



Shivraj

Issue 2022



Shivaji College | University of Delhi



MAGAZINE COMMITTEE

Dr. Divya Madaan (Convenor)

Dr. Anjali Raman

Mr. Meghraj Meena

Ms. Gunjan Kumari

Dr. Avneet Singh

Dr. Kanchan

Dr. Shilpa Jain

Dr. Sambuddha Jash

Dr. Priyanka Verma

Ms. Jyoti Yadav

Mr. Bharat Choudhary

Ms. Meenakshi Yadav

Mr. Pranab Bora

Dr. Kuldeep Singh

Ms. Suman Kumari

STUDENT EDITORIAL BOARD

Editor-in-Chief: Shivam Aggarwal, B.A. (P), IV Semester

Creative Head: Pearl, B.A. (P), VI Semester

SECTION EDITORS:

English: Madhav Rao Punia, B.A. (H) English, II Semester

Hindi: Devendra Singh, B.A. (H) Hindi, IV Semester

Sanskrit: Shweta, M.A. Sanskrit, Previous Year

STUDENT EDITORS:

Bhuvan Krishna, B.A. (H) Economics, VI Semester

Vineet Krishna, B.A. (P), IV Semester

Ansh, B.Sc. (H) Botany, II Semester



Shivaji College

(University of Delhi)

Accredited by NAAC With 'A' Grade

DBT Star College

CONTENTS

PRINCIPAL'S MESSAGE

03

EDITORIAL

04

STUDENT EDITORIAL BOARD

05

SANSKRIT SECTION

09

EVENTS GALORE

17

HINDI SECTION

37

TOP TRENDS: HAPPENING IN 2022

53

ENGLISH SECTION

61

ADIEU BATCH 2019-22

77

COMMITTEES GALORE

89



FROM THE PRINCIPAL'S DESK

Dear Shivajians,

Greetings!

I take delight in presenting before you the annual edition of our college magazine *Shivraj*. Imbued in the values based on community outreach, we at Shivaji celebrate the achievements of our students, faculty and our beloved institution through *Shivraj*. This magazine is a product of the hard work of our students and faculty members and showcases that creativity rules the mindset of our upcoming generation. Irrespective of the challenges that we witnessed, it has been an exceptionally exciting time for the fact that we welcomed our students back to the campus after span of more than two years. I commend the sheer hard work and enthusiasm of all Shivajians who stood as warriors against Covid 19 and defeated it with their spirit and will power.

Shivaji College opened its campus for offline learning in February 2022 and saw a huge turnout of students who were excited to absorb every moment that they had missed during the pandemic. Reopening meant a swift and smooth organisation of events, festivals, seminars, and workshops. This is a reflection of the institution's philosophy of holistic development of the students who are well equipped to adapt to the changing global scenario and take on its challenges. Covering the spectrum of academics, co-curricular activities such as dance, theatre, fashion, music, and sports, our students have made a mark at the national as well as international levels.

I am proud to say that we as an institution stepped forward in unity and determination and ensured that we emerged stronger than ever from this world crisis.

The College celebrated its *Diamond Jubilee* in the year 2021 and the Hon'ble Vice President of India, Sh. M. Venkaiah Naidu, graced the occasion as the Chief Guest.

Regardless of difficult times, we believe in the value of education and its purpose and Shivaji College aims at imparting quality education and adequate exposure to students so that they are able to step out in a competitive world with determination and confidence.

The current edition highlights the reopening of the campus. Various societies and committees organised major events to reignite the spirit of healthy competition, participation, group learning and socialising in students. I am sure you all must have contributed to it to the best of your capabilities.

I hope you enjoy the current edition. Keep reading. Keep exploring.

Prof. Shiv Kumar Sahdev
Principal

EDITORIAL



Greetings!

What can one possibly write about reopening of the college campus or about this current print edition of Shivraj 2022 which will be distributed for the first time ever since Covid-19 ruled our lives and minds?

Our students are back. In the campus. On the field. In the classrooms. They study, play, dance, rehearse, sing, create, destroy, and recreate. Shivaji has come to life again. We cannot possibly capture the spirit which marks this reopening. Students with their ever cheerful, hopeful attitude storming every corner of the college campus with something up their sleeves, busy conveners planning shows and events, classrooms full to the brim- this is Shivaji and will always be.

The present edition of Shivraj is an amalgamation of emotions, aspirations, happiness, and hope. I thank the magazine committee for putting up with this herculean task and extending their ideas and assistance. I am thankful to the student editors who battled semester end examinations and yet were ever ready with bright and brilliant ideas. I congratulate them all for bringing out this edition.

Happy reading!

Best Wishes.

Dr. Divya Madaan
Convener
Magazine Committee

STUDENT EDITORIAL



Greetings!

Shivraj, the annual magazine of Shivaji College, holds the dreams, aims, desires, cuts and bruises, smiles and sparkles of every Shivajian. Shivraj is a platform on which students express their views, notions, ideas, and thoughts in the form they excel so that the interchange of these expressions leads to the overall development of youth and hence, ultimately the development of the society.

The articles we received for the Shivraj reveal that the brilliant minds of our college are even more excellent when it comes to creative writing and coherently expressing their logical and philosophical thoughts. The articles in this issue vary from rich experiences of the students at Shivaji College to the expression of their opinion about various issues and stigmas of the society. This issue also includes interesting top 10 lists of various fields like places around the college to goof around, books, and music playlists on Spotify along with articles including well-written poems in English, Hindi, and Sanskrit, creative and beautiful drawings, and stories.

We really enjoyed going through the creative expressions and getting a privileged insight into the minds of our community. Even though we couldn't include everything we received, we could not have been happier to see the quality of the contributions and just how energetic, beautiful, romantic, hopeful, and unique humans of the Shivaji College are!

In our fears, we had hope. And soon our college went through the transition of online mode to physical resume, and hence to portray that hope, this issue of Shivraj has the theme of pre-post covid society. The Shivajian spirit is famous for being creative and affectionate in nature and more than 30 societies, cells, and committees working together proves it. The voices from the Shivaji College contained in these pages of Shivraj make it possible for us to dream that we will, despite the immense challenges ahead of us, achieve a better world!

Regards

Shivam Aggarwal

Student Editor-in-Chief

B.A. Prog.

Second Year

STUDENT EDITORIAL (ENGLISH)



"Creativity is intelligence having fun."-**Albert Einstein**

Inventiveness and imagination need a medium of expression. It's exactly what Shivraj (the annual publication of Shivaji College) offers. Shivraj's efforts in providing a space for artful and ingenious mindsets speak volumes. Not only does it complement art and flair, but moreover bolsters the confidence of numerous creative students so that they can test their mettle. Even with the unforeseen advent of Covid in the recent ordeal, little has changed as far as the deliverance of quality education and extra-curricular activities are concerned. The magazine is a retrospective analysis highlighting the expeditious and constant efforts for progress by our college. In addition, it features a plethora of creativity put forth by students of our institution.

Being the student editor of this annual magazine truly feel gratified and privileged to be able to have read works by such creative intellects. It was a wondrous experience to go through the work sent by my friends.

Madhav Rao Punia
B.A. (Hons.) English
First Year

छात्र सम्पादकीय



दिल्ली विश्वविद्यालय के दक्षिणी परिसर में अवस्थित शिवाजी महाविद्यालय दुनिया भर के प्रतिष्ठित एवं प्रसिद्ध महाविद्यालयों में अग्रगण्य है। इसने अपनी अद्वितीय गतिविधियों और कार्य-व्यापारों के द्वारा सर्वथा भिन्न सार्वभौमिक पहचान एवं प्रतिष्ठा कायम की है। महाविद्यालय की वार्षिक पत्रिका 'शिवराज' महाविद्यालय की इस प्रतिष्ठा एवं लोकप्रियता का एक महत्वपूर्ण एवं आधारभूत स्तम्भ रही है। इसी कड़ी में अति प्रसन्नता और हर्ष के साथ अकादमिक सत्र 2022-23 का प्रकाशन आप सभी विद्वज्जनों के सम्मुख प्रस्तुत है। पत्रिका में महाविद्यालय के सम्पूर्ण क्रिया-व्यापारों, मनीषि शिक्षकगणों और मेधावी शिक्षार्थियों की रचनात्मकता, प्रतिभा, ज्ञान, कौशल एवं उनके उच्च मानसिक और बौद्धिक स्तर तथा बहुमूल्य नैतिक मूल्यों एवं आदर्शों की सुन्दर झोंकी प्रस्तुत है। आशा है, यह पत्रिका ज्ञानपिपासा से तृषित शिक्षार्थियों को ज्ञान की पवित्र और अनुपम धारा से तृप्त होने हेतु अत्यंत महत्वपूर्ण एवं लाभप्रद सिद्ध होगी। छात्र-छात्राओं का सर्वांगीण एवं चहुँमुखी विकास इस पत्रिका का मूल निहितार्थ है। पत्रिका में विद्यार्थियों की स्वानुभूतियों, भावनाओं और संवेदना से रसगर्भित लेखों को काव्य एवं गद्य साहित्य की विभिन्न लोकप्रिय विधाओं वस्तुतः कहानी, निबंध को प्रस्तुत किया गया है।

अंततः शिवाजी महाविद्यालय के सम्मानित प्राचार्य सहित अनुभवी एवं वरिष्ठ शिक्षकगणों और संपादक मंडल का विशेष आभार प्रकट करता हूँ जिनका सहयोग, सानिध्य, स्नेह, शुभाशीष एवं बहुमूल्य मार्गदर्शन अनवरत प्राप्त होता रहा। पत्रिका के संपादक मंडल और लगनशील छात्र-छात्राओं की कर्तव्यनिष्ठा, समर्पण एवं निरन्तर अथक प्रयास द्वारा पत्रिका का प्रत्येक अंक शनैः-शनैः प्रतिवर्ष अत्यन्त सशक्त, सुव्यवस्थित एवं अपने पाठकगणों के लिए लाभप्रद और रुचिकर होता जा रहा है।

पत्रिका 'शिवराज' के अग्रगच्छित अंकों की निरन्तर लोकप्रियता, सशक्तता एवं उत्कृष्टता हेतु हमारा सम्पूर्ण सम्पादक मंडल पूर्णतः अहर्निशम् समर्पित है।

सधन्यवाद।

देवेन्द्र सिंह

कला स्नातक हिंदी(प्रतिष्ठा)

द्वितीय वर्ष

छात्र सम्पादकीयम्



वार्षिक्यां शिवराजनाम्नि लेखानुबन्धियां वैश्विकापदायां कोरोना परिवर्तितभारतम्, रामायणम्, कालिदासः, व्यायामः, श्रीमद्भागवद्गीताश्च विषयानधिकृत्य महाविद्यालयस्य प्रबुद्धैः छात्रैः विभिन्नाः स्वोत्कृष्टपूर्णमौलिकविचाराः प्रस्तूयन्ते । भारतीय संस्कृतिः संस्कारं विना कोरोनाया सह युद्धं न समर्थं मन्यते । अतः भारतीयसंस्कृतेः संस्कारस्य चानुपालनं करणीयम् । वयं भारतीयाः इति गर्विताः स्मः तथा च भारतेन सह सम्बद्धानि मूल्यानि अपि । भारतेन विगत षष्टिवर्षेषु प्रगते : नूतनाः अभिलेखाः निःसंदेहं लिखिताः । रामायणं आदिकव्यं वाल्मीकिश्च आदिकविः कथ्यते । रामायणे वयमतीव मनोहरं काव्यं लभामहे । कविशिरोमणिः कविकुलगुरुः कालिदासः कविश्रेष्ठ इति उच्यते । कालिदासः प्राचीनकालिकः राष्ट्रकविः उच्यते । अस्य स्वास्थ्यस्य अनेकानि साधनानि सन्ति । तेषु व्यायामः इति महत्त्वपूर्ण-साधनमस्ति ।

विरामे पत्रिकायाः साफल्यतां कामयन्तः श्वेता, प्रधानाचार्याणां विभागीय-अध्यापकानां सहायकानामखिलशिवाजीमहाविद्यालयीयानां कृतज्ञत्वं ज्ञापयामि ।

श्वेता

स्नातकोत्तरः संस्कृत

एम.ए. प्रथमवर्षः

संस्कृतविभागः

“कोरोना ददाति संकटम्, रक्षन्तु स्वजीवनम्”

कोरोना-विषाणुः एकः विश्वव्यापी संक्रामकरोगः अस्ति। अस्य उत्पत्तिः चीनदेशस्य वुहाननगरात् अभवत्। “कोरोना” इत्यस्य संक्रामकरोगस्य प्रकोपः भयोत्पादकः अस्ति। विश्वस्य सर्वे राष्ट्राः कोरोना इत्यनेन संक्रामकरोगेण ग्रसिताः सन्ति।

कोरोना इत्ययं संक्रामकरोगः मानवेषु श्वासनलीकासु संक्रमणं करोति। विश्वस्वास्थ्यसंघेन अस्य संक्रामकरोगस्य नाम कोविड-19 दत्तम्। सम्प्रति कोरोनासंक्रामकरोगस्य रोगद्रव्यनिवेशनं सर्वत्र उपलब्धमस्ति। भारतदेशे अपि कोरोना-संक्रमणतः सुरक्षार्थं रोगद्रव्यनिवेशनं उपलब्धम्। अयं कोरोनारोगात् सुरक्षायाः अत्युत्तमम् उपायः अस्ति। कोरोनासंक्रमणात् सुरक्षायै गृहे तिष्ठामः, इति अत्युत्तम उपायः अस्ति। सर्वदा गजद्वयस्य सामाजिक अंतरम्, मुखसंरक्षकावरणम् अनिवार्यम् प्रयोज्यं च। अस्माभिः पौनःपुन्येन स्वहस्तं मुखं च फेनिलेन प्रक्षालणीयम्। कोरोनारोगात् विमुक्तये सर्वेषां मानवानां सहयोगम् अत्यावश्यकम्।

मनीषपटेलः

स्नातक-संस्कृत(विशेष)
द्वितीय वर्ष

प्रकृतिः

अस्मान् परितः यानि पञ्चमहाभूतानि सन्ति तेषां समवाय एव प्रकृतिः पर्यावरणम् वा, इति पदेन व्यवह्रियते। अधुना पर्यावरणस्य समस्या न केवलं भारतस्य अपितु विश्वस्य समस्या वर्तते। इत्युक्ते मनुष्यो यत्र निवसति, यत् खादति, यत् वस्त्रं धारयति, यज्जलं पिबति यस्य पवनस्य सेवनं करोति, तत्सर्वं पर्यावरणम् इति शब्देनाभिधीयते।

यज्जलं यश्च वायुः अद्य उपलभ्यते, तत्सर्वं मलिनं दूषितं च दृश्यते। भारतस्य राज्येषु अन्यतमम् अस्ति। पर्यावरणं भारतदेशस्य राजधान्यां, विश्वस्य अतिविशालासु नगरीषु अन्यतमम् इति गण्यते। पर्यावरणं भारतस्य तृतीया बृहती नगरी वर्तते। इत्यपि विश्रुता इयं नगरी प्राचीनकाले हस्तिनापुरमिति ख्याता आसीत्।

इन्द्रसभायामपि सभाजितानां भरतकुलोत्पन्नानां महीपालानां राजधानी अद्यतनीया एव। पर्यावरणं मुगलवंशीयानां चक्रवर्तिनां तथा आङ्गलानामपि अधिकारिणां केन्द्रभूमिभूत्वा अधुनापि

भारतीयगणराज्यस्य राजधानीपदमलङ्करोति।

कपिलः

स्नातक संस्कृत(विशेष)
द्वितीय वर्ष



पुस्तकालयः

यत्र विविधानि पुस्तकानि पठनार्थं संगृहीतानि भवन्ति तत् स्थानम् पुस्तकालयः उच्यते। तत्र हि त्रिविधः पुस्तकालयः; व्यक्तिगतः, विद्यालयीयः, सार्वजनिकश्च। व्यक्तिगतः पुस्तकालयः अध्यापकानां अन्येषां बुद्धिजीविनां च भवति। विद्यालयीयः विद्यालयस्य अंगं भवति। छात्राणाम् अध्यापकानाम् च ज्ञानवर्धनाय विद्यालयीयः पुस्तकालयः भवति। अत्र शैक्षणिकानि पुस्तकानि संगृहीतानि भवन्ति। निर्धन-छात्राणां कृते विद्यालयीयः पुस्तकालयः अत्युपयोगी भवति। सार्वजनिकेषु पुस्तकालयेषु बहुविधानि पुस्तकानि भवन्ति। पुस्तकालयसम्पर्कात् शनैः-शनैः विद्यारुचिः जागर्ति। सम्प्रति गीतशीलः पुस्तकालयः अपि अस्ति।

प्रिया पांडे

स्नातक संस्कृत(विशेष)
द्वितीय वर्ष



संस्कृतस्य वैशिष्ट्यम्

प्राचीनकाले भारतस्य जनभाषा संस्कृतम् आसीत् इति सर्वे जनाः विदाङ्कुर्वन्ति। संस्कृतस्य महत्त्वं वर्तमानपरिप्रेक्ष्ये अधिकम् अस्ति। अमेरिकायाः सर्वोत्कृष्टानुसंधानसंस्था “नासा” अस्ति। तस्याः अभिमतम् अस्ति यद् आंतरिक्षे संवादं प्रेषयितुं संस्कृतमेव उपयुक्तम् अस्ति। यतोहि, यदा “नासा” इत्यस्या संस्थायाः वैज्ञानिकाः अन्यभाषायां संवादं प्रेषयन्ति तदा संवादान् नैव सम्यक्तया आन्तरिक्षमुपगच्छन्ति। किन्तु संस्कृतभाषायाः इदमेव वैशिष्ट्यम् अस्ति, यत् संवादानाम् विपरीतावस्थायामपि न कोऽपि भेदो भवति। एतदर्थं वैज्ञानिकाः संस्कृतभाषायामेव संवादान् प्रेषयितुं समर्थाः संजाताः। इदानीं केचन जनाः स्वीकुर्वन्ति यत् संस्कृतभाषा केवलं पौरोहित्य-कर्मकाण्डादि-नित्यनैमित्तिक-कर्माणां कृते एव अस्ति। किन्तु अयं सिद्धान्तः तर्कहीनः वर्तते। संस्कृते ज्ञानस्य सर्वाः विधाः समुपलब्धाः सन्ति इति वैदेशिकाः विद्वांसः अपि

स्वीकुर्वन्ति। अस्माकं परमकर्तव्यमस्ति यद् भारतीयसंस्कृतेः रक्षणायः भारतस्य प्रतिष्ठां स्थापनाय च संस्कृतभाषायाः अध्ययनम् अध्यापनम् च नितराम् अस्माभिः कर्तव्यम्।

आदित्यशरणः

स्नातक संस्कृत (विशेष)

द्वितीय वर्ष

रामस्य अयनं(चरितं) रामायणम्

रामस्य अयनं(चरितं) रामायणम् । रामायणमादिकाव्यं सर्वेषां काव्यानां जीवभूतं च भवति । रामायणं महाभारतवत् कश्चिदितिहासग्रन्थो भवति। संस्कृतसाहित्ये रामायणवत् प्रसिद्धः लोकप्रियश्च अन्यः ग्रन्थः नास्तीति वक्तुं शक्यते। नीतिदृष्ट्या काव्यात्मकदृष्ट्या लोकोपकारकदृष्ट्या च रामायणस्य महत्त्वं वर्धते। पितृपुत्रधर्मस्य, पतिपत्नीधर्मस्य, भ्रातृधर्मस्य तथा अन्यकौटुम्बिकधर्मस्य च आदर्शभूतो अयं ग्रन्थः। आदिकाव्यस्य रामायणस्य कर्ता श्रीमद्वाल्मीकिः। श्रीवाल्मीकिः पूर्वं कश्चित् तस्करः(निषादः) आसीत्, रत्नाकरः इति नाम्ना ज्ञायते। सप्तर्षीणां दर्शनानन्तरं राममन्त्रजपपूर्वकत्वेन तपसा रत्नाकरः वाल्मीकिः संजातः। रामायणे न केवलं युद्धमात्रं प्रत्युत सकलालङ्काराणां प्रकृतिसौन्दर्यस्य धर्मस्य च यत्र तत्र वर्णनं दृश्यते।

सरलसंस्कृतभाषापठनार्थम् अत्यन्तोपयोगि साधनं च भवत्येतत्। रामायणमादिकाव्यम् इति प्रसिद्धम्। इतिहासग्रन्थ इत्यपि भाव्यते एतत्। एतस्य ग्रन्थस्य रचयिता वाल्मीकिः। किरातकुले उत्पन्नः सः नारदस्य उपदेशात् तपः अकरोत्। तस्य शरीरम् आवृत्य वाल्मीकिः उत्पन्नः। ततः स बहिः आगतः, इत्यतः तस्य नाम 'वाल्मीकिः' इति काचित् कथा श्रूयते। तमसानदीं स्नानार्थं गच्छन् वाल्मीकिः व्याधेन मारितं क्रौञ्चं पश्यति। तदा शोकाकुलः सः - 'मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः' इति व्याघ्रं शपति। ततः नारदमुखात् रामस्य कथां श्रुत्वा सः रामायणं रचयति। सीतारामयोः वियोगः रामायणस्य मुख्यं कथावस्तु। महाभारते रामायणस्य कथा वर्णिता दृश्यते। पाणिनेः अष्टाध्याय्याम् अपि कैकेयीकौसल्यादयः शब्दाः दृश्यन्ते।

अतः रामायणं महाभारतात् पाणिनेः च पूर्वम् आसीत् इति स्पष्टम्। रामायणं कदा आसीत् इति विषये मतभेदाः बहवः सन्ति। तथापि एतावत् वक्तुं शक्यते यत् वाल्मीकिः

रामायणं क्रि.पू.पञ्चसहस्रवर्षेभ्यः पूर्वं रचितवान् स्यात् इति। रामायणे 28000 श्लोकाः सन्ति। रामायणस्य प्रतिसहस्रतमस्य श्लोकस्य आदौ गायत्रीमन्त्रस्य एकैकम् अक्षरं प्राप्यते। पाठभेदादयः न भवेयुः इति उद्देशेन एवं कृतं स्यात् कविना। रामायणं सर्वासु भारतीयभाषासु बह्वीषु विदेशीयभाषासु च उपलभ्यते। एतस्मात् रामायणस्य जनप्रियता ज्ञाता भवति। वाल्मीकेः शैली ललिता सरला सुन्दरी च। श्रीरामस्य धर्मनिष्ठा, सीतायाः सौशील्यं, भरतस्य भ्रातृवात्सल्यं, लक्ष्मणस्य कर्तव्यनिष्ठा, आज्ञनेयस्य कार्यदक्षता, सुग्रीवस्य सौहार्दभावः इत्यादयः अंशाः अतिरमणीयतया चित्रिताः। तेन संस्कृतसाहित्यनिर्माणे वाल्मीकिः शकपुरुषः इत्यत्र न अतिशयोक्तिः।

ऋतिकः

स्नातक संस्कृत(विशेष)

द्वितीय वर्ष

ब्रह्मकमलम्

पुष्पाणां प्रपंचे अत्यपूर्वं पुष्पं नाम ब्रह्मकमलम्। संवत्सरे एकवारं एव ब्रह्मकमलं विकसति। पुष्पमिदं रात्रौ एव विकसति इति तु एतस्य वैशिष्ट्यम्। सायं सूर्यास्तानन्तरं मुकुलं विकासं प्राप्य रात्रौ दशवादानावसरे पूर्णं विकसति। मध्यरात्रपर्यन्तं अत्यपूर्वकान्तसौरभेण च तत् पुष्पं सुचारुतया शोभमानं सत् सर्वेषां नयनयोः आनन्दसंदोहं जनयति। विशिष्टमिदं पुष्पनक्षत्रं मेमासे, जूनमासे जुलैमासे च एव सृष्टिवैचित्र्यमिव विकसति। ब्रह्मकमलं "रात्रिराज्ञी" इत्यपि जनैः निर्दिशयते। परञ्च अस्माकं दौर्भाग्यमिदमस्ति तु भगवतः श्रीचरणयोः समर्पयितुम् अवकाश एव न प्राप्यते अस्माभिः। मध्यरात्रानन्तरं नक्षत्राणि इव शोभमानानि पुष्पाणि सर्वाणि प्रातः म्लानानि मुकुलितानि च दृश्यते। नमो ब्रह्मणे। ब्रह्मकमलाय च।

शीतल

स्नातक संस्कृत(विशेष)

द्वितीय वर्ष

व्यायामः

एतत् कथ्यते 'शरीरमाद्यं खलु धर्मसाधनम्'। स्वस्थशरीरेण एव धर्माचरणं कर्तुं प्रभवति नरः। यः मनुष्यः संसारे उत्तमानि

कर्माणि कर्तुमिच्छति तेन सर्वप्रथमं शारीरिकं बलमुपार्जनीयम्। स्वस्थशरीरं कस्मात् प्राप्येत। अस्य स्वास्थ्यस्य अनेकानि साधनानि सन्ति। तेषु व्यायामः' इति महत्त्वपूर्ण साधनमस्ति। यतो निर्बलः जनः स्वादु भोजनं पायसादिकं पाचयितुं शक्तः इति कृत्वा सांसारिक सुखवञ्चितः। अन्यश्च निर्बलः रुग्णश्च जनः किमपि कर्तुं न क्षमः। निर्बलः मनुष्यः लोके पदे पदे पराभवति।

एतत् बलं व्यायामेन विना कदापि प्राप्तुं न शक्यम्। व्यायामेन मनुष्यस्य जठराग्निः वर्धते भुक्तं च पच्यते। भुक्तस्य रसः आवश्यकतानुसारं सर्वासु नाडीषु गच्छति। एवं सकलं शरीरं पुष्टं सुघटितञ्च भवति। व्यायामशीलस्य जनस्य इन्द्रियाणि वश्यानि भवन्ति। मनसि च कार्याणि सम्पादयितुम् अमितः उत्साहः जायते। अतो विपरीतं व्यायामविहीनस्य शरीरं व्याधिमन्दिरम् भवति।

व्यायामाः खलु अनेकविधाः। तेषु सर्वेषु व्यायामेषु क्रीडारूपी व्यायामः सर्वश्रेष्ठः। क्रीडाव्यायामेन मनोरञ्जनमपि भवति। आसनरूपी व्यायामोऽपि शोभनः। आसनेषु प्रत्येकम् अङ्गस्य पुष्टिः भवति। व्यायामः शरीरस्य शक्तिं वीक्ष्य कर्तव्यः। अति व्यायामात् लाभस्य स्थाने हानिः भवति। अतः जीवनयात्रां सफलतापूर्वकं सम्पादयितुं व्यायामः अवश्यं कार्यः।

रामेश्वरप्रसादः

एम.ए.

प्रथम वर्ष

आतङ्कसङ्कुले काले संस्कृतं परमौषधम्

परमसम्माननीयेभ्यः सुरभारतीसततसमाराधनवशंवदीकृत दिगन्तविश्रान्तसमुज्ज्वलयशोराशिनिचयेभ्यः शिवाजी महाविद्यालय स्थसंस्कृतविभागीयेभ्यः समस्ताचार्यजनेभ्यो मे नमसि। तद्विभागीया प्रथमवर्षीया छात्रा पूजा कुमारी अहम् “आतङ्कसङ्कुले काले संस्कृतं परमौषधम्” इति विषयमवलम्ब्य किञ्चिल्लेखितुकामा समुपस्थितास्मीह।

साम्प्रतं केवलं भारतवर्षे अपितु अस्मिन् विश्वे आतङ्कवादः हृदयेशयः शङ्कुरिव महच्छूलमुपजनयति। सकलविश्वमाकुलयन् महिषारूढविकरालकालकृतान्तमिव कुत्रैष स्वकोपानलदाहध्वंसमुत्पादयेत् इति न कस्यापि विदितम्, कलिकाले

मानवीयसभ्यता हा हन्त! परित्रायध्वमिति सबाहूक्षेपमुच्चैराक्रन्दं परिक्रोशति। आततायिनं परिभाषयन् त्रिकालदर्शी मर्यादापुरुषोत्तमश्रीरामचन्द्रस्य गुरुर्महर्षिवशिष्टोऽवोचत्-

अग्निदो गरदश्चौव शस्त्रोन्मत्तो धनापहः।

क्षेत्रदारहरश्चौतान् षड् विद्यादाततायिनः।।

(वशिष्टस्मृति 3/16)

किन्तु आधुनिकत्वमाप्नुवत्सु जनेषु राष्ट्रेषु समाजेषु च आततायिनोऽपि परिभाषामिमां परिभ्रंशयन्तः अत्याधुनिकपरमाणुजैविक इत्यादि विविधविध्वंसशस्त्रसम्पद्भिः सम्पन्नाः। यैः कदापि किमपि राष्ट्रं समूलमुन्मूलयितुं शक्यते। आतङ्कवादमाश्रित्य एव विश्वेऽद्यानाचारभ्रष्टाचाराजकतायाः साम्राज्यमभिवर्धते।

कारणं ह्यस्य विचार्यते तर्हि स्थूलदृष्ट्या बहूनि कारणानि दृष्टिमायान्ति यथा धर्मान्धता, आर्थिकसमस्या, राजनीतिः इत्यादयः किन्तु सूक्ष्मेक्षिकया वीक्ष्यते चेत् नैतिकसत्शिक्षायाः अभावः, यतः दृश्यन्ते किल उच्च शिक्षाप्राप्ताः आततायिनः ये आग्नेयास्त्रं परमाण्वस्त्रमित्यादीनि महाभयङ्कराणि शास्त्राणि विरचय्य क्षणेषु एव विश्वमभिद्रोग्धुं क्षमाः एवं हि नैतिकमूल्यानां हासः एवात्र मूलकारणम्।

नैतिकमाचरणं सर्वहितसाधकं कर्तव्याकर्तव्यस्य च बोधकं भवति यस्याभावे जनेषु स्वार्थभ्रष्टाचार उच्छ्रंखतादोषैरसामंजस्यमुत्पद्यते। विशेषतो युवानोऽनिर्यत्रितस्वेच्छाचारवशाद् भीषणपतनगर्तातिथ्यो भूत्वा विश्वविनाशाय चेष्टन्ते। इयमेव स्तिथिः सम्प्रति समग्रविश्वस्य। किन्तु नास्त्यमुष्याः दानवदारुणदुःखाऽक्रान्तवसुमतिवेदनायाः कोऽपि उपचारः?

मैवं मंस्थाः।

विद्यते संस्कृतं नामौषधं, यस्यावलेपेन भारतवर्षस्य विकटविश्वसमस्या वन्यतृणमिव भस्मसात् भविष्यति। कथमिति चेत्? अस्यां हि अनेकसहस्राब्दचिन्तनगहनप्रौढविचाराणां ऋषिमहर्षीणाञ्च परिपक्वाः सिद्धान्ताः निहिताः। संस्कृतशिक्षया द्विविधा नैतिकविकाससम्भवः - शिक्षाप्रणाल्या संस्कृतवाङ्मयपरिशीलनेन च। प्रणाल्यामुष्यां शिक्षायाः प्राक् छात्रे शुचिता अप्रमादब्रह्मचर्यादीनां गुणानां प्रतिष्ठापनं भूयो भूयः परीक्षणं चापि, येन विद्या विडम्बनं न स्यात् तद्यथा निरुक्ते -

विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिष्टेऽहमस्मि।
असूयकायानृजवेऽयताय न मा ब्रूयाः वीर्यवती यथा स्याम्।।

एवंविधा अध्यापिताः विविधविद्याः छात्रं विश्वकल्याणाय

प्रेरयन्ति धर्मपरोपकाराहिंसा इत्यादिनैतिकशिक्षाभिः प्रपूर्णमखिलं संस्कृतवाङ्मयं “वसुधैव कुटुम्बकम्, सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः इत्यादीनि शतशो वचनानि सर्वकल्याणमयं भावञ्चाध्येतरि समुद्भावयन्ति।

आधुनिकीं हिंसाप्रधानां परहितघनां दुर्भावनां दूनयितुं संस्कृतसमं नान्यत् साधनमस्तीति को न मन्येत। किन्तु विश्वेऽस्मिन् क्रूरनरपिशाचा अपि निवसन्ति ये सदाचारं नैतिकाचारं च दुर्बलत्वं मूर्खत्वं वापि परप्राणान् च तृणमिव मन्यन्ते। किं वा तेषां साम्प्रतं? विद्यते तेषामपि नराधमानां समुचितचिकित्सा संस्कृत वाङ्मये। कथयति मत्स्यपुराणकारः -

न शक्याः ये वशीकर्तुमुपायत्रितयेन च।
दण्डेनैतान् वशीकुर्याद्दण्डो वशीकृन्वृणाम्॥

अथवा किमधिकं प्रख्यापनेन श्रूयतां स्फुटः स्वरः राजर्षिमनोः
गुरुं वा बालवृद्धं वा ब्राह्मणं वा बहुश्रुतम्।

आततायिनमायान्तं हन्यादेवाविचारयन्॥

नूनमासीत् स कोऽपि पुण्यमयः कालः यदा संस्कृतं नाम दैवीवाक् विश्वे विलसति स्म, तदैव राजानोऽपि सोद्घोषं ब्रुवन्ति स्म -

न मे स्तेनो जनपदे न कदर्यो न मद्यपः।
नानाहिताग्निर्नाविद्वान् न स्वैरी स्वैरिणी कुतः॥

किन्तु तदद्यत्वे न तथा विद्यते कालः। माध्यन्दिनदिवाकरवदवतिथं जाज्वल्यमानं तथ्यमिदं यद्यावत् पुनः संस्कृतं नाम दैवीवाक् संसारेण नानुगम्यते तावन्नास्ति दुराचारादस्मान्मोक्षः। अतः निसंदिहाना इदमेवोक्त्वा स्वलेखनीं विरमायामि यत् -
आतङ्कसङ्कुले काले संस्कृतं परमौषधम्॥

पूजा कुमारी

स्नातक संस्कृत (विशेष)

प्रथम वर्ष

भारते प्रचलितानां प्रमुखपरिवर्तनानां विकासकार्याणां च उन्नत्यां वयं स्मः

प्रत्येकस्य भारतीयस्य कृते आशायाः कालः अस्ति। स एव एषः कालो वर्तते यस्मिन् ते उत्तमजीवनस्य, उत्तमस्य देशस्य च स्वप्नं दृष्टुं शक्नुवन्ति। अतः अयमेव समयः यदा अस्माभिः भविष्यस्य भारतस्य निर्माणं करणीयम्। भारतदेशः न केवलं आर्थिकसमृद्धेः दृष्ट्या अपितु नैतिकमूल्यानां दृष्ट्या अपि गौरवपूर्णः अस्ति इति तथ्यात्मकं चित्रं अस्माभिः न उपेक्षितव्यम्। वयं भारतीयाः स्मः इति गर्विताः, अस्माकं आध्यात्मिकनिधिः उच्चनैतिक-आदर्शाः एव अस्मान् अन्येभ्यः पृथक् कुर्वन्ति। विकासस्य उन्नतेः अस्माभिः कदापि न उपेक्षितव्यम्। स्वर्णभूतकालस्य अभावेऽपि असंख्यकानि युद्धानि विदेशीय-आक्रमणानि च भारतं कतिपयशतवर्षेभ्यः पृष्टं कृतवन्तः। स्वातन्त्र्यानन्तरं तु अस्य देशस्य स्थितिः वर्धमानः आसीत्। भारतेन विगतेषु षष्टिवर्षेषु प्रगतेः नूतनाः अभिलेखाः निसंदेहत्वेन लिखिताः। विशेषतः औद्योगिकीकरणस्य, कृषिक्षेत्रस्य,

आधारभूतसंरचनाविकासस्य च विषये। परन्तु अद्यापि बहुकार्यं कर्तव्यम् अस्ति। विगतदशकद्वये जनाः स्वागतयोग्यपरिवर्तनस्य ध्वनिं अनुभवन्ति। आर्थिकविकासस्य परिणामः नूतनः आरम्भः वा भवतु, विगतेषु वर्षेषु भारतीयाः स्वयमेव विश्वासं कर्तुं आत्मविश्वासेन पूरिताः सन्ति। अस्मिन् कार्ये दिल्लीमेट्रो अपि लघुभूमिकां निर्वहति इति वयं गर्विताः स्मः। एतस्य विश्वस्तरीयस्य मेट्रोयानस्य निर्माणं संचालनं च कृत्वा भारतीयानां मध्ये विश्वासः उत्पद्यते यत् ते अत्यन्तं साहसपूर्णानि जटिलानि च प्रौद्योगिकीपरियोजनानि अपि अत्यन्तकुशलतापूर्वकं निष्पादयितुं शक्नुवन्ति।

श्वेता

स्नातकोत्तर संस्कृत

प्रथम वर्ष

आधुनिके सन्दर्भे वैदिकी अर्थव्यवस्था

मनुष्येभ्यः उभयलौकिकाभ्युदयाय धर्मशास्त्रेषु यत् पुरुषार्थचतुष्टयं चर्चितं तस्मिन् भौतिकोन्नतिषु एकं प्रमुखं साधनम् “अर्थः” इति मन्यते। पुराकालादधुनापर्यन्तम् अर्थस्य आवश्यकता

परिहाररूपेण सर्वैरङ्गीकार्यमिति। इहैको विषयो विचारणीयो यत् येन अर्थेन विना मनुष्यः भौतिकव्यवहारेण सुखी स्थातुमशक्यः, तस्यार्थप्राप्तेः कानि कानि साधनानि शक्यानि? एतद्विषयमवलम्ब्य

इमं लेखं लेखितुं कामस्समुपस्थितशिशवाजी महाविद्यालयीयस्तृतीयवर्षीयश्छात्रो देवांशोऽहम्। यदा मनसि जिज्ञासेयमुत्पद्यते यत् पुरुषार्थचतुष्टयस्य त्रिषु अङ्गेषु (धर्मार्थिकामाः) कः कति मात्रायं सेवितव्यश्चेदेतस्मिन् विषये महाभारतकारमहर्षिवेदव्यासस्य कथनमुपलभ्यते -

धर्मार्थिकामाः सममेव सेव्याः यो ह्येकभक्तः स नरो जघन्यः। तयोस्तु दाक्ष्यं प्रवदन्ति मर्ध्यं स उत्तमो योऽभिरतस्त्रिवर्गे।¹

त्रयाणामपि समानमात्रायामेव कर्तव्यमिति। एषु यदि कश्चिदेकमेव सेवते चेत् स जघन्यः। अद्यतनीये एतस्मिन् युगे मनुष्यः सर्वं किमपि विस्मृत्य भौतिकतायाः आडम्बरं मूढतयानुसरति अद्यत्वे च एतेषां मूले विलासमयं जीवनं विद्यते। अतः अद्य मनुष्यः कैः साधनैः धनोपार्जनं विधाय केन विधिना 'तेन त्यक्तेन भुञ्जीथाः' इति भावनया उपभोक्तुं शक्नुयात्, इति वैदिके परिप्रेक्ष्ये अवलोकयामः।

वैदिककाले धनोपार्जनहेतवः

तस्मिंश्च काले अर्थव्यवस्थायाः प्रमुखसाधनानां निर्देशः महाभारतीये एकस्मिन् पद्ये उपलभ्यते -

विद्या वार्ता च सेवा च कारुत्वं नाटयता तथा।

इत्येते जीवनार्थाय मर्त्यानां विहिताः प्रिये।²

इह अर्थप्राप्तेः पञ्च प्रमुखानि साधनानि ज्ञापितानि यानि अद्यापि यथावत् उपादेयानि। एषु प्रत्येकं विस्तारेण चर्चयामः।

1.1 विद्या-

वैदिककाले यद्यपि विद्याविक्रयो न भवति स्म, परं तथापि केचन शिक्षकाः जीविकामात्रयापनाय कतिपयन्धनं शिष्येभ्यो नयन्ति स्म तेन च धनेन स्वजीवनं निर्वहन्ति स्म। एतादृशान् शिक्षकान् महर्षिः मनुः 'उपाध्यायः' इति संज्ञापयति -

एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः।

योऽध्यापयति वृत्यर्थं उपाध्यायः स उच्यते।³

यो वेदस्य कमप्येकं भागं वेदाङ्गं वा जीविकायै अध्यापयति, स उपाध्यायः इति ज्ञेयः। 'विद्वान् सर्वत्र पूज्यते' इत्यनयोक्त्या ज्ञायते यद् विद्वान् स्वविद्वत्तया कदापि स्वीयामार्थिकीं समस्यां निवारयितुं शक्नोति। तथापि अद्यत्वे उच्यते यद् विद्यया मोक्षसाधनेन सह अर्थकारिणी अपि भाव्या। तद्यथा मित्रभेदे - राजानमेव संश्रित्य विद्वान् याति परां गतिम्।

1.2 वार्ता

इह वार्तायाः तात्पर्यः कृषिः, गोरक्षा वाणिज्यश्चेति। तद्यथार्थशास्त्रे कौटिल्यः - कृषिपशुपाल्ये वाणिज्या च वार्ता। वैदिके काले

तु वास्तविकतायामेवैतानि त्रीणि अर्थव्यवस्थायाः प्रमुखानि कारणानि आसन्।

1.2.1 कृषिः

ऋग्वेदेऽक्षसूक्ते द्यूतक्रोडां निषेधयन् ऋषिः कृषिं कर्तुमुपदिशति तथा च तस्मिन्नेव सन्तुष्टः स्थातुमुपदिशति -

अक्षैर्मा दीव्यः कृषिमित् कृषस्व वित्ते रमस्व बहुमन्यमानः।⁴

तस्मिन् काले कृषकः बहु सम्मानजनकदृष्ट्या वीक्ष्यते स्म। राजा यथाशक्यं प्रयस्यते स्म यद् देशस्य कृषकेभ्यः काचित् समस्या न जायेत। राजा पदारूढः सन् यजुर्वेदीयमन्त्रेणामुना उद्घोषयति स्म - कृष्यै त्वा.....(1/22) अर्थात् राष्ट्रोऽयं युष्मभ्यं कृषिविकासाय दीयते।

1.2.2 गोरक्षा

यदा कृषेः सम्बद्धा वार्ता कथ्यते तदा कृषेः योग्यं पशुपालनमत्यन्तरूपेण अपरिहार्यमिति। तस्मिंश्च पशुपालने गोरक्षा सर्वविदिता एव। एतन्महत्त्वं यजुर्वेदस्य प्रथममन्त्रे एव विदितं भवति यदा गौः अघ्न्या इति कथ्यते। गौः अस्माकं संस्कृतौ माता इति पदमलङ्करोति। यजुर्वेदः 'यजमानस्य पशून् पाहि'⁵ इत्युक्त्वा अन्यान् पशून्पि रक्षयितुमुपदिशति। महर्षिदयानन्दः गोकर्णानिधिनामके पुस्तके गां केवलं धार्मिकाहिंसाधारे एव न वर्णितवान् अपितु तस्याः आर्थिकदृष्ट्या महत्त्वं प्रतिपादयन् गणितीयप्रक्रियया सर्वं बहु किमपि स्पष्टीकृतवान्। गोदुग्धेनादिना पदार्थेन बहवः रोगाः नश्यन्ति, येन मनुष्यस्य चिकित्सकीयो धनः अवशिष्यते स च आर्थिकदृष्ट्या सम्पन्नो भवति। गोदुग्धेन दुर्बलो व्यक्तिः बलवान् तेजहीनश्च तेजवान् जायते।

यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम्।⁶

गोपालनेन उत्पन्नाः वृषभाः कृषिकार्ये सहयोगिनः तेषां च ऊर्वरकः भूमिं बलवतीमुत्पादयति, येन कृषकाः समृद्धाः भवन्ति। तद्यथा गीतायाम् -

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम्।⁸

1.2.3 वाणिज्यम्

पञ्चतन्त्रीये मित्रभेदनामके तन्त्रे धनप्राप्तेः षड् साधनानि उल्लेखितानि -

“स चार्थः षड्भरुपायैर्भवति - भिक्षया, नृपसेवया, कृषिकर्मणा, विद्योपार्जनेन, व्यवहारेण वणिक्कर्मणा वा। सर्वेषामपि तेषां वाणिज्येनाऽतिस्रतोऽर्थलाभः स्यात्।”

एष्वपि व्यापारः अर्थोपार्जनाय सर्वोत्तमः उपायः कथ्यते।

न मन्ये वाणिज्यात्किमपि परमं वर्तनमिह।

एतदनन्तरमपि आर्थप्राप्तेः कृते व्यापारः सप्तविधः कथ्यते - तत्र वाणिज्यं सप्तविधमर्थागमाया। तद्यथा - गान्धिकव्यवहारः, निक्षेपप्रवेशः, गौष्ठिककर्म, परिचितग्राहकागमः, मिथ्यक्रयकथनम्, कूटतुलामानम्, देशान्तराद्भाण्डायनम्।

एवंविधा शास्त्रेषु व्यापारः विस्तृतरूपेण चर्चितः येन ज्ञायते यत् तत्काले व्यापारः स्वोत्कर्षे आसीत्। वेदे दीर्घैः जलयानैः विस्तृताभिः नौकाभिः विदेशी व्यापारो वर्णितो दृश्यते - सुत्रामाणं पृथिवीं द्यामनेहसं सुशार्माणमदितिं सुप्रणीतिम्। दैवीं नावं स्वरित्रानमागसमम्रवन्तीमा रुहेम स्वस्तये।¹¹

1.3 सेवा

महाभारतीये प्रकरणग्रन्थे विदुरनीतौ पद्यः उपलभ्यते - सुवर्णपुष्पितां पृथ्वीं चिन्वन्ति पुरुषास्त्रयः।

शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम्।¹¹

धनधान्येन परिपूर्णायाः एतस्याः भूम्याः त्रिविधाः जनाः एव उपभोगं कुर्वन्ति - शूरवीराः, विद्वांसः यश्च सुभावेन सेवां करोति। अस्मिन् स्पष्टं ज्ञायते यत् सुभावेन शोभनतया सेवनं धनोपार्जनस्य एको माध्यमः विद्यते। अद्यत्वेऽस्माभिर्दृश्यते यद् राजकीयाः सेवाः कथं मनुष्यान् स्वप्रति आकर्षयति जनाश्च तत्प्राप्तुं कति प्रयासरताः भवन्ति। यदि कश्चित् सर्वकारीयां सेवां प्राप्नोति चेत् स आत्मानं धन्यं जीवनं च सफलं मन्यते।

1.8 कारुत्वम्

काशिकाकारः “शिल्पम्”¹² इति सूत्रं व्याख्यायन् उक्तवान् यत् “शिल्पं कौशलम्।” कस्मिन्नपि कार्ये कार्यकुशलता एव शिल्पमिति। तत्काले यः व्यक्तिः यस्मिन् कार्ये कुशलः तेन माध्यमेन स स्वीयां जीविकां चालयति स्म। तदैव ग्रन्थेषु कुम्भकारः, तन्तुवायः, अयस्करः, रथकारः इत्यादीनि अनेकानि उदहरणानि उपलभ्यन्ते। अष्टाध्याय्याः एव “अके जीविकार्थे”¹³ इति सूत्रेऽपि काशिकाकारः दन्तलेखकः, अवस्करशोधकः इत्यादिभिरुदाहरणैः स्पष्टीकृतवान् यत् तत्काले आजीविकायै बहूनि साधनानि आसन्। केषुचित् स्थानेषु एकस्य कुटुम्बस्य जनाः पृथक् पृथक् स्वशिल्पकार्येण स्वजीवनं यापयन्ति स्म। निमित्तेनानेन तेषु परस्परं वैमनस्यतायाः भावोऽपि नासीत्। एवं वेदे -

कारुरहं ततो भिषगुपलप्रक्षिणी नना।

नानाधियोवसूयवोऽनु गा इव तस्थिमेन्द्रायेन्दवो परिस्रवा।¹

1.4 नाट्यता

नाट्यशास्त्रे विषयेणामुना बहुविधं ज्ञानमुपलभ्यते। सः

स्वकीयैतस्मिन् ग्रन्थे रङ्गमञ्चस्वरूपम्, नटस्वरूपम्, मण्डपस्वरूपम्, नाटकस्य अभिनेतृणां गुणधर्मयोः स्वरूपम् इत्यादीनां विषयाणां भेदोपभेदसहितं स्पष्टीकृतवान्। तत्काले रङ्गमञ्चेषु दैवासुरसंग्रामसदृशानां नाटकानामभिनयः भवति स्म। तेन माध्यमेन तस्य नाटकस्य कर्तृभ्यः धनं लभते स्म, येन तेषां जीविका आसीत्। संस्कृतस्य यान्यपि नाटकग्रन्थानि तानि सर्वाणि नाट्यशास्त्रानुसारमेवाधारितानि। अद्यत्वे च पश्यामः यदाधुनिकी नाट्यकला कथमार्थिकस्थितिमाधारीभूता। आधुनिकानां अभिनेतृणां तद्विषयमभिनेतृणाञ्च आर्थिकस्थितिमनुमानयामश्चेत् ज्ञायते कथं पुराकाले नटीनामभिनयः एव तेषां सर्वस्वमासीत्, येन प्रभविताः जनाः आर्थिकरूपेण तान् सुदृढान् कुर्वन्ति स्म।

निष्कर्षः-

एवं प्रकारेण वैदिके काले आर्थिकव्यवस्थायाः कानिचित् साधनानि चित्वा अस्माभिर्विचारविमर्शः कृतः। साधनेषु तेषु विद्या स्यात्, वार्ता स्यात्, सेवा स्यात्, शिल्पकला स्यात्, अभिनयकला स्यात् अथवा अन्योऽपि कोऽपि माध्यमः भवेत्, तानि सर्वाणि साधनानि अद्यतनस्य जनसङ्ख्यायाः वृद्धेः भयावहे काले तावन्त्येवोपादेयानि यावन्ति पुराकाले आसन्। अतः अस्माभिः सम्मिल्य अधुनिक्याः अर्थव्यवस्थायाः समस्यानिवारणाय एषां साधनानां प्राणीमात्रोपकाराय उपयोगो विधेयः।

देवांश आर्य

स्नातक संस्कृत(विशेष)
तृतीय वर्ष

सन्दर्भसूची-

1. महाभारत, शान्तिपर्व 167/40
2. महाभारत, अनुशासन पर्व 145/1
3. मनुस्मृति 2/141
4. ऋग्वेद 10/34/13
5. यजुर्वेद 1/1
6. गावो विश्वस्य मातरः
7. ऋग्वेद 2/28/6
8. गीता 18/44
9. मित्रभेद 11
10. यजुर्वेद 21/6
11. विदुर नीति 3/73
12. अष्टाध्यायी 4/4/55
13. अष्टाध्यायी 6/2/73
14. ऋग्वेद 9/11/23

श्रीमद्भगवद्गीता

विद्यार्थी-जीवनम्

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।।
पार्थो वत्सः सुधीभोक्ता दुग्धं गीतामृतं महत्।

श्रीमद्भगवद्गीता समस्तसंसारे विख्याता। संसारस्य अधिकांशभाषासु अस्या अनुवादाः सम्पन्नाः। सप्तशतश्लोकात्मके अस्मिन् लघुग्रन्थे सकलमानवतायै शान्तिसन्देशाः प्रदत्ताः। वस्तुतः गीतायां कृष्णार्जुनसंवादमाध्यमेन वेदानाम् उपनिषदां च ज्ञानस्य सारः संगृहीतः।

महाभारते यदा युद्धभूमौ अर्जुनः सम्मुखमेव रणाय समुद्यतानां धृतराष्ट्रपुत्राणां दुर्योधनादीनां सेनां पश्यति तदा तैः भ्रातृभिः अन्यैः सम्बन्धिभिश्च सह असौ योद्धुं नेच्छति। तस्य मनसि मोहः जायते। तदा तस्य रथस्य सारथिरूपेण स्थितः महान् नीतिज्ञः योगीश्वरः श्रौंषः तम् उद्बोधयति युद्धाय च प्रेरयति। सः कथयति यत् मनुष्येण फलस्य चिन्तां न कृत्वा कार्यं कर्तव्यम्। सर्वे जनाः एकस्मिन् दिवसे निश्चितम् आयुः यापयित्वा अवश्यमेव मरिष्यन्ति। परन्तु तदा केवलं तेषां शरीरं नश्यति, आत्मा तु अजरः, अमरः अस्ति, स न नश्यति। अतः एतेषां बन्धूनां नाशविषये भयं न कर्तव्यम्। यैः शरीरैः एतैः भानम् उत्पीडयन्ति कपटाचरणं च कुर्वन्ति तेषां नाशः आवश्यकः अस्ति। अतः अस्मिन् युद्धे युद्धं कर्तव्यमेव। अनेन भगवतः कृष्णस्योपदेशेन अर्जुनः ज्ञानं प्राप्य मोहं त्यक्त्वा युद्धाय कृतनिश्चयः अभवत्।

श्रीमद्भगवद्गीता निष्कामकर्मणः उपदेशं ददाति, निर्भीकतां च शिक्षयति। आत्मनः अजरत्वम् अमरत्वम्, व्याप्तिः, सर्वभूतान्तर्यामित्वं च उपदिश्य मनुष्यं त्यागमार्गं दर्शयति। गीतायां संन्यासस्य, कर्मणः, ज्ञानस्य भक्तेश्चापूर्वः समन्वयः लक्ष्यते। अयं समन्वय एव भारतीयसंस्कृतेः दर्शनस्य विचारधारायाश्च प्रतीकं वक्तुं शक्यते। गीतायाः सन्देशः विश्वबन्धुत्वस्य, विश्वशान्तेः सन्देशः, आदर्शमानवस्य च सन्देशः। गीतायाः ज्ञानेन किंकर्तव्यविमूढो जनो मार्गं लभते मानसिक-शान्तिं चाधिगच्छति। अतएव सर्वशास्त्राणां सारभूता गीता अमूल्यम् अप्रतिं ग्रन्थरत्नं कथ्यते।

गीतायाः सारः अस्मिन् श्लोके वर्तते-

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥

राजेश्वरी

स्नातकोत्तर संस्कृत
प्रथम वर्ष

भारतीयधर्मशास्त्रिभिर्मानवजीवनं चतुर्षु विभज्यते। ब्रह्मचर्यम्, गृहस्थः वानप्रस्थः, संन्यासश्च तेषु ब्रह्मचर्यकाल एव विद्यार्थिजीवनमस्ति। स एव ब्रह्मचारिणः कथ्यते। विद्यार्थिजीवनं भवति मानवजीवनस्य प्रयागवेला। अस्मिन्नेव काले मानवस्य सर्वविधानां शारीरिकशक्तिनां विकासोः भवति, विद्यया च मानसिकशक्तिनाम्। अस्मिन्नेव काले छात्राः विद्याध्ययनं कर्तुं शक्नुवन्ति। अयमेव कालो विद्यार्थिनो भावीजीवनस्याधारशिला जायते। छात्रैस्तेषामभिभावकैः शिक्षकैश्च द्रष्टव्यमेतद् मार्गं वृथा न गच्छेत्, छात्राणाम् शक्तेरुचितो विकासो भवेत् चेत् तेषां भावीजीवनं सफलं स्यात्।

अयमेवास्ति कालोऽध्ययनस्य, अध्ययनं परमं तपः कथ्यते। अध्ययने बुद्धेर्विकासो जायते। अतो अध्ययनं छात्राणां परमं कर्तव्यमस्ति। ये विद्यार्थिनो विद्याध्ययनकाले आलस्यं परित्यज्य परिश्रमं कुर्वन्ति, गुरुणामाज्ञां च पालयन्ति, ते निजजीवनं सफलं कुर्वन्ति। ये च सुखान्वेषिणो न कुर्वन्ति परिश्रमं तेषां जीवनं निष्फलं विपदाग्रस्तं च जायते। परिश्रमं विना विद्या नोपलभ्यते। विद्यां विना कुतः सुखम्? अत एवोक्तं केनापि कविना

“सुखार्थी चेत् त्येजद्विद्या विद्यार्थी चेत् त्यजेत् सुखम्।
सुखार्थिनः कुतः विद्या कुतो विद्यार्थिनः सुखम्॥”

संसारे चः कश्चिदपि महापुरुषः यद्यपि प्राप्ता, तैः छात्रावस्थायां कठोरः परिश्रमः कृतः। अतो यदि वयमपि संसारे उन्नतिपथमिच्छन्ति तर्हि छात्रकाले कठोर परिश्रमः कर्तव्योऽस्माभिः समयश्च वृथा न कर्तव्यः। अस्माभिः विद्यार्थिणां लक्षणं स्वीकर्तव्यम्-

“काकचेष्टा वको ध्यानं श्वाननिद्रा तथैव च।
अल्पहारी श्रमग्राही पंच विद्यार्थिलक्षणम्॥”

परंतु विद्याध्ययनकाले विद्यार्थिभिः शारीरिकशक्तेः विकासो कुर्यात्। एतदर्थं च नित्यं व्यायामः कर्तव्यः। व्यायामाचरणास्यानेकाः विधयः सन्ति। प्रायः सर्वेषु विद्यालयेषु क्रीडाक्षेत्रं संलग्नं भवति। अध्ययनकालानन्तरं सन्ध्याकाले विद्यार्थिभिः क्रीडाक्षेत्रे यथारूचि क्रीडितव्यम्। क्रीडनेन साहचर्यभावना अपि समुदेति। विद्यार्थिनाम् मनसि अनुशासनस्य पालनमपि छात्रैः शिक्षितव्यम्।

पूजा त्यागी

स्नातक संस्कृत (विशेष)
प्रथमवर्षः

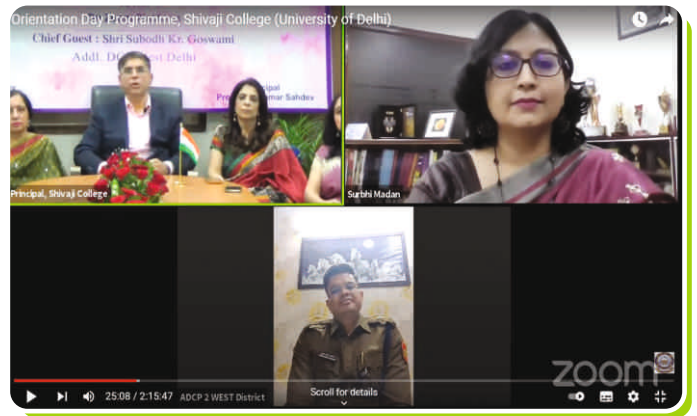
CENTRE FOR PROMOTION OF INCLUSIVITY



DISHA



CULTURAL COMMITTEE



ENTREPRENEURSHIP DEVELOPMENT CELL



ENACTUS



FINANCE AND INVESTMENT CELL



PLACEMENT CELL



LITERARY SOCIETY



EQUAL OPPORTUNITY CELL





NATIONAL SERVICE SCHEME, SHIVAJI CHAPTER

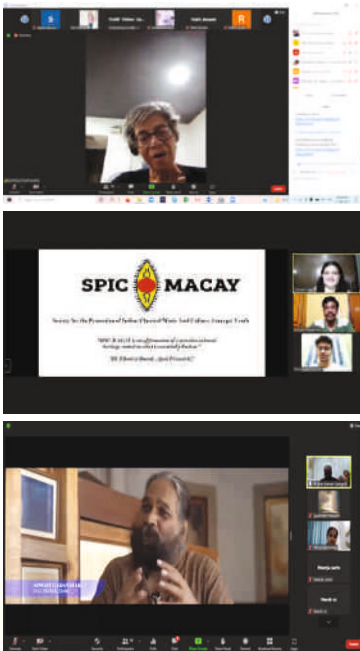


“NOT ME BUT YOU”

SPADE



SPIC MACAY



SOCIETY FOR THE PROMOTION OF INDIAN CLASSICAL MUSIC AND CULTURE AMONGST YOUTH

SPIC MACAY 44 years
Lal Prasad Foundation

**Shivaji College Chapter
Presents
Virtual Heritage Walk**

National Gallery of Modern Art

SPEAKER:
Argha Kamal Ganguly
Assistant Curator
National Gallery of Modern Art, New Delhi

Tuesday, 1st March 2022 At 4:00 pm
via Zoom link
<http://bit.ly/smlivezoom>

For More Details, Contact:
EXECUTIVE: KUNAL - 9810000000

Principal
PROF. SHIV KUMAR SAHNEY

THIS EVERY CHILD EXPERIENCE THE INSPIRATION AND SPECIFIC ENERGIES IN INDIAN AND WORLD HERITAGE

EXPLORE

Vibrations' 22

THE ANNUAL CULTURAL FESTIVAL



BIZARRE

The Fashion Society of Shivaji College

DICTIONARY

The Debating Society of Shivaji College

FOOTLOOSE

The Western Dance Society of Shivaji College

reverberate

The Music Society of Shivaji College



वयम्

The Theatre Society of Shivaji College



SHUTTERBUGS

The Photography & Film Making Society of Shivaji College



राबिग्योर

The Fine Arts Society of Shivaji College



BAND NIGHT

SAMAVEDA THE BAND



TED^x



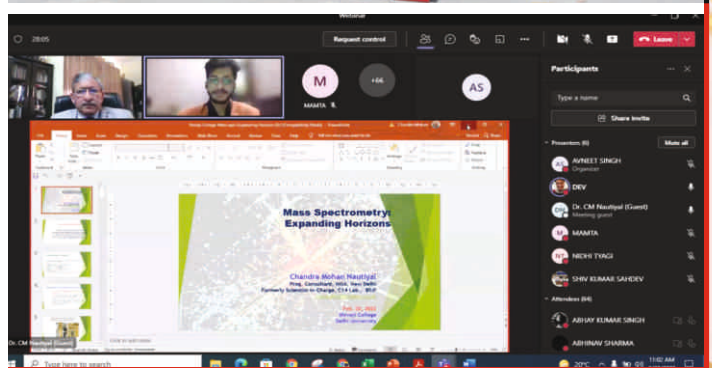
NCC



B.A. PROGRAMME



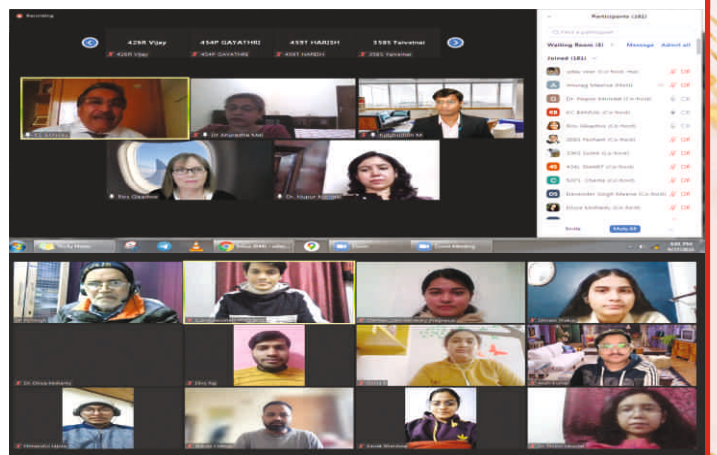
DEPARTMENT OF BUSINESS ECONOMICS



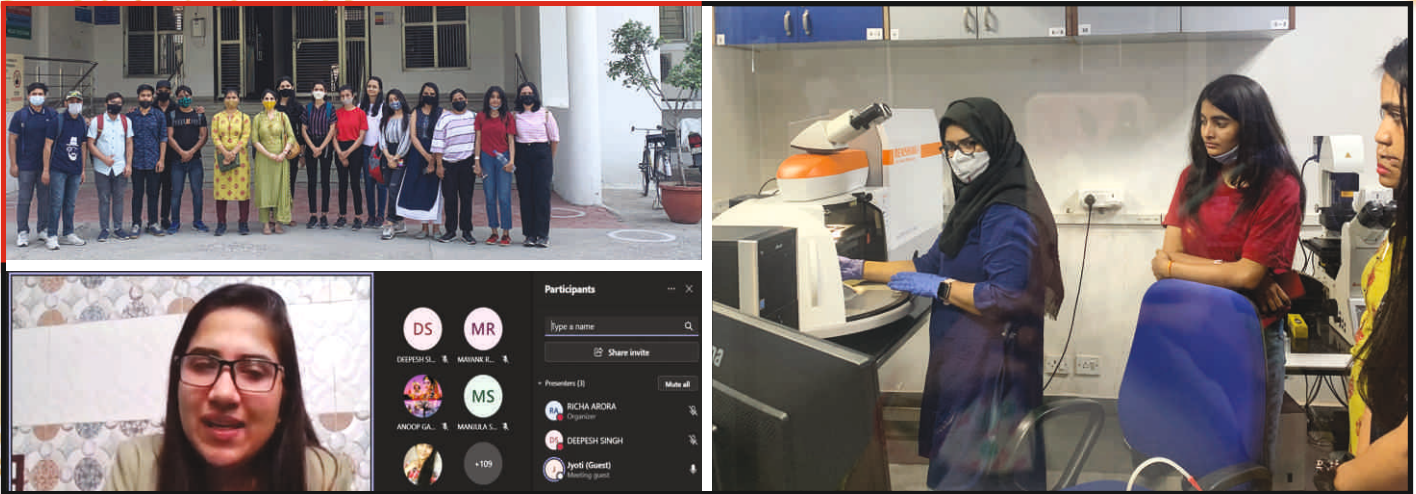
DEPARTMENT OF BIOCHEMISTRY



DEPARTMENT OF BOTANY



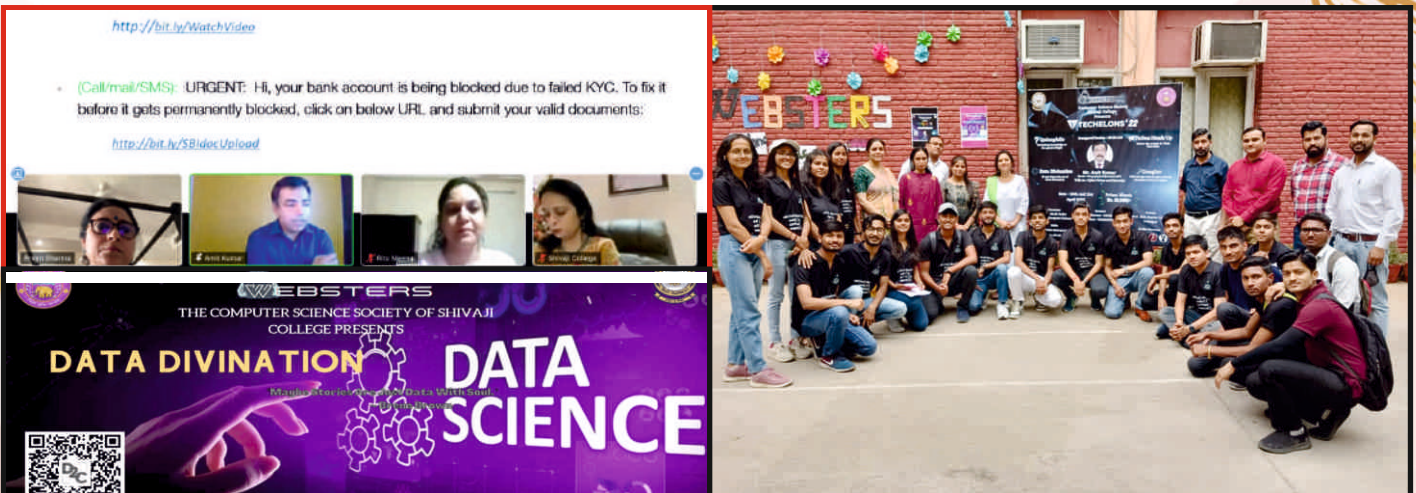
DEPARTMENT OF CHEMISTRY




DEPARTMENT OF COMMERCE



DEPARTMENT OF COMPUTER SCIENCE



DEPARTMENT OF ECONOMICS

EPITOME
The Economics Society of
SHIVAJI COLLEGE
Under the aegis of IQAC
PRESENTS
INTERNATIONAL WEBINAR
ON
**"ROLE OF THE STATE IN ECONOMIC AND
HUMAN DEVELOPMENT"**
BY

DR. AJAY CHHIBBER
FORMER ECONOMIST, WORLD BANK AND CHIEF ECONOMIC ADVISOR, IECI
VISITING SCHOLAR, INSTITUTE FOR INTERNATIONAL ECONOMIC POLICY AND
GEORGE WASHINGTON UNIVERSITY, USA
NON-RESIDENT SENIOR FELLOW, ATLANTIC COUNCIL
DATE: 18th SEPTEMBER, 2021 PLATFORM: ZOOM TIME: 6 PM
REGISTER AT: <https://tinyurl.com/Shivaji-Int-Webinar>
E-Certificates will be given to all registered participants.
FACULTY AND STUDENTS DEPARTMENT OF ECONOMICS PROF. SHIV KUMAR SAHDEV PRINCIPAL

EPITOME
THE ECONOMICS SOCIETY OF
SHIVAJI COLLEGE
Under the aegis of IQAC
PRESENTS
PARETO 2022
8th April, 2022
EVENT: **ECONOMIST
OF THE YEAR**
EVENTS:
01 Preliminary Quiz 12:00 PM, 8 April
02 Polemics 1:30 AM, 8 April
03 Case Competition 1:50 PM, 8 April
+ an exciting Roast Battle!
AUDITORIUM
Win Exciting Cash Prizes!
Worth Rs. 7,500!
TREASURER IN CHARGE: DR. SHIV K. SAHDEV
EVENT CO-ORDINATOR: DR. ROBERT S. ANAND
FACULTY: PROF. SHIV KUMAR SAHDEV
CONTACT SPARSH GOYAL : 80768 10095
AYUSH CHOUDHARY : 98936 90704
SPONSORS



SHIVAJI COLLEGE
UNIVERSITY OF DELHI
EPITOME
THE ECONOMICS SOCIETY
PRESENTS
PARETO 2022
ROAST BATTLE
DATE: 08 April, 2022
TIME: 01:30 PM
VENUE: Auditorium
REGISTER AT: <https://tinyurl.com/Shivaji-Pareto-2022>

Epitome
The Economics Society of
SHIVAJI COLLEGE
PRESENTS
HANDS-ON ONLINE TRAINING WORKSHOP
ON
OPEN DATA : WORLD BANK DATABASE

DR. SHWETA ANANDHOTA
THE WORLD BANK, NEW DELHI
DATE: 18 JANUARY 2022 TIME: 10:30 AM PLATFORM: ZOOM
REGISTER AT: <https://tinyurl.com/Shivaji-Open-Data-Workshop>
E-Certificates for all registered participants
FACULTY & STUDENTS DEPARTMENT OF ECONOMICS PROF. SHIV KUMAR SAHDEV PRINCIPAL

DEPARTMENT OF ENGLISH

PANDEMONIUM
Department of English
Shivaji College, University of Delhi
ORGANIZES
INTERNATIONAL CONFERENCE
RECONFIGURING DIASPORA IN ART, LITERATURE AND CINEMA : CONTEMPORARY GLOBAL PERSPECTIVES
23 -24 March 2022, 9:30 AM onwards

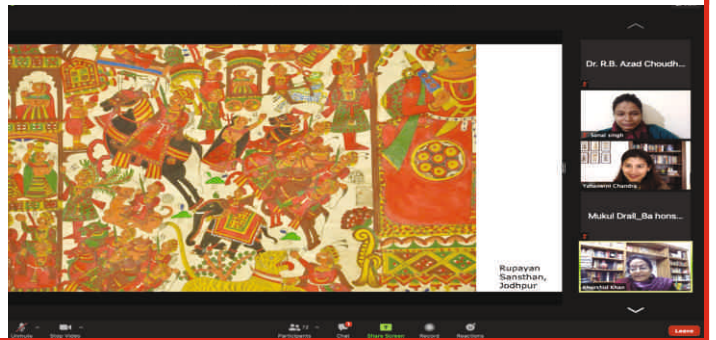
Sanket Majumdar
Head of Centre
Professor of English, Shivaji College, University of Delhi

Khali Terehilly
Head, English & Culture Studies
Department of English,
Shivaji College, University of Delhi

Ashutosh Kumar
Head of Centre
Department of English,
Shivaji College, University of Delhi
Dr. Divya Madaan
Teacher - in - Charge
Organising Committee
Faculty, Department of English
Prof. Shiv Kumar Sahdev
Principal



DEPARTMENT OF HISTORY



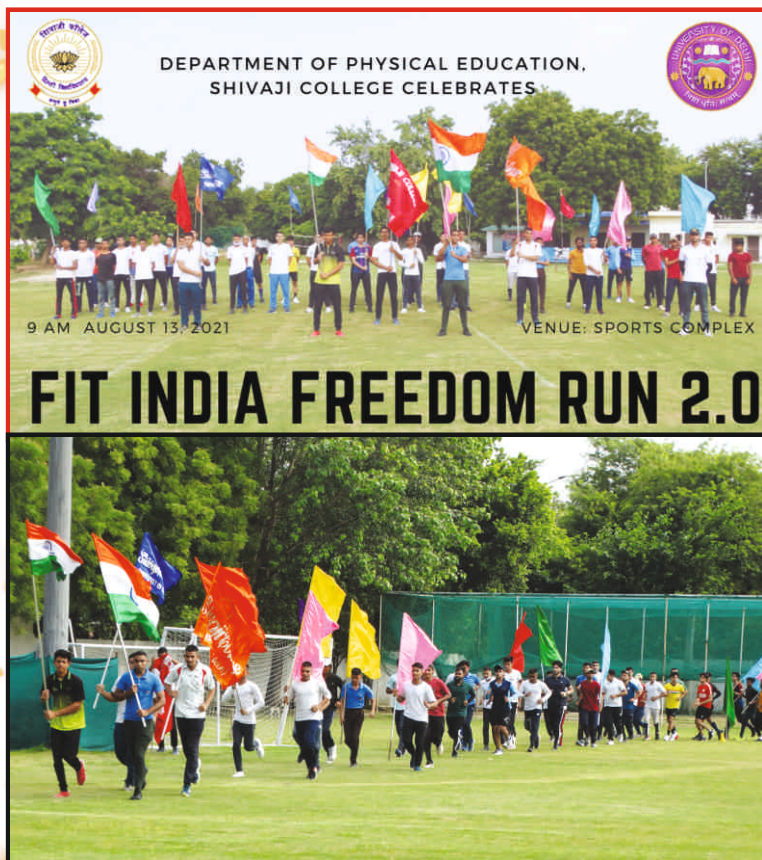
DEPARTMENT OF LIFE SCIENCES





DEPARTMENT OF MATHEMATICS




DEPARTMENT OF PHYSICAL EDUCATION




Shivaji College,
 University of Delhi
 Department of physical education



-----Join us to celebrate-----


NATIONAL 
SPORTS DAY

Let's spread awareness about the importance of physical activity & sports in our life this National Sports Day!

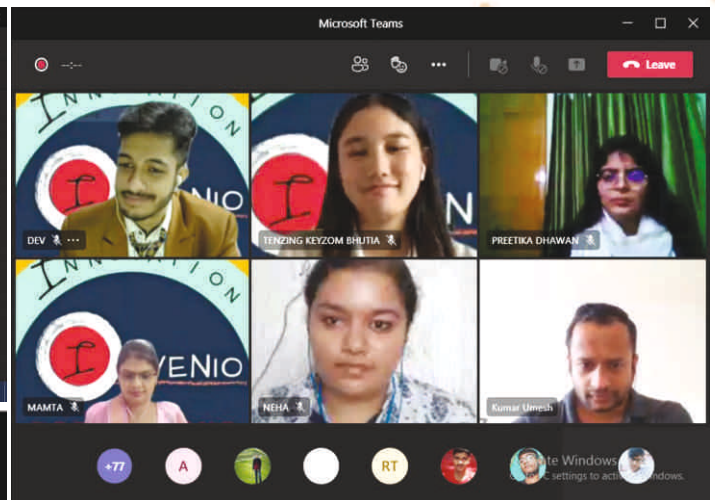
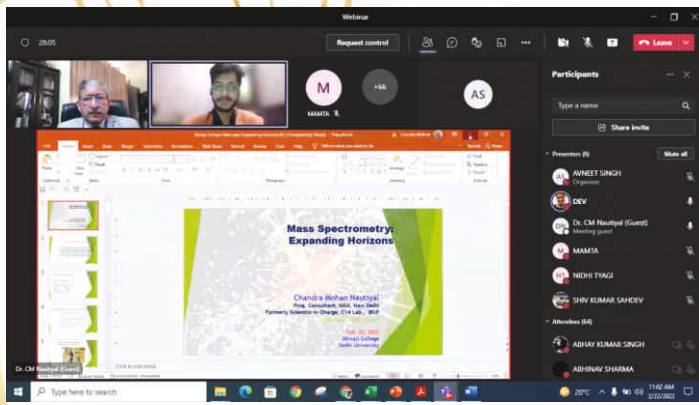
DATE:-29/08/2021,SUNDAY
TIME:-10:30-11:00 AM
PLATFORM:-ZOOM MEET

Shivajians celebrating National Sports Day 🏆🏅

For any queries,contact:-
 Organizer:Dr.Amita Handa
 Convener:Mr.Gourav Goel
 Principal:Prof.Shiv Kumar Sahdev



DEPARTMENT OF PHYSICS



DEPARTMENT OF POLITICAL SCIENCE



DEPARTMENT OF SANSKRIT



DEPARTMENT OF ZOOLOGY



WE ARE PROUD

- Shivaji College congratulates Mr. Mohd Hassan who has been shortlisted in the selection trials conducted in New Delhi (from 1st June 2022 till 5th June 2022) to represent INDIA in the 2022 IIHF Ice Hockey U20 Asia & Oceania Championship (24th June 2022 to 3rd July 2022). It is a matter of pride for the institution and Mr. Mohd Hassan to represent INDIA. The college wishes them good luck for the bright future.
- Shivaji College congratulates Shaurya Malik and Tejasvi for their outstanding performance in the recent North Zone Inter university Cricket tournament (May 2022). These students were member of the Delhi University Cricket Team that won this tournament. Tejasvi was awarded with best wicket keeper of the tournament whereas Shaurya was declared as the highest wicket taker from Delhi University team. Both of these students are further selected for All India Inter University Cricket Tournament 2022.



Shaurya Malik



Tejasvi

हिन्दी विभाग

!! सपने !!

सपने आए मन में आए
बहुत भयानक तम में आए
कभी तो आता सपना प्यारा
कभी दिखाता हमको सहारा
कभी तो देता दुख है हमको
कभी दिखाता सुख है हमको
मन भयानक तम में अद्भुत
सपने आते मन में इतने
लगते हमको प्यारे हैं
कभी डराते हमको इतना
कभी दिखाते सहारे हैं
राहत देखनी सबको अपनी
सुख-दुख दिखलाते हैं
कभी दिखाता मन का अंधेरा
कभी दिखाते नजारे हैं !
धन्यवाद

निधि मालरा
हिंदी विशेष, प्रथम वर्ष

लड़का होना आसान है क्या ?

कौन कहता है हम लड़कों की जिंदगी में कोई गम नहीं होता? गम तो बहुत है पर वह कभी बयां नहीं होता।

लड़कियाँ नसीब से, तो हम लड़के जिम्मेदारियों के साथ

दुनिया में आते हैं। पैदा होते ही हमें उम्मीदों से लाद दिया जाता है और थोड़े बड़े होते ही किताबों का बोझ हमारे नन्हे कंधों पर डाल दिया जाता है। आधी उम्र जिम्मेदारियाँ समझने में, तो आधी उसे निभाने में गुजार देते हैं। पूरा बचपन किताबों में, तो जवानी कमाने में गुजार देते हैं, पर ये जिम्मेदारियाँ कम नहीं होती, बल्कि उम्र के साथ बढ़ती ही जाती हैं।

कभी बेटे का, तो कभी पिता का फर्ज निभाना पड़ता है। कभी खाने के नखरे होते हैं, तो कभी खाली पेट भी काम चलाना पड़ता है। कभी माँ की गोद में, तो कभी जिम्मेदारियों के बोझ में सोते हैं। कभी नौकरी की तलाश में, तो कभी सुकून की खोज में रहते हैं। हम हर किसी की तकलीफ समझते हैं, मगर अपनी तकलीफों का जिक्र किसी से नहीं करते हैं। हम जिम्मेदारियों के पीछे कुछ इस कदर भागते हैं कि, हमें अपनी ही ख्वाहिशों का गला घोटना पड़ता है। हम घर की खुशी के लिए, अपनी खुशी भूल जाते हैं। पापा कब तक काम करेंगे, इस बात की चिंता हमें हरदम सताती है।

हमारी ताकत हमारे बाजुओं से नाप ली जाती है, तो हमारी खूबसूरती हमारी शक्ल और लंबाई से ही समझ ली जाती है। हमारी काबिलियत को हमारी कमाई से आंका जाता है। हमारी नाकामयाबी पर हँसा जाता है और हमारी सफलता पर किस्मत का छाप लगा दिया जाता है। हमारी भावनाओं का तो बचपन में ही गला घोट दिया जाता है और बड़ी सरलता के साथ कह दिया जाता है कि, तुम लड़के हो ऐसे टूटा थोड़ी जाता है। हमारे आँसुओं को हमारी आँखों में कैद कर दिया जाता है और हमारी भावनाओं को हमारे दिमाग में यह कहकर बाँध दिया जाता है कि, तुम लड़के हो ऐसे रोया थोड़ी जाता है। हम लड़के हैं, तो क्या हमें यह सब कुछ सहना होता है ?

अरे! हम लड़के हैं पत्थर नहीं, हम भी रोते हैं, हमारी आँखें भी भर आती हैं। जिम्मेदारियों के अलावा हमारी भी कुछ ख्वाहिशें हैं। यह आज दुनिया के समझने की बारी है।

आशुतोष
बी.कॉम (प्रोग्राम), प्रथम वर्ष

तुम मुझे

एकांत में मिले सुख का
पर्याय लगती हो
तुम मुझे मेरी हर समस्या का
उपाय लगती हो
और
लगती हो तुम मुझे
मेरे आँगन की गौरैया
तुम मुझे इस जीवन का
अभिप्राय लगती हो।
तुम दिखती हो उन्मुक्त गगन में
तुम बहती हो पावन पवन में
एक मंशा है मेरे भीतर
आगमन करो न तुम मेरे जीवन में
मैं पथिक हूँ उस पथ का
जिस पथ पर तेरा पद चिन्ह मिले
मैं हिस्सा हूँ उस योजना का
जिसमें मुझे तेरा दर्शन हो।

पीयूष यादव
हिंदी विशेष, प्रथम वर्ष

रोजगार

वादे नहीं हमें रोजगार चाहिए
मेरे बच्चों को स्कूल में किताब चाहिए
वोट दे देंगे हम हर बार की तरह
लेकिन हमें इस बार थोड़ा काम चाहिए

यूँ खा जाते हैं सब, जनता के हक का
कुछ भी नहीं मिलता हमें, हमारे हक का
गाँव की वो सड़क तो बनी भी नहीं
शहर में जो बनी थी वो टूट भी गयी
आँकड़ों में सबको आवास मिले
लेकिन सड़क पर सो रहे हैं सोने वाले
भूख से मरने का आँकड़ा कम तो हुआ
लेकिन मरते किसान पर न ध्यान गया
देश कर रहा विकास अखबार में आया
गाँव में ये किसी को न समझ आया
गाँव में गरीबी तो चरम पर थी
भले शहर में हो कोई विकास आया

पीयूष यादव
हिंदी विशेष, प्रथम वर्ष

अमृत महोत्सव

वर्तमान में पूरा भारत देश आजादी का अमृत महोत्सव मना रहा है। यह महोत्सव आजादी के 75 वर्ष पूर्ण होने की खुशी में मनाया जा रहा है पर क्या वास्तव में हम जिसे अमृत महोत्सव का उत्सव कह रहे हैं वह अमृत महोत्सव है? देश में जगह-जगह हो रहे सांप्रदायिक दंगे, बढ़ती मंहगाई, बेरोजगारी, जनता में आक्रोश क्या इस उत्सव का ही अंग है या हमारी कमियों की पहचान।

आजाद हुए 75 वर्ष हो गए हैं और इन 75 वर्षों में तमाम उतार-चढ़ावों को देखते हुए देश विकास करता आया है परंतु जनता की मूलभूत स्थितियाँ वैसी की वैसी हैं जनता जितना अपराध अंग्रेजों के समय सहती थी उतना आज भी सह रही है अंग्रेजों को तो गए 75 वर्ष हो गए हैं पर यह अपराधिक घटनाएं सर चढ़कर बोल रही हैं आज यदि हम आजादी का अमृत महोत्सव मना रहे हैं तो हमें यह ध्यान देना चाहिए कि क्या असल मायने में देश अमृत महोत्सव जैसे महान उत्सव की उपाधि ग्रहण करने के लिए तैयार हैं हम

अपनी उपलब्धियों की किताब देख गौरवान्वित तो हो रहे हैं पर अपनी कमियों का अध्ययन कर उसे सुधारने में बहुत पीछे हैं और यह कमियां हमें पछाड़ भी सकती हैं परंतु यह भूलना नहीं चाहिए कि हम भारतीय हैं अपनी कमियों को पढ़कर उनमें सफलता पाना हम बखूबी जानते हैं और यह हम करते भी आए हैं बेशक चाहे आज हमारे अमृत महोत्सव के दौरान जनता थोड़ी परेशान है पर हमें यह संकल्प लेना चाहिए कि जब हम भविष्य के भारत में अपना स्वर्ण अमृत महोत्सव यानि आजादी के 100 वर्षों को पूरा करेंगे तब किसी प्रकार की परेशानी वह असुविधा नागरिकों को ना हो। हम कल के भारत के लिए आज ही तैयार होकर चल नए भारत का निर्माण करेंगे और अपने देशवासियों के साथ सुखमय, समृद्ध व दुखहीन जीवन की कामना सिद्ध करेंगे और यह होगा हम सभी के साझे प्रयास से तो सांप्रदायिकता का बाना छोड़ एकता की चादर ओढ़ आओ सब घुलमिल विकास करे।

हर्ष बाघेल

बी. ए. प्रोग्राम, सेमेस्टर-4

फिर उसकी कहानी कौन कहेगा?

उस दिन कुछ भी ऐसा नहीं था जो उसे लगा हो कि दिवाली आने वाली है। वो बस अपने राजनीति विज्ञान के शिक्षक कुशवाह सर द्वारा क्लास में कहे गये वाक्यों को याद रखे था कि इस देश का संविधान हर एक को अपनी बात रखने की, पसंद-नापसंद की इजाजत देता है। वह उस दिन बहुत प्रेरित हुआ था। उसने उस दिन अपनी किताब का चैप्टर मौलिक अधिकार पूरा पढ़ डाला था।

उन बाजारों में जहाँ लोग लक्ष्मी-गणेश की मूर्तियाँ और हीरो-हिरोइन के पोस्टरों को खोजते फिर रहे थे। वह हर पोस्टर और तस्वीरों की दुकान पर जाता, पर उसे उसका हीरो नहीं मिलता। फिर थोड़ी दूर किनारे पर उसे वो पोस्टर दिखाई दिया जिसकी उसे तलाश थी।

उसके पड़ोसी जिन्हें वो चाचा कहता था उसका इंतजार कर रहे थे कि कब वो लक्ष्मी-गणेश की मूर्तियाँ लाए। वो लौटा

एक हाथ में लक्ष्मी-गणेश और दूसरे हाथ में अपने हीरो का पोस्टर लिए। उसने चाचा के हाथ में मूर्तियाँ पकड़ाई और घर की तरफ मुड़ा ही था कि चाचा ने टोका, अरे रुक ये क्या लाया है हमें भी तो दिखा।

चाचा वो कुशवाहा जी बहुत तारीफ करते हैं इनकी, कहते हैं कि इन जैसे लोग शताब्दियों में पैदा होते हैं पर दिखा तो चाचा ने कहते हुए उसके हाथ से पोस्टर झपट लिया। रबड़ उतारी और देखा। देखा क्या देखते ही आग बबूला हो गये। ये क्या, तेरी बुद्धि घास चरने गयी है क्या? भाई-साहब देखेंगे तो चिल्लाएंगे। बनियों-बामनों के घर में इसकी तस्वीर नहीं लगाते।

पर कुशवाहा जी तो... उसने फिर कुछ कहने की कोशिश की।

गोली मार अपने कुशवाहा जी को.. ये मास्टर तुम्हें कैसी शिक्षा दे रहा है। जानता नहीं कि ये शैडूलो का भगवान है।

घर में इसे लगाया तो क्या सोचेंगे विरादरी वाले।

चाचा पर मोहन भी तो शाहरुख खान और सलमान खान की तस्वीरें लाया है लगाने को। तो क्या आप मुसलमान हो गये। उसने अपनी दलील रखते हुए कहा।

पर वो उसके पसंदीदा हीरों हैं.. चाचा ने हड़काते हुए कहा.
. ला दे इधर चर्ररर् फर्रररर...फड़ाक..

उसका गला एकाएक सूख गया, आँखों में कुछ लाल सा भर गया, ये लाल रंग सिर्फ आँखों ही नहीं बल्कि कनपटी के नीचे भी था। उसके कानों का निचला हिस्सा एकाएक गर्म हो गया। वो लगातार रुआँसे स्वर में कहता रहा ..पर फाड़ा क्यों?

कुशवाहा जी कहते हैं कि इनकी वजह से ही देश के बहुत बड़े तबके को उसके अधिकार मिले हैं हमारे देश का संविधान इन्होंने ही लिखा है।

तेरे कुशवाहा कि खबर मैं लूँगा। ये क्या सब सिखाये जा रहा है हमारे बालको को..

चाचा मैं बच्चा नहीं हूँ अब... पर आपने फाड़ा क्यों,, फाड़ा क्यों..?

उस दिन उसने खुद को बहुत अकेला पाया और उस दिन के बाद ये अकेलापन दिन-ब-दिन बढ़ता गया।

तब वो ग्याहरवीं क्लास में था उस दिन चाचा की इस हरकत से उसका दिल भर आया था। तब वह सोच रहा था

कि ये कैसी बिरादरी है जो एक मनुष्य को उसके कर्मों के कारण नहीं बल्कि जाति से पहचानती है। उसी क्लास में आर.के.शर्मा (इतिहास के अध्यापक) ने उसे बताया था कि रामायण महाभारत काल में जाति विभाजन कर्म आधारित था उन्होंने उदाहरण देते हुए कहा था कि जैसे परशुराम ब्राह्मण होते हुए भी धनुष उठाने के कारण क्षत्रिय बने। और वाल्मीकि दलित होने के बावजूद अपने कर्म के आधार पर ही महर्षि कहलाए।

वो तब भी कन्पयूज था ये सब क्या

ये बातें पुरानी थी पर आज इतने सालों बाद अपने दलित साथियों के बीच उसे फिर वहीं अकेलापन झेलना पड़ा जो उसे पहले बिरादरी के नाम पर झेलना पड़ा था। एक अंतर्राष्ट्रीय दलित सम्मेलन में घोषणा की गई कि दलितों पर लिखने का हक दलितों को ही है। उस उद्घोषणा में उसे उसके चाचा की बानगी दिखी उसे लगा फिर उसकी कहानी कौन कहेगा?

डॉक्टर तरुण गुप्ता
सहायक प्रवक्ता, हिंदी विभाग

अस्पताल में एक शाम

अभी पीछे मुड़ा ही था कि फिर वो आवाज दोबारा आई। अब एक बार फिर देख लो शायद नेटवर्क आ गया हो। एक बार तो लग ही जाएगा। आंटी बैल तो जा रही है पर कोई उठा नहीं रहा। एक बार और बेटा ये मेरी बहू का नम्बर है। पर आंटी कभी बैल जाती है तो कभी कोई फोन काट देता है मैं क्या करूँ। कितनी कॉल कर चुका हूँ लो अब आप ही कर लो। अच्छा बेटा गुस्सा मत हो ले ये नंबर मिला ये मेरे बेटे का है। वो जरूर उठाएगा उन्होंने बड़े उम्मीद भरे लहजे में कहा और मैंने फिर मिला दिया मैं नंबर मिला रहा था और वो पेट पर हाथ रख कुछ बड़बड़ा रही थी। पता नहीं लेकिन उस बड़बड़ाने में दर्द का अहसास ज्यादा था। वो क्या था। नंबर लगा हों एक सैकेंड लीजिये बात कीजिये। बेटा सुबह से फोन मिला रहीं हूँ बहू फोन नहीं उठा रही सब ठीक तो हैं न? मैं हैरान ये क्या...

फिर उन्होंने कहा बेटा वो सुबह से तू भी नहीं आया सुबह नाश्ता देने भी कोई नहीं आया। इस लड़के ने अपने बिस्कुट अभी खिलाए हैं बड़ा भला लड़का है। बहुत भूख लग रही है। दवाई भी नहीं खा सकती न? वो बड़े दुख भरे लहजे में अपने बेटे से गुजारिश जैसे किये जा रही थी और वहाँ से आवाज आनी बंद हो गयी। आंटी को लगा फोन कट गया। उन्होंने मेरे हाथ में मोबाइल पकड़ाया। मैंने पूछा आंटी कुछ ला दूँ आपको। पापा के लिए खिचड़ी लाया था आप भी ले लो ये तो बहुत सारी हैं पापा इतनी नहीं खाते। उन्होंने लेने के भाव में मना कर दिया मैं खिचड़ी वहाँ रखके बराबर वाले बैड पर पापा के पैरों के पास बैठ गया। अब आंटी के हाथ पेट पर नहीं थे। बल्कि आँखों को पोंछ रहे थे।

मैं पापा के पास बैठा नौ साल पहले के प्लैश बैंक में गुम हो गया इसी अस्पताल में जब मेरी माँ इस सरकारी अस्पताल में थी। मैंने जिंदगी का एक बहुत बड़ा ज्ञान पाया था कि आदमी को गरीबी नहीं मारती बल्कि गरीबी में बीमारी और अपनों की बेरुखी मारती है।

डॉक्टर तरुण गुप्ता
सहायक प्रवक्ता, हिंदी विभाग

हिन्दी को अपनायेंगे

हम सब हुए स्वतन्त्र मगर, हिन्दी को क्यों ठुकराया ?

अपनी भाषा छोड़ी पर अंग्रेजी को अपनाया।

हिन्दी को हम हीन न समझें, उसको अपनी शक्ति समझें।

करें प्रतिज्ञा आज हम सभी, हिन्दी को अपनायेंगे।

यहीं मातृभाषा है अपनी, इसके ही गुण गायेंगे।

हिन्दी को अपनायेंगे हम, हिन्दी को अपनायेंगे।

आशुतोष
वी.कॉम (प्रोग्राम), प्रथम वर्ष

मेरी माँ

मंदिर मस्जिद गुरुद्वारे में गया,
मुझे सब सूना लगा,
माँ के आँचल में,
मुझे जन्म का सुकून मिला,
कभी मारती, तो कभी डांटती है,
क्योंकि उसे मेरी फिक्र सताती है,
कह के एक रोटी, दो दे जाती है,
मना करने पर भी, वो जबरदस्ती खिलती है,
कभी जो मैं उससे रूठ जाऊँ,
तो मन पसंद पकवान बनाती है,
क्या लिखूँ उस माँ के बारे में,
जिससे मेरी हर सुबह, हर शाम है,
तू ऐसे ही मुस्कुराते रहने माँ,
तेरे लिए मेरा सब कुछ कुर्बान है।

सनी कुमार गौतम
बी.कॉम (प्रोग्राम), प्रथम वर्ष

१०० वर्ष का डीयू

100 वर्ष मनाता फुलेफुलाता अनुपम अद्भुत डीयू
इतिहास बताता गौरव गाता अपना अद्भुत डीयू
सन् 22 से चलता, पलता—बढ़ता आजादी लाता डीयू
तकनीक सिखाता पढ़ता—पढ़ाता देश बनाता डीयू
यूँ आगे चलकर पग—पग बढ़कर ख्याति पाता डीयू
दिल्ली के दिल की धड़कन बनता आकर्षित करता डीयू
हर विषय पढ़ाता विस्तार पाता रूप बदलता डीयू
जन—जन को भाता लोक लुभाता अतुलनीय संस्था डीयू

संविधान धर्म पर खतरा पड़ता पीड़ा हर्ता डीयू
देश की सेवा पल—पल करता सच्चा सेवक डीयू
सेवक बनाता, सज्जन बनाता, जीवन बनाता डीयू
त्याग सिखाता धर्म सिखाता कर्म सिखाता डीयू
सिख—सिख कर आगे बढ़ता यश कमाता डीयू
पाँव लगाकर खड़ा रह जाता परहित करता डीयू
शिक्षक—छात्र के जीवन पथ को नव मार्ग दिखाता डीयू
सरयू की भांति बहता रहता अपना निर्मल डीयू
अनेकता में एकता लाता देश जोड़ता डीयू
उत्तर से दक्षिण, पूर्व—पश्चिम सूत्र पिरोता डीयू
डीयू का परचम जग में फैला जाने सब क्या डीयू
यह पढ़ता—पढ़ाता खेले—खिलाता आदर्श बनाता डीयू
अब उत्सव मनाता इतिहास दोहराता 100 का होकर डीयू
अंग इसके होकर गौरव से कहते तेरी जय जय डीयू

हर्षा बाघेल
बी. ए. प्रोग्राम, सेमेस्टर—4

कॉलेज का प्यार

आज कल मुझे, कोई खास नहीं लगता,
पर किसी से मिल कर, अपनों—सा एहसास लगता है,
आज कल बड़ा, गुमशुदा—सा होने लगा हूँ मैं,
लगता है मैं कहीं, खोने लगा हूँ मैं,
यूँ तो पता है, वो दोस्त है मेरी,
लेकिन मेरे लिए, वो दोस्त से कहीं बड़ी,
पता नहीं मैं, किस किरदार मे हूँ
लोग कहते हैं कि मैं प्यार मे हूँ।

सनी कुमार गौतम
बी.कॉम (प्रोग्राम), प्रथम वर्ष

चक्षु

कोई रथ पर सवार
कोई मुरली है धरे
उसकी महिमा अपार जो विश है पीए
कहीं आस लगाए बैठी
कहीं धुन में है कोई बहती
ये कैसा है प्यार जो बरसों जिए
उसके साए का अधेरा
मेरा सूरज हो चला है
वह बेखौफ है जो था डरता
प्रेम जुर्रत हो चला है
वह किनारा जैसे मिलता सहसा ही समंदर से
मैं बस छू के आया हूँ पौड़ी तेरे दर से
मैं जो बना पुजारी
तू मूरत हो चला है
कहीं रास रचे, कहीं कोसो चले
कहीं बने अर्धनारेश्वर
तेरा अस्तित्व जो मुझमें लीन
के अब मैं आइना क्या देखूँ
तू सूरत हो चला है
उस झील के उथले में तेरे बिबं जो झलकता
उसे खारा किए जाए तेरे आंसुओं का दरता
विफल तेरे चक्षु जो समेटना तो चाहें
मैं रेगिस्तां सरीखा
तू मेघ हो चला है।

अर्जुन कुमार
हिन्दी (विशेष), तृतीय वर्ष

समय पर सारा काम करो

प्रातः जल्दी उठने का नित्य क्रिया सुबह करो,
फिर तुम जलपान करो,
जाओ तुम स्नान करो, करो जल्दी-जल्दी सारा काम करो,
जल्दी जल्दी सारा काम करो।
परान कार्य आरंभ करो, रोज समयनुसार करो।
समय पे सारा काम करो, काम बिना विश्राम करो।।
मेहनत सुबह शाम करो, काम बिना आराम करो
तुम भी पढ़ने और पढ़ाओ, जग में ज्ञान की गंगा बहाओ
अंधकार को दूर भगाओ, ज्ञान रूपी प्रकाश जगाओ
तुम भी पढ़ो और पढ़ाओ, जोत से जोत जगाते जाओ आगे
बढ़ो बढ़ते जाओ, देश दुनिया में नाम कमाओ
अपना और देश का नाम कर जाओ, कुछ ऐसा काम कर
जाओ।
मेहनत करने से तुम न घबराओ, मेहनत करने से तुम न
कतराओ।
सफलता की कुंजी है मेहनत, सफलता की पूंजी है मेहनत।
विपदाओं से न घबराओ बाधाओं को पार कर जाओ।
यहाँ का आदर मान करो, गुरुओं का सम्मान करो। प्रातः
जल्दी उठने का काम करो नित्य क्रिया सुबह शाम को आराम
करो।

आशुतोष सिंह
हिंदी विशेष, सेमेस्टर-6

हमारी हिन्दी

हम हिंदी हिन्दुस्तान हमारा
इस भूतल से सम्मान हमारा।
हर भाषा का ज्ञान है फिर भी
धर्मनिरपेक्ष परिधान हम हमारा
हर जेहन की अविरल भाषा
हिन्दी सबकी है अभिलाषा।
कितनी सुंदर है वाणी
समता जैसे दूध-बताशा।।
ऋषि मुनि गुणियों की थाती
शब्द कभी किस्मत चमकाती।
शब्द में ही रसखान बन गये
तुलसीदास महान बन गये।
गंगा सी पावन है हिंदी
कश्मीर सर भारत की बिंदी।
सभ्यता में संस्कृति बसी है
धर्म मजहब जागीर है हिंदी।
प्रेस की भाषा यह कहलाती
पुरखों की वह याद दिलाती।
चाहे जितनी भी हो भाषा
सबको अपने आप दूध-बताशा

आदर्श कुमार चौधरी
राजनीति विज्ञान(इतिहास), सेमेस्टर-2



कोविड और देस्ती

तुझ बिन थोड़ा गुमसूम सा रहता हूँ
खुद से भी बातें कम कहता हूँ
तू मिलता था तो बीप गालियाँ देना सिखाता था
कहता आ कौनसी लड़की पटवा दूँ
और लड़कियां देख कर खुद भाग जाता था
कहने को यो स्कूल का सबसे बड़ा टॉपर था
पर मुझे पता है तू सबसे पहले राप्पेर था
देख लिखना हमारा एक था
पर बायगोड तू गाता बड़ा तगड़ा था
वो क्लास में लास्ट बेंच पर बैठकर लंच खाना
और वोलनटीरस का काम हाई कह कर क्लास ना जाना
वो traffic police के सामने बिना हेल्मेट के गुजरना
और कहीं भी घूमने जाओ तो bike का बिगड़ना
सब याद है भाई
तू भी बहोत याद आता है
हमें इतनी disirmilarity थी की जैसे उसे पूरा school
जानता था और मुझे मेरे class के बच्चे भी नहीं
उसे सारे teacher उसके surname से जानते थे और मुझे
watchman तक नहीं
बस एक ही similarity थी हममे हमारी crush एक थी
समय कम था पर जिंदगी की गाड़ी थोड़ी rush थी
देखो बोआर्ड्स हमारे हुए नहीं
पर तैयारी उसकी पूरी थी
टॉप उसने फिर भी करा
पर college की race वो हार गया
उसे drop लगी मैंने समझाया उसे
पर society की बातें, family का pressure, माँ बाप की
इज्जत और
अभी से career का tension उसे मार गया

अगले दिन एक खबर मिली पंखे से लटका उसे पाया था
सुबह के सवा तीन बजे मैंने अपनी जिंदगी का सबसे बड़ा
झटका खाया था
वो कहता था कुछ करूंगा जरूर कुछ बनूंगा जरूर
और कोई याद रखे ना रखे तू याद रखेगा जरूर
sorry यार उस आखिरी दिन call पे जब बात हुई तो एक
बात नहीं कह पाया था
गले लगना चाहता था school के आखिरी दिन पर लगा ना
पाया था
और हाँ सुन, जहाँ भी है तू
तू दोस्त नहीं भाई है मेरा।

सत्यम भारद्वाज



अखबार

सोमवार हो या इतवार हर दिन आता है अखबार।
सुबह-सुबह ताजा अखबार,
“हाँकर” लाता है अखबार।
खबरे भली दूरी हर एक,
घर-घर लाता है अखबार।
व्यंग्य कहानी, कविता और
गीत पढ़ाता है, अखबार।
जाकर नए लतीफे रोज
खूब हंसाता है अखबार
बच्चे हो या बूढ़े सबके
मन को भाता है अखबार

आदर्श कुमार चौधरी
बी ए प्रोग्राम, सेमेस्टर-2

आत्मनिर्भरता

आप सभी ने आत्मनिर्भरता शब्द सुना होगा, ये गुण केवल मनुष्यों में नहीं पशुओं में भी पाया जाता है। इसका पाठ हमें पशु-पक्षियों से सीखना चाहिए। इनमें ये गुण प्रकृति के द्वारा दिया वरदान है। किसी चौपाया के बच्चे को देखें तो जन्म के कुछ काल पश्चात् उछलने-कूदने लगते हैं, थोड़ी सी शक्ति प्राप्त होने पर अपना आहार स्वयं ढूँढ़ने लगते हैं। छोटी-सी चीटी अपने भार से ज्यादा भार के वस्तुओं को ले जाती है। चिड़ियाँ के बच्चे मनुष्य के बच्चों की तरह अधिक समय तक अपने खाद्य के लिए दूसरों पर निर्भर नहीं रहते हैं। उड़ने की क्षमता प्राप्त करके स्वावलम्बी बनकर अपना जीवन निर्वाह करते हैं।

आपने सही समझा बिना किसी की सहायता लिए जीवन पथ पर निरंतर अग्रसर होना ही आत्मनिर्भरता है। आत्मनिर्भरता का पाठ बच्चा अपने घर से सीखता है। जिस घर में बचपन से ही बच्चों को आत्मनिर्भरता नहीं सिखाया जाता वे बालक आगे चलकर कभी भी स्वावलम्बी नहीं बनते। किसी भी कार्य को पूर्ण करने के लिये वह दूसरों का मुँह देखा करते हैं, वे जीवन संग्राम में कभी सफल नहीं होते हैं। भगवान के भरोसे रहने वाला मनुष्य पशु से भी हीन है। बच्चों को अपना काम स्वयं करना चाहिए तभी वह सफलता की सीढ़ी चढ़ते जायेंगे। आदत जब बचपन में रहेगी तभी युवावस्था में उसकी सफलता प्रत्यक्ष रूप से दिखेगी क्योंकि बच्चे गीली मिट्टी की तरह होते हैं उन्हें जिसमें ढाला जाये, वही आकार ले लेते हैं। अतः जो मनुष्य अपने आत्मबल से अपने पथ के कौटों को पार करता आगे बढ़ता है उसे ही फूलों की मेज प्राप्त होती है।

मनुष्य में आत्मनिर्भरता का गुण सर्वश्रेष्ठ है। यही गुण व्यक्ति को संघर्षमय जीवन से विवेक पूर्ण ढंग से मुक्त करने में सहायक होता है। इस गुण की कमी से उदास और भयभीत मनुष्य हताश होकर आत्महत्या का सहारा लेते हैं, जो कायरता है। अगर व्यक्ति के अन्दर यह गुण है, वह पढ़ा लिखा (साक्षर) है, अगर नौकरी न मिल सके तो भी लघु-स्तर का व्यवसाय कर नौकरी की अपेक्षा अधिक धन कमा सकता है।

किसी भी बड़े कार्य को आरंभ करने के पश्चात् हमें उससे भयभीत होकर पीछे नहीं लौटना चाहिए, निडर होकर यदि हम उपस्थित होने वाली कठिनाइयों का सामना करेंगे तो निश्चय है कि विजयश्री हमारा अभिनन्दन करेगी। कोई भी गरीब छात्र आत्मनिर्भरता के सहारे विद्या अर्जन करता है तो

निश्चित है कि उसे किसी भी साधन का अभाव नहीं होगा, कठिनाई अपने आप दूर हो जायेगी। ऐसी अवस्था में धैर्य और सहिष्णुता से काम लेना होगा, जो आत्मनिर्भरता का प्रमुख अंग है। विदेश में जाकर पढ़ने वाले अनेक छात्र वहाँ विभिन्न प्रकार के कार्य करके अपने लिए धन जुटाकर आत्मनिर्भरता का परिचय देते हैं।

आत्मनिर्भर व्यक्तियों की अपने कार्य में यदि एक-दो बार असफलता मिले तो उन्हें कभी घबराना नहीं चाहिए क्योंकि उन्हें अपनी शक्ति पर ही निर्भर रहना है। एवरेस्ट विजेता तेन सिंह प्रयत्न में अनेक बार असफल हो चुके थे, अन्त में उन्हें सफलता मिली। इसी तरह अनेक ऐसे उदाहरण हैं जिन्होंने अपने आत्मबल से देश का नाम उज्ज्वल किया है जिनमें महाराणा प्रताप, नेपोलियन बोनापार्ट, शिवाजी, झाँसी की रानी इत्यादि। सच ही कहा गया है, जो स्वयं अपने पैरों पर खड़े रहते हैं, ईश्वर भी उनकी सहायता करता है। इसी आत्मनिर्भरता के बल पर अनेक मनुष्यों ने अनुपम ख्याति प्राप्त की है। अन्त में यही कहना चाहता हूँ कि छात्र में

आत्मनिर्भरता का गुण अवश्य होना चाहिए। जिसके बल पर वे बड़ी सी बड़ी उपधियाँ प्राप्त कर सकते हैं। जीवन में नैराश्य भाव को त्याग कर सफलता की सीढ़ी चढ़ते जायेंगे, इसके लिये ये आवश्यक है कि अपने प्रारंभिक जीवन से ही स्वावलम्बी या आत्मनिर्भर बनने की चेष्टा करनी चाहिए। जिससे जीवन संग्राम में पूर्ण सफल हो। इससे सम्बन्धित हरिवंशराय बच्चन जी की कुछ पंक्तियाँ मुझे याद आ रही हैं :-

“जो अपने कंधों से

पथ की बाधाओं को जिनके

पर्वत से बढ़कर टक्कर लेते हैं, पाँव चुनौती देते हैं, मैं हूँ
उनके साथ खड़ी,

जिनको बांध नहीं सकती है,

लोहे की बेड़ी,

जो सीधी रखते अपने रीढ़

आशुतोष

बी.कॉम प्रोग्राम, प्रथम वर्ष



कर्तव्य बोध

मनुष्य स्वयं को सदा से ही सौभाग्यशाली एवं शक्तिशाली जीव मानता रहा है। कहा जा सकता है कि वह अन्य जीवों की भीड़ में स्वयं को राजा की श्रेणी में रखता है। वह अपने ज्ञानी और बुद्धिजीवी होने का परिचय इस समस्त सृष्टि पर राज करते हुए चाहे वह पशु-पक्षी हो, वा सम्पदा अथवा कोई भी प्राकृतिक संसाधन हो, देता है। मानव इसका प्रयोग करने या शोषण करने से पीछे नहीं रहा है। एक अंग्रेजी कवि की पंक्तियों के अनुसार भाव निकलता है कि यदि हम पृथ्वी का यूँ ही शोषण कर उसे तिरस्कृत करेंगे, सजीवों को समाप्त करते रहेंगे तो निशय ही अंततः वे हमसे बदला लेंगे। उनके अस्तित्व को खतरे में डाल कर हम मनुष्य अपने भविष्य के साथ ही खिलवाड़ कर रहे हैं।

हमें कोई अधिकार नहीं है कि हम अपने आगे आने वाली पीढ़ियों को उन सभी सुखों से वंचित रखें जो आज हमें प्राप्त हैं। जिस प्रकार एक माँ स्वयं कष्ट सह कर भी अपने बच्चों को सदैव प्रसन्न देखना चाहती है, उसी प्रकार पृथ्वी को हम अपनी जननी मानते हैं। इस धरा से हमें हमेशा कुछ न कुछ प्राप्त होता रहा है। अब मानव रूपी संतान का कर्तव्य हमें निभाना है। हमें यह समझना होगा कि अब हमारी जननी पृथ्वी कुछ अस्वस्थ है। हमें इसका पूर्ण रूप से संरक्षण कर इसकी सेवा करनी होगी। बहुत सी छोटी-छोटी बातों को अनदेखा करके हमने स्वयं को परेशानियों के गर्त में ढकेल दिया है।

अब, हम ऐसे दोराहे पर खड़े हैं जहाँ एक राह वह है कि जिस पर हम अब तक चलते आए हैं, जो अपेक्षाकृत सरल तथा सुगम है, जिसपर हम अत्यंत तीव्रता से अग्रसर हो सकते हैं किन्तु जिसके अंतिम छोर पर विध्वंस ही प्राप्त होगा। दूसरा रास्ता

वह है जिस पर कम आवागमन होता है। यह वह राह है जो अपने गंतव्य पर सुरक्षित पहुंचाती है। यह संपूर्ण जीव जगत हेतु कल्याणकारी है। वह राह हमारी अपनी पृथ्वी तथा इसके पर्यावरण को संरक्षण प्रदान करने वाली यह है। हम अपने कर्तव्य से विमुख होकर कब तक रह सकेंगे? आओ, अपने साथ-साथ हम अपने मित्रों, परिचितों, सभी को अपने इस कर्तव्य का बोध कराएं और पर्यावरण को बचाने में अपना योगदान दें।

जो हमने अब भी स्वयं को नहीं बदला, ये प्रकृति स्वयं ही हमसे ले लेगी बदला, हमने इसे चोट दी, शोषित किया, इसने हमेशा ही हमें पोषित किया।

प्राकृतिक संसाधनों की पृथ्वी ने प्रचुर मात्रा दी,

गैर जरूरी हवाओं को अवशोषित कर संहार किया,

हमारे लिए वृक्षों ने जीवनदायी हवा का संचार किया।

और हमारे जीवन को सरल सुगम यात्रा दी।

जिस पर्यावरण का सदा हमने किया है तिरस्कार,

उसके प्रत्येक कण से आती है चीत्कार

“बस करो, असहाय है हमारी वेदना,

अब तो हमारे संरक्षण का करो कर्तव्य बोध।

यह उपकार हम पर ही नहीं, मनुष्य!

मारी सृष्टि के लिए, संरक्षित करो

हमें, तुम अपने लिए, अपने लिए।”

प्रारंभ करो ज्ञान-चक्ष से देखना,

करना ही है तो हमारे सुधार के प्रति करो शोध,

आशुतोष



आना-जाना (निबंध)

है यह तना बड़ा है यह क्यों है यह जीवन और क्या कोई भी इस जीवन ऐसे हमारे जहन में उठते हैं यह बड़े आर्य की बात मानी जाती है कि मनुष्य को यह पता है कि यह एक दिन इस फिर भी वह उस बारे में बिना सोचे बेक होकर अपना जीवन रहा है यह साथ ही है कि

जीवन का उद्देश्य एकक्षण नहीं है चाहे वह किसी भी प्रकार का हो धन, संपत्ति, आवश्यकता आदि

एक बार किसी व्यक्ति ने भगवान बुद्ध से पूछा कि मनुष्य को सबसे ज्यादा सुख वह आनंद की प्राप्ति भोगनी तो उन्होंने मुस्कुरा कर कहा कि उस दिन जिस दिन तुम्हारा अंतिम दिन हो तो उस व्यक्ति ने कहा कि कैसे पता चलेगा कि मेरा अंतिम दिन

कौन सा है तो उन्होंने मुस्कुरा कर जवाब दिया और कहा कि यही तो मैं कह रहा हूँ हमें यह नहीं पता कि हमारा अंतिम दिन कौन सा है इस कारण हमें हर दिन ऐसे जीना चाहिए जैसे कि अंतिम दिन हो

यह सभी धारणाएं पूर्ण रूप से हमें तब प्रसांगिक लगती हैं जब हम देखते हैं अपने किसी परिवारिक सदस्य या संबंधी की लाश और उनकी बंद आंखों की कुछ रह गई अधूरी आस चारों तरफ मातम होता है शोक लोकगीत गाए जाते हैं हर तरफ भावुकता होती है।

हमेशा मृत्यु से पहले हमें यह लगता है कि कोई ऐसा व्यक्ति हो जो हमेशा हमारे निकट हो जो हमारी मूलभूत आवश्यकताओं की पूर्ति कर सके।

मृत्यु से पहले जर स्वाभाविक होता है परंतु जीवन की आवश्यकता पूर्ति हेतु हमेशा किसी के होने की आस हमारे मन को प्रगतिशील बनाए रखती है और मानवीय बंधुत्व संतुष्टि प्रदान करती है। मानव जन्म लेता है जीवन जीता है और मर जाता है यही एक मानवीय जीवन चक्र है परंतु इस जीवन का कोई लक्ष्य अवश्य निर्धारित होना चाहिए तभी हमें जीवन जीने की प्रेरणा ऊर्जा मिलती है क्योंकि बिना आशा और उम्मीद के जीवन भी व्यर्थ सा लगता है ईश्वर हमारे लिए यही आशा और उम्मीद होते हैं। सबसे महत्वपूर्ण बात यह है कि हमें जीवन में कुछ ऐसा करना चाहिए कि जिस दिन हमारे जीवन का अंतिम दिन हो

उस दिन मृत्यु से ना डर कर हम उसे संतुष्टि से अपने गले लगा ले हमें अपने जीवन के लक्ष्य की प्राप्ति के लिए धैर्य और निरंतरता के साथ अथक प्रयास करने चाहिए तभी हम अपने

जीवन के लक्ष्य को पाने में सफल हो पाएंगे और वास्तविक अर्थों में तभी हमारा जीवन सफल होता है। लक्ष्य की प्राप्ति ही वास्तविक जीवन की प्राप्ति है

जीवन की सबसे बड़ी सीख यदि कहीं मिल सकती है तो वह शमशान घाट होता है क्योंकि वही हम यह देखते हैं की एक ना एक दिन हर एक व्यक्ति को इसी मिट्टी में मिल जाना है चाहे वह किसी भी धर्म, जाति, लिंग, वर्ग समुदाय या वर्ग विशेष से संबंधित हो।

अतः यह कहा जा सकता है कि जीवन का अंत तो सुनिश्चित है परंतु मानवीय आवश्यकताओं का नहीं अपनी आवश्यकताओं को सीमित करना चाहिए और सीमित संसाधनों में ही संतुष्ट रहना चाहिए साथ ही जितना भी जीवन है उसका एक लक्ष्य होना चाहिए और लक्ष्य प्राप्ति के पश्चात् ही हम वास्तविक रूप से अपना जीवन जीते हैं।

अंत में अपनी वाणी को यहीं विराम देते हुए हरिवंश राय बच्चन की चंद पंक्तियां जो हमें सफलता की वास्तविकता दिखाती हैं को प्रदर्शित करना चाहूंगा जो कुछ इस प्रकार हैं:

असफलता एक चुनौती है इसे स्वीकार करो, क्या कमी रह गई देखो और सुधार करो,

जब तक सफल हो नींद चैन को त्यागो तुम संघर्ष का मैदान छोड़ कर मत भागो तुम, कुछ किए बिना ही जय जयकार नहीं होती कोशिश करने वालों की कभी हार नहीं होती

गौरव यादव
हिंदी, तृतीय वर्ष



यात्रा - वृत्तान्त

शहरों की चीखों से कोसो दूर शीतल पवन, पल पल रंग बदलता खूबसूरत आसमान और हरा रंग आँखों को सुकून पहुँचाता हुआ Landsdowne, Uttarakhand का ये नजारा मुझे फिरसे जिंदा कर गया। होटल की बड़ी सी खिड़की से मैंने आसमान को अपना परिचय देते देखा, शिवालिक की पहाड़ियों के पीछे से निकलता हुआ सूर्य प्रकृति को नमन करने पर मजबूर कर देता है। इस दिव्य ज्योति का अनुभव शब्दों में बयान कर पाना मुश्किल है। वहां जाकर मेरी मन की सारी उलझने सुलझ गयी और ऐसा लगा की जैसे मुझे इसी की तलाश थी। शांति क्या होती है, इसका जवाब वहां देवदार की पत्तियों से गुजरती हवाओं की सरसराहट की आवाज में था। शाम के वक्त सूरज को पहाड़ियों के पीछे दबे पांव जाते हुए देखना, और ठंडी हवा का हमें भीतर तक छू जाना किसी सुकून से कम नहीं था। वहां के रास्तों पर चलना एक खूबसूरत एहसास से कम नहीं था। हवाओं से बातें करते देवदार के पेड़ मानो हमारा इन वादियों में स्वागत कर रहे हो। बादलों का पहाड़ों के बीच तैरना, पीताम्बरी पत्तियों से ढकी सड़कें हमें क्षितिज की ओर ले जा रही थी। वहां मेरी मुझसे मुलाकात हो गयी और सब बदल गया। Landsdowne कि मेरी ये यात्रा मुझे खुद से मिलने के लिये मेरे अंतरमन में हमेशा जिंदा रहेगी।

नैसी

बी.ए. भूगोल(ऑनर्स), सेमेस्टर-4

मांस की कीमत

एक बार एक राजा के राज्य में भयंकर अकाल पड़ गया जनता भूख से मरने लगी और राज्य भंडार भी खाली हो गए तब राजा ने एक दिन आपात्कालीन सभा बुलाई जिसमें सभी मंत्रियों और राज अधिकारियों का उपस्थित होना अनिवार्य था।

तय तिथि और समय अनुसार सभी अधिकारी व मंत्रीगण सभा मंडप में उपस्थित हुए कुछ समय बाद राजा भी वहां आ पहुंचे राजा ने बिना देरी किए राज्य में पढ़ रहे भीषण अकाल के बारे में सभा को अवगत कराया और राज्य भंडार के खाली हो जाने की भी सूचना दी पूरी सभा इस विषय पर मंथन करने लगी। अकाल के कारण बढ़ती जा रही भुखमरी को रोकने के लिए उपाय पर चिंतन होने लगा, तभी एक अधिकारी ने राय देते हुए कहा, महाराज यदि अनाज व फल-सब्जियों के अलावा तथा इनसे सस्ती कोई खाद्य वस्तु यदि हमको मिल जाए तो इस भुखमरी को रोक सकते हैं इस पर तुरंत संज्ञान लेते हुए राजा ने सभा को ऐसी खाद्य वस्तु खोजने को कहा जो अनाज से सस्ती और सरलता से उपलब्ध होने वाली हो तब कुछ देर विचार करने के बाद राज्य के खाद्य मंत्री खड़े हुए और कहने लगे की, एक चीज है जो अनाज से सस्ती और सरलता से उपलब्ध हो सकती है राजा ने कहा, क्या है वह, मंत्री बोले महाराज वह मांस है जो हमारे राज्य में सरलता से मिल भी जाएगा और अनाज से सस्ता भी होगा। खाद्य मंत्री के इस प्रस्ताव पर संसाधन मंत्री ने भी सहमति दी तथा सभा के बाकी मंत्री और अधिकारी भी एक सुर में प्रस्ताव पर सहमति देने लगे। राजा ने भी प्रस्ताव स्वीकार कर आदेश जारी किया की अब से राज्य में मांस खाया जाएगा।

सभा खत्म हुई और सभी अपने अपने घर चले परंतु राज्य के महामंत्री इस आदेश के समर्थन में नहीं थे वह सभा में तो कुछ नहीं बोले और सभा खत्म होने के बाद चिंतन करने लगे।

अब उसी रात महामंत्री जी खाद्य मंत्री के घर पर पहुंचे खाद्य मंत्री ने दरवाजा खोला आश्चर्यचकित होकर महामंत्री जी से पूछा मंत्री जी आप, आधी रात को, मेरे घर, सब ठीक तो है? मंत्री जी जल्दी-जल्दी व भयभित स्वर में कहने लगे कुछ ठीक नहीं है, महाराज का स्वास्थ्य एकदम से बिगड़ गया है और राजवैद्य ने आपके शरीर का 100 ग्राम मांस औषधि के रूप में

लाने को कहाँ है आप तुरंत अपने शरीर से 100 ग्राम मांस दे दीजिए खाद्य मंत्री डर कर बोलने लगे म.म.मंत्री जी म.म.में अपने शरीर से मांस कैसे दे सकता हूँ आप एक काम कीजिए मांस किसी और से ले लीजिए पर महाराज को मत बताइएगा इसके बदले में, मैं आपको 1000 सोने की मुद्राएं देता हूँ मंत्री जी ने सौदा मंजूर कर लिया और 1000 सोने के मुद्राएं रख फिर संसाधन मंत्री के यहां पहुंचे उनसे भी महाराज की औषधि के लिए 100 ग्राम मांस मांगा तो उन्होंने भी 2000 सोने की मुद्राएं देकर महामंत्री जी के साथ सौदेबाजी कर ली ऐसे ही उस रात महामंत्री जी सभी मंत्रियों व अधिकारियों के यहां गए और सभी मांस के बदले सोने की मुद्राएं दे देकर महामंत्री जी को भेजने लगे।

अगले दिन महामंत्री जी के कहने पर राजा ने फिर से सभा बुलाई सभी मंत्री और अधिकारी आए और राजा को पूरी तरह से स्वस्थ बैठा देख किसी से कुछ ना कहते हुए मन ही मन विचार करने लगे कुछ देर बाद गहरे शंखनाद के साथ महामंत्री जी और उनके पीछे दो हाथी बड़ी सी वस्तु को खींचते हुए सभा मंडप में आए जो चादर से ढकी हुई थी महाराज ने महामंत्री से पूछा यह क्या है महामंत्री ने चादर हटाई उसमें स्वर्ण मुद्राएं भरी हुई थी और कहाँ महाराज यह 100 ग्राम मांस की कीमत है पूरी सभा आश्चर्यचकित हो गई और महाराज भी आश्चर्यचकित हो कहने लगे यह बस 100 ग्राम मांस की कीमत है महामंत्री ने कहा हां महाराज यह केवल 100 ग्राम मांस की ही कीमत है फिर उन्होंने पूरी रात का वृत्तांत सुनाया और बताया महाराज जिस मांस को यह सभा सस्ता और आसानी से उपलब्ध हो जाने वाला कह रही थी उस मांस का बस 100 ग्राम ही जब मैं लेने गया तो बदले में मुझे यह एक करोड़ सोने की मुद्राएं मिल गई परंतु मांस नहीं मिला तो महाराज मांस सस्ता कैसे हो सकता है जिस 100 ग्राम मांस की कीमत एक करोड़ सोने की मुद्राएं हैं तो सोचिए उसकी वास्तविक कीमत कितनी होगी। महाराज मांस जीव की हत्या करके लिया जाता है और किसी जीव की हत्या करना सरासर अन्याय है क्योंकि प्रत्येक जीव को अपना जीवन जीने का पूर्ण अधिकार है यह अधिकार उसको प्रकृति देती है और हम सभी प्रकृति का ही अंग हैं तो महाराज आपने जो मांस खाने का आदेश दिया है मैं चाहता हूँ उस आदेश को वापस लेकर यह जो एक करोड़ स्वर्ण मुद्राएं इनसे अनाज खरीद प्रजा में वितरित किया जाए। इससे राज्य में अकाल की स्थितियों में सुधार आएगा।

राजा ने ऐसा ही किया और कुछ समय पश्चात राज्य से अकाल चला गया और पुनः राज्य में सुख समृद्धि लौट आई।

निष्कर्ष :- हम किसी जीव का मांस खाकर अपनी शारीरिक शक्ति तो बना रहे हैं परंतु अपनी मानवीक शक्ति खोते जा रहे हैं हम जीवों में सबसे बड़े मानव हैं हमें जीवस्य जीव भक्षणम् नहीं जीवस्य से जीव रक्षणम् की नीति अपनानी चाहिए क्योंकि आंखें कितना रोती हैं जब उंगली अपनी जलती है सोचो उस तड़पन की हद जब जिस्म पे आरी चलती है

हर्ष बाघेल

बी. ए. प्रोग्राम, सेमेस्टर-4



सफलता अंको की मोहताज नहीं होती।

अब परीक्षा 'अंकों की मारकाट' में तब्दील हो चुकी है। जैसे-जैसे परीक्षा में प्रतिस्पर्धा बढ़ रही है, विद्यार्थियों से लेकर अभिभावकों तक दोनों में अंको का खौफ हावी होता जा रहा है। पर जिंदगी तो अच्छे अंको के बिना भी बेहतर हो सकती है।

अंकों के तनाव को दिमाग से हटा दें तो बेहतर नतीजे आयेंगे।

परीक्षा के समय विद्यार्थी के दिमाग में तनाव होना लाजिमी है, लेकिन जब यह मान लिया जाता है कि अच्छे अंकों के बिना कुछ भी अच्छा नहीं है, तो यह तनाव खतरनाक मोड पर पहुंच जाता है। अंक महत्वपूर्ण जरूर है, पर जिंदगी से ज्यादा महत्वपूर्ण नहीं।

अंक जिंदगी के आधार नहीं हो सकते।

हर बच्चा चाहता है कि वह टॉप करे जो की अच्छी बात है, लेकिन यह भी उतना ही बड़ा सच है की हर बच्चा टॉप नहीं कर सकता। तो फिर कहीं ऐसा तो नहीं है कि अंकों की इस अंधी दौड़ में हम कुछ खो रहे हों? क्या खो रहे हैं, इसका शायद हमको अंदाज़ा भी नहीं है। विद्यार्थी और उनके अभिभावकों दोनों को ही यह जानना जरूरी है कि अंक ही जीवन का आधार नहीं हो सकते। जीवन बहुत बड़ा है और बहुत कुछ देता है। इस दौड़ को अपने दिमाग पर हावी नहीं होने देना है। बस मन और शांत दिमाग से पढ़ाई करनी है और हमेशा सकारात्मक रहना है। हमको खुद पर विश्वास रखना जरूरी है और यह विश्वास तभी बनेगा जब हम अच्छी तरह से पढ़ाई कर पायेंगे, अंको को दिमाग में रखे बगैर।

अंक के बजाय लक्ष्य पर ध्यान केन्द्रित करना।

अंको का संबंध शैक्षणिक प्रदर्शन से जरूर है। हो सकता है अच्छे अंको के प्राप्त होने से किसी अच्छे शैक्षणिक संस्थान में दाखिला मिल जाए, लेकिन यह समझना भी जरूरी है कि इसका प्रतिभा से कोई संबंध नहीं है। इसके मायने यह है कि कम अंक व्यक्ति की उस प्रतिभा को नहीं रोक सकते जिसके लिए वह बना है। दुनिया के सभी सफल और महान लोगों को देखिए कोई भी ऐसा नहीं है जिसने टॉप किया हो, बल्कि कुछ लोग तो ऐसे भी हैं जिन्होंने पढ़ाई भी पूरी नहीं की और फिर भी दुनिया की अमीरों की सूची में शीर्ष स्थान पर हैं। ऐसा इसलिए क्योंकि उनका लक्ष्य अंको पर नहीं था, उनके अपने गोल पर था। इसलिए अच्छे अंको की दौड़ में कहीं प्रतिभा पीछे न रह जाए।

अपनी क्षमता की पहचान करना।

हर बच्चा पढ़ने में अच्छा हो, यह जरूरी नहीं है। हर बच्चा अच्छे अंक ला सके यह भी जरूरी नहीं है। हर बच्चा मेडीकल, आईआईटी या इसी तरह की एग्जाम क्रेक करे, यह भी जरूरी नहीं है। तो फिर ऐसे बच्चे क्या करें? ध्यान रहे ईश्वर ने हर व्यक्ति को एक अद्वितीय क्षमता के साथ पैदा किया है, जो अंको पर आधारित नहीं होती। बस अपनी उस क्षमता को पहचानकर आगे बढ़ने की जरूरत है। शुरुआती परीक्षा का परिणाम भविष्य को निर्धारित नहीं करता। अंक कैसे भी आयें, बस अपनी काबिलियत पर शक न करना।

अंको के प्रति तनाव।

छात्र जीवन और परीक्षा का साथ तो हमेशा – हमेशा का है, इसे कभी अलग नहीं किया जा सकता। लेकिन आजकल परीक्षा का भय और अंको का भय बढ़ता ही जा रहा है। अकादमिक प्रदर्शन को लेकर बच्चों के साथ उनके अभिभावक भी चिंतित दिखाई पड़ते हैं। दसवीं और बारहवीं की परीक्षा को तो जीवन मरण के रूप में देखा जा रहा है। बच्चों के ऊपर अपनी पढ़ाई के दबाव और उनके भविष्य से जुड़े अनेक सवाल के साथ ही उनके माता – पिता की अपेक्षाओं का दबाव होता है।

तनाव की पहचान।

तनाव एक मानसिक अनियमितता है, जिससे तनावग्रस्त व्यक्ति में उदासीनता, हीन विचार, किसी भी कार्य को करने में अरुचि,

नींद में गड़बड़ी, भूख की कमी, थकावट और एकाग्रता का अभाव देखने को मिलता है। यदि बच्चा किसी काम में दिलचस्पी नहीं ले रहा है, उसकी ऊर्जा का स्तर घटता जा रहा है, और उसकी रोजमर्रा की जिंदगी अस्त व्यस्त होती जा रही है, तो यह सब तनाव के लक्षण हो सकते हैं। तनावग्रस्त बच्चे अक्सर क्रोधित रहते हैं और बात – बात में गुस्सा करना उनकी आदत में शामिल हो जाता है। तनाव के कारण अक्सर इनका मूड खराब रहता है और ये किसी से बात करने में भी कतराते हैं। तनावग्रस्त व्यक्ति में आत्मविश्वास कम होने लगता है।

अंकों के तनाव कम करने के उपाय।

बच्चे में अंकों का तनाव न हो, इसकी जिम्मेदारी अभिभावक की है। जब बच्चे परीक्षा के कठिन दौर से गुजर रहे हो तो अभिभावक की भूमिका बहुत महत्वपूर्ण हो जाती है। प्रत्येक अभिभावक को अपने बच्चे के व्यवहार को समझना आवश्यक है और यदि बच्चे में तनाव के लक्षण दिखाई दें तो उचित समाधान करें। यदि तनाव के शुरुआती समय में इसकी पहचान करके आवश्यक मनोवैज्ञानिक अथवा विशेषज्ञ की सलाह ले ली जाये तो बच्चे का तनाव कम किया जा सकता है।

- अभिभावक इस बात का दबाव न बनाएं कि बच्चा हर वक्त पढ़ता ही रहे। बच्चे के मनोरंजन का भी ध्यान रखें। खासकर बच्चे को अपने मित्रों से मिलने के लिए प्रेरित करें।
- कई अध्ययन में यह साबित हुआ है कि तनाव को कम करने में फिजिकल एक्टिविटीज बहुत मददगार होती हैं। इसलिए बच्चों को शाम के समय पढ़ाई के बीच कुछ समय शारीरिक व्यायाम करने के लिए प्रेरित करना चाहिए।

शिवम सिंघल
बी. ए. प्रोग्राम, सेमेस्टर-2





TOP TRENDS: HAPPENING IN 2022

TRENDING PLACES TO VISIT

Delhi is an amalgamation of different architecture, culture, cuisine and clothing. It is an enriching experience to explore bylanes in this city. It is said that Delhi is a 'city of cities'. Here is your guide to 5 must-visit places in Delhi. Some are as old as 400 years while others are more recent constructions. Visiting these places is a journey through time experiencing the growth of Delhi as a city. Besides being historically rich, these sites offer a place for rest and relaxation.

Humayun's Tomb & Sundar Nursery

Being a UNESCO World Heritage Site, it is not a place to miss. The complex contains thousands of tombs related to the Mughal family but one that stands out is Humayun's. The tomb is a sight to behold especially at night with light falling from the sky making it moonlit. The complex includes the characteristic Mughal Garden called Char-Bagh and lush green parks. Other nearby attraction includes Purana Qila and National Zoological Garden.

Located just across the Humayun's Tomb, Sundar Nursery is a remarkable place to visit. It went under rounds of renovation which restored its original glory and Delhi got its first arboretum in Sundar Nursery. The grounds house various historical buildings like Sunderwala Mahal, Lakharwala Gumbad and a Mughal Platform. The nursery holds a diverse variety of flora and fauna, official stats state 54 varieties of flowers, 4500 trees and 80 bird species. It is a great place to relax in nature's arms.

Red Fort & Chandni Chowk

Red Fort is not something to be missed out, being the symbol of official proclamation, it holds layers of history. It has been constructed by Shah Jahan as part of the Shahjahanabad or Old City. It houses many imperial enclosures like Rang Mahal, Hira Mahal, and Khas Mahal. One of the lesser-known places to visit inside is 'Baoli' or a step well. One can buy tickets for the Red Fort online or through booking counters. The Red Fort Metro Station is nearest to the attraction. Tourists could explore places like Jama Masjid and Chandni Chowk

Chandani Chowk, literally meaning moonlight square. It was once believed the canal flowing through the market reflected the moonlight making it brightly lit. The market is heaven for foodies, with narrow street lanes serving the best Indian Street food. Old Famous Jalebi Wala, Parathe Wali Gali and Annapurna Bhandar are some of the famous eateries to checkout.


Bikaner House

It is a hidden treasure located between Pandara and Shahjahan Road. It was once the former residence of the Maharaja of Bikaner. The Rajasthan government bought it after independence. It now houses various art collections and installations from time to time. The lush green back gardens are not to be missed. There are several events organised including Astronight and Open Mic.

Recently, an art gallery was inaugurated in collaboration with French Institute in India to celebrate 75 years of Indo-French relations. The Bikaner House would never let you down with its treasures. It democratises the art for everyone, with its unrestricted and free entry.

Pradhan Mantri Sangrahalaya

It is one of the modern museums to be constructed in India. With unique installations like levitating Indian Emblem, floating tri-colour ceiling, and perspective ball portrait, it offers an unparalleled experience. The



museum is located just across the Teen Murti Marg. The complex houses three buildings Nehru Memorial Museum and Library (NMML), Prime Minister's Museum and a Planetarium. We recommend booking tickets online to avail of discounts and avoid booking lines

NMML delves into the life of our first Prime Minister. One could see his living, bedroom and study room. Walking down a 100-year-old building with solid wooden flooring and expansive stairs is an incredible experience. There is a section called Toshakan, which houses beautiful gifts from foreign heads of state and institutions.

India Gate and National War Memorial

Within the streets of Central Vista, one can find the known architecture which represents Delhi everywhere: India Gate. Built by Britishers as the war memorial for British Indian Army who died between 1914 and 1921. The Arch designed by Lutyens has been an integral part of the city design. Just south of India Gate, one could visit the newly developed National War Memorial which was built to honour and remember soldiers of the Indian military who fought in armed conflicts of independent India.

Mehrauli Archeological Park

It is one of the most expansive places to visit. Divided into 2 phases, the first phase houses the famous Qutub Minar, the Ashoka pillar, Alai Darwaza and the tomb of Alauddin Khilji. For a smooth entry, we recommend booking tickets online and carrying less baggage. Qutub Minar is one of the few monuments which remain open at night, the minaret immersed in light is a must-see.

The second phase houses Jamali Kamali Mosque and Balban's tomb. It has some beautiful parks for resting and an evening lunch. The rose garden downward the park makes it a sight to behold. Aside from the beauty, the entry for Phase II is free.

Lodhi Garden

Lodhi Garden is not to be missed while exploring the city, situated between the famous Khan Marketa and Safdarganj's Tomb. It is a remnant of the Delhi Sultanate. It contains Mohammed Shah's Tomb, the Tomb of Sikandar Lodi, the Shisha Gumbad and the Bara Gumbad. Today, spread over 90 acres, it is one of the most visited city parks. With diverse tree plantations and a plethora of fauna. It is the best place for your evening visits.

Hauz Khas Complex

Hauz Khas is located in the south of Delhi. One can find the medieval times water tank, a fort and a deer park. The water tank was constructed by Allauddin Khalji to supply the city of Siri. The Hauz Khas Complex has grown into a commercial area with numerous art galleries, upscale boutiques and restaurants.

It offers the best assortment of cafes in the city and some of them offer a view of the beautiful lake. The sunsets here are incredible, would recommend everyone to pause their life for a moment and watch the sun setting down by the lake.

Vineet Krishna

TO READ BUT WHAT TO READ? THAT'S THE QUESTION!

This year has proved itself to be the Annus Mirabilis for Indian literature with Geetanjali Shri's eloquently and masterfully written Hindi novella *Ret Samadhi* becoming the first book of any Indian language to win International Man Booker prize for its equally skillful and beautiful translation *The Tomb of Sand* by Daisy Rockwell. Yet a creeping feeling can't be denied but felt that we have now firmly entered the "Age of mediocrity" where reading is looked down with a tired often apathetic gaze of bewildering boredom where only those books deemed worth reading which are sold with byline of this or that competitive exam.

This pathos of apathy towards reading culture is even more tragic in light of boons conferred on our generation by information revolution in form of easy availability of PDFs & EPUBS of all latest books available on internet. Gone are the days when you had to pay a hefty ransom to be a vociferous reader. However, there are many amongst us eager to read or inculcate the habit of reading but are struck in the dilemma of where to start from and to help this very curious reader is prime purpose of penning this article.

In no way I claim that this list is exhaustive nor the best, but a humble compilation of splendid and profound works cutting across diverse genres and languages and ideologies of its authors in true Indian spirit of Samavesha or accommodation. Now coming back to the headline Hamlet question, we began with, here are my suggestions -

1. *Avarna* – SL Bhyarapa

This mesmerizing and equally provocative book written by celebrated and best-selling Kannada author SL Bhyarapa sold as much as it provoked intense debate among intellectuals and laymen alike regarding how wounds of past need to be healed. It tries to explore the story of girl rediscovering her mutilated roots in background of a violent clash of civilizations in past, impacts of which are still present on her psyche and her ways of coping with it.

(If the readers like it to their taste, they are much recommended to read his *Vamsavruksha* and his equally illustrious rival UR Ananthamurthy's *Samskara* as well.)

2. *Aughad* – Nilotpal Marginal

This Hindi novel by *Yuva Sahitya Akademi* award winning author Nilotpal Mrinal evocatively explores the rural scenario with chilling precision and enough emotions to make this novel a must read. In recent days when series such as Panchayat has become a hit among the youth for showcasing village life in its playful reality and deservedly so, this book provides a sobering view of our all-familiar villages with all its grim dynamics.

3. *The Great Indian Novel* – Shashi Tharoor

This book, perhaps the finest and most brilliantly witty satire written in Indo-English has a big title but Shashi Tharoor makes it clear from the start that it's in deference to "its primary source of inspiration" – The Mahabharata, one of the two major Sanskrit epics of ancient India. In Sanskrit Maha means great and Bharata means India. Tharoor uses The Mahabharata as a framework for this satirical novel about the major Indian political events of the 20th century, from British colonial rule through to "the struggle for freedom and the triumphs and disappointments of Independence".

4. *God of small things* – Arundhati Roy

This ambitious debut novel took the literary world by storm when it was published in 1997. Roy had previously been working as a screenwriter, actor and aerobics instructor but within months her book had sold all round the world and scooped the Booker Prize. Set in the southern state of Kerala, it relates the childhood experiences of twins Estha and Rahel, who see their world shaken irrevocably by the accidental death by drowning of their visiting English cousin. Lyrical, magical and beautifully written, it's the compelling story of intertwining family lives, birth and death and love and loss.

5. *The Kite Runner* – Khaled Hossen

A gripping and emotional story of betrayal and redemption, *The Kite Runner* had me thrilled and moved, both at the same time. It tells the story of Amir and Hassan, the closest of friends, as good as brothers, and also experts in

the art of kite flying. The story as it proceeds unravels various yarns of the fabric of life in form of child's yearning for his father's love, his trust with his on moral weakness and his crusade for that redemption all in the background of a horrendous war.

6. *A fine balance* – Rohinton Mistry

It is an astonishing work of suffering, death and degradation set in the background of emergency which nonetheless manages to leave grounds for hope amongst the many reasons for despair. The novel unfolds the story of their troubles, but *A Fine Balance* is no catalogue of unrelieved grimness. Tragedies occur, as the author has warned us from the start, but they occur as part of a rich and varied spectacle, full of wisdom and laughter and the touches of the unexpectedly familiar through which literature illuminates' life. Despite the pain and despair the book describes, there is laughter and hope even in the last paragraph of this engaging and stirring novel.

7. *The Mahatma, the Courtesan and the Italian Brahmin* – Manu S Pillai

This wonderful book comprises of myriad collection of curiously intriguing, interestingly unheard and amazingly amusing stories and tales from unknown chapters of Indian history with an added bonus of striking monochromatic illustrations beautiful sketches included in the book. A must read for students of History as well as laypersons interested in looking for a kaleidoscopic vision of their history and heritage.

8. *The Ocean of Churn* – Sanjeev Sanyal

For good long time we have been accustomed to imagine India by only its peninsular stretch and ignore if not forget its other equally important features be it the hills or the ocean and their rich contribution to the development and propagation of our culture and heritage. Perhaps this is the first time someone had tried to explore India through the lens of its seas and oceans with a wonderful assortment of jaw dropping facts and anecdotes. The Indian Ocean needs to reclaim its place in our national imagination—as a rich source of our heritage, theatre of strategic interests, commercial prosperity and cultural exchange. I can think of no better contemporary introduction to our maritime heritage than this book.

9. *India: A million mutinies* – VS Naipual

This third and concluding book of Naipaul's India Trilogy tells the story of a diverse nation in 9 chapters, highly recommendable for those who wish to explore the world under the reading lamp. The author of the book celebrates the vagaries of everyday life, how people continue to be victorious in spite of the chaos, untidiness and poverty. It is a travelogue analogy between the emancipation of millions and the Mutiny of 1857. The book is somewhat optimistic about the country and its people. The author leaves the reader with a hope in the concluding pages. It is a very optimistic book on India, an innovative way of telling India's story from the eyes of the Indians.

10. *21 lessons for 21st century* – Yuval Noah Harari

In his fascinating new book, Yuval Noah Harari creates a useful framework for confronting many fears and anxieties of our time and time to come. While his previous best sellers, "Sapiens" and "Homo Deus," covered the past and future respectively, his new book is all about the present. The trick for putting an end to our anxieties, he suggests, is not to stop worrying. It's to know which things to worry about, and how much to worry about them. As he writes in his introduction: "What are today's greatest challenges and most important changes? What should we pay attention to? What should we teach our kids?" These are admittedly big questions, and this is a sweeping book. There are chapters on work, war, nationalism, religion, immigration, education, AI and 14 other weighty matters.

In addition to these as a miscellaneous suggestion, our college is blessed to have immensely talented people in diverse form of arts and talents, who can read books particularly touching their passions. Such as those excelling in western instrumental music, can read Vikram Seth's *An equal music*, those interested in theatre can look forward to *Tughlaq* penned by Girish Karnad, those eloquent in debating can find a must read in *An Argumentative Indian* by Amartya Sen and so on.

So fear not voyager, even if you encounter some difficulties at beginning do push forward till you start enjoying the *Rasa* of reading. And once you do develop a taste for it, believe me I say this with utmost sincerity there's no stepping back. Bon Voyage!

Bhuvan Krishna



THEATRE IN DELHI

If I had to describe theatre in Delhi in one word, I would choose the word “Exploration.” In their very raw form, artists in Delhi look for experiences and teachings to grow themselves as a person as well as a theatre artist. The work these artists have done for their art is underestimated. The platform might be a School’s Theatre Club, a College’s Theatre Society, or a professional institute like the National School of Drama. Sometimes people unknown about this art form stumble upon one of these platforms coincidentally and explore an unknown world with vast opportunities, a world of theatre art. I am one of those, and that fortunate coincidence for me was Vayam- The Theatre Society of Shivaji College, which from the first day had an impact on me because of how parallel exploring theatre and exploring yourself goes. During the fest season, we went to almost every College in Delhi and also performed at public places such as Red Fort. One of the most remarkable moments I witnessed was

while performing Nukkad Natak at Red Fort. One play included domestic violence as its topic. It really seemed incredible to me that it proved helpful in improving the lives of the victims, and it was at that moment that the relevance and power of our art struck me, a theatre amateur. With us artists, the people we perform for also explore the new issues, perspectives, and points of view while watching what we perform. The street and stage theatre in Delhi is full of artists trying to learn and grow, and simultaneously it continues to give us immense opportunities, but the same could not be said about the money earned. Artists in the Delhi Theatre landscape might not receive the resources and appreciation which are available in some other places in the world, but their determination is second to none. Nonetheless, theatre here is a different world, the one you can’t leave once you enter it because every other place in the world would just seem monotonous and straight-up dull to you.

Ansh
Vayam





Now Playing

COLLEGE LIFE

Motivation 101
2h 4min

Enhance

Add songs

- Viva La Vida - Coldplay
- Feeling Good - Michael Buble

Romantic Bollywood 101
3h 35min

Enhance

Add songs

- Aaj Phir Jeene Ki Tamanna Hai - Late Mangeshkar, S. D. Burman
- Aas Paas Khuda - Rahat Fateh Ali Khan

Untitled-101
1 hr + 10h 35min

Enhance

Add songs

- Viva La Vida - Coldplay
- When We Were Kids - SaucyQuzy, Preston Parris, Zapp, Benjamins Only

Heavy Metal 101
Originally from Sharmishta
7h 48min

Enhance

Add songs

- My Girlfriend's Girlfriend - Type O Negative
- Rooster - Alice In Chains

Indie Pop 101
Originally by Sharmishta
3h 18min

Enhance

Add songs

- Low - THE DRIVER ERA
- Every Breath You Take - The Police

Shivraj Vibes
Spotify X10agec4rly for Shivraj
8min

Enhance

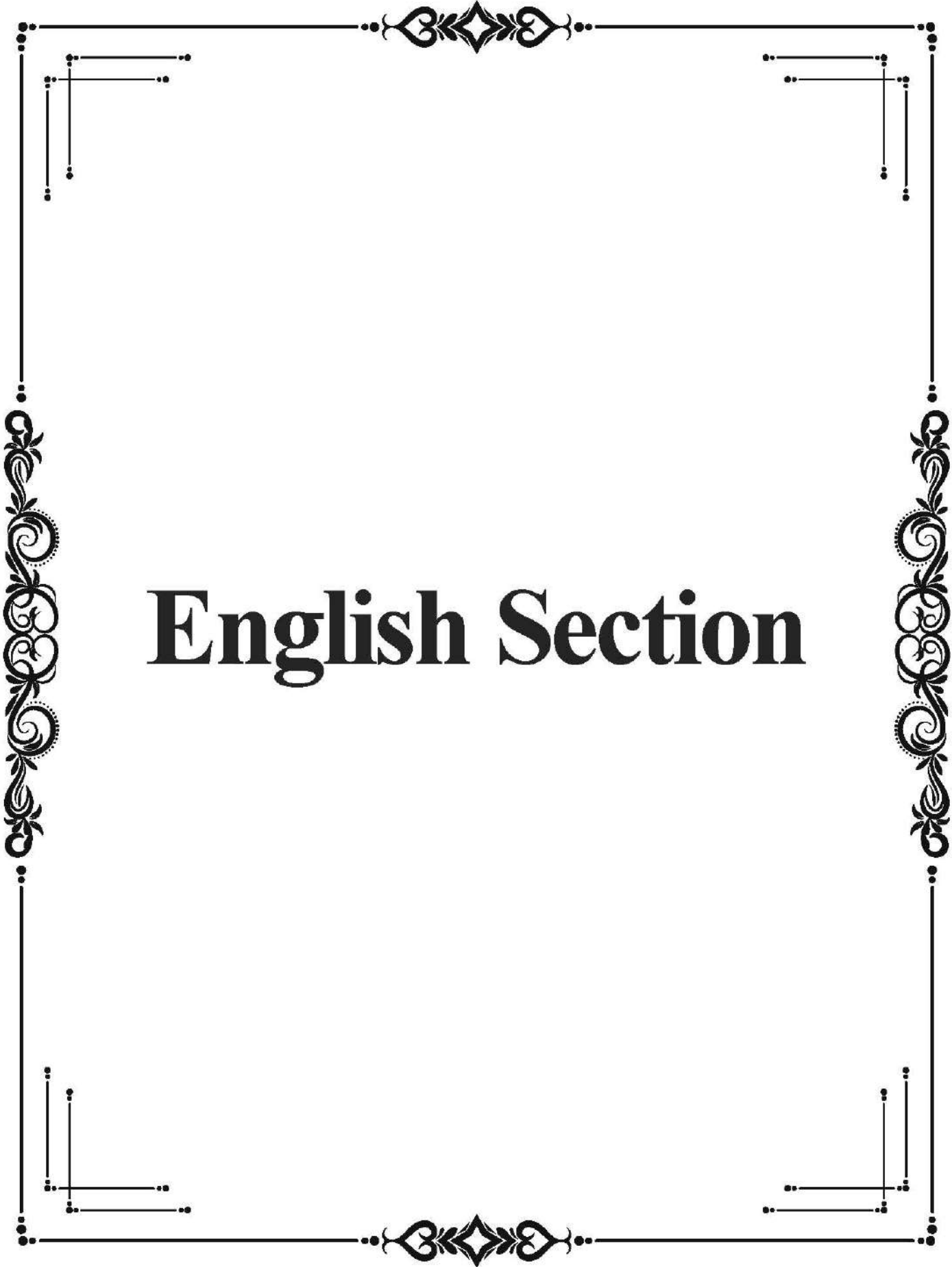
Add songs

- Seharo - Hansonic
- Disaster - KSMV Neh

2:35

4.16





English Section

Seeds of Hope

Humanity was on the edge of total collapse owing to failure of race of nations for domination, in the meantime, a young boy was counting his remaining time on earth and reflects on his past; his name represents the current situation- A Climax after which collapse is inevitable, his name is Zenith.

Zenith begins to create an entry on his gadget while reminiscing about his past. He describes how, while he was growing up the rest of the world was busy in inventing new super technologies of replicated natural setting. Along with passage of time, he learned about his ancestors' history and discovered how wonderful it was back then when people were able to engage with their natural surroundings... they can walk freely in parks with pets, played games on beaches, celebrated and enjoyed camping in forests, climbed the mighty mountains and spent great time.

When he became intelligent enough to understand and compare how things are, he realized that he was living at the mercy of the "Powerful" within the shackles of so-called human development. He and the normal people weren't permitted to interact with anything from man-made grass to icy mountains, and from artificial rats to whales, outside the domes. All of these things are delicate to maintain because humans have disrupted the earth's balanced system. This didn't end up just by taking countless lives but also annihilating every hope of taking non-toxic air, direct sunlight, and fresh water.

Zenith tells how nature tried to warn people for defying the laws and how his ancestors bore the brunt of the devastation of floods, drought & climate change but a great blow was given by just a microorganism leading to the global pandemic and for the first time in human history whole world was locked down. Meanwhile, people came closer to nature and saw how beautiful the world is, but this didn't last for long. Soon the pandemic was over and life returned to normal while scientists worked to ensure that this event doesn't become a nightmare again. Some people, touched by the beauty of nature, had been protesting on international forums against indiscriminate use of resources by government and business but they're either been bought or used as scapegoats for political propaganda.

After a quarter-century, everyone saw nature's overburdening. This resulted in mass protests, violence, and civil wars just for basic needs of water, food, and shelter. Zenith calls this period "Modern Barbarian Age." One day, he saw a young girl who was enjoying her meal to the fullest. The next day, he saw her in a party where everyone was hurling food and spraying drinks on each other... But when he saw the girl after 4 years, he was shocked to see that she came onto the road to the same place where she used to enjoy every moment. They both didn't anticipated that she would meet her fate too soon. Zenith was desperate to help her but couldn't as he was watching her in time simulator. Through that device, he had seen and felt the pains of hundreds of people.

He recalls that how another blow came to him when in his study room he compared the 3 satellite images: first, when everything was just fine, second, showed flooded inland and coastal regions, depleted polar ice, and last, he saw his current world. The uneasy silence in the room made him think of solutions. He shut down his time simulator and went to bed. He'd hardly slept for an hour but was startled by a thunderous BANG that shattered the glass window. He and his family members gathered and were unsure whether to go out to check but during night the curfews were in place and air was toxic because the factories were at their maximum capacity to produce breathable air to be used outside the house in daytime. So all decided to stay put. The bang was soon followed by sirens all over, causing panic. Zenith's father turned on the news and came to know that some rebels had broken the shield of city's dome but soon they were all shot down. Zenith felt restless, so he went to his room and forwarded the time from where he left off on time simulator.

In the simulator, he discovered that the severe climate and long civil war had taken lives of 3 billion people, with many survived on the corpses while others struggled to survive the aftermath of nuclear winter, radiation, hunger, and diseases. He'd watched hundreds of them die in an inhumane way. Anger and desperation were wrenching within him. He shut the device and went to sleep with his parents but how could he when he himself saw hundreds dying, that too with individual feelings...

Thoughts raced through his mind, and when he combined them with the recent rebel attack on the dome, he realized that if nothing was done, his fragile world would suffer the same fate. He had his PLAN!

At first, he tried to recruit his relatives and closest friends, explained to them about the things he saw and where they would lead if left unresolved. He related it to the attack on dome. Initially, he wasn't successful, but he already knew it. He decided to learn from history to make history. Days turned into weeks, months, and years when Zenith was became mature and had enough people to back up his thoughts and work towards a better change. They formed a group of learned people from varied backgrounds, across the state. They knew that the government would not permit them for their project, so they worked covertly. Meanwhile, he finished his education and learned a lot about geography, botany, aqua-techniques, and other natural sciences.

Several years later, Zenith was successful in collaboration with people with same ideas around the world. He's ready to do or die, with a plan ready and only a nod- the revolution and its success appeared imminent. The day was chosen to coincide with the felling of the last natural tree by men. This was the time when space exploration was top priority and humans were making a temporary moon base to speed up the process of building a permanent base on Mars. The atmosphere outside the dome was difficult, there were untimely sandstorms with hailstones and heavy acid rain. *The Time Has Come! (end of 1st part)*

Zenith and his squad celebrated the eve one night before the plan's realization. The next morning, when the government and people were busy, Zenith was standing with his team in front of a megastructure outside the domes, which was kept hidden in world's most dangerous places where even modern humans feared to go and they had amassed so much fortune that they didn't bother about it. Using this as an advantage, the crew risked their lives, supposedly some of them succumbed but they were ultimately successful.

The machine was intended to build and expand a patch of land to restore it to its early state. Even the storms, acid rain, and attacking bots can't damage it. He executed the command and the machine started with a powerful THUMP causing a mini earthquake. Soon it became known to leaders of domes who summoned Zenith to explain to them all about the machine, he answered their enquiries with wit and told them that it was intended for research only but kept secret because of rebels. He already knew that government officials were corrupt, so he bribed and assured them that he would help with their secret projects. This was enough to pacify them.

The first few months went smooth and performance was impressive until a disaster happened. The space elevator project failed and the moon base shattered the moon into fragments. Those bases had nuclear fuel tanks which consequently fell to earth along with moon fragments and satellites that caused mass destruction, domes crumbled, the fuel tanks acted like nuclear missiles inflicting carnage all around the planet, sadly

Zenith's dream had also been destroyed. Government efforts were futile but fortunately enough, Zenith had managed to protect his family and team members as he had high contacts. All of this chaos had taken countless lives.

While some domes remained under intense guard. Weeks after the catastrophe, nuclear winter started leading to domino effects of food shortages, cold blizzards, and radiation, but things quickly escalated when those who were protecting the dome turned against and rebelled for their own survival. This was the worst part of Zenith's life who now lost all of his known ones. Finally, on the day when he was making the entry on his gadget he had lost his last remaining hope, everything seemed to be ending, even he himself...

He finishes the entry with a note- "The world, upon which we thrived alongside other species, made beautiful relations with each other, discovered a world beyond us, solved many mysteries, built great infrastructures where no one could've ever imagined but above all, we saw a dream of a stable and a utopian world together. On this journey, we forgot our true nature and embarked on a quest to create a fulfilling existence that never existed, but we never learned from past mistakes. This process ended our every remaining hope as we ventured far away from our origins while annihilating everything behind and in front of us, just to carve new paths which ended up destroying of our own home-Earth."

His silence was broken by the scream of despair within himself, he burst into tears- loud, loud & loud as if he had been suppressing the pain for a very long time. This was true. He didn't lost hope or gave up even when he lost his last person. He, for one last time went through all of his belongings- replenishing time spent with them, the broken time simulator device, family photo, photo with his team and machine, souvenirs from places he visited during his research, an unfinished painting of his dream and his writing gadget...

He lied down with all his belongings and removed his gas mask allowing tears to fall on earth for which he had given up everything and closing his eyes knowing they won't open again... He was lying unconscious but suddenly opened his eyes in shock. His gas mask was up but he was stunned to see someone in front, he cleans the visor and saw a girl. She helped him onto his feet. He hugs her, tears streaming from both of their eyes. Pulling apart, Zenith thanks her and tells her everything about himself and the machine. She introduces herself as Zelenka, which means "new beginning." He takes her to the grounded machine where they were astonished to see- New Saplings emerging from the ground...

Hency Kushwaha



Is the Fear of Missing Out Overrated?

FOMO factor is one of the things responsible for our present-day anxiety-ridden lives. What we need today is the inviolable solitude but what social media is pushing us into is a cesspool of communal mediocrity. Everyone is pushed to watch the same movies, read the same books, binge-watch the same shows, stream the same songs on Spotify, forward the same viral memes, laugh at the same time at the same abuse added for effect by a stand-up comic, buy the same inflated stocks of debt-ridden companies pushed by social media influencers who have as much knowledge of the subject as that rock lying stoically for the last seven months in the neighbourhood park.

In the grip of a paralysing fear of missing out on yet another TV show being binge-watched by millions on the face of the earth in the same long night of its release, our eyes stay glued to a flickering screen the entire night. And from a perplexing saga (half-understood by everyone) of time travel of German origin, we move to grown-ups from Korea playing childlike games with unchildlike brutality. This fear of missing out is at the heart of the genius of Nolan degenerating into a toxic nolanite fandom, the Potter-mania pushing out scores of other books of the same genre to certain death due to lack of readership. This petrifying fear is why all the travellers head to the same two hill stations every summer to escape the crowded plains, the stupefying fear of missing out is the reason why we refuse to explore the music other than what is incessantly poured in our ears by the streaming giants, the FOMO factor is the reason why we everyone is ending up into a clone of everyone else. Where are the hermits, the thinkers, the rebels, the thought leaders of our age? All these have been slaughtered by the algorithm of the tech giants. Dead & buried in the echo chambers of social media. Or maybe the algorithm is the only thought leader today.

Once we start missing out on the ephemeral things, maybe we'll find time for things that matter, eternal notions. Maybe we'll start travelling on the untrodden paths, begin reading books that have stood the test of time, embark on rediscovering the singers who created magic for all ages till the end of time, set about watching cinema which is immortal though buried under the fluffiness of ephemerality. Or simply the delight of missing out might push us to rebel, to think, to lead, or to live in a state of inviolable solitude.

Shivam Aggarwal



Forever with me

I didn't know I can't avoid it,
Nor could I suppress it.
The more I tried to suppress it,
The more stronger it grew.
It was there only,
Liked shoved on my throat
Waiting for me to let it be
And flow all through my body,
From head to toe.
Dangling my optimism with doom and gloom.
Creating a void, where it grows louder and louder
While shrinking my dreams into vulnerabilities
Haunting, touching a part of me,
That ran deep!
Lesser did I know that it comes timeless
My anxiety,
It crushes me from inside
Emerging from the very core of my heart,
pinching me again and again.
Rebounds of breathlessness,
Just to make me realise,
It's not over yet!
To make me realise,
It is there, with me, always
Without any succour
Waiting for me to notice.
Unlike the way it transpires,
It weakens, gradually, with time.
Allowing me to console myself.
Everytime it happens, I feel like I am granted with a last
moment reprieve.
As soon as it weakens,

I breathe heavily
To conquer as many breaths as I can
Before it starts iterating.
Because it never leaves me alone,
As if I unwillingly host it.
With advent of its every episode,
It takes a part of me,
A bite from my jollity.
Yes, my anxiety
It's there, bolstering itself in a corner.
Forever, with me!

Mohan Kaushik



The Soldier

A Soldier is an epitome of discipline,
A soldier is the symbol of unity,
A soldier is one, who's above the divine Trinity.
He is the one who stands in boilings and Inoculate with
his blood, to cushion his motherland.
Away from family, he stands still alone,
Misses his family, misses his home,
Missed his lady and the way he holds her,
Sacrificed his satisfaction cause,
HE IS A SOLDIER.

Amit Kumar



Under The Night Sky

Gazing at the night sky,
He was about to cry
Trying to find his existence,
In the horizon's dark persistence
Stop! Stop! He convinced himself,
Never did he felt so renunciated
The grandeur of the world circumambient,
As if trying to tell him something
Sitting in the lap of nature,
He began computing his stature
Despised as if dead and grieved out,
He finally found his way out.

Abhay Soni

Friendship: After Covid

Friendship is not just a term it's an emotion,
It always help me in the dark ocean.
It's not merely a word,
It help to become a shackled bird.
Coming school only to met you was fun,
But now a new era had begun.
A whatsapp group wouldn't integrate our vibes,
True friendship emotion stayed inside.
A new era it's own toil,
All our mood got spoil.
Initial days look cool,
But I missed the fun in school.
I missed your presence over video call,
But that world was too small.

I just wanna get rid of it,
You are my souls I admitted it.
The God has shown his pity,
The disease got lower in the town and city.
I was able to see my friends was the best thing,
For me it's like a season of spring.

Ayush Bansal

Tree of Optimism

I want to be like the nightingale;
Write all my sorrows into poetry,
All my tears into portraits.
Life is bitter-sweet, but sometimes,
The bitterness tries to take my breath away.
I'm happy for others,
But broken hearts can only love so much.
Dreams are so easy, so beautiful to see,
But their shards hurt the eyes like nothing else.
Optimism, like a tiny sapling, blossomed into an orange
tree – always blooming, always hopeful,
Even when dark clouds flash to take it down.
I put up umbrellas, tiny little umbrellas – one or a billion,
I'm not sure.
The rain falls, the leaves hurt,
But never a bruise on the trunk remains.
Tall stands the tree – through storms and hurricanes.
Tensed goes my heart, seeing it stand there – always
risking, always hoping.
Afraid is my soul, seeing it struggle so much, never giving
up.
Always dreaming, always persevering.
I've put up so many defences, but the rain hardly ever
stops.

And the tree is constantly tested, only to never fall
Sometimes I think, maybe it would be better,
If lightening strikes, and burns it down – Like the tender
heart of a child.
The dark clouds, the pessimism, is so insistent; I just might
have sold my hurting soul to it.
But in my heart – in its recesses, the tree always stands
tall,
Its orange sapling, ready to spread positivity and optimism,
forevermore.

The sweet child always sings in my heart,
Even when tears break me down.

Who knew, for hope too,

There was a price to pay,

In tears and rain.

When the breeze isn't cool,

Angry thunder racks the spirits.

Tall stands the tree, loud blares the thunder,

Long in dilemma I remain.



Breast Cancer

Here is a self written poem on breast cancer by me.

Ah! What a pity, she can't even share

As the shame indulged in it, is hard to bear.

A deadly disease was not her ailment

But why this one, was her only lament.

How will she show up in the society

With this stigma being so mighty.

When her relatives will inquire
she would say to have no desire
To live in this world full of wise
Where her disease is a matter of despise.
Her body is dealing with such a pain
And her mind too, has become insane.
She needs the love and support to be shown
To overcome the pain that has immensely grown.

Nikhil Kumar



Under The Night Sky

Gazing at the night sky,
He was just about to cry,
Trying to find his existence,
In the horizon's dark persistence,
Stop! Stop! He convinced himself,
Never did he felt so renunciated,
The Grandeur of the world circumambient,
As if trying to tell him something,
Sitting in the lap of nature,
He began computing his stature,
Despised as if dead and grieved out,
He finally found way out.

Abhay



Friendships: Covid and After

Phew! Not again, tomorrow is the last date to submit the assignment and I again forgot to complete as usual! I need to text them and even remind them!

Bro, I'm stuck in an ugly fight, rest you know what to do!

Tomorrow is my exam, getting super tensed okay let me talk to her/him!

I'm feeling super low right now (that depressed feeling) got to call them now!

My parents have just scolded my very badly (me sobbing) hello...!

Got this present! Let me share with them too (sometimes)!

Hey Tommy you know what happened today... (pets are friends too)!

We often find ourselves stuck in these awkward situations though these situations are just few drops of the entire sea that answers why we need them, friends are someone whom we can rely upon, trust them and share our thoughts and problems (they have a solution to every problem and a problem to every solution), they are our stress busters and are someone who encourages us to be the best version of ourselves that either can be in the motivation form or in a form of roasting :)

Pre Covid times, when we used to call that time 'normal' and had 'normal' lives with 'normal' things happening until that 'abnormal' thing happened (Covid), when we did not even imagine in our wildest dreams that such a pandemic would shatter and affect all our lives, when we lost hope, had darkness surrounding all near us, a spark of 'friendship' came in as a light.

I believe friendship is not and should not be restricted to our batchmates or school buddies, but it can be with our parents, grandparents, people we are close to, genuine people who are the reason for our smile or could be even our pet!

During Covid, when we had to live in isolation and yeah that was also the time when we tried (or ate) different kinds of food cuisine or watched mythological shows or tried our hands on different activities or pursuing our hobbies, we distracted ourselves!

Let me put this, friends are a great distraction too but during the pandemic they distracted us from these miserable times and became the reason for our emotional support.

This was also the time when people actually realized how uncertain life is and gave more importance to mental health, people would catch up with their old acquaintances, friends, colleagues, batch mates and checked up on them. This time they had become the mental support to a lot of people and because of this people were often relaxed and a helping need was raised among them because we all were in the same boat!

I don't know what exactly all things people learnt but to check up on their friends and closed ones keeping their ego aside is definitely one of the things that we learnt!

We were suffered not only physically but mentally too with everyday that news flashing on our screens and how desperately we would look up on the numbers, hoping they would decrease. Trauma, anxiety, and fear were some of the mental damages that we had gone through but talking to friends or closed ones provided us with a support system.

And yes, how could we forget those video calls, virtual meets and that virtual ludo and scribble!

Post Covid we all started to 'normalize' our lives and tried to get back on track though it was not at all a piece of cake for anyone! We cried about our lost time but everyone was trying to get a life! That transition from

losing some old acquaintances to making new friends, we grew! Transition from giving OBE papers to finally opening up of some of the colleges and giving offline exams, we grew!

People were trying to get back their ‘normal’ lives but this time, surely, we have more understanding, concern, empathy, respect, love, compassion, affinity and sensitivity towards each other!

Rashi



Rashtrapati Bhawan: A Travel Guide

Rashtrapati Bhawan or President House is one of the majestic architecture in Delhi. Its red and cream facade is visible from far outside. The President House is an architectural masterpiece and a beauty to be explored. Such a stunner establishment must be explored from inside out. The parts of the President House are open to the public on selected days of the week. Various works of Lutyens can be explored while visiting the place. Several new attractions have been added since the original construction.

The complete tour of the President House is a trove of history and beauty. The multi-layered history telling through artefacts is exhilarating. With the spread of 321 acres, it is the second-largest residence of the Head of a State. Such an expansive establishment houses a diverse variety of attractions. One should start their tour from the central President House Building, officially designated as Circuit 1. This circuit is a lifetime experience. It includes a tour of the inside of Rashtrapati Bhawan including the famous Durbar Hall, Ashoka Hall, and Long Dining Room. For the tour, you have to register beforehand through the website. The circuit is open on Weekends with fixed slots. The entry is provided through gate number 2, 37 and 38. Tour includes visiting high-security zones, therefore one should avoid taking backpacks with them. One should carefully fill in the form details and carry government-authorized IDs (PS: Pan cards don't work). One has to undergo several security checks before being provided with an Identity Card to enter the President's House.

The tour is organised in batches of 20 people and a government guide and police personnel accompany you all the time. It is a truly enriching experience, walking those lofty stairs and passing through giant doorways. The inside of the President's House is a sight to behold. With every electronic device including mobile phones submitted by security, one must capture every jali, flooring and wall painting through their eyes. One can watch the family quarters of the President during the tour. While traversing through stairs up and down, one would reach Marble Museum, a paradise for carpet lovers. It houses carpets from Persia, some as old as 100 years. One could even see the canopy of Delhi Durbar held in 1919. Also on the display is the bedsheet of George V and Queen Mary. The tour ends at the South Court of President House. At the end of our tour, we were lucky enough to get a glimpse of the President's cavalcade.

The next stop is the Rashtrapati Bhawan Museum Complex, officially designated as Circuit 2. It is open all days except on Monday. Complex houses two blocks, Block 1 is a three-floor underground building with a beautiful white facade on the outside. For visiting, one has to pre-book online and upon reaching the gate one is issued an entry slip at the gate which is checked at the museum entrance. Upon entry, one would see a Victoria Coach, which was in service for 100 years and a Mercedes Benz which was part of the President's carcade. The entrance draws a beautiful contrast of time.

In the south of the ground floor, one would find an art installation marking 75 years of Indian independence. A giant Dandi march statue welcomes the persons visiting the installation. You would also discover the original blueprints and floor plans drawn by Herbert Baker and Edward Lutyens on this floor. Deep down the museum building on the last floor, one could see the life-size paintings of the Viceroy and Governor Generals of India and their wives. With advanced and curated lighting facilities, watching each portrait is a beauty.

The last and the toughest of all to get into, the Mughal Garden, officially designated as Circuit 3. The circuit is open during Udyanotsav which is held between February to March every year. With limited slots, one should have fast internet and the ability to wake up late in the night to book tickets. The tickets are free but the view they offer is

priceless. Mughal Garden follows the classic *charbagh* architecture, with four canals cutting the garden into four equal parts, hence the name charbagh. With lush green plants everywhere and a vast collection of flowers, one could easily fall in love with the place. The Rose garden with a huge fountain in middle is a sight to behold. Exploring Rashtrapati Bhawan is an adventure in itself, the sprawling state house has countless quests to offer. From priceless portraits to lush green gardens, it is a must-visit place in Delhi.

Vineet Krishna



Are human beings always social? Or only when they interact with each other?

Social media, as the term signifies, is a group of media through which humans interact with each other, share feelings, vibes and emotions with each other, share information and news. The definition can vary from person to person, place to place, time to time, but for me, at this current moment, social media is a very important part of my life, a medium through which I communicate with my friends (and family), get my education, seek for knowledge, learn new things and have entertainment too.

I have enrolled myself on almost all of the major social hubs, let it be WhatsApp, Facebook, Discord, Instagram, Pinterest, Quora, Reddit, Skype, Ted, Telegram, Tumblr, Twitch, Twitter, Webex and not to forget TEAMS!! To specify my preference why only these, well, I don't use social media to socialize (yes, this is true, and explained in details in the coming paragraph) but to gain knowledge, evolve my perceptions and explore perspectives to see this world. I spend most of my time on Reddit and WhatsApp. Social media makes people of common interest come together and create big Fandoms, and being a crazy fan of Wizarding World and Marvel Universe and young fan of Game of Thrones, I spend most of my leisure time reading fanfictions and theories about my favourite characters, creating my own theories and memes on them.

Well, social media is of course meant to be a distraction, to be an escape from this world. A world which is full of war, insecurities, stress, anxiety, gloominess and darkness, who doesn't want an escape? Teenagers, though, misuse this medium to completely escape this world and create their own fantasy world, a virtual world which exists nowhere, but in their head, an alteration of the reality which gives them happiness, moments of joy and celebrations, and why won't any teenager want an escape? (Meta Verse is something different) This world is full of people who are in a state of stress and anxiety, who want to share and radiate their feelings out, but no one is loyal to anyone, and hence, as a result, everyone has 'hundreds of friends' but are still lonely and have no one to handle their tantrums and falls.

I won't consider myself popular on social media. I consider myself as an omnivert, some days I like to chill and hang out with my friends, and some days I just want to be inside myself, and just ponder over and over again about who am I? This thing resists me to be famous, and remain anonymous. I just don't want people to be intriguing in my private space when I don't want them to be, and once you are a public figure, your private life is not private anymore. Though I pretend and repeat to myself every night that I don't care what're the opinions of my friends, my acquaintance about me, but the real fact is I do, I really do. I see people on Instagram (and Facebook) trying to convince their followers that they are always having a good time, trying to affirm their insignificant existence, but then I see myself. I am no different from them. We all are part of rat-race, either we want to be or not, we just are. Maybe it is eternal truth, humans spend their whole life proving themselves to people who don't even matter in the end (and maybe it's just my perception).

Social media's addiction is inversely proportional to the mental health, more you become addicted, lesser your mental muscles are healthy. Addiction can be productive too, but here, I am supposed to talk about the negative aspects of this addiction. Once you become habitual of checking social hubs regularly, you unintentionally and unconsciously develop a fear, not because of social pressure, but because you start comparing your own life with those materialistic

things which are just flashing on your screen all day and all night, a life you admire, because these sites are designed to be customized according to your deep interests. You start imagining that other people on social media are having perfect and flawless lives. People here are more successful and happier than you will ever be, and you start building the feeling of regression, inferiority complex, that you lack something that all others have and in the small passage of time you are stressed and in deep anxiety which is based on nothing, but an image in your head, created by the over-use of social media. The only salvation you can have (according to me) is social detoxification. Start exploring the real world around you, and see what real life looks like.

Start exploring the perspectives, stop thinking ‘what if’ and start thinking ‘what now’. A wise turtle once said, “Yesterday is a history, tomorrow is a mystery, but today is a gift, that’s why it is called present.” In same manner, social detoxification helps you to let go of the stressful past and helps you to build a mindset that focuses on present and can challenge the existing set of norms and perspectives of the current culture-scape which are being pushed down to general audience’s throat by these social media giants, it makes you willing to let go of normality as it exists to explore a whole new perspective of high-end practices inculcating positive thoughts to your mental muscles and hence helping you to evolve and grow.

Shivam Aggarwal



Sexual Assault on Campus; Awareness and Preventions

Sexual assault on campus is a different topic to discuss. However, if students, educators, and society hope to prevent its occurrence and support those who have been impacted, it is critical that we engage in an open and honest discussion about sexual assault, sexual abuse, and sexual violence. The American college health association (ACHA) identifies sexual issues and relationships violence as a serious public health issue affecting college and university campuses.

Campus sexual assault is pervasive. According to the rape, abuse, and incest national network (RAINN), 11.2% of all Undergraduate and graduate students experience rape or sexual assault through physical force, violence, or incapacitation. It’s important to realize the severity of this issue, and to recognize that sexual assault is not limited to one particular type of person or group.

WHAT IS SEXUAL ASSAULT?

Both general and legal understanding of sexual assault are important. According to the U.S. Department of justice, “Sexual assault is any type of sexual contact or behaviour that occurs without the explicit consent of the recipient. Falling under the definition of sexual assault are sexual activities such as forced sexual intercourse, forcible sodomy, child molestation, incest, fondling, attempted rape.”

RAINN uses the term “sexual violence” as an all-encompassing non-legal term to describe crimes including sexual assault, rape, and sexual abuse. Their pages describing types of sexual violence is a helpful resource that includes information on sexual assault, child sexual abuse, sexual assaults of boys and men, intimate partner sexual violence, incest, drug-facilitated sexual assault, sexual harassment, stalking, sexual abuse by medical professionals, sexual exploitation by helping professionals, multi-perpetrator sexual assault, elder abuse, sexual assault of people with disabilities, prisoner rape, military sexual trauma, and more.

HOW DO WE DEAL WITH SEXUAL ASSAULT?

Understanding the definitions surrounding sexual assault, as well as some key statistics, is an important first step in acknowledging the severity of the problem. It can also be the basis for more open and honest conversations around this

topic. But it is also only a first step. Learning how to deal with sexual assault in a real-world situation is critical. Different actions are appropriate for different people and scenarios. In this section, we'll outline actionable steps that we can take as communities, campuses, and individuals to help prevent sexual assault, as well as steps that should be taken when sexual assault has occurred.

ADVICE FOR SEXUAL ASSAULT SURVIVORS:

There's no "right" or "wrong" way to feel after sexual assault. RAINN offers this advice: "After sexual assault... you may be physically hurt, emotionally drained, or unsure what to do next. You may be considering working with the criminal justice system, but are unsure of where to start. Learning more about what steps you can take following sexual violence can help ground you in a difficult time"

If you are in immediate danger or are seriously injured after sexual assault, call 911. If you are safe from immediate danger, it may be helpful to do the following after a sexual assault:

- **FIND SAFETY** - Your safety is important. Seek physical and emotional safety, and if you're unsure of your safety, reach out to someone you trust to help you find a place you can be safe, both in the short- and long- term.
- **DON'T BLAME YOURSELF** - What happened is not your fault. Something happened to you that you did not want to happen. You've been violated and you deserve respect, support, and belief. If someone is blaming you, pull away from them if possible and find non-judgemental support from people who see and believe you.
- **CONNECT WITH CARE** - If you're not sure who to reach out to, call the National sexual assault hotline at (800) 656- HOPE (4673). A trained staff member at a local sexual service provider can connect you to a local health care facility and may be able to send a trained advocate to accompany you to your appointment.
- **DECIDE IF AND HOW TO REPORT** - Reporting a crime to law enforcement is your personal decision. This may be a difficult decision to make, but it could have positive effects on your recovery from sexual assault. RAINN offers extensive resources on reporting sexual assault and dealing with the criminal justice system, including articles on reporting to law enforcement, what to expect from the criminal justice system, what to expect at a criminal trial, and more.
- **CONNECT WITH OTHERS** - Connecting with other people, especially other survivors, can be helpful as you process and heal from an assault, or from a relationship with a pattern of sexual abuse. RAINN has a collection of survivor stories available, as well as a speaker bureau that can connect you with opportunities to share your survivor story.

ADVICE FOR SUPPORTING A SURVIVOR OF SEXUAL ASSAULT:

If you are supporting someone who has experienced sexual assault, it can be difficult to know what to do or say. RAINN offers tips for talking with survivors and ways to help someone you care about. This advice can help you support your friend, loved one, or acquaintance to the best of your ability. Supporting other people can be emotional draining, so it's also important to take care of yourself as you take care of others.

- **LISTEN:** Being there for a person is the most essential way to offer support. Listen to whatever this person has to tell you, and offer a non-judgmental ear as they discuss and process their experience.
- **AFFIRM:** Be supportive and affirming. RAINN suggests using the following phrases:
 - I believe you.
 - It took a lot of courage to tell me about this.
 - It's not your fault.
 - You didn't do anything to deserve this.
 - You are not alone.
 - I care about you and am here to listen or help in any way I can.

- I'm sorry this happened.
- This shouldn't have happened to you.
- OFFER RESOURCES: You can share resources that might be helpful to the person who's experienced sexual assault, such as this article, or the many valuable resources available through RAINN. You may also encourage this individual to call the National Sexual Assault Hotline at (800) 656-HOPE (4673) to be connected with a trained staff member from a sexual assault service provider in your area.
- BE PATIENT: Remember that only the person you're supporting can decide to get help. Know that there is no timetable for recovering from trauma, and avoid putting pressure on the person you're supporting.

PREVENTATIVE STEPS WE CAN ALL TAKE:

1. BE PREPARED.
2. BE ALERT AND SECURE.
3. CONSIDER SOCIAL SAFETY.

WHAT YOU WEAR, WHAT YOU DRINK, OR YOUR SEXUAL BEHAVIOURS ARE NEVER THE CAUSE OF SEXUAL ASSAULT NOR DO THEY WARRANT SEXUAL ENGAGEMENT WITHOUT CONSENT.

4. MAKE A PLAN.
5. PROTECT YOUR DRINK.
6. KNOW YOUR LIMITS.
7. TRUST YOURSELF.

YOU ARE NEVER OBLIGATED TO REMAIN IN A SITUATION THAT MAKES YOU FEEL UNCOMFORTABLE, PRESSURED, OR THREATENED.

Anshika Jain



“A Pandemic Called Love”

Let love be the only pandemic,
And earth the lab of this love virus,
Humanity is expecting this from us.

People need not fear this even a little bit,
For mutual respect will be our testing kit,
Social distancing will not be required,
Only the fire of passion will be fired.

Masks will not hide our faces,
Sanitisers will not dot all places,
Only hatred shall be locked down,
Misery will vanish from every street, every town,
This pandemic needs no vaccine,
This virus can be felt and be seen.

Mother earth will flourish again,
Forces of hatred languishing in vain,
Let global leaders be its best carriers,
Using “infectious” ways will break all barriers,
Eternal peace will be welcome,
The underprivileged won't face any neglect.

For we are all god's own creation,
Why exercise then this segregation?
Why not hold their hand lovingly,
Why look the other way all-knowingly?
They also have a golden heart,
Why not help them make a fresh start?

The covid crisis is an eye-opener,
Let it not be a cruel dampener,
Learn a few lessons from these times,
Listen to the nature's sweet warning chimes,
Be tolerant, limit your needs and respect every existence,
“live and let live” is our life's essence.

Wake up, wake up , it's not too late,
Better times are waiting at the gate,
Give another chance to the peace-loving dove,
Spread the virus we fondly call love.

Dr. Preeti Tewari
Associate Professor
Department of Geography

Calvin & Hobbes by Bill Watterson

I LIKE HOMEWORK. HOMEWORK MAKES ME HAPPY.

I DON'T WANT TO GO OUTSIDE. I WANT TO DO MATH PROBLEMS.

BLEHHH

MY BRAIN ALWAYS REJECTS ATTITUDE TRANSPLANTS.

© 1985 Watterson/Dell. By Universal Press Syndicate. 2-22

IF PEOPLE SAT OUTSIDE AND LOOKED AT THE STARS EACH NIGHT, I'LL BET THEY'D LIVE A LOT DIFFERENTLY.

HOW SO?

WELL, WHEN YOU LOOK INTO INFINITY, YOU REALIZE THAT THERE ARE MORE IMPORTANT THINGS THAN WHAT PEOPLE DO ALL DAY.

WE SPENT OUR DAY LOOKING UNDER ROCKS IN THE CREEK.

I MEAN OTHER PEOPLE.

© 1985 Watterson/Dell. By Universal Press Syndicate. 2-23

HI, HOBBS! WHATCHA DOIN'?

NOTHING.

NOTHING AT ALL?

NOPE.

I'LL HELP.

PLEASE DO.

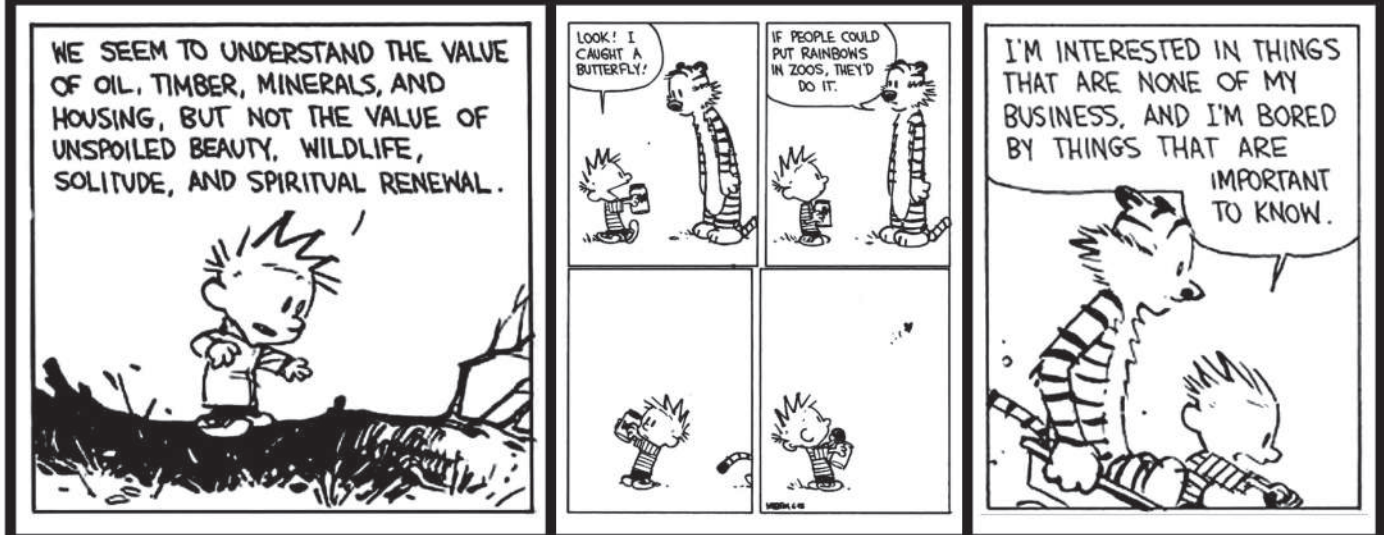
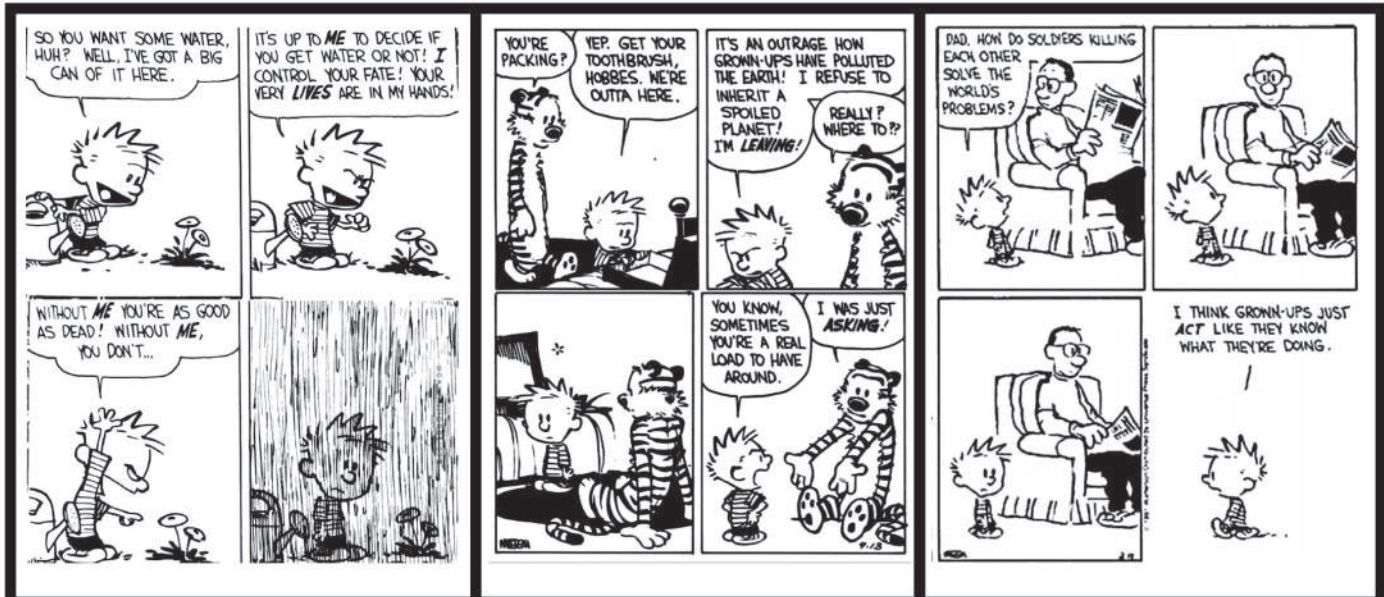
© 1985 Universal Press Syndicate. 2-24

DO YOU BELIEVE OUR DESTINIES ARE CONTROLLED BY THE STARS?

NO, I THINK WE CAN DO WHATEVER WE WANT WITH OUR LIVES.

NOT TO HEAR MOM AND DAD TELL IT.

© 1985 Universal Press Syndicate. 2-25



calvin ^{and} hobbes

WATSON



**ADIEU
BATCH
2019-22**

B.A. PROGRAMME



BUSINESS ECONOMICS



BIOCHEMISTRY



BOTANY



B.SC. PHYSICAL SCIENCES



B.SC. LIFE SCIENCES



B.COM. PROGRAMME



CHEMISTRY



COMMERCE



COMPUTER SCIENCE



ECONOMICS



ENGLISH



ENVIRONMENTAL STUDIES



GEOGRAPHY



HINDI



HISTORY



MATHEMATICS



PHYSICAL EDUCATION



PHYSICS



POLITICAL SCIENCE



SANSKRIT



ZOOLOGY



ALUMNI RELATIONS CELL



ANNUAL DAY COMMITTEE



ANTI-RAGGING COMMITTEE



ACADEMIC AUDIT COMMITTEE



CANTEEN COMMITTEE



CENTRE FOR PROMOTION OF INCLUSIVITY



COLLEGE RESEARCH INNOVATION CELL



CULTURAL COMMITTEE



DEVELOPMENT COMMITTEE



DISCIPLINE COMMITTEE



DISHA



E-LEARNING CELL



ECO CLUB



ENTREPRENEURSHIP DEVELOPMENT CELL



EQUAL OPPORTUNITY CELL



GARDEN COMMITTEE



GENERAL PURCHASE COMMITTEE



IMPLEMENTATION OF NEP COMMITTEE



INTERNAL ASSESSMENT COMMITTEE



INTERNAL QUALITY ASSURANCE CELL



LIBRARY COMMITTEE



LITERARY SOCIETY



MAGAZINE COMMITTEE



NCC BOYS



NCC GIRLS



PLACEMENT CELL



WOMEN DEVELOPMENT CELL



REMEDIAL CELL



SPADE



SPORTS COMMITTEE



STUDENT ADVISORY COMMITTEE



TED^x



TIME TABLE COMMITTEE



ADMINISTRATIVE SECTION





तौड्नी शृंखला, मुक्त कर मानवाला,
जिजाळ प्रेरणा देई शिवबाला ।



Anushka



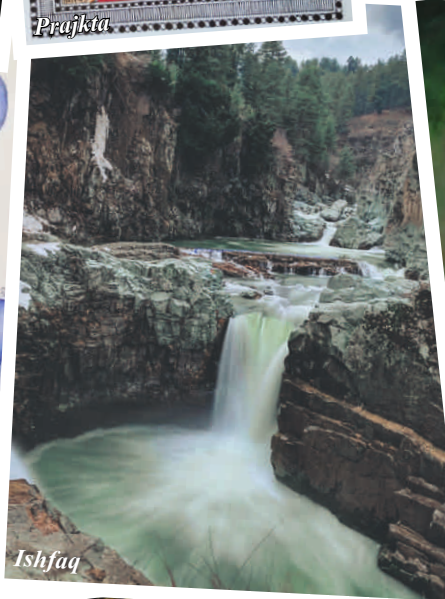
Prajakta



Rakhi



Suraj



Ishfaq



Kanishka



Saksham



Vishnu



Sankeerthana



Zaid Ansari



Diksha



Tarun



Aakashsha



Shivaji College

Raja Garden, New Delhi-110027

shivajicollege.ac@gmail.com, www.shivajicollege.ac.in