat irritation and central nervous system symptoms.

Indoor Air Pollution

Indoor air quality has become a major concern because we spend most of our time indoors - on average, 87% of our day. Women and children are more vulnerable to indoor air pollution because they spend more time at home and are often exposed to smoke. Understanding indoor air quality is crucial to knowing how air pollution affects our health. Indoor air can contain pollutants from inside the home, like tobacco smoke and combustion sources, as well as pollutants from outside that enter through ventilation or leakage. The levels of these pollutants depend on their sources and how well they are removed from the air. Common indoor pollutants that can harm our health or cause irritation include secondhand smoke, radon, carbon monoxide, nitrogen dioxide, and tiny particles. In many countries, indoor air pollution has been a known issue for decades. The main sources of indoor air pollutants include cooking, smoking, building materials, cleaning products, and biological agents like mold and dust. Pollutants can also enter our homes from outside through walls, windows, or ventilation systems. To improve indoor air quality, we need to address these sources and find ways to remove pollutants from the air.

Solutions to Air Pollution

1. **Implement Strict Emission Norms:** Enforce stringent emission standards for vehicles and industries. Implementing strict emission norms can reduce pollutant emissions, improving air quality and public health.
2. **Promote Clean Energy:** Encourage the adoption of electric vehicles, solar power, and wind energy. Clean energy sources can reduce India's reliance on fossil fuels, decreasing air pollution and greenhouse gas emissions.
3. **Enhance Public Transportation:** Improve the public transportation system to reduce reliance on private vehicles. A robust public transportation system can decrease vehicle emissions, reducing air pollution and traffic congestion.
4. **Green Cover Expansion:** Increase the green cover through afforestation and urban forestry initiatives. Green spaces can absorb pollutants, reduce urban heat islands, and improve air quality.
5. **Waste Management:** Implement effective waste management systems to reduce waste burning and landfill emissions. Proper waste management can reduce pollutant emissions, mitigating air pollution and environmental degradation.
6. **Public Awareness:** Educate citizens about the causes and impacts of air pollution, promoting individual actions. Public awareness campaigns can encourage individuals to adopt sustainable practices, reducing their contribution to air pollution.
7. **Policy Reforms:** Strengthen regulations and enforcement, implementing congestion pricing and low-emission zones. Policy reforms can reduce pollutant emissions, improve air quality, and promote sustainable development.

Conclusion

Urban air pollution poses a significant threat to human health, affecting millions of people worldwide. It is crucial that we recognize the gravity of this issue and work together to reduce its harmful effects. The urban air pollution crisis demands immediate attention and collective action. By understanding the devastating impact of urban air pollution on human health, we can drive policy changes, individual actions, and community engagement to create a cleaner, healthier future for all. This includes promoting cleaner energy sources, increasing energy efficiency, and encouraging sustainable transportation. With a comprehensive approach and sustained efforts, we can mitigate India's air pollution crisis, reducing the burden of respiratory diseases, cardiovascular disease, and other health problems. By working together, we can ensure a better quality of life for future generations, free from the harmful effects of urban air pollution.

PRICE-EARNINGS RATIO DEMYSTIFIED : TEN QUESTIONS THAT EVERY STOCK MARKET INVESTOR SHOULD KNOW

DR. RAKESH SHAHANI, ASSOCIATE PROFESSOR,
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Q1. What is Price Earnings (PE) Ratio and how is it computed

Ans . Price Earnings(PE) tells us whether the market price of the stock is correctly priced . PE is a tool in the hands of an investor to identify whether stock is cheap or expensive as compared to its earnings.

The actual computational formula of Price Earnings is in the form of a ratio and hence the same is popularly called PE ratio or PE Multiple, the applicable formula for the same is given as under:-

Market Price of the Stock of a company

Earnings per Share

where EPS is again a ratio and takes the formula as = $\frac{\text{Profit after Tax}}{\text{No. of Equity Shares}}$

No. of Equity Shares

Q2. Is PE Ratio attached only to Company's Stock

Ans . The answer is No. P.E Ratio is routinely computed for all benchmark indices of India viz. National Stock Exchange (NSE Nifty 50) and Bombay Stock Exchange (BSE Sensex). All thematic sector indices (banking, pharma, energy etc.) also have price-earnings ratios derived from a weighted average of constituent companies.

Q3. Do other countries also have P.E Ratios for their stocks and indices

Ans. Yes, almost all countries which have stock markets and have stock trading do compute stock index and Company specific PE ratios. Every country also has its own benchmark index and the P.E of that benchmark index becomes the yardstick on the basis of which investors decide whether or not to invest in that particular country's stock market.

Q4. How important is the P.E ratio for an investor

Ans. P.E Ratio is the most important indicator of growth, be it growth of a Company, sector or a country. An investor will attach a higher P.E. to a country/sector/stock which has a high growth potential.

Q5. What other factors drive the P.E Ratio

Ans. Besides Expected Growth, investors are also willing to give high P.E on the basis of what is called 'trust' premium. Any country/company which scores well on corporate governance/transparency enjoys a considerable trust of investing community who are ready to give reward in terms of higher PE for that country/company.

A country which has a stable government , has consistent and stable growth oriented policies would enjoy premium towards its P.E. Then type of market participants (Institutional/retail/foreign flows) and development of other financial markets in a country (bond markets, currency and commodity markets, prevailing interest rates in markets) also play some role in giving a final shape to country's P.E Ratio.

Q6. How does India's P.E Compare with rest of the world

Ans . To answer this question we shall make use of few Price Earnings Ratio tables (Table 1,2 and 3) . The tables include a sample of five countries having highest global PE ratios and include New Zealand, United States, India, Switzerland and Australia ,arranged in descending order of PE . These figures shown are for Jan 16, 2026, the date of collection of data (Source: www.worldperatio.com)

Country	P/E Ratio	Historical average of P/E ratio		
		5 years	10 years	20 years
New Zealand	30.04	27.23	27.14	21.08
United States	27.07	22.42	19.77	16.63
India	24.11	23.07	20.60	17.94
Switzerland	23.62	19.52	18.10	15.78
Australia	21.23	17.10	16.41	14.60

(1) Table 1 gives a comparative analysis of top five countries across the world which enjoy highest PE Ratio, shown in descending order of PEs. Also since PE ratios are computed on daily basis we present figures only for one day viz. Jan 16, 2026). The table also gives information about historic PE levels for these countries (past average PE levels of 5,10 and 20 years).

(2) Table 1 reveals that out of 5 countries, for India, the current PE figure of 24.11 is fairly close to country's historic 5 year average of 23.07 but this difference is quite substantial for US ; 27.07 against an historic average of 22.42.

(3) We also present a comprehensive analysis for the same five countries using two simple statistical tools , first being historic PE Ratio averages and second ; Standard Deviation of these historic PEs (Tables 1 & 2). By using these two tools and applying the methodology as given under www.worldperatio.com, we determine whether any county's stock market is 'overvalued', 'undervalued', 'cheap', 'fair' or 'expensive'.

Country	P/E Ratio	SD(σ) of Historic P/E ratios		
		5 years	10 years	20 years
New Zealand	30.04	+0.89 σ	+0.71 σ	+1.64 σ
United States	27.07	+2 σ	+2.69 σ	+3.76 σ
India	24.11	+0.84 σ	+1.43 σ	+2.21 σ
Switzerland	23.62	+1.67 σ	+3.24 σ	+3.66 σ
Australia	21.23	+1.77 σ	+2.88 σ	+4.05 σ

Table 2 : Standard Deviation(σ) of historic PE ratios

(4) The following yardsticks have been developed :-

If current PE falls in between historic average PE (Standard Deviation (, Market is fairly valued

If the current PE > historic average PE (1 Standard Deviation (, Market if Overvalued,

If the current PE < historic average PE (1 Standard Deviation (, Market if Undervalued,

If the current PE > historic average PE (2 Standard Deviation (, Market if Expensive,

If the current PE < historic average PE (2 Standard Deviation (, Market if Cheap

Using the above yardstick, we present the results for same five countries and same is given under Table 3 below

Country	P/E Ratio	P/E Evaluation and Assessment		
		5 years	10 years	20 years
New Zealand	30.04	Fair Valuation	Fair Valuation	Overvalued
United States	27.07	Overvalued	Expensive	Expensive
India	24.11	Fair Valuation	Overvalued	Expensive
Switzerland	23.62	Overvalued	Expensive	Expensive
Australia	21.23	Overvalued	Expensive	Expensive

Q7. What does Standard Deviation(SD) of PE convey in simple words

Ans. SD of PE would tell us how far away is today's stock PE /Country PE from its historic normal. Investors normally tend to avoid investing in those markets where current PE is higher than average historic PE+2SD. On the other hand if current PE is historic PE +1SD which is somewhat common in most bull markets, such a market is considered overvalued in technical terms. On the other hand, a market where current PE remains below 1 SD is considered as fairly valued and is considered cheaply priced if it is below 2 SD. It is important to note that a market being perceived as cheaply priced does not, by itself, prompt investors to rush into equities in that market. Then, Current PE valuation of historic PE - 2SD is somewhat rare for any market and occurs due to some very specific reason e.g. if a market is either having growth related issues or there is a global crisis (e.g. Covid 19)

Thus, going by the global investment scenario , majority of investors are active in fairly valued and /or overvalued markets.

Q8. If a particular stock or a country shows low PE Ratio, does this mean that stock (or country as may be the case) is cheap and possesses a strong investment opportunity

Ans. No. Low PE is not a signal that the stock is cheap. This may be due to many reasons, some may be known , some unknown e.g. stock/country might be having poor growth or there might be political or governance issues with respect to a country. On the other hand, some structural issues like Covid 19 have impacted PE ratios of all countries.

Q9. Which historic PE average 5 or 10 year make a better sense for an investor

Ans. The 10-year PE average is a long run PE average, while 5-year average PE is more recent. Many investors do tend to take their investment decisions by comparing current PE with 5-year average PE. On the other hand, a 10- year PE is highly recommended for comparison as it smoothens out business cycles giving correct information on comparative basis. A 10- year average PE for a large no. of markets appear to be slightly lower than 5-year average PE and the reason for the same being that 10- year average PE includes the impact of some major events and crisis on stock markets which might have occurred during the ten year period but not during the last five years including the Covid-19 crisis.

Q10. Can SD of PE work as a tool for asset allocation

Ans. Asset Allocation is again a tool in the hands of an investor whereby he can divide the entire funds at his disposal amongst different asset classes which include equities, debt (fixed income assets, bonds, debentures), precious metals (gold and silver), other commodities including crude, money markets, real estate and so on. Many analysts feel that an investor must move away from equities to other assets as and when PE for the Stock Market approaches historic average + 2SD of PE.

(This work is intended solely for academic purposes. The opinions expressed are those of the author and do not represent or imply any investment decision or recommendation).

Walk on the Urban Talk

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Today's early morning breeze was so refreshing with that light rainy muddy fragrance, that I couldn't stop myself from going out for my routine morning walk. I could see Mr. Surjan parking his car. He runs a coaching centre for engineering classes. As usual he had come there in his SUV white car. I never understood why he brings car from one kilometre distanced house. Anyways, we moved in together, after exchanging 'hellos', he asked me 'hey! Would you like to join the yoga classes? In our colony, there is a very good yoga teacher. I said, 'no, I feel better coming to this park to do my jogging and of course a little bit of yoga'. I remembered one of my foreigner friend, who spends three thousand a month to attend yoga classes thrice a week. We were taking a walk and very soon Mr. Parimal, who has a small firm of medicine packaging, also joined us. He too had all praise for yoga. I too expressed my opinion 'Yoga is no doubt a good exercise, and everyone if possible should do it, but this body-mind relaxing exercise also carries big fees which everybody can't afford. The buzz on yoga has only helped in the proliferation of 'yoga businesses' among elites' I elaborated. I think they didn't find my point convincing, so Mr. Parimal changed the topic by saying, 'anyways, if not in class let's do some yoga here at least', and stopped walking at one corner of the park. Although both the guys in their late 40s never do proper yoga except other than 'Kapalbhati', that too rarely.

Few years back, Mr. Surjan used to teach in a public education institution on contractual basis but later opened a coaching centre to have a stable source of livelihood. The 'system generated insecurities of life and livelihood has entrapped almost everybody in its web. Like Mr. Surjan who saw commercialization of education as a good opportunity to make use of his professional and educational experience by earning him and his family not only for their subsistence but also to live a modern life style. But unfortunately the 'modern aspirations' have generally been confined to making money and displaying their modern lifestyle. I have heard that Mr. Surjan has started showing his interest in property dealing as well. Sometimes, I wonder how subtly the social entities like- education and health have turned out to be commercial businesses.

Today's hot topic was 'Television in our childhood days'- we all were feeling nostalgic while talking about the old yet simple days of 'Buniyaad' and 'Humlog' TV serials and not forgetting the 'Khopdi' character of 'Nukkad' serial on Doordarshan and criticizing today's 'Saas-bahu serials and masala bollywood movies. That 'cool and happy self' of those nostalgic childhood days though we still search for but present 'dil mange more' world keep us busy in an altogether different world of materialism. 'Who can forget 'Wagle ki Duniya' and its protagonist Mr. Wagle' Mr. Parimal added. I too was lost in my childhood memories, when I used to go to my neighbors and friends to watch cricket matches, as we didn't had TV in our house. 'Those days were really good, as people in those time had time and concern for others, now a days nobody has time and is least bothered of what is happening next door?' Mr. Parimal put forward his views anxiously. I thought for a while, are we really working for what we wanted? Or, we are moving on just because we have to earn that extra income to expand our unbounded and infinite conspicuous consumption and also to save for our futures in the absence of socially secure jobs.

An urbanite, though, may wish to dream high for the available material world, but shows concern for the need to have communitarian world, though within the traditional boundary. The urban life may want us to have a healthy mind and body for its own promotion like by having more number of gyms, health clubs and Spas charging huge amount. The middle class is thus continuously struggling to access the available market options to maintain its modern life style. Gradually we are losing our 'mental peace' and so are ready to buy when this material world is offering us the commercial and glamorized version in the form of 'Yoga' or 'Power Yoga' .Such type of morning walk conversations with these guys sometimes reveals the ongoing systemic contradictions in the mind of common urban men, who are struggling hard to win the rat race of winning more and more material interests with the fusion of market driven and sometimes shaking their feudal mind set. I have realized that now that, in the phase of globalization, this conflict or contradiction in the urban mind to go after his/her individualistic aspirations or look for a peaceful and communitarian world, especially in a country like India, would remain inevitable and so difficult to ignore either. Interestingly, our individualistic desires dominate our wishes to revive our age-old and simple ways to live peacefully. And thus there are many people like Mr. Surjan and Mr. Parimal who may display their contradictions that bother not only today's common urbanite but also the new migrant to the city from a village or small town.



Digital Addiction and Maintaining Healthy Technology Boundaries

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You pick up your phone several minutes after you wake up, in many cases before you get to open your eyes. Phantom vibrations cause compulsive checking throughout the day even though they know that no notification has come. Learning must be a continuous process in order to avoid the magnetic attraction of social media. You mindlessly scroll through infinite content that you will hardly remember at all prior to going to sleep and before that you sacrifice rest in the name of an extra video, an extra post. When this is the case with your relationship with technology, then you are going through one phenomenon that has drawn the interest of behavioral scientists across the globe is the digital addiction and its far reaching impacts on human functioning.

Neuroimaging research has shown that the use of excessive technology powers up the same reward circuitry which are found in chemical dependencies. The neurotransmitter that codes reward prediction and motivation, dopamine, releases every time a notification, like, or new information is received. The brain becomes accustomed to it, and it needs more and more stimulation to be satisfied which is an example of classical tolerance. Withdrawal symptoms appear in the case of restricted access including irritability, anxiety, restlessness. Such neurobiological parallels indicate that behavioral addictions work by the same mechanism as substance addictions, without chemical consumption.

To see why digital technologies are so lucrative, one will be forced to look at its design structure. Behavioral psychologists and neuroscientists are used to design interfaces that are manipulated to make the most out of people in Silicon Valley, creating what they have labeled as persuasive technology. Social media feeds are based on variable ratio schedules of reinforcement which are the easiest to sustain the longest, as you never know when the next scroll will bring a reward, and so you keep looking and looking. Push notifications take advantage of the orienting response of the brain to novelty. Automatic playouts reduces friction and passively consuming content does not require conscious decision making. The endless roll gets rid of natural cues that could cause someone to tune out. Gamification and streaks employ our psychological desire to have consistency and even success. These are not randomly placed but well planned mechanisms, which take advantage of human intellectual weaknesses.

The effects go much beyond time consumption. There is the systematic degeneration of attention, which is the most valuable of mental resources. Investigations by cognitive psychologists have shown that heavy media multitasking is associated with diminished sustained attention abilities, poor working memory as well as diminished cognitive control. The sustained task-switching, checking messages during studying, switching applications, listening to various media streams all at once, do not allow the profound, focused study and creatively solving challenges that demand complex learning. According to research, the heavy use of the internet can in fact rewire the neural pathways, making the neural pathways more attuned to the quickness of information sampling than the reflective thought analysis. Your brain gets accustomed to the media, getting less able to do the sustained concentration that the academic excellence requires with time.

The social and emotional consequences were also concerning. The social media platforms provide endless upward social comparison opportunity to look at selectively edited highlights of the lives of others whilst ever conscious of our own dull existence. This systemic bias is associated with depression, anxiety and declining self esteem especially, among the young adults. The false sense of connection only increases the feelings of loneliness where hundreds of online friends become a poor substitute of real intimacy. Studies also indicate that the higher the levels of smartphone use, the higher the infestations of depression and suicide among adolescents and young adults which are not just due to correlation. It is these same technologies that can be used to the detriment of the quality of human relationships which may be actively undermining them.

Another important pathway by which overuse of technology affects wellbeing negatively is sleep disruption. The blue light of screen inhibits the production of melatonin, retards circadian rhythms and disturbs the onset of sleep. In addition to the light exposure, cognitive and emotional excitement of viewing stimulating content, either social media drama, news, or entertainment, stimulates the sympathetic nervous system at a time it is supposed to be cooling down. This lack of sleep then leads to impairment of emotional control, mental and physical well-being, which have a cascading adverse impact on the everyday operations. The scientific community is clear here that screens in the bedroom imply a decrease in the quality of sleep and the lack of sufficient time to sleep.

There are various ways through which academic performance is impacted adversely. Research show that students are now able to concentrate only about three and five minutes and then give in to the digital disturbance. This divided attention does not allow proper processing which is required to achieve true understanding and long-term memory. Having a smartphone present, regardless of whether it is turned off or face-down, decreases the available cognitive capacity since some working memory is occupied by an urge to access it, which is called brain drain. Multi tasking at the lecture or when studying creates the illusion of metacognition where you believe that you are learning something, only to realize later that you can score lowly on tests. These qualitative failures are compounded by the time expense, hours are lost in the digital consumption which adds nothing to academic or personal growth.

To build healthy boundaries, it is essential to go beyond the personal willpower, which is limited, exhausted, and cannot be replenished through research. Environmental design is more effective than pure determination. Physical distance by putting your phone in another room when you are studying, having specific gadgets to do certain tasks, eliminates the possibility of checking out of impulse. External constraints, such as app blockers and web filters, facilitate internal intention. Having set aside parts and periods in which devices are discouraged gives users a safe space where they can work, enjoy healthy relationships, and take a refreshing break. Switching off notifications removes external factors that take over attention during the day. These structural interventions lessen the psychological burden of the sustained resistance.

Deliberate use entails the development of technology usage awareness. Ask yourself the question before you pick up your phone, what exactly am I accomplishing? This one liner intervention breaks the automatic action, and conscious choice is reinstated. The protection of circadian rhythms and sleep quality is achieved through the implementation of the so called tech sunset, which means the abandonment of screens one to two hours before bed. Setting aside particular periods to use social media, but not being constantly on the ambient, limits its growth and permits valid connection and data collection. The habitual auditing of what applications and online actions truly contribute value, as opposed to those functions that are simply time filler, will allow habits to be adjusted based on evidence.

The Pressure to Have Life Figured out by 25

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Department of Psychology

A stroll around any college today and one can hear under all the usual noises of lecture, deadlines, and laughter a lower but steadier anxiety. It is an unofficial motto among many students that when they are twenty-five years old they should have a path ahead of them- have chosen their career, have become financially stable, and have settled their relationships and their purpose underfoot. To those who fail to meet this envisioned timeline, self-doubt is one of the consequences. This is the pressure felt by us as educators not only in the academic discussions but in the emotional subtext of our communication with the students. Concerns with employability are often under wraps in questions regarding marks. Decisions regarding postgraduate education are marred with the fear of being left behind. More and more students are valuing their self based not on learning or development, but on how closely their lives can be to a socially accepted blueprint of success. This anticipation of prompt certitude is unnatural and unhistorical. However, to young adults nowadays it seems inevitable.

The Histories of the “By 25” Story

The social construct of life settling in by the middle of the twenties is the brainchild of various forces. Family expectations are central in the Indian context. It is the concern led by the genuine interest and past experiences of economic insecurity that drives parents to promote the stability as early as possible. A safe job especially a permanent one is regarded as insurance against uncertainty as opposed to a choice of career. Meanwhile, students are finding themselves in a highly competitive world. Across the US, higher education has grown, and there has been no corresponding growth in quality jobs. Consequently, young adults are either overqualified, underemployed or they are in the process of studying the next exam, interview, or certification. To this comes the impact of social media. Social networks that feature the highlighting of the best lives have made timelines of life appear as though everyone else has been living with clarity and achievement way ahead of schedule. The milestones that previously developed gradually now appear to be pressing and unacceptable.

The recent survey conducted by the Indian Psychiatry Society suggests that almost one out of three young Indians aged 18-29 years has reported on stress levels as a result of career ambiguity and the National Mental Health Survey of India identifies the young adults as a group most liable to anxiety and depressive symptoms. These characters do not represent personal inability, but social pressure.

The Emotional Cost of Premature Certainty

Exploration becomes a nightmare instead of becoming exciting when students feel that they have to have everything figured out by a particular age. Mistakes feel irreversible. Any change of mind is construed to reflect failure as opposed to growth. This attitude is usually a cause of chronic stress, emotional burnout, and severe self-conversation. The intellectually competent students start to question their intellects. Individuals who venture into the aberrant ways feel guilty and shamed. Even those that perform well, say they always feel that they are going to lose momentum. Notably, this pressure does not fade away with a success. Finding a job or a place in a good institution often replaces the anxiety and does not fix the situation. The query slowly shifts to a different question, which is not as self-centered as the first one, but rather it is, What if this is not enough? This climate is detrimental to learning in an educational perspective. Fear leads to the diminishing of curiosity. Another important aspect of intellectual and personal growth, risk-taking, is emotionally insecure.

Development Is No Due Date

Through research studies in various field, it has always been evident that identity formation, career consolidation, and emotional maturity are processes which go way beyond the mid twenties. Human development is non-linear and opportunity, context, and chance as much influence human development as effort. But this message is hardly heard by the students in places that count. It is a common practice in academic systems to value speed as opposed to depth and results as opposed to process. Social stories celebrate initial achievements and do not talk about setbacks, stalling as well as re-invention. As educators we should question the belief that being certain means being competent. Numerous fruitful professions, love affairs, and contributions are born during the times of perplexity instead of clarity. Ignorance is not a liability; it is in many ways a condition to be able to make a genuine decision.

Reconsidering the Success in the University Space

To students who are under the stress of getting life straight at an early age, the first step towards thinking and acting differently is to make small but deliberate changes first. The initial one will be to understand that being uncertain is never a failure in any one. It is developmentally normal not to have clear answers to career paths, relationships or long-term plans in your early twenties. This reality can be adopted to minimize self-criticism and emotional burden caused by unnecessary self-criticism. Refraining of timelines can also help students. And instead of seeing age as a time bomb, it is better to consider it as a period of discovery. Experiencing a variety of academic interests, internships, courses based on skills, or conducting a research enables students to learn not by anticipation but by experience. If decisions that do not bring short-term success are made, they add precious clarity in the long run.

The second step that is important is to move away comparison and focus on self-assessment. Reflecting on personal growth regularly, what one has learned, how he or she has evolved, what skills she or he has mastered, is a better gauge of progress than one that is externally imposed. Curbed exposure to social media success stories on a continuous basis can also be useful in deterring unrealistic comparisons. There is also the need to seek guidance. Talk with teachers, mentors, seniors or counselors could provide some perspective and reassurance. Engagement is indicated by asking questions, showing doubt, and requesting feedback and not being weak. The students must be advised to consider support systems as means of development and not signs of weakness. Lastly, students need to focus more on well-being and achievement. Setting achievable objectives, giving oneself time, and considering of emotional needs are important in sustainable development. To be able to accept ambiguity, to give oneself time to get better, and to believe in oneself and the path that is changing is all a skill that goes well beyond university life. Reconstructing success is, however, not about diminishing ambition, but about redefining it. It is a question of having growth as opposed to haste, knowledge as opposed to comparison, and long-term well-being as opposed to short-term assurance.

Understanding Anxiety and Stress Management in Academic Settings

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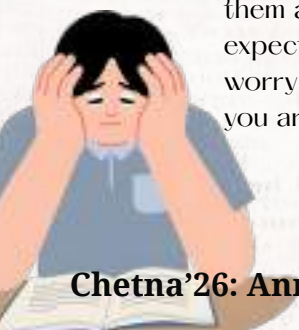
We as educators encounter situations on a day-to-day basis where bright learners are not performing poorly simply because they are not able to do so but as a result of having anxiety and stress as their inseparable companions. The academic pressure has never been less, but now students are faced with the most complex problems, such as high competition, the exams of high stakes, the expectations of their parents, the uncertainty about their future careers, and the hectic rhythm of online life. Learning about the impact of stress on learning and, what is more important, how to effectively cope with it has become the key to the success and wellbeing of any student.

The following is a crucial fact that you may find hard to believe: anxiety does not always become your worst enemy. Being somewhat nervous before an exam or a presentation is actually a good idea to be able to perform better. It makes you very alert and invigorated and wakes you up. This is termed as "ideal arousal" by psychologists, and it is the sweet point of not being too relaxed and not being overworked. The issue arises when it ceases to be a momentary problem and turns into a chronic issue when you have no time to relax between one deadline and another, when your mind never has an opportunity to relax and rest.

Once stress is a regular occurrence, your body remains in the state of emergency much longer than intended. This literally has an impact on the learning and remembering capabilities of your brain. The most important sections of your brain responsible for memory, focus, and clear thinking begin to deteriorate. Meanwhile, you are so sensitive to any threat and perceive danger and failure everywhere, even in the most mundane situations. This is a very frustrating paradox, since the more you push yourself to do well, the trickier it gets to do well. This cycle has caught many students who will wonder how come that studying more is not paying off in terms of results.

The power of this cycle is played by your thoughts. When you are anxious, some types of thinking come to mind automatically. A single bad grade could make you believe that you are going to fail all. You may say to yourself that there is no middle place between you being perfect and worthless. One failure makes you believe that it is something that is always happening to you. These sentiments appear completely real at any given time, yet they are a twisted interpretation of reality. The first step is to realize these patterns in order to get out of them.

The manifestation of academic anxiety among various students differs. However, there are the minds that are blank even after all the study that takes place. Some fear being judged by class attendance or presentation, and they are in constant apprehension of it. Some of them are burdened with the desire not to let down the parents or to fail to meet their own expectations. In some cases, anxiety permeates all aspects of them, causing a blanket of worry over all of their college life. In whatever way it manifests itself, just understand that you are not the only one; this is what millions of students are struggling with.



What steps can you take to address this issue? We shall begin with simple yet effective methods. The body and mind are closely related to each other, and therefore, by keeping the body in control, one can relax the mind. Breathing exercises work well in these situations; breathing slowly informs your body that it is safe to relax. Even simple walking, which is done regularly, helps to decrease stress hormones in the body. And sleep, though ever thus compromised in seasons of business, is inextricable. Sleep is necessary to help your brain to solidify your learning and restore your emotional equilibrium. They are not luxuries but necessities.

It is also essential to learn to use your thoughts and not fight with them. If you find yourself thinking about worst-case scenarios, then you should stop and challenge them. Question yourself: what is the real evidence of this fear? What would I say to one of my friends who thinks this way? Have there been occasions when things worked out to be better than I expected? It is not about wanting to convince oneself to think positively but rather about having a clearer and more objective view of situations. The practices of meditation and mindfulness can make you become aware of anxious thoughts without being dominated by them. You get to know the difference between thinking that you might fail and knowing with certainty that you are going to fail.

Pragmatic approaches are important as well. Split massive tasks into small, manageable tasks. This simplifies the process of starting and also minimizes the paralyzing effect of anxiety. Learn to manage your time not to fit more activities in, but to establish structure that will provide you with the feeling of control. Stay at work in short bursts and rest in between; your mind cannot constantly stay at its optimal level. And this is an important thing is to plan out some time to relax, do hobbies, and connect with people is not wasting time. Studies have always indicated that rest is required in order to maintain long-term performance and psychological well-being. The importance of the connection should not be underrated. Discussion with friends on your doubts would then show that they are also going through a similar plight. The isolated stress is converted into a collective challenge through study groups. When you do not understand the course material, you can seek the assistance of your teacher to avoid experiencing anxiety caused by lagging behind. Regrettably, it is because of the competitive nature that at times students feel that requesting help is a sign of weakness. That's backwards. Humans are social creatures; we are literally wired to help one another and work to our advantage when linked. There are occasions when anxiety cannot be conquered regardless of the sincerity of these strategies. Professional help is the best move that you can make when it has a substantial bearing on your day-to-day lives and studies. The counseling services of the college are specially created to do just that. It is no shame to seek assistance, and on the contrary, understanding that one needs help is a sign of maturity and good judgment.

One of the ancient philosophers once noted that we are not troubled by what happens to us, but rather what we see of it. Contemporary psychology proves this wisdom: stress is a result of the unmet demands and the mismatch between what you can handle and what you think you can handle. By developing actual skills, as well as altering your perception of what you can do, you turn your scholarly life into an experience of frightening difficulty, instead of something that you can successfully cope with. It is not about getting everything out of pressure; that is not possible and not even desired. It is learning to be flexible enough to deal with pressure in a skillful and compassionate way.

And at last remember this: the most important thing is that your value depends not on your grades, your position, or the results of your work on some test. You are in an environment that is really tough, and it is not that when you struggle, you are failing, it is just that you are a human being. Stress and anxiety management is, by itself, an art that is mastered by practice. Give yourself time to build it and understand that seeking assistance when you are in need is not a sign of being weak; it is simply a sign of being intelligent.



My silent corruption

the sound of the rain trails down into nothingness, it grazes my frantic mind and kisses through tenderness as i lay on the damp grass, yearning for an aching core, the whispered drizzles don't keep her from me anymore i lay-linger with a void, but it doesn't reside in me, though, the grief was never mine, it hurts my heart to disagree the seclusion still lingers, though, i can't much perceive, but i see the flashing lights, and it's my own mind that deceives her essence is a dance macabre, her eyes trap me in, she is "loneliness" herself, who nestles on my skin i hear her heart pumping, her veins breathe as me, the difference, she sways with death and seals felony her hisses creep down my bones, her hands clench my skin, it's frightening to let go, but my head stops at a spin it's like my mind erased how i created her soul in my head, do forgive me, for living a habit that's supposed to be dead she melted away into nothingness, the same way she occurred uninvited, is this the ultimate form of liberation of the fire in me, that she ignited? the melancholy passed with her, to trace a hell to cremate my disruption, bewitchingly scorching my flesh in her name – my silent corruption



~Anandita sen

Sin

And there seems to be a golden flame beside me.

Perhaps the one I lit moments ago, when I wished for it to carry your prayers and yearnings.

I glance at it now — burning with a growing hunger for your soul.

The ivory wax is gentle, melting with your scent, and my palms cup its fuming blaze, feeling it as a delicate kiss against my frigid skin, mirroring the warmth of your flesh as it softly envelopes mine.

I notice the fiery crimson and sunshine hues, reminiscent of the soft innocence in your almond eyes, and my fingers trace the glass as if veiling it from the world outside my own; the harsh winds don't blow it out — only my breath, when I lean in, when I try to drink more of it — and it reminds me of your skin.

It reminds me how my fingers trembled at the thought of touching you — the slightest. For I recalled your glass-like skin, that would break if I held on too long.

But that flesh with hidden cracks would've shattered anyway if you had never felt the heat of my skin on your own.

Then what must I do to protect your pretty soul, as tender as a dandelion? It would lose itself if I breathed the wrong way.

What must I do to heal that wretched heart of yours — the one that lied about desiring malice because no soul had ever been patient with it?

What must I do to tame that lunacy in your

eyes, to turn it into something as tender as my growing

devotion?

How must I hold you without breaking you? How must I love you without losing you? Such are the thoughts that sting and whisper in the depths of my own abyss.

I revisit them each time my spirit longs for its home, even though I return with no answers for my inquisitive psyche.

Henceforth, gently, I blow out the candles myself — to keep your scent trapped in the wax a while longer.

For a wildfire like yourself, you keep burning with desire and ache in every passing moment.

You let it wreck your heart silently, and then bury yourself and weep.

Therefore, let me keep your bewitching heart hidden within my own — in your redolence enveloping mine, as if it had always been yours.

I've slashed away the woods that would've reignited your fire.

I've kept you with fervor — close to my skin, as close as sin.

I'm letting you draw nearer, thawing my icy embrace, only to have you closer.

Until I melt into you. Until my being dissolves into yours.

Until all that remains is the ghost of our lingering fragrance, and the woven silence of all that "we could have been."

Until all my lips can murmur is gratitude — for having wrecked me so beautifully.

~Anandita Sen

Cartography of the Mind

There is no single shape to thought. Some days it curves gently, others it breaks without warning— like smoke caught in a stairwell, like breath held too long beneath the ribs. A mind is not a mirror. It forgets, it distorts. It redraws its own edges every time you think you've found the horizon. Some minds are gardens— quiet, patient, measuring time in leaves and return. Others feel like cities at night, lights flickering where sleep should be, noise leaking even into silence. Inside us, contradictions learn to live together. Hope sits beside grief, awkward but inseparable, sharing one unsteady heartbeat. Logic reaches for illusion when certainty fails. We all arrive through the same silence, but what we carve from it differs— some shape words, some shape wounds, some never stop shaping at all. A word spoken twice is never the same word. One mouth offers shelter, another sharpens it into memory.



Meaning tilts with the listener. What makes us human is not agreement, but friction— how difference learns to speak instead of turning away, how collision slowly becomes design. We are scattered pieces of something vast, unfinished, searching for pattern without guarantees. Maybe that is the beauty: that no two minds ever dream in exactly the same color.

-Ayush J. Rai
1810/25

B.A(Hons.) Geography

Gluttony

A deafening growl echoes
 from the abyss, arising
 from the womb that
 nurtured all life, arising
 from the belly that
 couldn't be fed.
 For his hunger began to
 long to be nourished.
 It ached for the infants'
 eyes, swept in mist.
 It mourns palms folded
 tight into fists.
 His hunger asked us to
 abstain; our hunger
 covered up his soul.
 His hunger rose to have
 every song whole, and
 every throat that sang was
 slain.
 As leaving our brothers
 out cold and dead was
 deemed easier than to part
 with his wine and bread.



Little

Perceptions

Those who heal themselves
 Get healed forever.
 Those who are getting healed by
 others,
 are making themselves
 wounded even more.
 We have solutions for
 everything
 Yet we choose what hurts us the
 most.
 We have options for everything
 Yet we choose the same thing,
 over and over again.
 We have priorities
 Yet we go for formalities.
 We know what is right,
 Yet we go for what our heart
 stops us to.
 We know no one thinks,
 Yet we want everyone to know.
 We are not making mistakes
 unknowingly
 Rather we are sowing seeds of
 hope.
 And yet we know those seeds
 are never going to bloom.

-MAAHI ARORA (ECO. HONS – 2)

In a Country That Blames Us, We Still Walk “The personal is political.”

The words of Carol Hanisch echoed in the air decades back when she wrote an essay for women's liberation. It has been 56 years since the words were first said and yet, on the streets of India (or for anywhere in the world for that matter) women are still fighting. “In this city, my freedom begins with a calculation. Before I lock my door, I am already mapping the safest route, the brightest streetlight, the most crowded stretch. I walk with my phone charged, my keys sharp, my spine tense. The world calls these ‘precautions’; I call them the proof that the country has abandoned me.

And yet, every day, I still step out. Not because Delhi is safe for women, but because if I stop walking, the men who built this fear will win.” These aren't just my words, this is the internal monologue of every woman of not just this city, not just this country but the whole world. The name of the city changes but the sentiment, the fight, the fear remains same. It isn't a sexist issue when half the population is suffering, that is when it becomes a national issue. How much longer would people turn a blind eye to the true issues of the society? The government passes menial bills, comes up with eyewash schemes to show us they are working to support women, to make the country free for them, but the on-ground reality? Unsafe streets, politicians who feel women should stay home, who feel rape is the victim's fault, unfair work opportunities, and these are just to list a few. The problems run deep and despite year and decades of struggle, the change is negligible. Saying “women can earn today, unlike our mothers. We have given them the freedom.” is not freedom. It is not progress. It is brainwash. We are living in 2025, movies in the 80's and 90's thought we'd be living way into the future by now and somehow, we are still struggling for basic rights. India is a country where the rapist roams free, where a murderer owns a major alcohol brand, where a rapist is considered god, where a woman is blamed for being assaulted, where greed kills thousands of women in their home- it is saddening how the list can go on and on and on.

Earlier this year, Asaram Bapu, a man convicted of sexual assault, trafficking and various other crimes was given bail. Where the streets should have been filled with enraged people, who fought against this injustice, the streets were full of people who worshipped him, stacked garlands on his neck. In another case, this year Indore was abuzz with a different Dussehra celebration. A celebration where it was going to be ‘Surpanakha Dahan’ instead of the traditional ‘Raavan Dahan’. The idol had faces of 11 accused women. Women who had committed heinous acts against men. These women were very much in the wrong but the comparison between these two situations makes me wonder how deep patriarchy runs.

Why aren't the hundreds of men shamed in the multiple heinous acts they commit? Why are they worshipped even after being deemed as monsters? How is a country that is so hypocritical safe for anyone? When the people fail a society, they look up to the government to tell them all is right and justice can still prevail. But which government should we look up to? The same justice system that let Surendra Kohli walk free? A man convicted of rape and cannibalism walks a free man in the streets of Delhi and they want us to believe all is safe. Time and again we have seen women being blamed for heinous acts against themselves. Every time a case pops up, another politician pops up with questions that attack the character of the victim. What was she wearing? Why was she with boys? Why was she out so late? When we tell our daughters to not go out late at night, not wear fashionable clothes, not to make male friends or the thousand other restrictions we put on them and fail to teach our sons to respect women all we are doing is telling the girls to be cautious and telling the boys its fine to be monster to another girl who isn't that safe. We live in a world where no one is safe, be it an infant or a grandmother. This is a world where even schools and colleges aren't safe. A world where girls often live with their abusers. The laws aren't getting stricter, but the binds on women are getting tighter. At a time when we should be progressing towards the future, we are falling in the past, all in the guise of safety. I want a world where I have the same freedom as a male, a world where fear doesn't grip me every time I leave my house. It is about time we make the personal political. It is time the country changes.

Anindita Gangopadhyay

BA (Hons) Applied Psychology

2nd Year 1583/24

- Duality is reality -

This world made for "us"
Also made for "trials"

World is "beautiful"
Also "woundly & darky"

Anyone can "love u"
Perhaps s/he can "hate u too"

A person can be "angel"
From inside thy can be "Demonic too"

This world is "hell and heaven"
2 sides of a coin like a human

She was a happy living positive girl
Yet detached from the world too

She was connected with the crowd.
Felt loved by them
Yet at some point
Felt betrayed too.

She was a walking paradox
Yes duality is reality .
She was unique and clear
Was fighting own battles

She will take you on a roller coaster ride
Enjoy the human reality as a lover of her
She is transparent like mirror
Yet mysterious spontaneously

She showed the true humans duality in herself
Every part every side of her not pretty

She is not complex
She is not simple
Understand her
Her intentions
& love
Cannot be dirty

To love and be loved
that was her only purpose.
She believed in honesty
Yes duality is reality!



She lived in 3d and 5d
On earth , a lil on sky
She is cool wind in summers
She is sun of the winters

She is shy , she is bold
She is silent, she is outspoken!

Loves too much
Hates too much
Tho she "was balanced"
But "not emotionally "

Passionate, energetic warm colourful
She dare to laugh in misery

Nida ansari

Yes, I'm an Athiest

Yes, I'm an Athiest

If despair becomes the world's anthem, while heaven stays a silent audience.

Yes, I'm an atheist.

If life, before learning to walk, learns to bleed:
if those hands recognise wrong as right,
and God becomes the bystander,

Yes, I'm an atheist.

If the bride arrives with the term "gifts"
honours the expectations she was married to ;
if greed is eternal, never quenched, and ashes bore her name,

Yes, I'm an atheist.

If your God dares to cross temple boundaries,
stand for morality, blood, and ashes,
then say I'm wrong.

Otherwise, I stand firm and tall
in my consequent belief-
YES, I'M AN ATHIEST

ONLY FIFTEEN

I would have slept in your arms the night you passed away— You didn't just leave me, You took my worthiest memories and part of my soul away.

The love that once felt like the sun on a winter's morn, is now the pain in which I mourn.

Our moments now feel nostalgic—once treasured, now tragic.

What I'll miss most is the faith you had in me, believing I'd become someone you'd love and be proud to see. I'll miss you till the end of my time, And I'm mad at life—for making love so finite, so confined.

Now let me hide with you in the dark, let the afterlife journey embark.

Hold me close and let me be seen, by those who understood that I was only fifteen.

MOHD ZAID

BA hon. Applied psychology

1553/25

A NORMAL COFFEE ORDER

My coffee order usually is milk, cream, and Sugar
 And I ask them for just a little bit of coffee.
 A drink to face a life that's mundane.
 A life full of simplicity with a few drops of insane.
 And that coffee, it tastes just right; Like how a
 normal day feels. Nothing too hard and nothing too
 sweet;
 A joyous experience, a day that just feels alright.
 And I quite enjoy this flavor of coffee. Although my
 friends, they disagree. They take their coffee black;
 some enjoy it with just a hint of milk. I still love
 them the same, our life experiences just don't
 agree.
 Sometimes the barista gets my order wrong. That
 tends to happen a lot as my order is quite difficult to
 follow. Yet in those times I do not complain, As
 those are the times when I can enjoy the insane.



- Siddarth Gautam
 413/25
 BA Program

REFLECTIONS ON LIFE

Life is a game
 Where all are not the same,
 Sometimes they play
 Sometimes they stay
 In this grand game of life we share,
 Diverse players with roles to bear
 Some chase dreams ,ambitious aim
 Others find solace in the same.
 Through twists and turns,we find our
 way
 Some choose to linger ,some to stray
 Yet every soul,a vital part.
 Weaving the tapestry of heart.



I Consumed Me

My mind craved submission
to the gnawing serpents carved by it.
Soul and heart remained grateful-
to the demons who loved me for me.

The serpents were tender and warm,
the world-cold and bitter.
They consumed me,
while willingness was all I could offer.

They coiled closer.
A journey to another realm tempted me-
a realm
where mirrors speak truth,
where broken is beautiful,
and souls like mine reside.

Their embrace deepened,
sensation lingered,
an incantation I never thought-
I whispered: agony is best tasted with days stretched.
A slower death
was what I craved.





ANNUAL DAY 2026



**35th ANNUAL DAY
17th February 2026**





PARTITION
HORRORS
REMEMBRANCE
DAY



पौरुष प्रेरणा: सीता

संस्कृत सुदृढ़ सुरम्य सीता
विपुल साहस अदम्य सीता।

राम के पौरुष का सार सीता
समस्त सृष्टि का भार सीता।

सकल शास्त्र में उद्धृत वर्णन
प्रचुर पराक्रम का प्रमाण सीता।

मातृत्व की प्रतिमूर्ति
स्त्रेण्यता का प्रवाह सीता।

सहस्रबाहू पर अदाहास करती
विप्रकर्ष में अविचल सीता।

सर्वांगसहा, सती रूप
भद्र, मृदु और निश्चल सीता।

पुरुष परीक्षा के चारों प्रकार पर
स्थापित बृहद आधार सीता।

तीनों लोकों के सर्व खंड में
श्री राम का उद्धार सीता।

सर्वांगीण, सौम्य, सुदृश्य हैं वो
शक्तिस्वरूपा अपार सीता।

एक हाथ से धनुख उठाकर
प्रत्यंचित करती पिनाक सीता।

धरती का रूप स्वयं
धरती से हुई उद्भवित सीता।

~ अमृत भारत
स्नातक(प्रतिष्ठा) इतिहास

अन्तर्द्वन्द की प्रतिध्वनि

अधर-ओष्ठ थे एक बात थी
फिर भी उनसे कुछ कहा न गया ।

भरा पड़ा था आर्त से मन
फिर भी अश्रु बहा न सका ।

अनय सहा हैं बेहद
फिर भी निष्ठुरता ला न सका ।

मैं जो हूं वो खुद न समझा
खैर, दुनिया परिभाषित करती रही ।

त्याग चुका हूं सबकुछ अपना
फिर भी वैरागी बन न सका ।

अमृत भारत
स्नातक(प्रतिष्ठा) इतिहास

संस्मरण: असली अमेरिका यात्रा



प्रो. चित्रा रानी
हिंदी विभाग

देश-विदेश की यात्राओं ने मुझे एक गहरी अनुभूति दी है—दुनिया सचमुच अत्यंत सुंदर है। प्रत्येक देश की अपनी विशिष्टता, अपनी संस्कृति और अपना इतिहास होता है। अमेरिका की यात्रा के दौरान मैंने विशेष रूप से यह महसूस किया कि वहाँ के लोग अपनी वस्तुओं, अपने परिवेश और सबसे बढ़कर अपने इतिहास का अत्यंत ध्यान रखते हैं।

अक्सर लोग अमेरिका को न्यूयॉर्क जैसे महानगरों से पहचानते हैं। गगनचुंबी इमारतें, चकाचौंध और आधुनिकता—ये सब अमेरिका की एक छवि प्रस्तुत करते हैं। परंतु मेरा मानना है कि किसी भी देश का वास्तविक स्वरूप उसके गाँवों और छोटे शहरों में अधिक स्पष्ट दिखाई देता है। यदि असली अमेरिका को समझना हो, तो वहाँ के ग्रामीण अंचलों और शांत कस्बों तक पहुँचना आवश्यक है।

इसी जिज्ञासा ने मुझे जॉर्जिया राज्य के छोटे-से ऐतिहासिक नगर यूहरली (*Euharlee*) तक पहुँचा दिया—एक ऐसा स्थान जहाँ अठारहवीं-उन्नीसवीं सदी के 'डाउनटाउन' क्षेत्र को आज भी सहेज कर रखा गया है।

इतिहास से साक्षात्कार

यह वही स्थान है जहाँ कभी 1886 के आसपास का डाउनटाउन जीवन्त हुआ करता था। अमेरिका में 'डाउनटाउन' उस क्षेत्र को कहा जाता है जहाँ सरकारी कार्यालय, न्यायालय और प्रशासनिक गतिविधियाँ केंद्रित होती थीं। आज के बहुमंजिला भवनों वाले व्यावसायिक डाउनटाउन से बिल्कुल भिन्न, यह पुराना क्षेत्र सादगी और ऐतिहासिक गरिमा से परिपूर्ण है। यह नगर कभी एक 'मिल टाउन' था। यहाँ पुरानी मिल के अवशेष आज भी सुरक्षित हैं, मानो अतीत की कहानी सुना रहे हों।

बिना कील का लकड़ी का पुल

इस ऐतिहासिक स्थल का सबसे अद्भुत दृश्य था—लकड़ी का एक पुल। वर्षों पूर्व निर्मित इस पुल में एक भी कील का प्रयोग नहीं किया गया है। पारंपरिक जोड़-पद्धति से बना यह पुल स्थापत्य कला का उत्कृष्ट उदाहरण है। उसके पास लगे तख्ते पर उसके निर्माताओं के नाम अंकित हैं—यह देखकर लगा कि यहाँ कारीगरों को भी सम्मानपूर्वक स्मरण किया जाता है। पास ही अनाज भंडारण के लिए बने गोदाम सुरक्षित रखे गए हैं। यात्रियों के उपयोग के लिए अलग कुएँ की व्यवस्था थी—उसका नमूना भी आज वहाँ संरक्षित है।

पुरानी अदालत और छोटी-सी जेल

वहाँ का पुराना कोर्ट-हाउस देखते ही ऐसा लगा जैसे समय ठहर गया हो। न्यायाधीश की कुर्सी पर स्पष्ट रूप से "Judge" अंकित था। एक छोटा-सा कक्ष जहाँ कार्यवाही होती होगी, और उसके समीप ही एक अत्यंत छोटा कारागार कक्ष। जेल का आकार लगभग किसी छोटे स्नानघर जितना था। उसे देखकर सहज ही विचार आया कि संभवतः उस समय अपराध कम होते होंगे, अन्यथा इतने छोटे स्थान में बंदियों को रखना कठिन होता। कहा जाता है कि छोटे कोर्टरूम में ही निर्णय सुनाया जाता और अपराधी को तुरंत जेल में डाल दिया जाता था।

समुदाय की आत्मीयता

वहाँ घूमते हुए मेरी भेंट उस ऐतिहासिक डाउनटाउन की देखरेख करने वाले समुदाय के अध्यक्ष से हुई। वे अपनी पत्नी और छोटे बच्चे के साथ आए थे। हम दूसरे देश से आए अजनबी थे, फिर भी उन्होंने अत्यंत स्नेह और आत्मीयता से हमारा स्वागत किया।

उन्होंने हमें महत्वपूर्ण स्थान दिखाए, उनका इतिहास बताया और बड़े गर्व से अपने नगर की धरोहर के बारे में जानकारी दी। तभी मैंने अनुभव किया कि इस देश की एक विशेषता यह भी है—यहाँ लोग अपनी विरासत को सुरक्षित रखने के लिए केवल सरकार पर निर्भर नहीं रहते। स्थानीय समुदाय स्वयं आगे आकर जिम्मेदारी निभाता है।

दास-प्रथा की मौन स्मृतियाँ यूहरली

Euharlee में प्रेस्बिटेरियन और बैपटिस्ट चर्च स्थित हैं। कभी इस क्षेत्र में अफ्रीकी मूल के दास यानी कि गुलाम रहते थे। उन्हें दोनों चर्चों के बीच दफनाया जाता था। उनकी कब्रों पर कोई नाम नहीं लिखा जाता था—क्योंकि उनकी पहचान ही उनसे छीन ली गई थी।

वर्ष 2002 में स्थानीय लोगों ने 333 कब्रों में से नाम खोजने का प्रयास किया, परंतु केवल तीन नाम ही मिल सके। बाद में शहर ने स्थायी स्मृति-चिह्न स्थापित किए। 2007 में कुछ विद्यार्थियों ने प्रत्येक कब्र पर लकड़ी का क्रॉस लगाया।

यह दृश्य अत्यंत मार्मिक था। इतिहास की यह पीड़ा बताती है कि दास-प्रथा अमेरिका की एक सामाजिक कुरीति थी, जिसे समाप्त करने में सरकार और समाज दोनों ने भूमिका निभाई।

आज भी इस स्थान पर प्रतिवर्ष मेला आयोजित होता है। दूर-दूर से विभिन्न समुदायों के लोग यहाँ आते हैं, उत्सव मनाते हैं और नए संबंध स्थापित करते हैं। अतीत की स्मृति और वर्तमान की जीवंतता यहाँ एक साथ दिखाई देती है।

यूहरली

Euharlee की इस यात्रा ने मुझे यह सिखाया कि किसी देश की सच्ची पहचान उसकी आधुनिकता में ही नहीं, बल्कि उसके इतिहास को सहेज कर रखने की संवेदनशीलता में होती है।

असली अमेरिका मुझे गगनचुंबी इमारतों में नहीं, बल्कि उस लकड़ी के पुल में, उस छोटी-सी जेल में, उन अनाम कब्रों में और उस आत्मीय समुदाय में दिखाई दिया—जहाँ इतिहास केवल किताबों में नहीं, बल्कि जीवन में जीवित है।

यह यात्रा मेरे लिए केवल स्थान-दर्शन नहीं, बल्कि संवेदना, इतिहास और मानवता से साक्षात्कार की यात्रा थी।



विद्यार्थी-शिक्षक संबंध: शैक्षणिक प्रक्रिया की मानवीय आधारशिला

शिक्षा किसी समाज की बौद्धिक और नैतिक रीढ़ होती है, और इस रीढ़ को मजबूती देने वाला सबसे महत्वपूर्ण संबंध है—विद्यार्थी और शिक्षक के बीच का संबंध। यह संबंध केवल औपचारिक ज्ञान हस्तांतरण तक सीमित नहीं रहता, बल्कि यह व्यक्तित्व निर्माण, सामाजिक चेतना और जीवन मूल्यों के विकास में निर्णायक भूमिका निभाता है। एक स्वस्थ विद्यार्थी-शिक्षक बॉन्ड शिक्षा को यांत्रिक प्रक्रिया से निकालकर एक मानवीय अनुभव में बदल देता है।

भारतीय ज्ञान परंपरा में गुरु को केवल अध्यापक नहीं, बल्कि मार्गदर्शक, प्रेरक और चरित्र-निर्माता माना गया है। "गुरुर्ब्रह्मा गुरुर्विष्णुः" की अवधारणा यह दर्शाती है कि शिक्षक का स्थान केवल अकादमिक नहीं, बल्कि नैतिक और आध्यात्मिक भी रहा है।

विश्वास और सम्मान पर आधारित संबंध

एक सकारात्मक विद्यार्थी-शिक्षक संबंध की नींव विश्वास और पारस्परिक सम्मान पर टिकी होती है। जब शिक्षक विद्यार्थी की क्षमताओं, सीमाओं और संभावनाओं को समझने का प्रयास करता है, तब विद्यार्थी स्वयं को स्वीकार्य और मूल्यवान महसूस करता है। यही अनुभूति उसे कक्षा में सक्रिय भागीदारी, रचनात्मक सोच और आत्म-अभिव्यक्ति के लिए प्रेरित करती है।

दूसरी ओर, शिक्षक के प्रति विद्यार्थी का सम्मान केवल पद या अधिकार से नहीं, बल्कि शिक्षक के व्यवहार, निष्पक्षता और संवेदनशीलता से विकसित होता है। एक ऐसा शिक्षक जो सुनता है, समझता है और मार्गदर्शन देता है—वह विद्यार्थियों के लिए आजीवन प्रेरणा बन जाता है।

संवाद: प्रभावी शिक्षा की कुंजी

शिक्षा की गुणवत्ता केवल पाठ्यक्रम से नहीं, बल्कि संवाद की गुणवत्ता से भी तय होती है। खुला और संवादात्मक वातावरण विद्यार्थियों को प्रश्न पूछने, तर्क करने और आलोचनात्मक दृष्टि विकसित करने में सहायता करता है। यह संबंध एकतरफा उपदेश से आगे बढ़कर सहयोगात्मक सीखने का रूप ले लेता है।

आज के समय में, जब विद्यार्थी मानसिक तनाव, करियर की अनिश्चितता और सामाजिक दबावों से जूझ रहे हैं, शिक्षक की भूमिका केवल विषय विशेषज्ञ की नहीं, बल्कि एक मेंटॉर की भी हो जाती है। कई बार शिक्षक का एक सहानुभूतिपूर्ण वाक्य विद्यार्थी को निराशा से बाहर निकाल सकता है।

अनुशासन, स्नेह और नैतिक मार्गदर्शन

एक आदर्श विद्यार्थी-शिक्षक संबंध में अनुशासन और स्नेह एक-दूसरे के विरोधी नहीं, बल्कि पूरक होते हैं। अनुशासन सीखने के लिए आवश्यक संरचना प्रदान करता है, जबकि स्नेह उस संरचना को मानवीय बनाता है। जब नियम समझ और न्याय के साथ लागू किए जाते हैं, तो विद्यार्थी उन्हें दबाव नहीं, बल्कि मार्गदर्शन के रूप में स्वीकार करता है।



शिक्षक अपने आचरण से विद्यार्थियों में ईमानदारी, समयबद्धता, सहिष्णुता और सामाजिक उत्तरदायित्व जैसे मूल्यों का विकास करता है। प्रसिद्ध शिक्षाविद् जॉन ड्यूई के अनुसार, "Education is not preparation for life; education is life itself." इस दृष्टि से शिक्षक का प्रभाव कक्षा से कहीं आगे तक जाता है।

व्यक्तित्व और करियर निर्माण में भूमिका

शिक्षक विद्यार्थी की छिपी हुई क्षमताओं को पहचान कर उन्हें सही दिशा देता है। विषय चयन, शोध रुचि, करियर विकल्प या जीवन से जुड़े निर्णयों में शिक्षक का मार्गदर्शन अत्यंत महत्वपूर्ण होता है। अनेक सफल व्यक्तियों के जीवन में एक ऐसे शिक्षक का उल्लेख मिलता है जिसने सही समय पर उन्हें प्रोत्साहित किया। यह संबंध तभी मजबूत बनता है जब शिक्षक निष्पक्ष, सुलभ और प्रेरणादायक हो, तथा विद्यार्थी सीखने के प्रति जिज्ञासु और उत्तरदायी हो।

डिजिटल युग में बदलता संबंध

तकनीकी विकास ने शिक्षा के स्वरूप को बदल दिया है। ऑनलाइन कक्षाएँ और डिजिटल प्लेटफॉर्म ने शिक्षक-विद्यार्थी संपर्क के नए माध्यम दिए हैं। इसके बावजूद, मानवीय जुड़ाव का महत्व कम नहीं हुआ है। तकनीक जान पहुँचा सकती है, लेकिन प्रेरणा, मूल्य और दिशा आज भी शिक्षक से ही मिलती है।

निष्कर्ष

निष्कर्षतः कहा जा सकता है कि विद्यार्थी-शिक्षक संबंध शिक्षा की आत्मा है। यह संबंध जितना सकारात्मक, विश्वासपूर्ण और संवेदनशील होगा, शिक्षा उतनी ही प्रभावशाली और समाजोपयोगी बनेगी। एक अच्छा शिक्षक केवल डिग्रीधारी विद्यार्थी नहीं, बल्कि जिम्मेदार नागरिक तैयार करता है।

जब शिक्षक और विद्यार्थी आपसी सम्मान, संवाद और सहयोग के साथ सीखने की यात्रा तय करते हैं, तभी शिक्षा अपने वास्तविक उद्देश्य—मानव और समाज के सर्वांगीण विकास—को प्राप्त करती है।

ऋचा चौधरी

शीर्षक – भारत भारती (एक नया पाठ)

(उपयुक्त कविता मैथिली शरण गुप्त की रचना भारत भारती के भविष्यवाद खंड की पंक्तियां "हम कौन थे क्या हो गए हैं और क्या होंगे अभी"से प्रेरणा लेकर मैंने(लेखिका ने)इन पंक्तियों को अपने अनुसार आगे बढ़ाया है यथा जिसके अनुसार ही इसका शीर्षक भी रखा गया है,आशा है आपको पसंद आएगा)

हम कौन थे, क्या हो गए हैं, और क्या होंगे अभी...?

राह में चलती ये हवाएं और कितना बदलेंगी अभी
बदलाव अभी है थमा नहीं, और ना थमेगा कभी
क्षण-क्षण, हर-पल ये घड़ियां और कितना बदलेंगी अभी...?

कभी पतझड़ तो बसंत कभी, कभी ग्रीष्म तो शरद कभी,
कभी लहराती हरियाली के ऊपर, भानु की लालिमा सजी
सूखा कभी- सावन कभी, निराशा के अंश्रुओं से भीगी, वो मुस्कान की चूनर उड़ी।

मिट्टी में खेलते दिन बीते, नवपल्लव के भी क्षण बीते
अग्रसर इस परिपक्वता ने, मेरे सारे रिश्ते लूटे...
टूटे नहीं वह (हैं) अभी किंतु उनमें पड़ी वो अगणित गांठें, मुझे स्पष्ट दिखती हैं अभी ।

आरंभ से अपनी आंखों में, जो सपने मैं बुना करती थी,
ओज से भरा यह मेरा मन, जिस स्वर्णिम-क्षण की प्रतीक्षा करता था
धीमे ऐसे आया वह नटखट, उसे पहचान ना मैं सकी,
यह क्षण सपने सच करने के, यह क्षण ना सपने बुनने के।

जो मित्र था कल तक मेरा, कब शत्रु मेरा बन गया वो,
जो टोली थी मेरे मित्रों की, कैसे अब बिखर गई है वो
जो साथी आज हैं मेरे साथ, क्या कल भी होंगे वे यहीं...?
राह चलती में हवाएं और कितना बदलेंगी अभी?

आस्तिक कभी, नास्तिक कभी, प्रेम कभी तो विरह कभी,
खुद से प्रेम करने की राह पर आगे बढ़ना है अभी।

विश्व बदला, समाज बदला, रिश्ते बदले, लोग बदले,
विचार बदले, मान्यताएं बदलीं, भाषा बदली,
आयु बढी और तन-मन बदला...
बदलाव ही है एक अमिट सत्य, यह ना बदलेगा कभी।

परिवर्तन के इन चरणों पर चढ़ते रहना है तुझे
सूखा-बरखा, निराशा और आशा.. यह सबकुछ है बस क्षण भर के
इन परिवर्तन के चरणों से, तू ना घबराना कभी
राह में चलती ये हवाएं, कभी ठंडी तो, गर्म, होंगी कभी
हम कौन थे, क्या हो गए हैं, और क्या होंगे अभी...?

नाम- नीशू
कोर्स-बी.ए.(विशेष) हिंदी
रोल न. 2521/23

शीर्षक : सताया

उसने इसको क्यों इतना सताया?
गले से लगाकर क्यों दिल से हटाया?
बातों में अपनी क्यों इसको फँसाया?
होने का खुद के एहसास दिलाया।

इसने इसको फिर इतना रुलाया,
रातों को इसकी बंजर बनाया।
दिल में इसके उम्मीद जगाकर,
गले से लगाकर क्यों दिल से हटाया?

फिर इसने अपनी ज़िंदगी को सरकार बनाया,
रातों को अपनी रो-रो कर बिताया।
दिन में कैसे फिर हँसकर दिखाया?
अपनी कहानी को लिखकर बताया।
इसकी उम्मीदों ने इसको सताया।

हारा-सा लड़का, कहानी अलग थी,
इसकी गुज़री जवानी अलग थी।
उम्मीद लगाकर इसने सब कुछ गँवाया,
उसने इसको क्यों इतना सताया?

उसने इसको क्यों इतना सताया?
गले से लगाकर क्यों दिल से हटाया?
बातों में अपनी क्यों इसको फँसाया?
होने का खुद के क्यों एहसास दिलाया?

इसकी नादानी को क्यों मोहरा बनाया?
इसकी उम्मीदों को क्यों खिलौना बनाया?
जिसको इसने हँसना सिखाया,
उसने ही इसको रोना सिखाया।

उम्मीद लगाकर इसने सब कुछ गँवाया,
उसने इसको क्यों इतना सताया?

उजैफा आबिद
बी.ए.(प्रोग्राम)
तृतीय वर्ष

मंजिल

कभी कभी सोचता हूँ,
पता नहीं कौन सी वो मंजिल हैं,
जिसके रास्तों पर निकल पड़े है हम ।
ऐसे भी क्या सपने थे,
कि घर से इतने दूर हो गए है हम ॥

वो घर की यादें, शहर की यादें
इन सब से दूर कहीं उलझ पड़े हैं हम ।
वो मां के हाथ का खाना, परिवार के
साथ समय बिताना
इन सब को पीछे छोड़कर आगे बढ़ गए
हैं हम ॥

वो भाई-बहनों के साथ लड़ना , रुठना
मनाना
सब पीछे छोड़ चुके हैं हम ।
अब तो घर भी मेहमान बन कर जाते
हैं,
ना जाने कब इतने बड़े हो गए हम ॥

पर एक दिन आपका ये संघर्ष रंग
लायेगा
सबकी आंखों में खुशी के आंसू
पिरोएगा
जब मम्मी पापा को होगा गर्व तुम पर ,
उस दिन ही शायद पता चलेगा की
क्यूँ इस रास्ते पर निकले थे हम ॥

लेखक-उदय

शीर्षक: मेरे घर का वो आईना

मेरे घर का वो आईना भी सोचता होगा,
मुझमें जब बचपना खोजता होगा,
क्या था मैं-क्या से क्या हो गया हूँ,
वो आईना अपने आँसू पोंछता होगा...

वही आईना जो सुनता है मेरी बातों को,
देखता है मेरे दिन, और उलझी हुई रातों
को,
वो आईना जो मुझको बचपन से जानता
है,
वही आईना जो मेरी आँखें पहचानता है...

एक आईना जो बहुत से राज़ जानता है,
आईना जो बोलता नहीं-अल्फ़ाज़
जानता है,
आईना जो रूठ जाए तो टूट जाता है,
आईना जो टुकड़ों में पीछे छूट जाता है...

वो आईना अनजान का नाम जानता है,
आईना जो जानी का काम जानता है,
आईना जिसने प्यारी का खयाल देखा है,
आईना जिसने जवाबों का सवाल देखा
है...

वो आईना भी कोसता होगा अपनी
किस्मत के करम को,
वो चाहता होगा जीवन थोड़ा उसपे भी
नरम हो,
आईना जो शायद अब थक चुका होगा,
वो आईना जो भट्टी में तप चुका होगा...

आईने को थोड़े आराम की ज़रूरत है,
वो आईना भी, जानी-हाय, कितना
खूबसूरत है,
वो आईना जो अँधेरे में नज़र चुरा रहा है,
उस आईने में एक चेहरा है-जो मुझे
अपना बता रहा है

लेखक -ऋषि राज चौबे

छत।

गर्मी का मौसम, शाम का वक्त और छत पे जानी सैर कर
रहा,
ये गगन भरा है वारिद से, अब जिनसे बचपन बैर कर
रहा।
आज ये कैसी हवा चल रही जिससे थोड़ा डर सा है,
एक छोटा सा अंधेरा कमरा अनजाने के घर सा है।

इन छतों पे छोटे बच्चे देखो पतंग को उड़ा रहे हैं,
इनके जानी सपने जानो, चंदा छत पे बुला रहे है।
दादी का वो तुलसी पौधा थोड़ा सा मुरझाया है,
अब उनकी इसमें क्या गलती हो, मास कार्तिक आया है।

हिसाब की पुस्तक हाथों में और आंख में थोड़ी नमी सी है,
शाम आज भी वैसी जानी ,कुछ लोगों की कमी सी है,
उस छत पे छोटा बच्चा देखो, पिता के संग में खेल रहा है,
सोमवार को मूल्यांकन की, भोली चिंता झेल रहा है।

एक व्यक्ति की पत्नी बोली, प्रियवर चाय बनाई है,
तो एक बच्चे की माता देखो ,बाल मिठाई लाई है,
एक इंसान नाराज़ है थोड़ा,शायद अपनी बहना से,
तो एक दीवाना प्रेम में जानी, दूजे छत की नैना से।

इन छतों से देखो जानी कितनी ज्यादा यादें है,
हैं इनसे जुड़े कई किस्से देखो कितनी ज्यादा बातें हैं,
न पत्थर न लोहे से बनी, भावों से बनी ये इमारत है,
ये बड़ों की देखो समझ के जैसी और बच्चों की शरारत है।

अब रात का जानी समय हो चला, फिर कमरे में जाना
होगा,
अब छत से जानी कब ही मिले, कब इसपर लौट के आना
होगा,
फिर कभी आयेंगे छत पे, सबकुछ फिर से निहारेंगे,
यहां अकेले बैठ के जानी, अपने बाल संवारेंगे।

फिर गर्मी का मौसम होगा, फिर एक शाम में हवा
चलेगी,
नभ वारिद से भर जाएगा, शीत लहर से त्वचा जलेगी,
फिर से तुलसी सूखेगी और बच्चे पतंग उड़ाएंगे,
उस रोज में वापस आऊंगा, जब ये सब छत पे आयेंगे।

ऋषि राज चौबे (अंजान)
बी.कॉम(प्रोग्राम)

जब मेरा मन टूटता है

जब मेरा मन टूटता है,
 आँखें भर आती हैं,
 तो मैं तेरे एक छोटे-से कोने में
 चिपककर बैठ जाता हूँ,
 बिल्कुल वैसे
 जैसे बच्चा
 माँ के आँचल में लिपटकर रोता है।
 दुनिया जब बहुत भारी हो जाती है,
 परेशानियाँ जब पीछा करती हैं,
 डर जब गले पर हाथ रख लेता है,
 तो मेरे कदम
 सबसे पहले
 तेरी ही तरफ मुड़ते हैं।
 और जब बाहर की दुनिया
 अपने शोर, अपने डर,
 अपने बोझ लेकर मुझे हरा देती है,
 तो मेरे कदम
 सबसे पहले उसी कमरे की ओर जाते
 हैं,
 जैसे पिता के पास जाकर
 दिल फिर से सुरक्षित
 और मजबूत महसूस करने लगता
 है।

~ Prithvi Raj

BA {Hns} Social work
 {BSW}

मैं अपनी खिड़की से देखता हूँ

एक भूखा बूढ़ा, ब्रेड की दुकान के बाहर झांकता
 हुआ।
 जब भी कोई वहाँ से गुजरता है, वह अचानक
 सतर्क हो उठता है — जैसे उसकी भूख तो वर्षों
 पहले ही मर चुकी हो।
 और जैसे ही वह राहगीर आगे निकल जाता है, बूढ़ा
 फिर उसी क्रम को दोहराने लगता है —
 उसी उम्मीद, उसी निराशा के बीच झूलता हुआ।

लोगों के सामने खुद को मज़बूत दिखाना शायद
 उसकी कोई मजबूरी थी।
 पर मैं सोचता हूँ — क्या समाज में मज़बूत दिखना
 इतना ज़रूरी है कि किसी को घंटों तक भूखा रहना
 पड़े?

मेरे भीतर सवाल उठता है —
 काश, मैं उस खिड़की से कूदकर उसके पास पहुँच
 जाऊँ
 और पूछ लूँ —
 “किस जात के हो? किस धर्म के? कौन-सी बोली
 बोलते हो?”
 पर फिर सोचता हूँ,
 जब भूख में आत्मा जलती है,
 जब मजबूरी इतनी गहरी हो जाती है कि इंसान का
 स्वाभिमान टूट कर बिखर जाता है,
 क्या तब भी ये सब बातें किसी के ज़ेहन में रह
 जाती हैं?

खिड़की ऊँची नहीं थी —
 चाहता तो कूद सकता था।
 पर कुछ था जिसने मुझे रोक लिया, बाँध लिया,
 कि मैं हिल भी न सका।

वह बूढ़ा बहुत देर तक दुकान के बाहर खड़ा रहा
 —
 फिर चुपचाप चला गया।
 और मैं बस उसे जाता हुआ देखता रह गया।

शायद वही झिझक मुझमें थी जो उसमें थी —
 वह झिझक जो उसे रोटी माँगने से रोकती रही,
 और मुझे उसके पास जाने से।

कभी-कभी लगता है,
 ईश्वर ने जो भावनाएँ हमें इंसान बनाने के लिए दी
 थीं,
 वही भावनाएँ हमें किसी दूसरे इंसान का दुःख
 बाँटने से रोक लेती हैं

~ अभिशांत
 स्नातक(प्रतिष्ठा) हिंदी
 चतुर्थ वर्ष

वसंत ऋतु

तु दृष्ट्या अस्मद्देशः; अन्येभ्यः सर्वदेशभ्यः विलक्षणः सौभाग्यशाली चवति । अत्र वसन्तः, ग्रीष्मः, वर्षा, शरद, हेमन्तः, शिशिरः च इत्यादयोषड् तवः भवन्ति । तेषु वसन्तः 'तुराजः' उच्यते । अस्मिन् जब्तौशीतस्य न्यूनता, उष्णतायाः च पूर्णतया अभावोभवति । प्रातः सायं च सुगन्धः सुखप्रदः वायु वहति । अयंतुः सर्वेषां आनन्ददायिनी अस्ति । बाल्मीकि रामायणे वसन्तस्य अपूर्वम् शोभाम् । वर्णयन् रामः लक्ष्मणम् प्रति आह—

सुखानिलोऽयं सौमित्रे, कालः प्रचुर मन्मथः । ।
गन्धवान् सुरभिर्मासो जात पुष्प फल द्रुमाः । ।

वसन्त-शोभा प्रभावित, रामः अग्रेऽपि वर्णयतिः
पश्य रूपाणि सौमित्रे वनानाम् पुष्प शानिनाम्
सृजताम् पुष्प वर्षाणि वर्षे तोयमुचामिव । ।

वसन्ते वृक्षेषु नवानि पल्लवानि उद्भवन्ति । उद्यानानि कुसुमैः आच्छादिताः भवन्ति । क्षेत्रेषु पीतवर्णानि सर्षप पुष्पाणि शोभन्ते । आप्तस्य वृक्षेषु मञ्जर्यः आगच्छन्ति वसन्ते कोकिल कूजनम् तु विशेषतः आनन्दं जनयति । अतएव कालिदासेन उच्यते –
द्रुमाः सपुष्पाः, सलिलं सपर्दस
स्त्रियः सकामाः, पवनः सुगन्धिः ।
सुखाः प्रदोघा दिवसश्च रात्रि ।
सर्वं प्रियं चारुतरे वसन्ते । ।

गीतायां श्रीकृष्णेन “क्तूनां कुसुमाकरः उक्त्वा वसन्तस्य महत्तां प्रतिपादिता । वसन्त ऋतौ माघमासे शुक्ल पक्षस्य पञ्चम्यां तिथीवसन्त पञ्चमी उत्सवः भवति । अस्मिन् उत्सवे छात्राः प्रभाते सरस्वतीपूजनं कुर्वन्ति । जनाः पीतानि वस्त्राणि धारयन्ति । नरः नार्यश्च सर्वत्र गतिकानि गायन्ति नृत्यान्त च । । स्वास्थ्य दृष्ट्या अपि वसन्तः विशेषतः लाभप्रदो भवति । ।

~ केशव

ब.ए. प्रोग्राम

Aagaz-Cultural Orientation





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संस्कृत भाषायाः महत्त्वम्

संस्कृतं एकः प्राचीनः भाषास्ति यस्मिन् वेदाः, वेदाङ्गानि, पुराणानि, काव्यानि च लिखितानि सन्ति। संस्कृतभाषा अतीव सुगमा एव वा अस्ति, यथा व्याकरणं, नाटकलेखनं, चित्रकलाप्रक्रिया इत्यादी। एवं संस्कृतभाषायाम् अनेका अन्याः भाषाः उत्कृष्टतमा भवन्ति, यथा लाटिनभाषा, ग्रीकभाषा, फारसीभाषा चेति।

एवं संस्कृतभाषा भारतीयसंस्कृतिः अतीव महत्त्वपूर्णा भवति, यथा धर्मः, दर्शनं, विज्ञानं चेति। इतरास्तु भाषास्तु उत्पन्ना भवन्ति विभिन्ने भूभागेषु विशेषतः यूरोपे, तथापि संस्कृतभाषायां अनेकानि प्राचीनानि प्रतिभानि सन्ति, यथा वाल्मीकिरामायणं, महाभारतं, भगवद्गीता चेति। इत्थं संस्कृतभाषा अतीव श्रेष्ठा, महत्त्वपूर्णा च अस्ति।

प्राचीनकाले संस्कृतभाषा अनेकानि काव्यानि, विज्ञानकृते, धर्मग्रन्थानि च सृष्टानि। तानि ग्रन्थानि भारतस्य सांस्कृतिके, धार्मिके च जीवने महत्त्वपूर्णानि सन्ति। संस्कृतभाषायां अध्ययनं कृत्वा चातुर्यं, धार्मिकशीलतां, सम्प्रेषणकुशलतां, चित्रकलायां सुविकसितां च विकस्य सज्जीकरणं लभते।

संस्कृतभाषा अतीव सुलभा अस्ति। सा न केवलं भारतीयानां मातृभाषा, तादृशा अनेकेषु देशेषु प्राचीनभाषा आसीत्। एतत् एव अनेके भाषाः यथा हिन्दी, मराठी, बंगाली, गुजराती चेति संस्कृतभाषया प्रेरिताः असन्।

संस्कृतभाषा एकं समृद्धं धर्मशास्त्रं अद्यापि सम्मानं लभते। तस्मात्, संस्कृतभाषा भारतीयानां संस्कृतसाहित्यस्य, संस्कृतिः, वैज्ञानिकग्रन्थानां, चित्रकलायां च महत्त्वपूर्णा अस्ति।

संस्कृतभाषायां प्राचीनकाले समयान्तरे अनेके महान् विद्वांसः, कवयः, दार्शनिकाः, वैज्ञानिकाः, चित्रकलाविदः जनाः उत्कृष्टा अभवन्। तेषां यथार्थज्ञानं च समृद्धं अस्ति यथा अनेके श्रुतिग्रन्थाः, स्मृतिग्रन्थाः, चित्रकलाप्रवृत्तयः, दर्शनग्रन्थाः, इत्यादिनि। इत्थं संस्कृतभाषा अतीव महत्त्वपूर्णा एव सन्ति।

~ रेखा

बी. ए. (प्रोग)

श्लोक I:

स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा ।
सुतप्तमपि पानीयं पुनर्गच्छति शीतताम् ॥

अर्थ: किसी व्यक्ति को आप चाहे कितनी ही सलाह दे दो किन्तु उसका मूल स्वभाव नहीं बदलता ठीक उसी तरह जैसे ठण्डे पानी को उबालने पर तो वह गर्म हो जाता है लेकिन बाद में वह पुनः ठंडा हो जाता है ।

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
अविश्वस्ते विश्वसिति मूढचेता नराधमः॥

अर्थ: किसी जगह पर बिना बुलाये चले जाना, बिना पूछे बहुत अधिक बोलते रहना, जिस चीज या व्यक्ति पर विश्वास नहीं करना चाहिए उस पर विश्वास करना मुखर्ष लोगों के लक्षण होते हैं ।

यथा चित्तं तथा वाचो यथा वाचस्तथा क्रियाः ।
चित्ते वाचि क्रियायांच साधुनामेकूपता॥

अर्थ: अच्छे लोग वही बात बोलते हैं जो उनके मन में होती है. अच्छे लोग जो बोलते हैं वही करते हैं. ऐसे पुरुषों के मन, वचन व कर्म में समानता होती है ।

द्वौ अम्भसि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम् ।
धनवन्तम् अदातारम् दरिद्रं च अतपस्विनम्॥

अर्थ: दो प्रकार के लोगों के गले में पत्थर बांधकर उन्हें समुद्र में फेंक देना चाहिए. पहले वे व्यक्ति जो अमीर होते हैं पर दान नहीं करते और दूसरे वे जो गरीब होते हैं लेकिन कठिन परिश्रम नहीं करते ।

यस्तु सञ्चरते देशान् सेवते यस्तु पण्डितान् ।
तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि ॥

अर्थ: वह व्यक्ति जो अलग – अलग जगहों या देशों में घूमता है और विद्वानों की सेवा करता है उसकी बुद्धि उसी तरह से बढ़ती है जैसे तेल का बूंद पानी में गिरने के बाद फैल जाता है ।

~ Ekta Sagar
B.A. (Programme)

संस्कृत भाषा के महत्व और उपयोग।

संस्कृतम् भारतस्य विश्वस्य च पुरातनतमा भाषा । अन्यास भाषाणां तथा पुरातनं साहित्यमद्य नोपलभ्यते यथा पुरातनं संस्कृतसाहित्यम् । विश्वस्य पुरातनतमो ग्रन्थः ऋग्वेदः संस्कृतभाषयैव निबद्धः । इयमतीव वैज्ञानिकी भाषा, अस्या पाणिनिमुनिप्रणीतं व्याकरणमतीव वैज्ञानिकं यस्य साहाय्येन अद्यापि वयं तान् पुरातनग्रन्थान् अवबोधुं शक्नुमः ।

संस्कृतमेव हि भारतम् । यदि वयं प्राचीनं भारतमर्वाचीनं वापि भारतं ज्ञातुमिच्छामः तह नास्ति संस्कृतसमोऽन्य उपायः । भारतीयजनस्य अद्यापि यत् चिन्तनं तस्य मूलं प्राचीनसंस्कृतवाङ्मये दृश्यते । यदि च तत् चिन्तनं वयं नूतनविज्ञानाभिमुख कर्तुमिच्छामस्तह तस्य मूलं पृष्ठभूमि च अविज्ञाय विच्छिन्नरूपेण कतु न शक्नुमः । यदि वयमिच्छामो यत् भारतीयजनः परिवर्तनम् आत्मसात् कुर्यात् तदा तेन परिवर्तनेन आत्मरूपेण संस्कृतिमयेन संस्कृतमयेन च भाव्यम् ।।

संस्कृतस्य शब्दाः सर्वासु भारतीयभाषासु कासुचित् वैदेशिकभाषासु च प्रयुज्यन्ते । अतः यदि वयं भारतीयजनानामेकीभावं, तेषां भाषागतम् अभेदं सौमनस्यं च इच्छामः तदा संस्कृतज्ञानेनैव तत सम्भाव्यते । संस्कृतं सर्वाः-भारतीयभाषाः सर्वे जनमानसं च एकसूत्रेण संयोजयति । प्राचीनभारतीयेतिहासस्य भूगोलस्य च समीचीनं चित्रं संस्कृताध्ययनं विना असम्भवम् ।

संस्कृतसाहित्यम् अति सम्पन्नं विविधज्ञानमयं च वर्तते । अत्र वैदिकं ज्ञानमुपलभ्यते, यस्य क्वचिदपि साम्यं नास्ति । महाभारतं तु विश्वकोशरूपमस्ति । रामायणशिक्षाः दिशि दिशि प्रचरिताः । उपनिषद्भिर्वैदेशिकैरपि विद्वद्भिः शान्तिः प्राप्ता । कालिदासादीनां काव्यानाम् उत्कर्षस्य तु कथैव का ।

चरकसुश्रुतयोरायुर्वेदः, भारद्वाजस्य विमानशास्त्रम्, कणादस्य परमाणुविज्ञानम्, गौतमस्य तर्कविद्या, शुल्बसूत्राणां ज्यामितिविज्ञानम्, आर्यभट्टस्य खगोलशास्त्रम् इत्येवमादीनि अनेकानि विज्ञानानि शास्त्राणि च संस्कृतभाषोपनिबद्धान्येव । अद्यापि राजनीतिविषये शासनतन्त्रविषये च कौटिल्यस्य अर्थशास्त्रं मनुस्मृतिश्च मार्गप्रदर्शके स्तः । वयं भारतीयाः । अस्माभिः स्वकीयं गौरवमयं वाङ्मयमधीत्यैव तदाधारे भविष्यनिर्माणं कर्तव्यं, तदैवात्मोत्कर्षः सम्भाव्यते । स च उत्कर्षः

आत्माधिष्ठितो हृदयग्राही वास्तविकोन्नतिकारी भविष्यति । यानि राष्ट्राणि स्वगौरवं न विस्मरन्ति तान्येव सफलतायाश्चरमोत्कर्षं प्राप्नुवन्ति । परिष्कृत, व्याकरणादिदोष रहितं यत् भाषा तत् संस्कृतम् अस्ति । इयं भाषा एवं देववाणी, सुरभारती, गीर्वाणवाणी इत्यादिकैः नामभिः व्यवहियते । संस्कृत भाषा संसारस्य सर्वासु भाषासु प्राचीनतमा, परिष्कृततमा च विद्यते ।।

अस्याः भाषायाः साहित्यम् अपि सुविशालं, परमोन्नत, विविध- ज्ञान-समन्वित च अस्ति । भारतस्य प्राचीनाः ग्रन्थाः चत्वारः वेदाः संस्कृतभाषायां सन्ति । धर्मशास्त्राणि, अष्टादश-पुराणानि, अष्टादश स्मृतयः, षट् दर्शनानि च संस्कृत भाषायां एवं लिखिताः सन्ति । सम्पूर्णं कर्मकाण्ड विभागः सम्पूर्णं च आयुर्वेद पद्धतिः, एते सर्वे ग्रन्थाः संस्कृतभाषायां एवं निबद्धाः सन्ति ।

एतेषाम् अध्ययनेन भारतवर्षस्य, प्राचीन धर्मस्य, आयुर्वेदस्य, तथा अतीत सभ्यतायाः पूर्णः परिचयः प्राप्यते । एवं संस्कृत वागमय एव भारतस्य संस्कृतेः आध्यात्मिकस्य च ज्ञानस्य विशुद्ध रूपज्ञानाय एकं साधनम् । एवं इयं भाषाः प्राचीनतमा इति निर्विवादम् । कतिपयैः उदाहरणैः अस्याः परिकृतिः अपि प्रकटयितुम् शक्यते । आंग्लभाषायां लिख्यते 'बुट' पठ्यते च 'बट' लिख्यते पुट पुनः बटवत् 'पट' इति न पठ्यते । एवमेव अनेकानि भ्रष्टभाषायाः उदाहरणानि सन्ति । संस्कृतमेव सा भाषा यस्यां यत् लिख्यते तदेव पठ्यते ।

संस्कृत भाषाः न केवलं उच्चारणे सर्वोत्कृष्ट अपितु मधुरा दिव्या च । इयं भाषा आचारशास्त्र शिक्षिका, जीवनोन्नतिकारिणी च आत्माधिष्ठितो हृदयग्राही वास्तविकोन्नतिकारी भविष्यति । यानि राष्ट्राणि स्वगौरवं न विस्मरन्ति तान्येव सफलतायाश्चरमोत्कर्षं प्राप्नुवन्ति ।

परिष्कृत, व्याकरणादिदोष रहितं यत् भाषा तत् संस्कृतम् अस्ति । इयं भाषा एवं देववाणी, सुरभारती, गीर्वाणवाणी इत्यादिकैः नामभिः व्यवहियते । संस्कृत भाषा संसारस्य सर्वासु भाषासु प्राचीनतमा, परिष्कृततमा च विद्यते ।।

अस्याः भाषायाः साहित्यम् अपि सुविशालं, परमोन्नत, विविध- ज्ञान-समन्वित च अस्ति । भारतस्य प्राचीनाः ग्रन्थाः चत्वारः वेदाः संस्कृतभाषायां सन्ति । धर्मशास्त्राणि, अष्टादश-पुराणानि, अष्टादश स्मृतयः, षट् दर्शनानि च संस्कृत भाषायां एवं लिखिताः सन्ति । सम्पूर्णं कर्मकाण्ड विभागः सम्पूर्णं च आयुर्वेद पद्धतिः, एते सर्वे ग्रन्थाः संस्कृतभाषायां एवं निबद्धाः सन्ति ।

एतेषाम् अध्ययनेन भारतवर्षस्य, प्राचीन धर्मस्य, आयुर्वेदस्य, तथा अतीत सभ्यतायाः पूर्णः परिचयः प्राप्यते । एवं संस्कृत वागमय एव भारतस्य संस्कृतेः आध्यात्मिकस्य च ज्ञानस्य विशुद्ध रूपज्ञानाय एकं साधनम् । एवं इयं भाषाः प्राचीनतमा इति निर्विवादम् । कतिपयैः उदाहरणैः अस्याः परिकृतिः अपि प्रकटयितुम् शक्यते । आंग्लभाषायां लिख्यते 'बुट' पठ्यते च 'बट' लिख्यते पुट पुनः बटवत् 'पट' इति न पठ्यते । एवमेव अनेकानि भ्रष्टभाषायाः उदाहरणानि सन्ति । संस्कृतमेव सा भाषा यस्यां यत् लिख्यते तदेव पठ्यते ।

संस्कृत भाषाः न केवलं उच्चारणे सर्वोत्कृष्ट अपितु मधुरा दिव्या च । इयं भाषा आचारशास्त्र शिक्षिका, जीवनोन्नतिकारिणी च

हेमंत कुमार बी.ए. (प्रोग्राम)

सम्पादकीयम्

नमो नमः

अयि चेतना पत्रिकायाः आभूषणभूता अमरवाणीसेवनरता सहृदयाः। सहर्षमिदं विज्ञाप्यते यदस्याः पत्रिकायाः सन् 2023 वार्षिकोद्कः भवतां भवतीनाञ्चातुलनीय सहयोगेनैव प्रकश्यमानो वर्तते।

अस्मिन् वर्षे बहुषु स्थानेषु संस्कृतदिवसस्य आयोजनम् अभवत्। परस्परम् अपि संस्कृतेन सन्देशानाम् आदानप्रदानम् अभवत्। तत् तु शोभनम्। किन्तु अभिव्यक्ति हेतु भाषाभ्यासाय च श्रवणम् लेखनं सम्भाषणम् पठनं भाषाभ्यासाय इदं चत्वारि कौशलानि आवश्यकानि। परस्परसहयोगेन सर्वे मिलित्वा एतत् कौशलविकासस्य कार्यं वर्धयाम।

अभिव्यक्तिः अर्थात् स्वभावान् क्रियान् च परेषां समक्षे प्रस्तुतिरेव अभिव्यक्तिः इति कथ्यते। अभिव्यक्तिः द्विधा भवति। मौखिकाभिव्यक्तिः लिखिताभिव्यक्तिश्चेति। स्वविचारान् परेषां समक्षे प्रस्तुतिः तान् च सम्यक् रूपेण प्रेषणं अत्यावश्यकमस्ति। विद्यार्थी जीवने अभिव्यक्तिः एका महत्वपूर्णा सोपाना भवति। यतो हि एतेषां माध्यमेन एव तेषां भावीजीवनस्य निर्माणं भवति। स्वाभिव्यक्त्याः कारणमेव मनुष्येषु पशुषु च महदन्तरं भवति। उक्तं च-

आहार निद्रा भय मैथुनं च, सामान्यमेतत् पशुभिर्नराणाम्।
धर्मो हि तेषामधिको विशेषः, धर्मेण हीनः पशुभिः समानाः ॥

एकः छात्रः प्रतिदिनं अनेकानि नवीनानि तथ्यानि शिक्षाति परन्तु अभिव्यक्तिं बिना तानि तथ्यानि तस्य मनसि एवं तिष्ठन्ति। पत्रिका एका एतादृशा माध्यमोऽस्ति यया छात्राः स्वविचारात् परेषां समक्षे स्पष्टरूपेण प्रकटयितुं शक्नोति।

छात्राः निस्संकोचं स्वविचारान् प्रकटयेयुः। महाविद्यालये स्तरे ते स्वशिक्षकानां सहायतया स्वविचारान् सम्यक् रूपेण लिखितुं समर्थः भवन्ति। अन्ते अहं स्वशिक्षकानां धन्यवादं कर्तुम् इच्छामि। यैः अहं 'चेतना 2023' इत्यस्म सम्पादकरूपे स्वीकृतः।

छात्रसम्पादकस्य रूपे मम अनुभवः चिरस्मरणियोऽस्ति यतः एतेन मम बहुनूतन भवदभ्यः अस्माकं कार्यमरोचिष्यते यतोहि अस्यां पत्रिकायां सर्वे आलेखाः ज्ञानवर्धकाः रूचिकराश्च सन्ति।

जयतु भारतम्! जयतु संस्कृतम्!! जयतु संस्कृतं चिरम्!!! गृहे गृहे च पुनरपि!!!

~ श्रेया भारती
बी.ए. (प्रोग्राम)

नीति सूक्ति

1. कोऽर्थः पुत्रेण जातेन यो न विद्वान् न भक्तिमान्।
काणेन चक्षुषा किं वा चक्षुः पीडैव केवलम् ॥

जिसमें विद्या और भक्ति नहीं, ऐसे पुत्र के होनेसे क्या लाभ है? कानी आँख रहनेसे क्या लाभ? उससे तो केवल नेत्र की पीड़ा ही होती है।

2. एकेनापि सुवृक्षण पुष्पितेन सुगन्धिना।
वासितं स्याद् वनं सर्वं सुपुत्रेण कुलं यथा ॥

जैसे एक ही उत्तम वृक्ष विकसित होकर अपनी सुगन्धसे समस्त वनको सुवासित कर देता है, वैसे ही एक सुपुत्र समस्त कुलको यशका भागी बनाता है।

3. एकेन शुष्कवृक्षण दह्यमानेन वह्निना।
दह्यते हि वनं सर्वं कुपुत्रेण कुलं यथा ॥

जिस प्रकार एक ही सूखा वृक्ष स्वयं आग से जलता हुआ समस्त वन को जला देता है, उसी प्रकार एक ही कुपुत्र अपने वंश के नाश का कारण होता है।

4. निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः।
न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनि ॥

जैसे चन्द्रमा चाण्डाल के घर को अपने किरणों से वञ्चित नहीं रखता; वैसे ही सज्जन पुरुष गुणहीन प्राणियों पर भी दया करते हैं।

5. विद्या मित्रं प्रवासेषु माता मित्रं गृहेषु च।
व्याधितस्यौषधं मित्रं धर्मो मित्रं मृतस्य च ॥

परदेश में विद्या मित्र है, घरमें माता मित्र है, रोगी का औषध मित्र है और मृत व्यक्ति का धर्म मित्र है।

6. न कश्चित् कस्यचिन्मित्रं न कश्चित् कस्यचिद्रिपुः।
व्यवहारेण जायन्ते मित्राणिमा रिपवस्तथा ॥

कोई किसी का मित्र नहीं और कोई किसी का शत्रु नहीं है। बर्ताव से ही मित्र और शत्रु उत्पन्न होते हैं ॥

7. दुर्जनः प्रियवादी च नैतद्विश्वासकारणम्।
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ॥

दुष्ट व्यक्ति मीठी बातें करने पर भी विश्वास करने योग्य नहीं होता, क्योंकि उसकी जीभ पर शहद सा मिठास होता है परन्तु हृदय में हलाहल विष भरा रहता है ॥

8. सर्पः क्रूरः खलः क्रूरः सर्पात् क्रूरतरः खलः।
मन्त्रौषधिवशः सर्पः खलः केन निवार्यते ॥

साँप निठुर होता है और दुष्ट भी निठुर होता है; तथापि दुष्ट पुरुष साँप की अपेक्षा अधिक निठुर होता है, क्योंकि साँप तो मन्त्र और औषध से वश में आ सकता है, किन्तु दुष्ट का कैसे निवारण किया जाय? ॥

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पर्यावरणस्य महत्त्वम्

पर्यावरणम् अस्माकं जीवनस्य महत्त्वपूर्णः भागः अस्ति, यस्य विना अस्माकं अस्तित्वम् असम्भवम् अस्ति । पर्यावरणं अस्मान् वायुमण्डलं, जैवविविधता, जलं, भूमिं, ऊर्जासंसाधनरूपेण च विविधानि संसाधनानि प्रदाति । अस्मान् कस्मिंश्चित् स्तरे जीवनस्य सम्भावनां प्रदाति, समृद्धिं, उत्थानं च प्रति मार्गदर्शनं करोति ।

पर्यावरणस्य प्रथमा महत्त्वपूर्णा भूमिका अस्माकं स्वास्थ्ये जीवनशैल्यां च तस्य प्रभावः अस्ति । शुद्धं वातावरणं, स्वच्छजलं, समृद्धवनस्पतिः च जीवनस्य पोषणं कर्तुं साहाय्यं कुर्वन्ति । वायुमण्डले पर्यावरणप्रदूषणस्य अत्यधिकं जननं यत् वृद्धेः अवसरान् प्रदाति तत् अस्माकं स्वास्थ्यं प्रभावितं करोति ।

पर्यावरणस्य अद्भुतः संसाधनः अस्ति यत् अस्मान् जीवनस्थापनं निरन्तरं च सेवां प्रदाति, यथा जलं, भोजनं, वनस्पतिवितरणं, जैविकसामग्रीणां उत्पादनं च अन्यैः जीवैः सह सन्तुलितसम्बन्धस्थापयितुं अपि साहाय्यं करोति यत् अस्माकं जीवितस्य कृते अत्यावश्यकम् अस्ति ।

अस्माकं अर्थव्यवस्थायाः कृते पर्यावरणस्य उत्पादनं प्रबन्धनं च अत्यन्तं महत्त्वपूर्णम् अस्ति । जलस्य, ऊर्जायाः, खनिजसम्पदां च उपयोगस्य विकासाय परिवर्तनाय च मौलिकम् अस्ति । पर्यावरणसंरक्षणस्य अभावे वयं वनस्पतिनां अनैतिककटनस्य, जलप्रदूषणस्य, वायुप्रदूषणस्य च वर्धमानसङ्ख्यायाः सामनां कुर्मः, येन जीवनस्य गुणवत्ता प्रभाविता भवति ।

अतः वयं पर्यावरणस्य रक्षणस्य विषये सजगाः, सचेतनाः च भवेयुः । समृद्ध्या सह पर्यावरणसन्तुलनं स्थापयितुं अपि अस्माकं दायित्वम् अस्ति । अधिकतमं उपयोगं प्रति सन्तुलितं सावधानीपूर्वकं च प्रयत्नाः करणं तथा च पर्यावरणस्य संरक्षणं कर्तुं अस्माकं भविष्यस्य कृते अत्यन्तं महत्त्वपूर्णम् अस्ति ।

~ मानव
बी.ए. प्रोग्राम

महिला सशक्तिकरण

प्राचीनयुगात् अस्माकं समाजे स्त्रीणां विशिष्टं स्थानं वर्तते। यथा ऋग्वैदिककालेषु लोपामुद्रा, घोषा, सिकता, आपला एव विश्वास इति विदूषी स्त्रीणां वर्णनं विद्यते। अस्मासु पौराणिक ग्रंथेषु नार्ये उक्तं च- “यत्र नार्यस्तु पूजयन्ते रमन्ते तत्र देवता: “ ताथापि व्यंगम् इदं दृश्यताम् नारीणां सशक्तिकरणस्य आवश्यकता अनुभूयते। स्त्रीयैव मानववर्गस्य अस्तित्वः

श्रुता इति मन्यते। सरलशब्देषु महिला सशक्तिकरणं परिभाषितं कर्तुं शक्यते। स्वजीवने निर्णय ग्रहणस्य या शक्ति नारीषु वर्तते, तस्याः शक्तेः बोधः उपयोगश्च एका नारी कुर्यात् समाजे तस्याः वास्तविक अधिकारं प्राप्तय सक्षमनिर्णायैव महिला सशक्तिकरण अस्ति।

परिवारे गृहिण्याः स्थानं सर्वोच्चमस्ति। सा एव परिवारस्य सर्वेषां सदस्यानां चिन्तां करोति। सा अर्थार्जनमपि करोति, गृहकार्यमपि करोति। नारी पत्नीरूपेण मातारूपेण, भगिनीरूपेण सर्वेषां कर्तव्यानां पालनं करोति। यस्मिन् गृहे नारी न भवति, तद्गृहं गृहं न भासते। नारी एव स्वकष्टान् विस्मृत्य सर्वेषां सुखाय अहर्निशं प्रयतते। नारी त्यागस्य मूर्तिः अस्ति। सोनिया गांधी महोदयया प्रधानमंत्रिणः पदमपि त्यक्तम् इति सर्वे जानन्ति।

यथा नारी स्वपरिवारस्य हितं वाञ्छति तथा समाजस्य अपि विकासं, कल्याणम् इच्छति। अधुना सा बहुविधेषु क्षेत्रेषु अग्रेसरा अस्ति। सामाजिक कार्येषु तस्याः अधिकारः सर्वैः स्वीकृतः। देशस्य, समाजस्य उन्नत्यै स्त्रीसम्मानम् अपेक्षणीयम्। सर्वैः नारीणाम् आदरः करणीयः। अस्माकं देशे तु नारीणां स्वरूप मातृपदेन गौरवान्वितम्। नारी एव समर्थपुरुषस्य जननी अस्ति। आधुनिके काले ‘न स्त्री स्वातंत्र्यं महति’ एतादृशं वाक्यं न उचितम्। अपि तु आधुनिके नारी विचार स्वातंत्र्यं भाषणस्वातंत्र्यमपि अर्हति। नारी विना अयं समाजः अपूर्णः अस्ति, अत एव नारी सम्मानः आवश्यकः।

तत्त्वचिन्तने उभयोरपि स्त्रीपुरुषयोः समानोऽधिकारः इत्युपनिषत्सूत्रलिखितम्। गागर्यादयः तत्त्वज्ञाः शास्त्रार्थेषु पुरुषैः सह शास्त्रार्थं कुर्वन्तिस्म इति प्रमाणान्युपलभ्यन्ते। तात्त्विकदृशा स्त्रीपुरुषयोः यदात्मतत्त्वं तन्न स्त्री न पुमान् किन्तु शरीरदृशा स्त्रीपुरुषयोः नैसर्गिको भेद इति प्रत्यक्षसिद्धम्। तदनुसारेण समस्तकोमलभावानां योनिः सौम्या शीलवती जननी मातोपादानरूपा प्रकृतिः स्त्री पुरुषभावानामधिगमः कठोरकर्मा च पुरुषः सामाजिकव्यवस्थायाः नियमने कामपि मौनसन्धिं स्वीकृत्य अन्तर्बाह्य समायोजनं समन्वयं चोपपादयितुं स्वस्वधर्ममाचरतः। एवं प्राचीनकालत एव संस्कृतेः सभ्यतायाश्च विकासे पुरुषैः सममेव महिलानां सर्वक्षेत्रेष्ववदानमसन्दिग्धम्।

उत्तरवैदिककाले समाजे या सङ्कीर्णता अधर्माचरणं चारुं तस्य प्रतिक्रियास्वरूपं नारीणां कृते बहवः प्रतिबन्धाः विहताः येषां दर्शनं धर्मशास्त्रीयग्रन्थेषु भवति। न केवलं स्त्रीशिक्षायाः हासोऽभवदपितु तासां संस्कारेषु विवाहे च वैदिकमन्त्रोच्चारणमपि निषिद्धम्। हारीतादयः स्मृतिकारास्तु ‘प्राग्रजसः समावर्तनम्’ इति विधानं कृतवन्तः। एवं स्त्रीशिक्षायाः मार्गावरोधवशात् साहित्यसंवर्धनेऽपि तासां योगदानं नाभूत्। पौराणिकवाङ्मये क्वचिद्भिदुष्यः महिलास्तूलेखिताः मदालसादयः किन्तु तासामधिकारः गृहस्य भित्तिष्वेव सङ्कुचितः।

~ मोहम्मद कासिम निज़ाम
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अनुशासनम्

अनुशासनः एकः महत्त्वपूर्णः गुणः अस्ति यः अस्मान् जीवने सफलतां प्रति नेति। अस्मान् धैर्यं, समर्थनं, सफलतां च प्रति नेति। अनुशासनं सफलतायाः कुञ्जी भवितुम् अर्हति अतः तस्य महत्त्वं सर्वाधिकं भवति। अत्र अनुशासनविषये निबन्धं प्रस्तुतं करिष्यामः।

अनुशासनस्य अर्थः भवति समर्थनं नियमानाम् अनुसरणं च। व्यक्तिः जीवने अत्यन्तं महत्त्वपूर्णं भवति, यतः अस्मान् सम्यक् दिशि नेति, सफलतां प्रति च नेति। अनुशासनस्य अभावेन जीवनं असफलं भवितुम् अर्हति, यदा तु अनुशासनस्य अनुसरणं कृत्वा वयं स्वलक्ष्यसाधने सफलाः भवितुम् अर्हति।

अनुशासनस्य अपेक्षाः भिन्न-भिन्न-स्तरयोः भवन्ति। प्रथमं परिवारस्य सदस्यानां कृते महत्त्वपूर्णम् अस्ति। बालकान् समये जागरणं, विद्यालयं गन्तुं, गृहे नियमानाम् अनुसरणं कर्तुं च शिक्षयितुं अनुशासनस्य प्रथमः अध्यायः अस्ति। समायोजितं नियमितं च जीवनं तान् सम्यक् मार्गं नेति।

द्वितीयं शैक्षणिकसंस्थासु अपि महत्त्वपूर्णम् अस्ति। छात्राः समये एव अध्ययनं सम्पन्नं कृत्वा नियमानाम् अनुसरणं कुर्वन्तु। अनुशासनस्य अनुसरणं कुर्वन्तः छात्राः अधिकं प्रेरिताः, सफलाः, स्वलक्ष्यं प्राप्तुं समर्थाः च भवन्ति।

तृतीयम्, कार्यक्षेत्रे अनुशासनम् अपि आवश्यकम् अस्ति। संस्थायां अनुशासनस्य अनुसरणं कर्मचारिणः संगठिताः प्रभावी च भवन्ति। समये आगमनं, कार्याणि सम्यक् सम्पन्नं करणं, शीर्षस्तरीयप्रतिक्रियाः च सर्वाणि अनुशासनस्य उदाहरणानि सन्ति येन श्रमिकः सफलः भवति।

अनुशासितजीवनं यापयन्तः मानवानाम् उचितं मार्गदर्शनं कुर्वन्तु। तान् सम्यक् दिशि नीत्वा सफलं करोति। अनुशासनं विना जीवनं, अराजकता, असफलता, भविष्यस्य अर्हति। अनुशासनस्य महत्त्वं, परिणामाः च भिन्नाः भवितुम् अर्हन्ति। अनुशासनस्य अनुसरणं कृत्वा व्यक्तिः स्वलक्ष्यसाधने सफलः भवितुम् अर्हति, अनुशासनस्य अभावः तु लक्ष्यसाधने बाधां जनयितुं शक्नोति। अनुशासनेन व्यक्तिः सफलतायाः ऊर्ध्वतां प्राप्तुं साहाय्यं कर्तुं शक्नोति।

अनुशासनस्य अनुसरणं कृत्वा व्यक्तिः आत्मविश्वासः अपि वर्धते। यदा सः नियमानाम् अनुसरणं करोति तदा सः स्वस्य आत्मानं अनुभवति यत् सः शक्तिशाली अस्ति, प्रत्येकं कार्यं सम्भवं कर्तुं शक्नोति। अनेन तस्य आत्मविश्वासः सुदृढः भवति, सः स्वलक्ष्यं प्राप्तुं समर्थः भवति।

अनुशासनेन व्यक्तिः स्वस्य सीमां अवगन्तुं साहाय्यं करोति। विभिन्नेषु परिस्थितिषु सन्तुलितरूपेण स्थातुं कलां शिक्षयति, जीवनस्य शासनार्थं आवश्यकानि सीमानी स्वीकुर्वितुं च शिक्षयति। तस्मै जीवनशक्तिं ददाति यत् तत्रत्यानां कष्टानां सामना कर्तुं साहाय्यं करोति।

अनुशासनद्वारा मनुष्यः स्वप्नानि साधयितुं शक्नोति। तस्य लक्ष्यं प्रति समर्पितं भवितुं सन्देशं ददाति, स्वस्य उपलब्धीनां कृते परिश्रमं कर्तुं च प्रेरयति। एतेन तस्य स्वप्नाः साकाराः भवन्ति, सः स्वप्नान् सफलतां प्रति नेति।

संक्षेपेण अनुशासनः एकः महत्त्वपूर्णः गुणः अस्ति यः अस्मान् जीवने सफलतां प्रति नेति। अस्मान् धैर्यं, समर्थनं, सफलतां च प्रति नेति। अनुशासनं सफलतायाः कुञ्जी भवितुम् अर्हति अतः तस्य महत्त्वं सर्वाधिकं भवति।

~ दिव्य प्रकाश

बी. ए. (प्रोग्राम)

दूरदर्शनस्थ लाभाः नष्टाः च

रमामहे च। एवं वैज्ञानिकानाम् शास्त्रप्रयोगाणाम्फलम् एतद् दूरदर्शनम् । तद् लोकानाम् उपकाराय एव अस्माकं जीवने दूरदर्शनस्य स्थान अतिमहत्तरं भवति । सर्वेषु गृहेषु दूरदर्शनम् अवश्यम् घटक भवति । यथा अन्न ओदकं च तथा जीवने अनिवार्यं घटक दूरदर्शनं । जनमध्ये सार्वत्रिक नातं किं वा संजातमिति तस्मिन् एव निमिषे जनेषु दर्शनसाध्यम् करोति दूरदर्शनम् । एका सुहृदित अस्माकं समीपे स्थित्वा सर्वाणिकर्माणि कथयति दूरदर्शनम् ।

दूरदर्शनस्थ गुणाः दोषाः च सन्ति । दूरदर्शनम् वार्ताभिः बालान् वृद्धान् च विज्ञापयति । अमेरिकादेशे संजातम् कार्यमपि तस्मिन् क्षणे एव अस्माकं भारतदेशे वर्तमानकाले प्रष्टुम् शक्यते । आधुनिककाले यत्तत्कुनावि संजाता वार्ता हार्णनैव भुवने दूरदर्शनद्वारा प्रसारयति। पुरातनकाले एवं नासीत् । दूरदर्शनस्य 'रियालिटी षो' द्वारा कलाकराणां कलाकारिणां च सर्वप्रतिभां वर्धयितुं शक्यते । महसवाना दूरदर्शनेन द्वारा गीतानि श्रोतुम् शक्यते । चलचित्र प्रष्टुम् सक्यते । महात्माना जीवनचरितं तेषां महत्त्वं च द्रष्टुम् शक्यते।

'दूरदर्शनम्' इति शब्दः सर्वान् परिचितः। न कोऽपि नरः यः दूरदर्शनम् न जानाति। सर्वेषाम् गृहे दूरदर्शनं भवति। दूरदर्शनं ज्ञानस्य प्रचारस्य च माध्यमं वर्तते। वयं विविधान् समाचारान् दूरदर्शनेन एव आकर्णयामहे। दूरदर्शनम् मनोरंजनस्यापि साधनं विद्यते । तदर्थं गानं, वादयवादनं वा भवति। एवंविधं एतद् दूरदर्शनम् लोकशिक्षणाय लोकरञ्जनाय च उपयुक्तम् विद्यते। बहुजन हिताय बहुजन सुखाय सततं प्रयतते। दूरदर्शने वयं चित्राः पश्यामः तथा श्रुणुमः । एवं दूरदर्शनं दृक्श्राव्यसाधनम्। एतस्य दूरदर्शनस्य विषये सर्वेषां चित्ते कुतूहलं विद्यते। कथम् एतम् कार्यप्रवणं भवति। कुत्रचित् भाषणादयः कार्यक्रमः भवन्ति। दूरस्थाः वयं तान् आकर्णयामः। कथम् एतत् शक्यम्? अत्र एवं भवति। विद्युल्लहरीभिः सह संयुक्ताः ध्वनिलहर्यः संदेशं वहन्ति। ताः एव आकाशवाणीतरगाः भवन्ति । तेषां माध्यमेन एव दूरदर्शनं केंद्रे आयोजितान् कार्यक्रमान् वयम् दूरदर्शनं यंत्रेण आकर्णयामः। तेषु वयं रमामहे च। एवं वैज्ञानिकानाम् शास्त्रप्रयोगाणाम्फलम् एतद् दूरदर्शनम् । तद् लोकानाम् उपकाराय एव खलु ।

~ पल्लवी शर्मा
बी.ए. (प्रोग्राम)

आत्मनिर्भर भारतम्

भारतस्य सम्पूर्ण विकासस्य कृते आत्मनिर्भरता अत्यन्तं आवश्यकम् अस्ति। आत्मनिर्भर भारतस्य स्वप्नः प्रधानमन्त्रिणा नरेन्द्रमोदिनः उद्घोषितः, यः भारतीयानां स्वयंपूर्णतायाः दिशा प्रतिमार्गं दर्शयति। आत्मनिर्भरता केवलं आर्थिक क्षेत्रे न अपितु सर्वेषु क्षेत्रेषु विद्यमानं भवति।

आत्मनिर्भरता अस्मान् आत्मसम्मानस्य भावनां दीयते। यदा राष्ट्रं स्वनिर्मितानां उत्पादनानां उपयोगं कृत्वा स्वयंपूर्णं भवति, तदा तस्य आर्थिक व्यवस्था सुदृढा भवति। अस्य स्वप्नस्य सिद्धये, भारतम् उत्पादकत्वे, नवोन्मेषे, तथा व्यवसाये आत्मनिर्भरं कर्तुं प्रवृत्तं भवति। 'मेक इन इंडिया' अभियानस्य उद्घोषणया, उत्पादकत्वे आत्मनिर्भरता प्राप्तिः साध्या भवति।

अर्थव्यवस्था आत्मनिर्भर भारतस्य प्रथमः स्तम्भः अस्ति। आर्थिक विकासाय सूक्ष्म, लघु, मध्यम उद्योगानाम् प्रोत्साहनं दीयते। एते उद्योगाः ग्राम्य क्षेत्रेषु रोजगार सृजनं कुर्वन्ति तथा आर्थिक वृद्धिं निकायं कुर्वन्ति। वित्तीय संस्थानानि, नवोन्मेषीय उत्पादानां कृते निधि-सम्भारं प्रददाति, यस्य परिणामस्वरूपं भारतम् आर्थिक क्षेत्रे स्वयंपूर्णं भवति।

द्वितीयः स्तम्भः अवसंरचना अस्ति। उच्चस्तरीय अवसंरचनायाः विकासः राष्ट्रस्य आर्थिक वृद्धि, सामाजिक सुसंवाद, तथा समकालीन जीवनशैली सम्भवः करोति। सड़का, रेलमार्गाः, विमानमार्गाः, जलमार्गाः, विद्युत् प्रणाली, तथा सूचना प्रौद्योगिकी प्रणाली एतस्य अंगानि भवन्ति। एतेषु क्षेत्रेषु आत्मनिर्भरता प्राप्तिः राष्ट्रस्य समग्र विकासाय आवश्यकं अस्ति।

तृतीयः स्तम्भः प्रणाली अस्ति। प्रणाली आत्मनिर्भर भारतस्य आधारं भवति। स्वच्छ, पारदर्शी, तथा सशक्त प्रणाली विकासस्य पथं प्रशस्तं करोति। ई-गवर्नेंस प्रणाली, डिजिटलीकरणं, तथा प्रौद्योगिकी-प्रेरित सेवाः प्रणालीस्य अंगानि भवन्ति। एतेन प्रणाली समरसता, न्याय, तथा शीघ्रतया सेवाप्रदायं सम्भवः भवति।

चतुर्थः स्तम्भः जीवदायिनी जनसङ्ख्या अस्ति। भारतस्य जनसङ्ख्या अत्यन्तं युवा अस्ति। एषा युवा शक्ति आत्मनिर्भर भारतस्य निर्माणाय महत्वपूर्वं संसाधनं अस्ति। शिक्षा, कौशल विकास, स्वास्थ्य सेवाः, तथा स्वावलम्बन प्रशिक्षणं एतेषु क्षेत्रेषु विकासः आत्मनिर्भरता प्राप्तये आवश्यकः अस्ति। योग्यता, सृजनशीलता, तथा नूतन विचाराणां प्रोत्साहनं एतेन सम्भवः भवति।

पञ्चमः स्तम्भः माँग अस्ति। भारतीय उत्पादानां कृते माँगस्य वृद्धि आत्मनिर्भरता प्राप्तये अनिवार्या अस्ति। स्वदेशी उत्पादनानां उपयोगः, स्थानीय व्यापारस्य प्रोत्साहनं, तथा स्थानीय उद्योगानां संरक्षणं एतेन साध्यं भवति। लोकल फॉर वोकल अभियानस्य माध्यमेन जनानां स्वदेशीय उत्पादनानां कृते जागरूकता तथा प्रोत्साहनं दीयते।

समग्रेण आत्मनिर्भर भारतस्य संकल्पना भारतीयानां स्वावलम्बनं, सृजनशीलता, तथा राष्ट्रसेवा भावनां प्रोत्साहयति। एषा संकल्पना केवलं आर्थिक क्षेत्रे न अपितु सामाजिक, सांस्कृतिक, शैक्षिक, तथा वैज्ञानिक क्षेत्रेषु अपि आत्मनिर्भरता प्राप्तये प्रेरणां ददाति। अस्माकं प्रयत्नेन, सहयोगेन, तथा संकल्पेन, भारतं सम्पूर्णतया आत्मनिर्भरं, शक्तिशालीं, तथा समृद्धं राष्ट्रं कर्तुं शक्नुमः। एषः पन्थाः अस्मान् विश्वमञ्चे प्रमुखं स्थानं प्रदानं करिष्यति।

Saloni
बी.ए. (प्रोग्राम)

भारतीय संस्कृतिः

सम्' उपसर्गपूर्वकात् कृ धातोः क्तिन् प्रत्ययेन 'संस्कृतिः' शब्दो निष्पद्यते। कस्यापि देशस्य राष्ट्रस्य वा जनैः योऽपि व्यवहार आचारश्च क्रियते। तत् सर्वं तस्य देशस्य संस्कृतिः कथ्यते। विश्वस्य सर्वासु संस्कृतिषु भारतीया संस्कृतिः सर्वाधिकप्राचीना उत्कृष्टा च वर्तते। अस्याः वैशिष्ट्यमेतदेव यत् अनेकैः वैदेशिकैरनेकशः एनां नष्टं प्रयत्न कृतम्, किन्तु एषा न नष्टा, अपितु अद्यापि अक्षुण्णा एव दृश्यते। वस्तुतः अस्यां ईदृशानि तत्वानि सन्ति, कानिचित् यैरेषा दीर्घकालानन्तरमपि अद्य स्वोत्कृष्टतां अक्षुण्णतां च धारयति। अस्याः सम्यक् अवलोकनार्थं अस्माभिः संस्कृतस्य अध्ययनं अपेक्षितम्। संस्कृतभाषायाः प्रतिकाव्यं स्वस्मिन् भारतीयसंस्कृतेः उदात्तरूपस्य गाथा वर्तते।

भारतवर्षस्य प्रतिग्रामं अस्याः स्वरूपं कथयति। वस्तुतः वयं अद्यापि स्वसंस्कृतिं प्रति गौरवं अनुभवामः। अस्याः मूलाधारो वेदाः सन्ति वेदाश्च विश्वस्य प्राचीनतमानि पुस्तकानि सन्ति। इत्यर्थं संस्कृतिरेषा विश्वसंस्कृतिषु प्रचीनतमा विद्यते। ऋग्वेदे भणितमस्ति "सा प्रथमा संस्कृति विचधारा" वस्तुतः इयं संस्कृतिः लोकमंगलकारी विश्वबन्धुत्व भावनया च परिपूरिता अस्ति। अहिंसा अस्याः मूलमन्त्रमेवास्ति। परोपकारभावनाभिः एषा परिपूर्णा वर्तते। 'कर्मानुसारमेव पुनर्जन्म भवति' इत्यस्मिन् सिद्धान्ते अस्याः आस्था दृश्यते।

समन्वयस्य भावना अस्याः संस्कृतेः महत्वैशिष्ट्यम्। विदेशेभ्यः आगता बहवः जातयः अत्रागत्य अनया सह सम्मिल्य एकीभूताः सआताः। वर्णाश्रमव्यवस्था अस्याः अन्या विशेषता, अनया व्यवस्थया भारतीयसमाजः चतुर्वर्णेषु विभक्तो वर्तते- 'ब्राह्मण-क्षत्रिय-वैश्य-शूद्रः' इति। अस्या व्यवस्थायाः उद्देश्योऽयं अस्ति यत् समाजे विविधेषु कार्येषु सौख्यं स्यात्। आरम्भे व्यवस्था एषा कर्माधारिता आसीत्। अद्य तु जन्माधारिता सआता।

'मनुष्यस्य सर्वांगीणविकासो भवेत्' इति आश्रमव्यवस्थायाः उद्देश्योऽसीत्। अनेनैव मानवं शतायः परिकल्प्य तस्य जीवनं चतुर्भागेषु विभक्तं कृतमासीत् 'ब्रह्मचर्य-गृहस्थ-वानप्रस्थ-संन्यास' इति। सर्व एतदेव 'आश्रम-व्यवस्था' कथ्यते। भारतीया संस्कृतिः कृषिप्रधाना, अनेन अत्र कृषः अतिमहत्त्वं अस्ति। अत्र गोः गंगायाः वैशिष्ट्यं परिदृश्यते। अत्र तीर्थानां देवानाञ्च वन्दनं भावातिरेकेन भवति। एतत् अस्याः संस्कृतेरेव वैशिष्ट्यम्, यत् यानि-यानि अपि वैशिष्ट्यानि परेषां संस्कृतीनां अनया स्वीकृतानि वर्तन्ते। अस्यां संस्कृती ये जनाः निवसन्ति, ते सर्वे परम संतोषं अनुभवन्ति, कुतः अत्र न कोऽपि भेदभावः परिदृश्यते। 'वसुधैव कुटुम्बकं', इति भावनया ओतप्रोता च इयं संस्कृतिः दृश्यते।

मानवतायाः अत्र पूजा भवति।

भारतीयसंस्कृतेः मूलमन्त्रं एव अस्ति ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवत् ॥

तराना शर्मा

बी. ए. प्रोग्राम

“स्वच्छ भारत अभियान”

“स्वच्छ भारत अभियान” भारतसर्वकारस्य एकः महत्त्वपूर्णः उपक्रमः अस्ति यः महात्मा गान्धी इत्यस्य जन्मदिवसस्य २ अक्टोबर २०१४ दिनाङ्के आरब्धः। अस्य अभियानस्य मुख्य उद्देश्यं भारतं स्वच्छं स्वस्थं च करणीयम्। भारतीयसमाजं स्वच्छतायाः महत्त्वस्य विषये अवगतं कृत्वा स्वच्छतायाः विषये सकारात्मकपरिवर्तनं आनेतुं प्रोत्साहयितुं प्रयत्नः अस्ति।

अस्मिन् अभियाने जनाः स्वच्छतायाः प्रवर्धनार्थं स्वगृहं, विद्यालयं, कार्यस्थानं, सार्वजनिकस्थानानि च स्वच्छानि स्थापयितुं प्रोत्साहिताः भवन्ति। तदतिरिक्तं शौचालयनिर्माणं, स्वच्छता-अभियानं, जनजागरण-कार्यक्रमाः च क्रियन्ते।

स्वच्छ भारत अभियानस्य उद्देश्यं न केवलं स्वच्छतायाः प्रवर्धनं अपितु जनस्वच्छतासम्बद्धानां रोगानाम् नियन्त्रणे सहायतां कर्तुं भारतं स्वस्थं स्वच्छं च भविष्यं प्रति नेतुम् अस्ति।

उद्देश्य –

(१) स्वच्छतायाः विषये जागरूकतां प्रसारयितुं : अस्य अभियानस्य मुख्य उद्देश्यं स्वच्छतायाः महत्त्वस्य विषये जनान् अवगतं कर्तुं स्वच्छतायाः विषये सकारात्मकं परिवर्तनं आनेतुं प्रोत्साहयितुं च अस्ति।

(२) सार्वजनिकसफाई सुनिश्चित्य : अभियानस्य अन्तर्गतं जनाः स्वगृहं, विद्यालयं, कार्यस्थानं, सार्वजनिकस्थानानि च स्वच्छानि स्थापयितुं प्रोत्साहयन्ति, येन सार्वजनिकस्वच्छता सुनिश्चिता भवति।

(३) स्वास्थ्यसुधारः : एषः अभियानः स्वच्छतायाः माध्यमेन रोगानाम् नियन्त्रणे सहायकः भवति तथा च भारतीयसमुदायस्य स्वास्थ्ये सुधारं करोति।

(४) जलस्य, वायुस्य, भूमिस्य च रक्षणम् : अस्य अभियानस्य माध्यमेन जलस्य, वायुस्य, भूमिस्य च रक्षणं भवति, यस्य कारणेन पर्यावरणं अपि सुरक्षितं कर्तुं शक्यते।

अस्माकं देशः स्वच्छः व्यवस्थितः च नास्ति इति कारणानि बहवः सन्ति, केचन प्रमुखकारणानि निम्नलिखितरूपेण सन्ति –

(१) शिक्षायाः अभावः –

अस्माकं देशः शिक्षाक्षेत्रे अतीव पश्चात्तापः अस्ति। यदि जनाः शिक्षिताः न सन्ति तर्हि ते न ज्ञास्यन्ति यत् ते अज्ञात्वा स्वस्य परितः पर्यावरणं प्रदूषयन्ति, पर्यावरणस्य प्रदूषणस्य कारणेन तेषां किं हानिः भवति इति। स्वच्छस्य सुव्यवस्थितस्य च भारतस्य कृते जनानां मध्ये शिक्षायाः प्रसारः अतीव महत्त्वपूर्णः अस्ति।

(२) गृहेषु शौचालयः नास्ति –

भवन्तः अवश्यं अवलोकितवन्तः यत् प्रायः ग्रामेषु गृहेषु शौचालयाः न भवन्ति, यस्मात् कारणात् जनाः शौचार्थं क्षेत्रेषु गच्छन्ति वा रेलमार्गस्य समीपे गच्छन्ति वा, यस्मात् कारणात् सर्वत्र मलिनतायाः वातावरणं निर्मायते

(३) सार्वजनिकशौचालयस्य अभावः –

अस्माकं देशे सर्वत्र सार्वजनिकशौचालयस्य अभावः दृश्यते, यस्य कारणेन जनाः मार्गपार्श्वे वा कस्मिन् अपि कोणे वा कुत्रापि शौचं कुर्वन्ति, येन बहु मलिनता भवति।

(४) अपशिष्टस्य सम्यक् निष्कासनस्य अभावः –

अस्माकं देशे कचरा महती समस्या अस्ति, २०१७ तमस्य वर्षस्य आँकडानुसारं भारतं प्रतिदिनं १,००,००० मेट्रिकटनं कचरान् उत्पद्यते। एतावता कचराणां उत्पत्तौ अपि तस्य निष्कासनार्थं सम्यक् उपायाः न कृताः।

(५) उद्योगानां अपशिष्टसामग्री –

अस्माकं देशे बहवः लघु-बृहत्-उद्योगाः सन्ति, येषु विविधप्रकारस्य अपशिष्टस्य विशालः परिमाणः उत्पद्यते, यत् सरलशब्देषु वयं मलम् इति वक्तुं शक्नुमः। एतान् उद्योगान् चालयन्ति जनाः एतत् अपशिष्टं समीपस्थेषु प्रवहन्तीषु नद्यः निर्वहन्ति, येन सम्पूर्णं पर्यावरणं प्रदूषितं भवति।

देशं स्वच्छं स्थापयितुं उपायाः –

अस्माकं भारतदेशं स्वच्छं सुव्यवस्थितं च स्थापयितुं अद्यत्वे अस्माभिः स्वतः एव आरम्भः करणीयः यतः यावत् जनाः स्वयमेव जागरूकाः न भवन्ति तावत् अस्माकं देशे स्वच्छता भवितुं असम्भवम्।

(१) प्रत्येकस्मिन् नगरे ग्रामे च सार्वजनिकस्थानेषु सार्वजनिकशौचालयानां निर्माणं कर्तव्यं भविष्यति।

(२) स्वच्छता, स्वच्छता च विषये जागरूकतां जनानां मध्ये प्रसारितव्यं भविष्यति।

(३) अस्माभिः विविधस्थानेषु कचरापात्राणां निर्माणं कर्तव्यं भविष्यति।

(४) उद्योगान् चालयन्तः जनानां मध्ये अस्माभिः जागरूकता प्रसारितव्या यत् तेषां लघु स्वार्थस्य कारणेन अस्माकं सम्पूर्णं पर्यावरणं कियत् प्रदूषितं भवति।

(५) अस्माभिः नूतनाः नियमाः निर्मातव्याः भविष्यन्ति, येन जनाः कुत्रापि मलिनतां न प्रसारयन्ति।

उपसंहारः –

स्वच्छभारत-अभियानम् एकः महत्त्वपूर्णः उपक्रमः अस्ति यः स्वच्छता-स्वच्छता-दृष्ट्या भारतस्य उन्नयनार्थं अनेकाः महत्त्वपूर्णाः पदानि स्वीकुर्वितुं प्रयतते। अस्य अभियानस्य फलस्वरूपं जनस्वच्छतायां सुधारः अभवत्, शौचालयनिर्माणं वर्धितम्, स्वच्छतासर्वेक्षणस्य प्रक्रियायां तीव्रगत्या वर्धिता, जनसामान्येषु स्वच्छतायाः विषये जागरूकता वर्धिता च। एषः अभियानः न केवलं स्वच्छतायाः प्रचारं करोति अपितु भारतं स्वस्थं स्वच्छं च भविष्यं प्रति नेति।

~ Sapan Murmu

B.A. (Prog.)

जलस्य महत्वम्

वैज्ञानिकानाम् अभिप्रायेण जलम् इति द्रवरूपः पदार्थः आम्लजनक-जलजनकयोः संयोगेन सम्भवति। भूतलस्य प्रायः प्रतिशतं सप्ततिभागः जलेनैव आवृतः। भूतले विद्यमानस्य जलस्य प्रतिशतं नवतिभागः समुद्रेषु एव दृश्यते। मानवशरीरेऽपि प्रतिशतं षष्टिभागः जलेनैव पूरितः। जलेन विना मानवानां जीवनम् अतीव दुष्करं भवति। पृथिव्यां विद्यमानस्य जलस्य मूलानि वर्षा, हिमः, नद्यः, सरितः, पल्वलानि, भूमावन्तर्गतं जलम् इत्येतानि भवन्ति।

जलं शीतलं भवति। अतः यत्र यत्र प्राप्यते तत्र शीतलता एव अनुभूयते। जलस्य प्रभावेण मरुस्थले अपि वृक्षाः उद्भवन्ति। मृदुता, पवित्रता, गतिशीलता, चञ्चलता इत्यादयः जलस्य स्वभावाः सन्ति। किन्तु पृथिव्याः ७५% स्थलं जलयुक्तं वर्तते। तथापि तत् सम्पूर्णं जलं पानार्थं योग्यं नास्ति। तस्य जलस्य केवलं १% जलमेव पानार्थम् अस्ति। अतः यत्र पेयजलं प्राप्यते। तत्र जनैः स्वस्य आवासव्यवस्था कृता अस्ति। नद्याः तटे बहवः तीर्थस्थानानि सन्ति। अतः तत्र जलस्य महत्त्वं भवति।

संस्कृते जलस्य बहूनि नामानि सन्ति। यथा - उदकं, नीरं, वारि तथा च तोयम्। वयं शुद्धं जलं केवलं वर्षायाः विन्दामः। जलस्य पानेन शीतलता अनुभूयते, उत्साहः च वर्धते। पानाय, भोजननिर्माणाय, भोजनाय च जलस्य आवश्यकता अस्ति। स्नानाय, वस्त्रप्रक्षालनाय, गृहस्वच्छतायै च जलम् उपयुज्यते। नगरस्वच्छतायै, उद्योगेभ्यः, पशुपालनाय च जलस्य आवश्यकता अस्ति। पृथिव्यामुपलभ्यमानस्य जलस्य द्विप्रतिशतभागस्य अपेक्षया न्यूनमेव प्राणिनां मनुष्याणां च जीवनोपयोगाय योग्यं भवति।

पृथिव्यां जलं पर्याप्तम् अस्ति। अतः पृथिवी नीलग्रहः इति उच्यते। महासागराणां, समुद्राणां च जलं लावण्यं वर्तते। तस्मिन् जले सोडियम् क्लोराइड्, पाचकलवणं च प्राप्यते। जलम् एकं चक्रीयसंसाधनं वर्तते। पौनःपुन्येन जलस्य उपयोगः क्रियते। अस्मिन् जलचक्रे जलं महासागरतः धरातलं, धरातलतः महासागरं प्राप्नोति। इदं चक्रं सततं कार्यरतम् अस्ति।

पृथिव्यां जीवनाय आवश्यकतत्त्वं वर्तते।

जलस्य वितरणं पृथिव्याम् असमानम् अस्ति। केषुचित् क्षेत्रेषु जलम् अधिकमात्रायां प्राप्यते।

~सौरभ ओटवार
बी ए प्रोग्राम

संस्कृत प्रहेलिका:

1. नान्न फलं वा खादामि न पिबामि जलं किंचित ।

चलामि दिवसे रात्रौ, समय बोध्यामि च ॥

सरलार्थः मैं कोई खाना या फल नहीं खाता और कोई पानी नहीं पीता मैं दिन-रात चलता हूँ, और मैं समय को समझता हूँ।

2. वृक्षाग्रवासी न च पक्षिराजः

तृणं च शय्या न च राजयोगी ।

सुवर्णकायो न च हेमधातुः

पुंसश्च नाम्ना न च राजपुत्रः ॥

सरलार्थः यह ऐसा राजा है, जो झाड़ पर रहता है पर पक्षी (पक्षिराज) नहीं। तृण की शय्या है पर तपस्वी (योगिराज) नहीं। सुनहरा का शरीर है लेकिन स्वर्ण धातु नहीं। पुल्लिङ्ग है पर राजकुमार नहीं। ऐसा कौन ?

3. वृक्षाग्रवासी न च पक्षिराजः

त्रिणेत्रधारी न च शूलपाणिः ।

त्वग्बस्त्रधारी न च सिद्धयोगी

जलं च बिभ्रत् न घटो न मेघः ॥

सरलार्थः कौन है जो वृक्ष पर रहता है लेकिन पक्षीराज गरुड़ नहीं! कौन है जो तीन आँखों वाला है लेकिन शिव नहीं! कौन है जो वक्कल वस्त्र धारण किये हुए है लेकिन योगी नहीं! कौन है जो जल को अपने अंदर ग्रहण किये हुए है परंतु बादल या घड़ा नहीं है ?

4. "अस्ती कुक्षी शिरो नास्ती

बाहु रस्ती निरंगुली ।

अहतो नर भक्शीचा

यो जनाती सः पंडितः॥

सरलार्थः वह क्या है जिसका पेट है किंतु सिर नहीं है, हाथ है किंतु उंगलियां नहीं हैं, और जो व्यक्ति के शरीर को समाए रखता है। जो मुझे खोजेगा वह ज्ञाता कहलाएगा।

5. कृष्णमुखी न मार्जारी द्विजिह्वा न च सर्पिणी ।

पञ्चभर्ता न पाञ्चाली यो जानाति स पण्डितः ॥

सरलार्थः काले मुँह वाली किंतु वह बिल्ली नहीं, दो जीभ वाली किंतु सर्पिणी नहीं, जिसके पाँच रखवाले हैं किंतु वह द्रौपदी नहीं ! जो जानेगा पंडित कहलाएगा।

6. सुतोअपि नेत्रे न निमीलयामि जलस्य मध्ये निवसामि नित्यम् ।
स्वजातिजिमा मम भोजनानि, वदन्तु मान्यः मम नामधेयम् ॥
सरलार्थः मैं सोते समय भी अपनी आँखें बंद नहीं करता, मैं हर समय पानी के बीच में रहता हूँ स्वजातिजिमा मेरा भोजन, कहो सम्माननीय मेरा नाम।
7. यानस्याङ्क हरेः शस्त्रं चिह्नं भारतभूयते ।
चलंत वर्तुलाकार यो जानाति स पंडितः ॥
सरलार्थः रथ का ऐडक भगवान का हथियार बन जाता है, जो भारत का प्रतीक है जो गतिशील गोलाकार आकृति को जानता है वह बुद्धिमान व्यक्ति है।

उत्तरम्			
1.	घड़ी।	2.	आम्रः! (आम)
3.	नारियल	4.	युतकं/ कमीज ।
5.	कलम/लेखनी।	6.	मत्स्य।
7.	मयूर		

~ श्रेया भारती
बी ए प्रोग्राम

Mehfil-e- Qawwali

organised by

Department of Urdu



نویداحمد

VI

سیمیسٹر

ڈاکٹر بہیم راؤ

امبیڈکر کالج

غزل

یوں تو بے کچھ بھی نہیں پاس نشانی
 تیری پھر بھی میں بھول نہیں پایا کہانی تیری
 بھول کے بھی نہیں بھولا وہ زمانے تیرے
 یاد اب تک بے ہر بات زبانی تیری
 کان میں پڑتی ہے جب راگ کسی مطرب کی
 یاد آتی ہے مجھے شوخ بیانی تیری
 یوں تو رستے مجھے دشوار نہیں لگتے ہیں
 ان کو دشوار بناتی ہے نشانی تیری
 بھول جا آئے دل ناداں تو اسے بھول بھی جا
 اس کو تو یاد بھی ہوگی نہ کہانی تیری
 جب بھی ہوتا ہے گماں بھول گیا ہوں تجھ کو
 ہاتھ لگ جاتی ہے تصویر پرانی تیری

ترجم پروین

VI Semester

ڈاکٹر مجیم راؤ امبیڈکر کالج

باپ کے بغیر زندگی!

زندگی کے کیئوس پر خوبصورت رنگ ہے باپ
 زندگی کے جھرنے کی خوبصورت ترنگ ہے باپ
 زندگی کے ریگستان میں ٹپھے پانی کی جھیل ہے باپ
 زندگی کی گرم لہو میں ٹھنڈی ہوا کا جھونکا ہے باپ
 زندگی کی تپتی راہ میں سایہ دار درخت ہے باپ
 کونل کی خوبصورت آواز ہے باپ
 زندگی کا خوبصورت ساز ہے باپ
 زندگی کی اندھیری رات میں چمکتا ہے باپ
 دریا کی خاموش لہریں ہے باپ
 تو سمندر کی اٹھتی موجیں ہے باپ
 ماں کے قدموں کے نیچے جنت ہے اگر
 تو جنت کا دروازہ ہے باپ
 زندگی کا مضبوط سہارا ہے باپ
 پہتے ہوئے دریا کا کنارہ ہے باپ
 زندگی کا خوبصورت احساس ہے باپ
 کہ جب تک ہمارے پاس ہے باپ
 ان تمام باتوں کا احساس اسلیجان کو اس وقت ہونے لگا جب اس کے والد فیضان احمد سے چھوڑ کر اس دنیا سے چلے گئے۔ جب
 باپ کے بغیر زندگی گزارنے کی نوبت آئی تو اسلیجان کو یہ پتہ چلا:
 کہ جھلسا دینے والی دھوپ ہے زندگی

سون کی رسم سون کی زندگی
 کانٹوں بھری ڈگر ہے زندگی
 مشکل بھرا سفر ہے زندگی
 بے رنگ ہے زندگی
 بے ترنگ ہے زندگی
 اجڑا ہوا چمن ہے زندگی
 سونا سونا سا گھر آنگن ہے زندگی
 رہ رہ کر یاد آتی ہیں ان کی کہی ہوئی باتیں
 وہ کہتے تھے
 زندگی میں ہمیشہ سیدھی راہ پر چلنا
 جب بھی کوئی کام کرنا تو ایمانداری سے کرنا
 چھوٹوں سے پیار تو بڑوں کا احترام کرنا
 خوب پڑھ لکھ کر میرا سراونچا اور اپنا بڑا نام کرنا
 وہ کہتے تھے:
 سچائی سے کام لینا
 ضرورت مندوں کے کام آنا
 نہ کسی کو پریشان کرنا
 نہ کسی کا حق دبانا
 اچھوں کے ساتھ رہنا
 بچوں کا ساتھ دینا
 وہ کہتے تھے:
 مشکل چاہے جتنی آئے نہ تم کبھی گھبرانا
 بروقت اللہ کو یاد کرنا
 اس سے اپنے دل کی بات کہنا
 یاد آتا ہے اسلیجان کو

آہ میرے ابو، میرے پیارے ابو
 اسلیجان نے ایک ٹھنڈی آہ بھری
 آپ کتنے اچھے تھے، کتنے سچے تھے
 ہر مشکل ہمارے لیے سہتے تھے
 پر منہ سے کچھ نہ کہتے تھے
 جوتے، موزے، چوڑی، ٹیپل
 کپڑے، کھلونے، سب لاتے تھے
 ہماری خواہش پوری کرنے کے لیے جانے کیا کیا کر کے کھاتے تھے
 گرمی، سردی، بارش کچھ نہ دیکھا، ہر روز کام پہ جاتے تھے
 کیلے، آم سیب، انگور سب لاتے تھے،
 جب آپ گھر لوٹ کر آتے تھے
 تو ہمارے چہرے کود کچھ کر مسکراتے تھے
 یوں اپنی ساری تھکان بھول جاتے تھے

اسلیجان نے ایک گہری سانس لی اور آسمان کی طرف دیکھتے ہوئے خیالوں ہی میں اپنے ابو سے مخاطب ہوئی۔
 ابو آپ کے جانے کے بعد میں نے یہ جانا ہے کہ دنیا میں ہر انسان یہ چاہتا ہے کہ اس سے بڑا کوئی نہ ہو، اس سے زیادہ کسی کا نام
 روشن نہ ہو۔ اس سے زیادہ کوئی کامیاب نہ ہو، لیکن دنیا میں ایک باپ ہی وہ ہستی ہے جو چاہتا ہے کہ اس کی اولاد اس سے بھی بڑی
 ہو، ایک باپ ہی ہے جو یہ چاہتا ہے کہ اس کی اولاد کا نام اس سے بھی زیادہ روشن ہو۔
 ایک باپ ہی ہے جو یہ چاہتا ہے کہ اس کی اولاد اس سے زیادہ کامیاب ہو، اس سے زیادہ عزت، شہرت اور دولت کمائے۔ اس
 لیے اسلیجان کہتی ہے کہ اگر باپ زندہ ہے تو ان کی قدر کرو، ان کی عزت کرو، ان سے محبت کرو، ان کی خدمت کرو کیونکہ:
 بچوں کے سر پر جب تک باپ کا سایہ ہوتا ہے
 زندگی میں سب کچھ تب تک اچھا ہی اچھا ہوتا ہے

غزل

تصور میں ہم ان کے کھو گئے ہیں
 خیالوں میں ہم ان کے ہو گئے ہیں
 نہ آئے تم کئی شب یوں ہی کاٹیں
 اب آئے ہو کہ جب ہم سو گئے ہیں
 نہ چھیڑو پھر وہی قصہ پرانا
 کہ سن سن کے جسے ہم رو گئے ہیں
 یہ آنکھیں مدتوں سے منتظر ہیں
 نہ جانے وہ کہاں پر کھو گئے ہیں
 کبھی تو دیکھتے ہم کو پلٹ کر
 نہ آئے آج تک وہ جو گئے ہیں

شاداب لکھنوی

IV Semester

ڈاکٹر بھیم راؤ امبیڈکر کالج

سب کچھ ہو تم

نہ جانے کیوں اتنی شگفتہ شاداب ہو تم
 شبہم کی بوندوں کی ٹھنڈک کی آس ہو تم
 ہے جگنو کا محور راتوں میں ہر پل
 چاندنی رات کی برسات ہو تم
 یہ گلشن بہاریں جھرنوں کا بہنا
 تمہاری آنکھوں سے لوگ مانگیں سرمہ غزال ہو تم
 فلک شاد تم ہو شاہین ہو تم
 وہ برسات پہلی وہ بارش تم ہو
 عشق اور محبت کے وہ اخلاق تم ہو
 جانے کیوں اتنی شگفتہ و شاداب ہو تم

وسیم

VI Semester

ڈاکٹر یحیٰم راؤ امبیڈکر کالج

دل کو خوش فہمی کی عادت ہے
 مقدر میں جو نہیں وہ پانے کی چاہت ہے
 ہزاروں رابطے میں ملوث وہ شخص
 دے مجھ کو اہمیت تو عنایت ہے
 مانا کہ ہے وہ بے خبر مجھ سے
 تصور اس کا قلب کے لیے راحت ہے
 تخیل کے احساس سے حقیقت کے سزیمک
 اب سمجھئے یہ محض محبت نہیں ایک عبادت ہے
 مختصر سی زندگی اور طویل ہے غم
 نہ ذوق محبت نہ کوئی مرہم
 آسانوں سے محروم ہے منزل مقصود
 تنگ ہی راستے اور تنہا ہیں ہم
 دل جو منحصر ہو رہا ہے ایک شخص پر
 قبل سے ہے وہ کسی اور کا محرم
 ان تسبیحات سے متاثر میری صفت
 کہتا ہے رکھ دل میں زخم اور لہجہ نرم
 قیامت جو گزر گئی وسیم
 نہ معلوم کیوں کرتا ہے میری آنکھ نم

احمد ندیم

VI Semester

ڈاکٹر بھیم راؤ امبیڈکر کالج

نشانی پاس نہیں بھی کچھ ہے تو یوں
 تیری کہانی پایا نہیں بھول میں بھی پھر تیری
 تیرے زمانے وہ بھولا نہیں بھی کے بھول
 تیری زبانی بات یاد ہے اب تک
 کی مطرب کسی راگ جب ہے پڑتی میں کان
 تیری بیانی شوخ مجھے ہے آتی یاد
 ہیں لگتے نہیں دشوار مجھے رستے تو یوں
 تیری نشانی ہے بناتی دشوار کو ان
 جا بھی بھول اسے تو ناداں دل آئے جا بھول
 تیری کہانی نہ ہوگی بھی یاد تو کو اس
 کو تجھ ہوں گیا بھول گماں ہے ہوتا بھی جب
 تیری پرانی تصویر ہے جاتی لگ ہاتھ



Brac's lovely faculty



A year in Recap

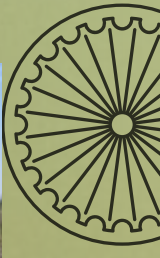


Cultural Committee Acheivements



Counselling Committee's HappyNest





National Cadet Corps





National Service Scheme



