



ARBIND JYOTI 2025

अर्बिन्द ज्योति २०२५



THE ANNUAL MAGAZINE

वार्षिक पत्रिका



SRI AUROBINDO COLLEGE
UNIVERSITY OF DELHI

Editorial Board 2025



PATRON:
Professor Arun Chaudhary
(Principal)



LEFT to RIGHT: Prof. Tasneem Shahnaaz (Eng), Dr. Raj Kumar Verma (Eng), Prof. Meeta Mathur (Eng), Ms. Mousumi Biswas (Eng) and Dr. Hemchandra Nameirakpam (Eng).



LEFT to RIGHT: Ms. Vibhuti Wadhawan (Eng), Dr. Vijit Kumar (Sanskrit), Dr. Deepa (Hin), Ms. Sukriti Sobti (Eng), Dr. Aibhi Biswas (Eng) and Dr. Shubhra Gupta (Elec).



LEFT to RIGHT: Dr. Priyanka Meena (Chem), Ms. Ankita Goel (Comm), Dr. Anupama Yadav (Phy), Mr. Nirdesh Prajapati (Hin), Mr. Aman Yadav (Hin) and Mr. Shivam Verma (Eng).

(Eng: **ENGLISH**, Hin: **HINDI**, Elec: **ELECTRONICS**, Chem: **CHEMISTRY**, Comm: **COMMERCE**, Phy: **PHYSICS**)



ARBIND JYOTI 2025 अरिन्द ज्योति २०२५



SRI AUROBINDO COLLEGE
श्री अरविन्द महाविद्यालय
UNIVERSITY OF DELHI
दिल्ली विश्वविद्यालय

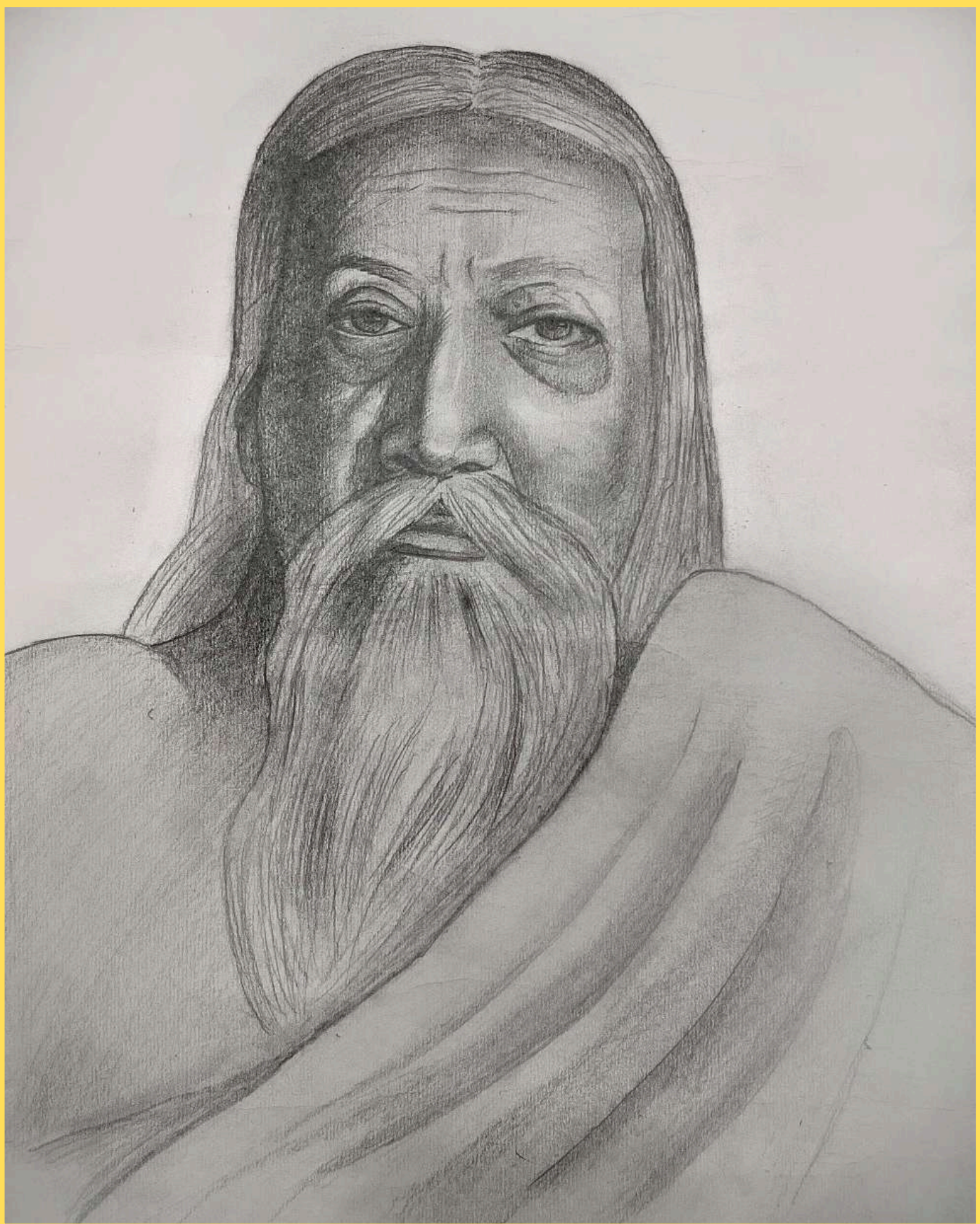
Malviya Nagar, New Delhi-110017

मालवीय नगर, नई दिल्ली-११००१७

Phone/ दूरभाष: 011-40536164

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

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



Sketch of Sri Aurobindo
by Aditya Ujjainwal (BA Hons English 3rd Year)



From the Principal's Desk

It is a matter of great pride and privilege to address the family of Sri Aurobindo College which consists of its talented students, committed faculty members and competent non-teaching staff.

Students, as you embark on your undergraduate journey - a phase that promises intellectual growth, character formation, resilience, lifelong learning and discovering endless possibilities within yourself - let us reflect on the essence of education as described in our ancient texts:

"सा विद्या या विमुक्तये" (*"True knowledge is that which liberates."*)

Knowledge should free us—from ignorance, from prejudice, and from limitations of the mind. Remember that this institution is not merely a place to earn a degree—it is a space for making good citizens and nation-building.

Your journey does not end when you graduate. It continues in how you contribute to society, how you uplift others, and how you remain a lifelong learner. Peter Drucker has rightly remarked that *"The best way to predict your future is to create it."* Echoing the timeless wisdom of Nelson Mandela, we often remark in Hindi that **"शिक्षा सबसे शक्तिशाली हथियार है जिससे आप दुनिया को बदल सकते हैं।"** (*"Education is the most powerful weapon you can use to change the world."*)

Dear teachers, in the journey of education, you are the guiding lights who shape minds, inspire hearts, and cultivate the leaders of tomorrow. Your dedication, patience, and unwavering commitment to knowledge and growth make a profound difference in the lives of students. As the Sanskrit shloka reminds us:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः॥

(*Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwarah;*

Guruh Sakshat Parabrahma, Tasmai Shri Gurave Namah.)

"The Guru is Brahma, the Guru is Vishnu, the Guru is Maheshwara; the Guru is the Supreme Being himself—salutations to that noble Guru."

Your wisdom nurtures curiosity, your guidance builds confidence, and your compassion fosters growth. You do not simply teach subjects—you empower students to think critically, dream boldly, and act with integrity.

Let this be our guiding philosophy—learn and teach not just for success but for wisdom, humility, and service to others. You will face challenges, but as Swami Vivekananda said, "*Arise, awake and stop not till the goal is reached.*"

There will be difficulties – do not fear them; they are stepping stones to greatness.

The world belongs to those who dare to dream and act upon their aspirations. The Gita teaches us to work with dedication, but without attachment to outcomes. Develop not just knowledge, but *viveka*—the power to discern right from wrong, and *karuna*—the spirit of compassion. This is my hope and a prayer for all members of this wonderful institution.

In its own unique way, our college magazine, *Arbind Jyoti*, is more than just a collection of creative expressions—it is a testament to the talent, emotions, and aspirations of both our students and faculty. Within these pages, their voices resonate through articles, poems, short stories, and artwork, each piece reflecting their creativity, inventiveness, and depth of thought.

May the thoughts and reflections contained within these pages serve not only as an academic stimulus but also as a spiritual invitation—encouraging each reader to chart their own path of inquiry, creativity, and inner growth, in harmony with the deeper rhythm of knowledge and self-realization. Let *Arbind Jyoti* 2025 be a beacon, illuminating new paths of inquiry and creativity, guiding each reader toward a journey of learning in concord with wisdom and imagination.

I wish you all the very best. Jai Hind.

Professor Arun Chaudhary
Principal
Sri Aurobindo College
University of Delhi



Chairperson's Message

Learning is a lifelong endeavour. As Sri Aurobindo College imparts quality education to keep apace with technological advancements and globalisation, we continue to strive for excellence by walking in the footsteps of the great visionary poet-patriot-saint Sri Aurobindo.

The institution stays committed to its vision of cultural enrichment, fostering learning and developing leadership in order to bring about a civilizational shift that inspires our students to leave a positive impact within the premises and beyond. Affirming faith in the glory of India's educational values, every student is urged to utilize resources available at our college, and seize opportunities offered by the institution to learn and grow to their fullest potential.

While we subscribe to the luminary ideas of Sri Aurobindo for imparting human values to our students along with teaching the academic curriculum, we also strive together to uphold the values of academic excellence, integrity and compassion. These very principles are the cornerstone of our educational institution and serve as our compass as we relentlessly engage with holistic education to create a more promising future for our country.

As the Chairperson, I feel privileged to be a part of this institution where the stakeholders continue to maintain the dynamic spirit of learning. The college remains steadfast in its dedication to supporting scholarly activities and publication of literary writings. The magazine annually accentuates these endeavours, in keeping with its literary tradition and in resonance with the glorious past of the institution. Echoing the idea that change is the fundamental law of nature, the annual magazine portrays the shifts that have shaped our organization over the course of the past year.

The magazine is more than just a mere compilation of words; it is the manifestation of spirit, intelligence and inventiveness that characterize our esteemed institution. It is illustrative of the long legacy of the college since its establishment in 1972, and demonstrates the institution's commitment to inclusivity and diversity. Arbind Jyoti becomes more than a mere publication; it is a literary mosaic that reflects the democratic spirit and values Sri Aurobindo college takes pride in. Within its pages, we find a reflection of collective aspirations and a range of diverse perspectives. This 2025 annual souvenir curates a rich collection of personal reflection and literary analysis. The magazine, with its reports on various events of the college calendar, creative literary entries and artwork serves as a tool for introspection and a means for the students and faculty alike to unite in honouring the institution's accomplishments and celebrating its rich legacy.

On that account, I would like to extend my heartfelt congratulations to the contributors, faculty and editorial team involved in bringing this magazine to life. My best wishes to the faculty and students who brought out this magazine with their active participation and I wish more laurels to the institution.

Professor Ananya Ghosh

Chairperson, Governing Body

Sri Aurobindo College, University of Delhi



From the Editor's Desk

Igniting Minds, Inspiring Futures

It is with immense pleasure and pride that we present to you this edition of our college magazine - a reflection of the vibrant intellectual spirit, creative vigor, and diverse talents that define our academic community. As Swami Vivekananda wisely said, *"Education is the manifestation of the perfection already in man."* Our endeavor through this magazine is to celebrate that unfolding of perfection, to highlight the quest for excellence that animates our campus life. In a world increasingly driven by technology and rapid change, the power of reflective thought, creativity, and human connection has never been more vital.

In the quiet corridors of learning, in the soft rustle of turning pages, in the fiery debates of youthful minds, and the sagacity of elders lies the true spirit of a college — ever seeking, ever growing. Education is not merely the accumulation or dissemination of facts; it is the unfolding of the soul, the blossoming of a deeper consciousness that seeks to touch both earth and sky. Rabindranath Tagore once wrote, *"The highest education is that which does not merely give us information, but makes our life in harmony with all existence."* It is in this spirit that we celebrate the creativity, compassion, and courage of our students and faculty.

We live in times where the soul often seeks anchorage. Education, when pursued in its truest sense, becomes not just a means to employment but a voyage towards enlightenment. *"The purpose of education is to replace an empty mind with an open one,"* said Malcolm Forbes. The genesis of all true growth - personal, societal, and spiritual - is contained in this openness. True education must ignite curiosity and open doors for independent thought, rather than merely dictating facts and formulas. The goal of learning should not be passive reception but active engagement and exploration.

The role of technology in education is undeniably transformative. Digital platforms, artificial intelligence, and adaptive learning systems personalize education, making it more accessible and engaging. Tools such as AI-driven tutors, gamified learning modules, and interactive virtual classrooms allow students to grasp concepts at their own pace while providing educators with insights into individual learning needs. However, while digital advances enhance accessibility, education must also cultivate self-awareness, critical thinking, and ethical considerations.

Tradition and innovation should not be seen as opposing forces but as complementary elements in shaping effective learning environments. Institutions must prioritize **interdisciplinary learning, problem-solving skills, and adaptability**, ensuring students can apply knowledge across contexts rather than memorizing information without deeper comprehension. Let us continue to foster such an environment.

As you turn each page of this magazine, you will encounter the pulse of imagination, the courage of inquiry, and the quiet work of perseverance. Each article, poem, painting/sketch, photograph is a testament to the passion that fuels our dreams and the resilience that turns them into reality. As Kahlil Gibran beautifully said, *"Work is love made visible."* Every contribution within these pages – whether academic, artistic, or reflective – is an act of love: love for learning, love for truth, and love for the infinite possibilities that lie ahead and within us. The work of the editorial committee members is also a labor of love. My heartfelt thanks extend to all of them for helping to bring this magazine to fruition.

Like the unexpected war, and the Operation Sindoor, we should hope for the best, and prepare for the worst.

Here's to dreams yet to be dreamt, journeys yet to be taken, and lives yet to be transformed.

Tasneem Shahnaaz
Professor of English
Sri Aurobindo College
University of Delhi

TABLE OF CONTENTS

• From the Principal's Desk	1	• Clean Green Future	46
• Chairperson's Message	3	• Delhi's Deadly Air	49
• From the Editor's Desk	4	• Sri Aurobindo as a Fount of Wisdom	51
• Table of Contents	6	• Aerogels	54
• The Five-Minute Loop	8	• From Galileo to Glasses	56
• The Dream of Simplicity	10	• एक किन्नर का अंतर्द्वंद्व	58
• From Campus to Earth	10	• मीठी मैं तुम खारे साजन	59
• A Return to Romance	13	• तेरी आँखों से	60
• A Flower Waiting for the Wind	15	• खुली आँखों से	61
• Echoes of Our School Days	17	• प्रतिभाएं	62
• A Tale of Words	18	• Our Student Artists	63
• My Family	19	• देहली-राष्ट्रियराजधानीक्षेत्रस्य प्रदूषणम्	71
• An Impossible Dream	20	• संस्कृते विज्ञानम्	73
• Lost in Ink, Found in Fiction	22	• आधुनिकस्य समाजस्य नैतिकाः समस्याः	74
• Seraphic Fables	22	• विद्यायाः महत्त्वं	75
• Starry Night	23	• वर्तमानं वेदांगानां प्रासङ्गिकताः प्राचीनज्ञानस्य महत्त्वम् च	77
• Ma	24	• योगशास्त्रम्	77
• Insane How Women Think	25	• एकाग्रतायाः सूत्रम्	78
• The Depth of Those Eyes	26	• कौटिल्यस्य सप्ताङ्ग सिद्धांतः	79
• Don't Take Your Mother for Granted	26	• Youth Programmes	80
• Thorns	27	• Across Disciplines	83
• All Decked-up to Meet Him	28	• सफलता की राह	85
• The Ache of "What if?"	29	• एक बच्चा	85
• Unheard Sounds	30	• ऐसी होती है माँ	87
• A Flower	31	• रियासत-ए-गुलाब	88
• Home	31	• क्यों नज़र नहीं आती?	89
• Echoes of Home in Wandering Winds	32	• ये नदियाँ कुछ कह रही हैं।	89
• Liberty Sleeps but Never Dies	33	• यह डर कैसा है?	90
• College Events: Pictures	34	• कैसे यकीं करूं उस पर?	91
• From our Faculty Members	46	• किरदार	92
		• एक समय आएगा	92
		• एक अनजान शख्स	93

TABLE OF CONTENTS

Department Photos

Page Nos.

- Botany 94
- Chemistry 94
- Commerce 94
- 94
- Computer Science 95
- Economics 95
- Electronics 95
- English 96
- Environmental Science 96
- Hindi 96
- History 97
- Mathematics 97
- Physics 97
- Political Science 98
- Physical Education 98
- Sanskrit 99
- Zoology 99

Society Photos

Page Nos.

- 3 P's 100
- Arthonomics 100
- Crunk 101
- E-Cell 101
- Enactus 102
- Khoj 102
- Lekhni 103
- Paakhi 103
- Mimansa 104
- Moksh 104
- Nadanta 105
- NSWA 105
- Prithvi 106
- Phoenix Pro 106
- Rajbhasha Samiti 107
- Samvedna 107
- Tadatmya 108
- Allegro 108
- Sage 109
- Taleem 109
- Salvation 110
- Nivesh 110



The Five-Minute Loop

Amit Kumar

BA (hons) English, 2nd Year

I thought I was an ordinary person doing a 9-to-6 job in an urban city, but one day something strange happened when I saw a janitor in the washroom at the metro station.

My day started with me tired to death, sitting in the metro. My destination was my office, but I dozed off. It was now 10:12 AM in the morning. I was an hour late. I thought, “Boss will fire me if I don’t reach soon!” I asked one of the three people sitting there, “Can you tell me where we are right now?”

“The second-last station,” one of them replied.

Shocked, I rushed to the washroom. Removed my suit and started washing my face but noticed that the suit was being searched by the janitor.

“Hey! If you need something, ask! Don’t go around stealing.”

He looked old. Showing pity, I gave him a penny from my pocket. That was all I had. I generally use online payments. He gave it back to me saying, “You need it more than me.”

Confused, I went back to the seat of the metro. It was 10:18 AM. The world flickered. Lights went on and off, and everyone in that metro disappeared. All three vanished without a trace.

Before I had the time to react, a person came in running and dived into my metro coach panting. He

looked at me and shouted, “You don’t have time. Check your pockets and run! Now!”

I panicked and started running, for it was my face that this person had. I searched through my pockets and found the penny and a strange notebook. I didn’t recognize it, but the writings were mine.

There was a small explanation and a map drawn of all the metro lines. Without thinking, I read the explanation and in shock, started running at a much higher pace.

“Reach to the Blue Line Metro, Coach 3 on Platform 2 before 10:20.”

It was the command written on the notebook. It was already more than 10:20 the last time I checked, but... the time right now suddenly was 10:18 AM.

“That is not possible. No! I don’t know what’s possible anymore!”

I jumped into the metro, in the designated coach on the right platform at 10:19 AM. What I saw was another me. No! It was the me from before. Realizing the situation, I shouted the exact same phrase, while his reaction was the same as mine from the earlier time. The past me was startled and started running just as I had done. I sat down. But...

The world line flickered again! Another ‘me’ was sitting there.

“Follow exactly what you see, and you will escape this loop. If you make any mistake... we will be stuck in here.”

The world line flickered once more, but I was ready for what was to come. I followed the metro lines as stated in the notebook one by one while also noting the movements of all the other “me” that I encountered.

Finally, it was the last step. Though, I didn’t encounter anyone. I was stressed, but I had to move. I started running as soon as the metro stopped.

“Something was amiss. What did I miss? There’s no time to think. Just run!” I said this to myself while running.

I saw a shoe lying in my way. Distracted, I fell while stepping on my own shoelaces. My shoe slipped out of my foot, while the one already there fell down the tracks. I got up again and started running with just one shoe.

I somehow managed to reach the station, but I was a few seconds late. Fifteen seconds to be precise. The metro stopped for the final time, and the world line flickered for the last time too.

I could see people; the crowd was real. After a long time, maybe months, I was hearing voices other than my own. I got out of the metro station, ran towards my office, but... there was no office.

“Why didn’t I notice it before?”

I looked at my watch, it read 10:25 AM. The time was correct. The date was not. I was in the year 1980. It was forty-five years ago from the time I was familiar with.

The only thing that I could use here... was the penny to make a call to a number written on the notebook. And so... I did! I don’t have a job, no money and no one who knows me.

Forty-five years later, I am working as a janitor in the newly built metro station which was once... for me... the place where I met a certain strange janitor and my life took a complete turn—in a literal way.



Amit Kumar, for this entry, **won the 2nd Prize** in the **Short Story Writing Competition** organised by **PGDAV College**

The Dream of Simplicity



Renthuglo Jami
BA English (Hons.) 2nd Year

The dream of simplicity
as I turn to rest,
from the boiling pot of voices and Footsteps,
in a tiny chamber from the wide city.
As my eyes rest,
I saw the most spectacular dream
of a serene and fulfilling life
in the small village.
A river of workers flows home
to their loves one,
After a day of hard work,
young ones flocking into their parents' arms.
Searching for fruits and vegetables,
in the basket
to share with peers
delighting in life's simple pleasures.
Awaken with a smile,
reminisce about the simple life
of rural life, yearning to return.
The loud beeps of the phone
Reminds me of my path here.



From Campus to Earth: Why Sustainability Matters



Amaan Rajput
BA (Prog) 1st Year

As the world grapples with the escalating environmental crisis, conversations surrounding sustainability have reached every corner of society. From individuals reducing waste in their personal lives to multinational corporations adopting green technologies, everyone is looking for ways to make a positive impact on the planet. But one crucial area that is often overlooked in these

discussions is our college campuses—the very places that shape the minds of the next generation. If we, as students, are to become the leaders of tomorrow, shouldn't we start by making sure our own institutions of learning are leading the way in sustainability?

The Role of College Campuses in Shaping the Future

Colleges are not just educational institutions; they are communities. A campus is home to thousands of students, staff, and faculty members, all of whom create an immense collective impact. It's easy to think of sustainability as an issue for governments or large corporations to solve, but the reality is that our campuses are at a unique position to drive meaningful change. Universities are training grounds for future leaders, innovators, and changemakers. By embedding sustainability into the heart of academic life, universities can foster a generation that doesn't just talk about environmental issues but actively solves them. Sustainability on campus isn't just about saving energy or recycling more; it's about creating an environment where environmental stewardship becomes a core value which the students continue to carry with them into the real world.

Why Sustainability on Campus Matters?

1. A Healthier, Happier Campus for All

Sustainability doesn't just benefit the environment; it also improves the quality of life for everyone on campus. Green spaces, for instance, not only make a campus more beautiful but also provide areas for students to relax and de-stress. Research has shown that access to nature is linked to improved mental health, reduced stress levels, and enhanced cognitive function. Additionally, sustainable buildings—such as those designed to be energy-efficient, are often more comfortable and healthier places to live and work, offering better air quality, natural lighting, and temperature regulation.

2. An Investment in the Future Workforce

Today's students are tomorrow's leaders which includes leadership in business, government, and environmental sectors. For students to be fully prepared to address the challenges of the 21st century, they must be equipped with the skills and knowledge of sustainability. Campuses that prioritize sustainability initiatives offer students a firsthand understanding of how to integrate sustainable practices into their future careers. This is achieved via hands-on experiences in sustainability-focused research projects, internships with environmental organizations, or student-run green initiatives. Universities can also provide learning opportunities necessary to make sustainability a part of every student's professional toolbox. This knowledge is crucial for shaping an economy that can tackle climate change and move toward a more sustainable future.

3. Building a Stronger Campus Community

Sustainability on campus is more than just about environmental initiatives—it's about building a sense of community and shared responsibility. When students, faculty, and staff come together to work on sustainability projects, it fosters collaboration and unity. Initiative like organizing campus cleanups to launching recycling programs, provide opportunities for students to engage with their peers in meaningful ways, creating a stronger bond between individuals who might otherwise have little in common. Sustainability also brings together people from various backgrounds, disciplines, and perspectives, which enriches the campus community. Working toward a common goal can help break down barriers and encourage diverse voices to be heard. In doing so, campuses can create environments where students feel more connected to each other and to the larger world.

How Students Can Get Involved in Campus Sustainability

While it's important for universities to implement top-down policies, students also have a critical role to play in fostering sustainability on campus. Here are some ways students can get involved:

1. **Join or Start a Sustainability Club-** Most campuses have environmental or sustainability-related student organizations. These clubs provide excellent opportunities to meet like-minded peers, organize events, and raise awareness about environmental issues. If your campus doesn't have such a club, consider starting one and working with faculty and staff to create a strong foundation for sustainability initiatives.
2. **Advocate for Green Campus Policies-** Students can have a powerful voice in shaping the sustainability policies of their university. This can be achieved via advocating for a campus-wide composting program, pushing for more energy-efficient buildings, or demanding that the cafeteria provide more sustainable food options. Students can work with the administration to push for lasting change.
3. **Participate in Campus-Wide Sustainability Events-** Many campuses host events such as Earth Day celebrations, sustainability fairs, and green competitions. Participation in such events can help students learn more about sustainable practices, network with sustainability experts, as well as encourage others to get involved.
4. **Collaborate with Local Communities-** College campuses don't exist in isolation—they are part of larger communities. Students can collaborate with local businesses, governments, and non-profit organizations to promote sustainability

in the surrounding areas. Through community partnerships, students can work on local environmental projects that extend their impact beyond campus boundaries.

Conclusion

Sustainability initiatives on campus are not just a trend—they are essential for ensuring that we leave a better planet for future generations. As students, we have the power to influence change in our universities and beyond. Participation and adapting environmentally conscious behaviour and efforts, can help create a culture of responsibility, innovation, and environmental stewardship that will serve as a model for others. The actions we take today, big or small, will shape the world of tomorrow. Let's make sure that the legacy we leave behind is a green one.

A Return to Romance



Abhigya Singh
BA English (Hons.) 3rd Year



There is a particular restlessness that comes with living in a hyper-digital age, a quiet ache for something raw, something unmediated, something that cannot be compressed into pixels or code. As the world grows increasingly mechanized and algorithmically tailored, many of us find ourselves yearning for a deeper sense of authenticity. We are drawn, almost instinctively, to the imperfect: handwritten letters, lingering conversations, secondhand clothes and art that carries the visible trace of its creator. In seeking these unpolished fragments of humanity, we unknowingly echo the spirit of the Romantic era, resisting a culture governed by cold efficiency and technological dominance. Perhaps it is not nostalgia that drives us, but a desperate need to reclaim something visceral, a world untouched by the algorithms that map our lives.

The Romantics of the early 19th century emerged in response to the Industrial Revolution, a time when machines began to encroach upon human life, stripping it of its slowness and intimacy. Factories replaced craftsmanship, reason took precedence over feeling, and the natural world was gradually swallowed up in the name of progress. Faced with this alienation, the Romantics turned toward nature, raw emotion, and the sublime, desperate to hold on to something untainted and humane. In many ways, we are living through a similar fracture today. The threat is

no longer mechanical but digital; it is not machines but algorithms that now govern our days, compressing life into content, data, and aesthetics. Similar to the Romantics, we find ourselves resisting and reaching out for the handmade, the unpolished, the intimate. It is not the nostalgia that we seek, but the same thing the Romantics fought to protect: the pulse of something real in an increasingly artificial world.

This longing surfaces in quiet and persistent ways. The revival of film photography, slow fashion, handwritten journals, and nature retreats is not merely aesthetic nostalgia, they are attempts to reclaim presence in a world that constantly drags us away from it. Even platforms like Instagram, despite their inherently digital nature, have become unexpected vessels for this yearning. Subcultures like cottagecore and dark academia idealize slowness, solitude, and a life unbound from industrial time, romanticizing a world untouched by the pace of modernity. Beneath their aesthetic appeal lies a quiet act of rebellion — a refusal to let meaning be devoured by efficiency. Like the Romantics, we too are reaching for something elemental, something that resists compression: silence, imperfection, touch.

At the same time, there is a growing unease with the relentless rise of artificial intelligence and automation. When AI-generated art began flooding the internet, the response was not wonder but grief. There was a palpable loss in knowing that no brush had touched the canvas, no heart had stirred in the making. This unease is similar to the 19th-century dread that machines would one day replace human craftsmanship. But the anxiety now runs deeper. It is not the loss of physical labor that haunts us, it is the erosion of meaning itself. The creeping fear that our lived experiences, our art, our very humanity could one day be flattened into data and predictive models. What happens when stories are written without lived history? When art is generated without touch? When human connection is reduced to algorithmic patterns?

Perhaps it is no coincidence that we are witnessing a quiet cultural shift — a return to slowness, touch, and presence. People are stepping away from social media, embracing analog art, and seeking solace in nature, not to reject technology but to preserve something inherently human. Much like the Romantics, we are resisting the machinery of progress, insisting that meaning lies not in perfection or efficiency but in the unfiltered messiness of life. Whether it is through touch, art, or nature, we are learning once again to reclaim what machines cannot give us: one's soul.

A Flower Waiting for the Wind



Ria Sen

BA English (Hons.) 3rd Year



"Don't you sometimes feel
like hopping on a bus
and going on an aimless adventure?"
my friend once asked me.
"It never struck me to think of such things."
I replied.

No, the thoughts that strike me are not ones as those.
They aren't so kind as rides to nowhere
Or thrilling adventures, waiting to be uncovered
The thoughts that strike me assail the soul, harass the mind.
A bus ride to the point of no return
the nature and futility of existence
or the significance of life.

And yet,
I throw my head back and laugh
along with my friends
Putting on a feigned ignorance.

For one like me who betrays the seasons
it's unnecessary.
Like a story with no climax
or a pen with no ink.
Like a flower that spurns the seasons serves no use,
it sits in wait, for a gust of wind
to carry it away.

"Don't you feel mad?"
my friend asked me.
"That person was so rude!"
'Is that so?
but what right have I to be mad?'
I pondered.

Being but a lowly flower,
decaying in this endless winter.
What right have I?
to retaliate against the exuberant summer
and spring blossoms that assail me?

"Such an old soul you are!"
"Very sweet, sorted girl."
They proclaim, proud.
And I return a polite, worn-out smile,
responsible indeed.
What an accolade it is...

An old soul I am,
who traded childhood for maturity.
A wisdom beyond years.
Happiness from the dejection
Zeal from a melancholy blue.

It stains my hands.
I'm decaying slowly,
rotting away.
Withering from the inside out.

But on the outside,
Oh! I boast a deceptive bloom.
In an attempt to desperately
disguise my betrayal of the seasons,
and pray that it'll do.

Despite all perhaps, there is time yet?
I turn to my Bible.

Perhaps there is time,
A time to weep and a time to laugh.
A time to mourn and a time to dance.
A time to kill and a time to heal.
A time to weed and time a plant...

So once again, I wonder.
Is there time for one like me?

Because a flower who betrays the seasons
is unnecessary.
Like a plate with no food
or a house with no roof.
And one who spurns the seasons
Serves no use.
Hence, I'll sit in wait
For a gust of wind
To sway me away.



Echoes of Our School Days

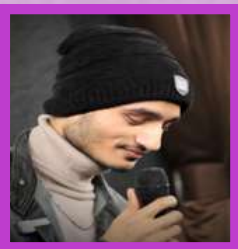


Harshita Bisht

BCom (Programme), 1st Year



The memories we made,
In that school on those benches,
The inside jokes and laughs,
That we shared.
Time has moved on,
But the memories stay,
Written on the wall,
I forget everything but not our talks.
Though years have passed,
And our lives have taken different paths,
The memories remain,
A constant treasure, forever in my heart.
The chalk-stained desks,
Our hurried notes in class,
The whispered secrets,
That time could never surpass.
The farewell hugs, the promises made,
To never let distance make them fade.
Yet here we are, worlds apart,
Still bound by love, still one at heart.
No matter where life takes us next,
Through every chapter, every test,
Those golden days will always shine,
A piece of you, a piece of mine.



A Tale of Words

Amit Kumar

BA (hons) English, 2nd Year



My maiden in blue and white,
Veiling the beautiful moonlight;
Prettier than the dazzling gleam,
The peace and tranquillity of the night.
This ecstasy wouldn't escape my heart,
The exquisite imagery had been carved;
The moment I matched my eyes with you,
I knew the greatest piece of art.

The eagerness of mine,
To know her better;
She might be the moon,
My universe's centre.
Appreciating her every day,
Gives me an unending pleasure;
The smile she holds
Is worth all the treasure.

You, radiant like a star so bright—
A glance I long for, my poor sight;
Can't find perfection in words,
To do justice, I rewrite.
Just as the vast ocean yearns
For moon's beam that returns,
I yearn like a phoenix reborn
From the fire it burns.
I'll eternally crave and long,
In that auburn firestorm.

My Family



Aman Sharma

BA Prog. (Commerce + Economics) 1st Year

*Dedicated to the irreplaceable pillars of my life—my angel-cum-humans.
To Papa, whose strength shaped my courage;
Maa, whose love stitched my world together;
And my Dadi-Dadu, the gentle roots of my family tree—
Whose wisdom still whispers through the leaves of my journey.*

Rough and tough from the outside,
Soft and innocent from within—
The man who broke sweat and fought the world's heat
To make me strong, capable to stand on my feet.
The only person in the world to wish I rise higher than him,
Cheering me on through every challenge, watching me win.

The angel who endured excruciating pain,
Bearing all the tussles, left with scars, yet no complaints remain.
All to see her little star shine bright—
Her presence turns a house into a home, a space of light.
Putting in every single effort to give us a comfort zone,
In a world selfish enough to leave you alone—
She's the one whose support echoes still,
Like optimistic chimes through time, through will.

The old trees of wisdom and unity,
Ever iterating the spirit of benevolence.
With wrinkles deeply etched across their face,
And silver hairs glowing with tales, age, and grace.
From playing games to sharing stories,
From sweets to laughter, to life's glories—
They gave me the best of memories.
Though now they're far, far away from me,
Watching from heaven, smiling in glee,
Their presence lingers, quiet and real,
Always urging me never to lose that zeal.



An Impossible Dream



Anjali Ahlawat

B.A. (Hons) Political Science, 2nd Year



I am someone.

Not someone's daughter, not someone's wife, not someone's mother. Just Someone. I am a human being, not an object; with feelings and opinions to express. But in this world, being 'someone' is an impossible dream to achieve when you are a woman.

At every point in life, I am reminded of this. Every time I drive, I'm nervous even though I drive safely. I have a license, but the moment a woman hesitates on the road, takes a second longer at a U-turn, Men start honking, laughing, complaining – 'of course, she is a woman, that's why.' In today's modern world, where women are flying planes, leading nations, and breaking world records, we are still treated as though we don't belong in certain spaces. I see it in the way people turn their heads, looking back twice when they see a woman behind the wheel as if I were some new species. And yet statistics prove that women are safe drivers. Multiple reports show that women are involved in fewer accidents than men, drive more cautiously, and are less likely to break traffic rules. But facts don't matter when the narrative has been written – Women Can't Drive!

At times I feel like one of the greatest crimes today is simply being a woman. I dream of freedom, peace and safety. I dream of something as simple as a choice over my 'own' body. And yet that choice is denied to me over and over again. My own body is controlled by someone else – by society, by the government, by men who will never live in it. We are drowning in a war we never started. My heart cries hearing about femicides every week, each one being more brutal than the last one. It's tiring being a woman.

A war is being waged against women, yet there is no reaction or solution to it by any government. Everyone is busy with their own power accumulations, disregarding the atrocities toward women by the men. According to the UN report, rape is being widely used as a weapon of war. Tons and thousands of women are trapped in this nightmare. The same horrendous crimes are being repeated over and over, in different versions with different victims, but the same horror. We all are looking for safety and a chance to live peacefully, but over the years, women end up getting just harassment instead of justice. It's an endless cycle of violence which keeps on moving that the women in the conflict zones find solutions by taking their own life. In Sudan, not just the RSF but the people meant to protect them – The Sudanese army – also assaulted women and girls. I mean what kind of

horrific world we live in where the women, the nurturers of the world, had to go through this hell. These appalling events, often beyond words, are swept under the rug in the mainstream. The Taliban has issued a ban on women's voices; they can't even talk to each other. They can't even express their needs. This reflects how fragile a man's ego is that women's voices threaten them. Women in Afghanistan are not allowed to train to be doctors and can't be treated by a male doctor, therefore, they have no access to healthcare. In Iran, women are beaten to death for daring to show a strand of hair. In Iraq, they are trying to lower the legal age of marriage for girls from 18 to 9. Yes, NINE. Are we moving forward or regressing into medieval times?

The first question a victim is asked is, 'What was she wearing?' 'What was she doing there?' NOT— 'Why did he do it?' Why do men think they have the right to violate her? The justice system and the people in the society place the blame on her shoulders. It's the murder of our soul.

I am tired!

A woman's right to choose what to do with her body shouldn't be just a women's rights issue; it should be a human rights issue. But whenever we talk about that right, We are met with the same question — but what about men? Yeah, exactly what about them. Men should talk about themselves, instead of pointlessly arguing with women they should join hands with them and work together. Because there is the truth — patriarchy doesn't just harm women; It destroys men too. In traditional gender roles, men are often pressured under the patriarchy to 'man up,' not to feel emotional and especially not to cry. The idea of being emotional is seen as feminine and therefore anti-masculine. The same system tells men that they must dominate over women. That their pain doesn't count. They can't be vulnerable. Before men argue with women about women's rights, they must try to understand themselves. Because this very isolation from their own fellow human beings is the reason male loneliness epidemic is thriving. This is what feminists talk about, they strive for equality for all. Our fight is for justice — For everyone. But I am not sure whether men don't understand or they care not to, fearing our voices! Is it really too much to ask for a world where I don't have to think twice about what I am wearing before leaving the house, where I am not afraid to exist?

Is it truly an impossible dream?

Lost in Ink, Found in Fiction



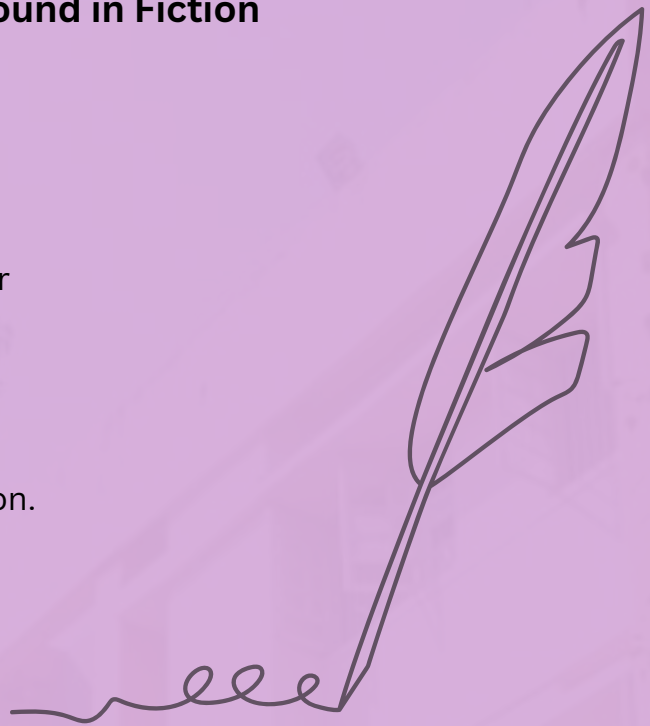
Vyomica Nanchahal,
BA English honours, 3rd year

My pen follows where my mind is
I often get lost in my world of fiction
What is reality? I ask myself
All I know is that my pen is my ammunition.

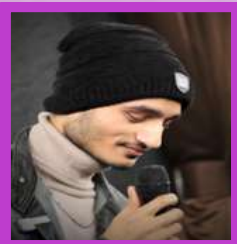
I write like a fighter
My mind is at war
I try to touch reality
But I'm already too far gone.

I write to feel something
Something I lack
What I lost in reality
In fiction I'll get it back

I write for love
Just to feel a little bit of it
Because fictional or not
Love is still love



Seraphic Fables



Amit Kumar
BA (hons) English, 2nd Year

Dispiteous is your absence,
Ethereal is your touch;
It disturbs all the balance
Of the soul and body as such.
Inexorable now are these adorations,
And ineffable—the you in my thoughts;

Somehow, your presence is an apricity,
Seraphic is our fable, dearly wrought.
The rhythm of my heart,
Entwined with yours—
Orphic are these eyes
Each time mine tours.
The cynefin in those lenses
Reflects and pulls me in;
A lingering sense of your
Charm and allure—
No medicine cures what's within.

Starry Night



Amit Kumar
BA (hons) English, 2nd Year

And in the darkest of hours I saw,
Something flickering above my claw;
Enchanted, remained I in the mist,
Finest beauty I couldn't resist.
Numbers exceeded as time passed by,
I was looking at a face which wasn't mine;
I could feel a heart past those little lights,
Beauty wasn't the scintillas...
but those starry eyes.
And in the darkest nights I sit,
Spending my time with those lights infinite;
I look at her as our fingers touch,
Oh! why do I dream so much?

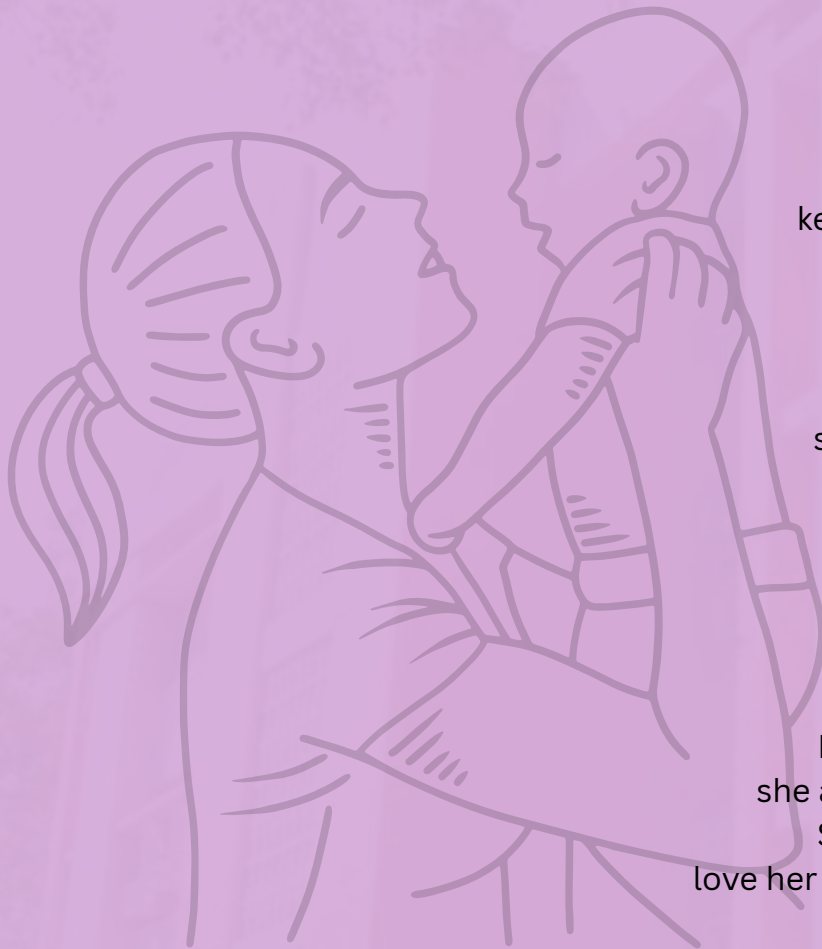


Ma



Rupam Sarma

Political Science (Hons), 3rd Year



A name greater than even God,
is the name of Mother,
She's the one who loves us all,
she's the best like no other.

No one in the world is greater,
than our dear, sweet mother.
She takes care of us every day,
keeps us warm, secure and safer.

Mom, Mummy, Amma, Ma,
so many names she has.
In every country, every home,
she's the one we must treasure.

From small till we grow tall,
she helps us every way.
She's gives us her all,
and never asks to repay.

Her heart is full of love so pure,
she always thinks of us and endure.
So always respect your mother,
love her like she loves you like no other.

It is Insane How Women Think



Rupakshi Agrawal

B.A. Programme 2nd year

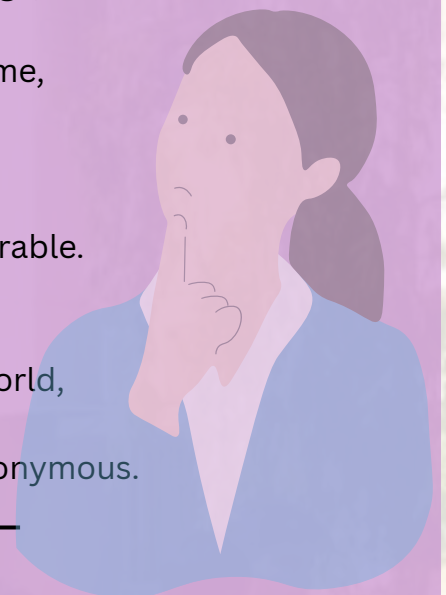
It is insane how women think they can compete with men.
Ahead in all the fields,
Be it CEOs, entrepreneurs, parliamentarians, engineers,
Who runs the world?
Needless to answer.

And how could she even believe to be a rival?
Oppressed for millennia,
She thinks she has a stand in a handful decades of feminism.
Did you see how that guy glared at her cleavage,
Groped her butt, while in a metro,
How can she challenge her male counterpart?

“My life, my rules”, when she can’t even rule to dress up herself.
When the society dictates her where to go, when to go,
To save the honour,
And I support the society wholeheartedly,
Because obviously,
Band kamre me izzat kare na kare,
Bahar samaj me aurat hi toh ghar ki izzat hoti hai.

Burdened with the honour and dignity of her whole lineage,
Obligation to match the ‘beauty standards’ of society,
Thoughts of breastfeeding the baby as soon as she is home,
Serve the in-laws with perfection,
She forgot,
She might have the power of creation-
But with the process, she has been made the most vulnerable.

The reason why women should never be out.
The naive and fragile girl must be away from the harsh world,
Protected in her cocoon,
Because for women, entrapment and protection are synonymous.



The Depth of Those Eyes



Amit Kumar

BA (hons) English, 2nd Year

Your eyes an ocean,
I know just a drop of which;
It drowns me nonetheless,
This feeling stays forever I wish.
Infinity is my name you know,
And eternity is what I wish for;
When my eyes fall prey to yours,
I crave for it even more.
These lenses of mine refused to obey,
The orders of this mind to “stay away”
“For it will be the end of you!”
“Works for me” I said,
“I’ll be happy anyways”
Till then...
Let my words draw her portrait.



Don't Take your Mother for Granted



Rohit Kumar

BA Programme, 2nd year

Don't take your mother for granted
Today you are very busy
Home, office, business and,
When you are free— friends and family
Listen, life runs on wheels
Pause to think how tough is
That mom still stays awake waiting for you
Listen, sit with her for couple of hours today
And repeat her era



Play Md. Rafi and Kishor Da's song
Whatever you want to do, do it today
Because when time would have passed
Then you will remember that
No one can provide the shadow that mother does
How will you be able to live with this regret
That she wanted to talk to you
But at that time you didn't have time
Now you have to delete her number
From your phone
Because she is no more.

Thorns



Deepti

BA English (Hons) 1st year

I once read,
"Perfection's a myth, be with one who accepts your flaws.
But will he?
Will he accept the jagged edge of my soul,
Like a rose—
Yet hiding sharp thorns that secretly
If love is pure, it heals, it mends, never breaks and never ends.
Or shy away from the thorns I hold?
The ones that hide behind my blooming
Grace, guarding my heart in a fragile place.
Blooming in vibrant hues, bright and alive,
Thrive.
Will he hold me close, or turn away,
When those thorns hurt, when they stray?
Will he guard me, or let my love fade,
Lost in the pain that I've made?
It understands, it lets you grow,
But still, I wonder, does he know?
Will he love me whole, through each bend,
Or just pretend, till the end?



All Decked up to Meet Him



Rupakshi Agrawal

B.A. Programme 2nd year

“All decked up to meet him?”, her roommate asked.

“Yup”, she replied, hiding her nervousness.

And why wouldn't she? After all, she is going to meet the man she has always loved.
Loved? Oh! But she never believed in love. Did she?

Nevertheless, she went to meet him.

A tall, handsome man waiting for her with flowers in his hands.

“Is this real?”, she contemplated.

All the time they were together, he kept watching her tiny face,
And she kept a straight face in an attempt to hide all her insecurities.

She wanted to be ‘perfect’ in his eyes.

Little did she know that this man would accept all her insecurities like a blessing from God.

How he says ‘cute’ to her every ordinary action.

Cute. The only compliment she has received all her life.

But it feels different from him.

Which is clearly visible on her plump red cheeks.

As she became comfortable.

She talked. He listened.

She talked illogically, endlessly,

He listened calmly, patiently.

It's the saddest part- the time to say goodbye.

It's still fresh in her mind how with a cute little voice his macho man asked, “do you want to hug?”

She waited for a couple of seconds complying with what he just told and then leapt on him.

A small peck on her messy, frizzy hair,

And she discovered a new realm that day.

A calmer and safer realm with only the sounds of his heavy heartbeats.

With only the smell of them entwined with each other's.

The clock has stopped ticking. Two people in each other's arms in the middle of the street.

Are people in love this mad?

Oh, did I say love?

Yes, that day she believed in love.



The Ache of “What if?”



Samaira Katyal
BA English (Hons), 1st year



He was always the one, it's just he never saw it.

Love, they say, is a shared chocolate and endless laughter.

“Do you know what happened today?” whispered in eager ears.

But what if your chocolate melts in your hand, uneaten?

What if your laughter echoes in an empty room, and your “Do you know ?” remains a question trapped in your throat?

I watched him, a sunbeam in my periphery, radiating warmth and joy. He shared his laughter, his stories, his time... with everyone but me.

They say love is sharing chocolates but what if you did that and all you ever got was “Did I ask for it?”.

To all my friends he was one of a gem, but for him, I was merely a polished stone, admired but never chosen.

He didn't notice that he was the one towards whom I would rush to share my happiness, my glory, my everything.

He never saw it, did he?

He spoke of 'the one,' the smile that made him blush, the future he dreamed. And I, a silent observer in his life's vibrant play, knew my smile would never be that smile. My time, and everything I offered, would never be enough.

One-sided love is a phantom limb—a constant ache for a touch that is perpetually missing.

It's replaying moments of shared memories, to him they are not more than a distant thought.

It's the silent 'maybe' that haunts your dreams: maybe in another life, in another universe, he'd see me, really see me, and say, “Yes, she is the one.”

But in this reality, I am the echo in his laughter, the unspoken 'Do you know?' in his vibrant world, a silent, unseen love.

And then suddenly I saw him walk away, and I stood there, with so much to say, but all I could muster to whisper was ... never mind.

Because my words, my actions---they never held the value that could make him stay. Did they?"

Now when you gather all your thoughts all you see is one-way communication.

But how can I not love you when you turned my whole life upside-down; made me feel alive and spark something inside me that I had never felt before?

What all I asked for was always "I knew she was the one the second I saw her", not I am not ready to commit.

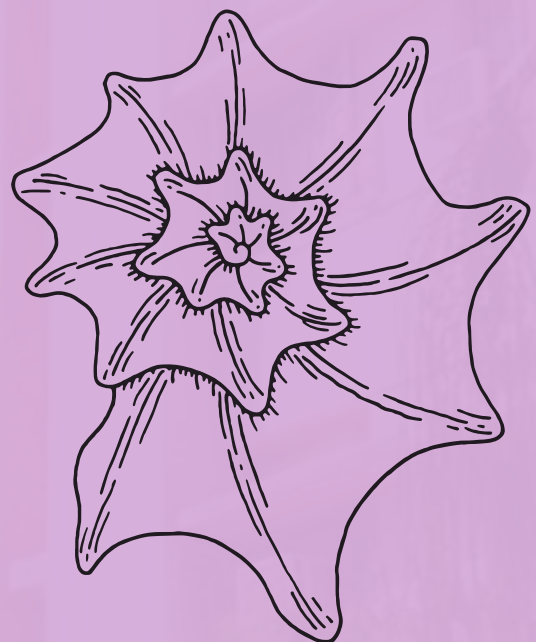
You are in my dreams, in my memories. Every moment you are there, but in reality, you are nowhere. Did you ever, even for a fleeting second, feel the echo of my heart calling yours?

Unheard Sounds



Amit Kumar
BA (hons) English, 2nd Year

The sound of the oceans,
Embodiment of emotions;
Keeps them tied to it,
Like the waves in its devotion.
The sound of the falling rain,
Now what does this contain?
Echoes of all the beings,
Trapped in that hurricane.
The sound of the silent nights,
Breaking down the brightest lights;
Cries diminished in the darkest sky,
Marches when the candle ignites.
The sound of those hearts,
Cogs move and then starts;
Rewriting of the same curses,
A double three on the board of darts.



A Flower



Parisha Kaushik

BA English (Hons), 1st year



I want to be a flower
That blooms in beautiful valleys,
Not the ones enclosed in love story books
Incomplete with fallen petals and forgotten.

I want to be moved by the cool breeze and relax under the warm sunlight
I don't want my colour to be faded,
I want to shine tinted and bright!

I want to feel the rain and freshwater over my soft petals
Not the tears of someone's beloved who deeply cries
I want to be gently held
Not left as a memory— fragile and cold.!!

I don't intend to be trapped inside a love story
That withers my beauty,
For love that confines is a love that decays
And love that sets free forever stays!

HOME



Deepti

BA English (Hons) 1st year

A house meant to be a crystal ball,
Holding dreams in fragile safety,
Its wall a shimmering shield of protection.
But even crystal no matter how strong,
Can crack under the weight of its own fragility, right?

So, it shattered –
Shattered into countless, unseen pieces
So small they couldn't be touched too tiny to be seen with the bare eye
But sharp enough to wound the heart
Yet still she reached for them to pick those pieces
Maybe because it was home.
Worth the pain with blood—
Soaked hands and tears falling
She pieced together,
Making it whole again—
But it fell apart, shattered again
But unyielding she,
She picked up again and again and again
only to watch them splinter further
She tried, didn't give up
But wasn't able to make it whole.
Maybe because things that once break never truly find their way back.



Echoes of Home in Wandering Winds



Leivon Erecia Kom
BA English (Hons) 3rd year

Oh, wandering Zephyr, so light and free,
Scattering seeds o'er land and sea.
The restless winds tear me away,
To a land unknown where shadows play.
There, adrift, I rise— a creature rare,
Bathed in twilight's fleeting glare.
I'm lands afar, I carve my name,
Yet distant winds may dim my flame.
Still, I hold tight to whence I came,
The winds may dance and take me far,
Yet I shine like a steadfast star.
I carry my culture, my spirit stays true,
Zephyr may wander, yet holds its hue.
My roots remain in all I pursue.

Liberty Sleeps, But Never Dies



Abhigya Singh

BA English (Hons.) 3rd Year

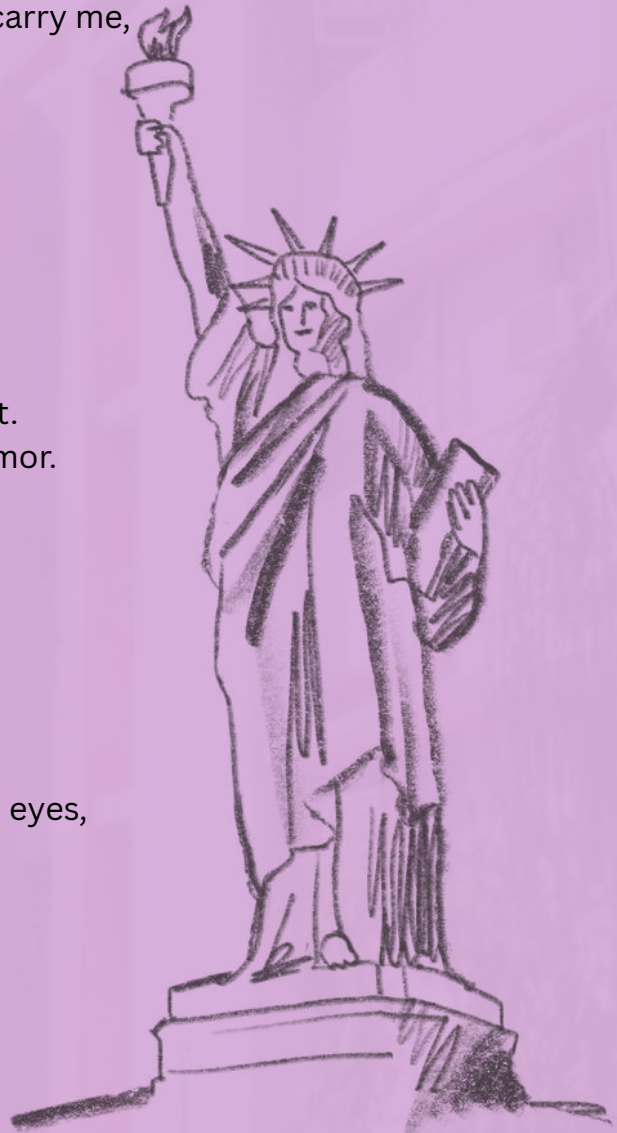
The feral creature of liberty, wild-eyed and pacing,
Waits — and when the moment strikes, all hell unfurls.
I run as fast as I can, as far as my feet can carry me,
Tearing through the city's teeth.
For once, life is music to my ears,
Not a torment. Not a dirge.

Finally, the privilege of hearing birdsong,
Of gazing at stars without urgency.
All hell unfurls, I say, but I taste heaven.
The city feels like it was always mine,
Tree-lined streets feel softer under my feet.
I smile at strangers; my body forgets its armor.

But heaven was never mine to keep,
The Bastille is rebuilt.
The city dulls; beauty flees.
My feet still ache from running —
the last trace of liberty in my bones.

The feral creature, my liberty, now rests its eyes,
Until next time.

Liberty is not dead, only dreaming.
And one day, when the walls crumble,
It will run again.



College Events: Mehak 2025



College Events: Mehak 2025



College Events: Mehak 2025



College Events: Mehak 2025



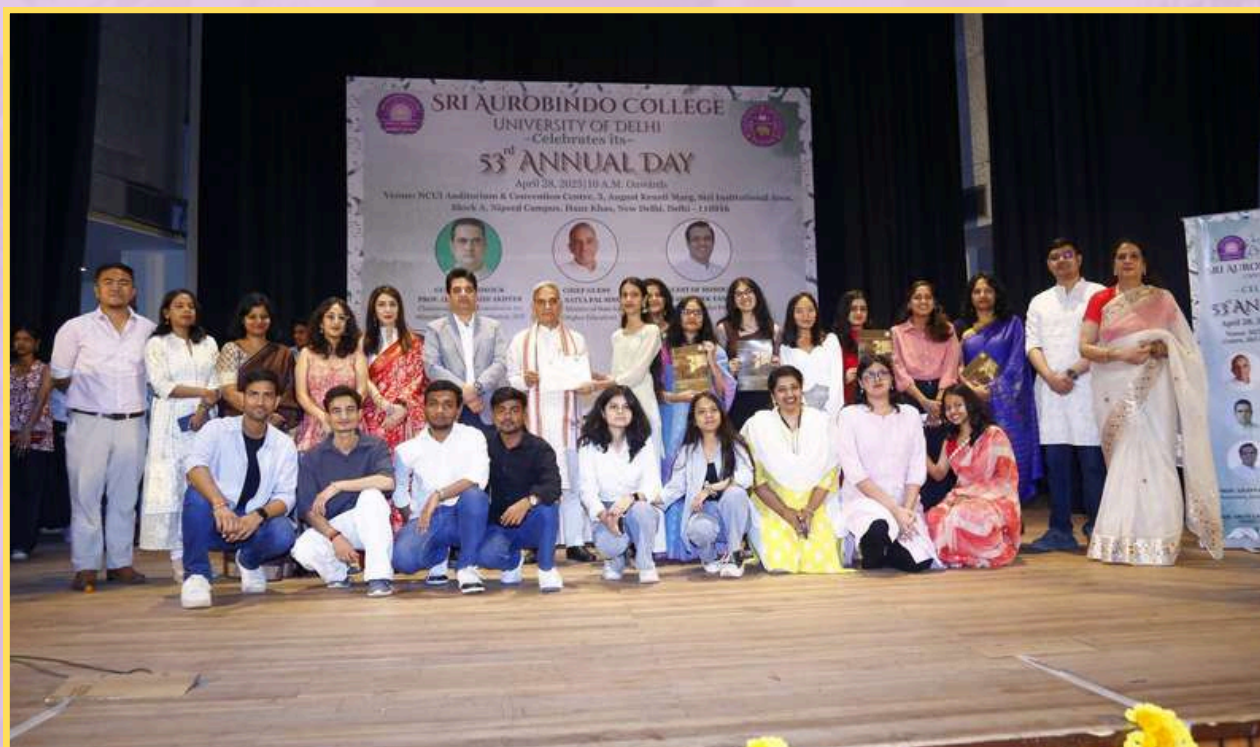
College Events: Mehak 2025



College Events: Mehak 2025



College Events: Annual Day 2025



College Events: Annual Day 2025



College Events: Annual Day 2025



College Events: Annual Day 2025



College Events: Annual Day 2025



College Events: Annual Day 2025



Clean Green Future



Prof. Sangeeta Kaul
Department of Chemistry
Sri Aurobindo College



Introduction:

Unwanted materials of no use are generated in almost all activities of mankind and are to be disposed of as these are considered as waste. In daily life vegetable peels, fruit core, skin and fat trimmed off meat, fish etc, bottled ingredients, cans etc generate waste which needs to be segregated and disposed of with a scientific approach. A waste hierarchy has been developed by scientists, which can be applied to help reduce, reuse and recycle solid waste. Over the past two decades, a new concept of zero waste has gained a phenomenal response across the globe. The term 'zero waste' was coined in a small town in New Zealand, at the Zero Waste Conference held at Kaitia in December 2000 by campaigner, Warren Snew. The term went viral on the internet and gained momentum.

Environmentalists too started advocating the concept of zero waste or no waste. Cradle to grave is a model where materials begin with the extraction of resources; and after production and manufacture end in a grave. Both concepts, Zero Waste and Cradle to Grave, are closely interconnected. This principle is based on redesigning industries so that byproducts are recycled and reused, leaving no waste. The system is gradually evolving to practice from theory. Chemists are working on the concept of zero waste as well. Green chemists have incorporated zero waste concepts as one of the twelve principles of green chemistry.

Scientists have worked on the principles of '3 Rs' i.e. reduce, reuse and recycle, along with recovery and disposal. The favored options have been charted out on the waste hierarchy to be followed.

Waste Reduction:

Waste reduction is at the top of the hierarchy, as it is the most effective way to limit the health and environmental impacts of waste, as to create no waste is the best way to reduce waste. Waste reduction is important at the household level on a day to day basis also. This can be achieved by educating householders through house visits by experts and by educating people in community gatherings. In many cities it has resulted in behavioural changes among community members. Target of waste reduction has been taken up by NGOs and private sector enterprises, with the support of government agencies. Educational campaigns are undertaken

to raise awareness of the economic incentives and to reduce the stigma attached to working with waste. In any industry, to make a new product, material and energy are the prerequisites. Raw materials, after extraction from earth, are processed. After manufacturing, the product is packaged and transported to be sold. All these stages produce solid waste, liquid waste and air pollutants. Green chemists are exploring and working on new innovative processes that can be adopted to effectively reduce the waste and pollutants; and in process, reduce pollution, save natural resources, protect the environment and are economically effective. Some of the simpler ways to reduce waste are listed here:

- a) Use less packaging material and buy in bulk
- b) Use reusable rather than disposable items e.g. rechargeable cells and refillable ink pens.
- c) Use own shopping bags, preferably made of cloth or recycled materials

Waste Reuse:

The second option in the waste hierarchy is waste reuse. The process of using a waste product without any change in its original nature and shape is termed as Waste Reuse. Bottles, old clothes and books are most easily reusable. Reusing is very helpful for disadvantaged people who cannot afford to buy new goods. Reuse centers are created at the local level, which collect and distribute reusable goods. This also provides community benefits as long term unemployed and disabled people can be trained for the job .By reusing products rather than creating new products, lessens the burden on the economy , as there is reduction in raw materials and products' import. Reusing lowers the inputs of water, energy and other resources and is thus an environment-friendly approach.

Waste Recycling:

Recycling waste incorporates reprocessing of the material before being used to make new products. Activities involved in reprocessing can impact the health and environment of people associated with the activity .It is to be weighed whether these impacts are lower or the impact if new products from new raw materials are manufactured .It is important to find a market for the new product that is manufactured from the waste, otherwise the process will not be economically viable and sustainable. The recycling process to be undertaken depends on the type of waste, so it is important to segregate the waste .Segregated waste can be put to different uses. For example, waste paper can be made into pulp , from which new paper for printing and packaging is obtained. Waste metals can be melted and new sheets and ribbons obtained. Plastic bottles can be ground, and ropes and plastic coatings for various purposes obtained. Organic waste including the waste obtained from the kitchen and all biodegradable waste can be used to make compost. Composting can be done at commercial level as well as on a small

scale. This helps not only in reduction of waste but also in improving the quality of soil. An added advantage is that chemical fertilizer use can be lessened. For composting ideally, three parts of brown waste are mixed with one part of green waste. Brown waste includes hay, straw, egg shells, woody material etc and green waste is animal waste, food waste, dried leaves, grass etc. Composting is usually done in a pile; it is an aerobic process and hence needs to be turned upside down a number of times so that oxygen is mixed thoroughly. Once the composting process is complete the raw materials can not be identified.

Recovery:

Recovery is the fourth option in waste hierarchy. Here, some use for the waste is found so that some value can be recovered; usually this is attained by using the waste as a source of energy. In developed countries, energy is recovered from waste on a large scale. For this, high technology incineration plants are used. It requires a highly developed infrastructure i.e. a reliable source of waste, good transportation facility, a power distribution grid etc. Biogas production is also undertaken on a large as well as small scale from organic biodegradable waste. Biogas production makes use of the anaerobic digestion process. Biogas reduces the use of wood fuel, it is a clean fuel, and it does not pollute the environment and has a good calorific value. Additional benefit is that it helps reduce the emission of greenhouse gases. Sludge is obtained as a byproduct, which can be used as a fertilizer as it is known to improve soil quality. To operate a biogas plant, more equipment and expertise is needed.

Thus, waste hierarchy is a guide to select the best option and strategy to dispose of waste. Management intervention can be undertaken keeping energy and environmental benefits in mind. This involves chemists in designing processes and products that will either reduce or totally eliminate the waste formed, that would otherwise be needed to be thrown away later. For achieving the target of zero waste, commitment is needed from industrialists and laws are needed to be framed by government agencies. Compulsory audit for various manufacturing units should be undertaken. A free tool for the same is provided by the US Environmental Protection Agency. It can be included as one of the good business practices.

Delhi's Deadly Air: A Call for Green Action



Dr. Virat Jolli

Assistant Professor, Department of EVS
Sri Aurobindo College

Air pollution is a major environmental problem of Delhi. The level of air pollution is so severe that Delhi is considered one of the most polluted cities of the world. A study published in Lancet revealed that Delhi recorded 11.5% of deaths annually, which was highest among ten major Indian cities. This toxic air threatens to shave up to five years off the average Delhi's resident life expectancy.

The high level of air pollution is attributed to vehicular emission, release of toxic gases from landfill sites, emission of pollutants from coal fired power plants, construction and demolition activities etc. Apart from this the landlocked position of Delhi, dry climatic conditions due to low rainfall, proximity to Rajasthan and meteorological factors worsened the situation and made Delhi more susceptible to air pollution. Moreover, the land use change due to urbanization has degraded the natural ecosystems of Delhi.

From the above cited factors, it is clear that air pollution in Delhi requires a multi-pronged strategy. One best solution for Delhi's pollution is tree plantation. Even though Delhi has improved its green cover to 23%, the level of air pollution still exceeds the natural ecosystem's capacity to mitigate it.

The efficacy of trees in mitigating air pollution varies from kind, type and variety of tree species planted. Therefore, for effective mitigation of air pollutants selection of suitable tree species is something which must be considered before plantation. Currently, Delhi's forests are dominated by Vilayeti keekar, *Prosopis juliflora*, a non-native tree from South America. A study conducted on trees of Delhi, demonstrated its poor ability in reducing the air pollutants. The study revealed trees such as *Ficus* spp., *Polyalthia longifolia*, *Alstonia scholaris*, *Syzygium cumini* have much better efficacy in reducing ambient air pollution.

For improving the Delhi air quality, we must focus on planting trees consisting of above-mentioned trees. Avenue plantation i.e. roadside plantation can be quite an effective strategy. These trees will act as vegetation filter by trapping the dust on leaves surface and absorbing harmful air pollutants which ultimately improves Delhi air quality. The measures such as sprinkling of water, installation of antismoke guns, strict implementation of pollution under control measure e.g. enforcement of Graded Response Action Plan (GRAP) may give temporary respite from pollution, but for long term strategy we must adopt ecological approach. The development of vegetation filters in and around polluted sites is one such approach.



Figure 1: Thick deposition of dust on leaves of mango tree in Delhi.

Another solution would be the restoration of the degraded ecosystems of Delhi, though this requires time, money and political will, in the longer run, it will pay us a rich dividend. Emeritus Prof. C. R Babu of CEMDE, University of Delhi has successfully restored some of the degraded sites of Delhi. His idea of Biodiversity Parks is something which should be replicated in other degraded sites of Delhi. Take the Aravali Biodiversity Park for example, it was developed in an area which was earlier a mica mining site. The site has been scientifically restored using phytoremediation. It is now a fully functional forest ecosystem. The forest not only serve as a pollution moderator but also supporting a diverse variety of native flora and fauna.

The public of Delhi, especially Universities, Colleges, Government and private offices should promote the use of public transport. They should develop infrastructure and provide facilities to their employees and students to use bicycles. Another possible solution could be car-pooling. Shifting to energy efficient and renewable energy can make a lasting impact in mitigating air pollution. We must also encourage students to organize environmental awareness programs that focus on a clean and green environment.

Sri Aurobindo as a Fount of Wisdom on Education: Holistic Learning as a Fundamental Goal



Dr Chandni Sengupta

Assistant Professor, Department of History
Sri Aurobindo College, University of Delhi
sengupta.chandni@gmail.com

Many incandescent luminaires have emerged from India's rich civilizational and philosophical heritage. Foremost among them was Sri Aurobindo Ghosh, a revolutionary soldier of the resistance movement that exemplified our struggle against the British and a leading spiritual leader, philosopher, and political thinker who brought focus back to the revival of India's ancient scriptures, such as the Vedas and the Upanishads. Along with Swami Vivekananda, Sri Aurobindo's writings, thoughts, and speeches have provided the foundation for a rational reconstruction of Hindu scriptures, adapting them for a developing society. For instance, his philosophy of sat chit anand exemplifies the ultimate goal of human life: to attain a spiritual union with the divine spirit and, therefore, experience happiness in its purest form. Being a deeply political actor in the early phase of his life—as a revolutionary and one of the founding doyens of the Anushilan Samiti—Sri Aurobindo wrote extensively on the tribulations that characterized the Indian way and associated an engagement with Hindu spiritualism as a means towards achieving a just society as well as polity.

Sri Aurobindo's Philosophy of Education

The reorientation of education for developing Indian society was something that Sri Aurobindo emphasized emphatically through his writings and speeches. It is, therefore, essential to dwell on his philosophy of education to understand it better. Sri Aurobindo wrote extensively on education's need, efficacy, and redefinition, mainly in two fundamental texts—National System of Education and Of Education. The philosophical moorings of education, for Sri Aurobindo, was a journey from dravya (matter or substance) and prana (life force) to arrive at the condition of manas (mental development); after birth man must attain atimanas (super-mind) and move forward towards anand (delight or joy), followed by chit (pure consciousness) and then finally sat (being or existence). This path from dravya to sat remained at the heart of Sri Aurobindo's thought on the culmination of the human form, and education was viewed as a contiguous aid to guide humans to the ultimate purpose. According to Sri Aurobindo, education would, therefore, be complete only if it renders humans capable of identifying the stages of spiritual progression, making them fully aware of the irrevocable and irreplaceable importance of all of these stages. In his writings, Sri Aurobindo mentions the inadequacy of any system of education that does not bring about

the development of humans, mainly in three ways: physical, mental, and spiritual. An amalgam of the three is what he termed as “integral education,” which leads to a powerful mind and spirit, evoking knowledge, character, and culture.

Holistic Model of Education

Sri Aurobindo presented a holistic model for the future development of education in India by focusing on the dravya to sat framework as the primary goal of education. Sri Aurobindo emphasized the need for physical development—the first stage of human development—as an important and, perhaps, the first aim of education. He opined that physical development must be anchored with the panch mahabhutas or five elements—ether, air, fire, water, and earth. He believed that only a healthy body could attain sat chit anand. Sri Aurobindo also stressed on the need for and significance of vocational education.

The second stage of human development, according to him, was prana. Sri Aurobindo believed that if prana is to be propelled in the right direction, it is essential for education to build the power of the will by reorienting humans from the path of asat to sat through training of the senses. According to the great Indic philosopher, this was the second essential aim of education. The third stage of human development, Manas, according to Sri Aurobindo, was meant to channel the mental capabilities of humans, and education was to play an essential role in this process. In the words of The Mother (Sri Mataji), the spiritual heir of Sri Aurobindo who carried forward his rich and varied legacy, education of the mind has five components, namely awakening of the power of attention, enhancing the prosperity of the mind, organizing thoughts towards the supreme purpose, restraining evil thoughts, and developing mental stability. In his treatises on education, Sri Aurobindo ascertains the inevitability of adopting yogic methods to attain the inner self and the preponderant role education could play. The final aim of education was to attain the yogic level of human consciousness encompassing yama, niyam, asana, pranayama, pratyahara, dharana, dhyana, and samadhi.

Sri Aurobindo’s Model Curriculum Framework

In his works on education, Sri Aurobindo proposed a model curriculum framework encompassing physical subjects (languages, history, geography, sociology, economics, psychology, commerce, art, etc.); physical activities (games, skills, and handicrafts); spiritual subjects (Vedas, Upanishads, Bhagavad Gita, theology, ethics, Western philosophy, etc.); and spiritual activities (bhajans, dhyana, and yoga). Subsequently, he painstakingly arranged these subjects in levels or stages—primary, secondary, and higher education. At the primary level, Sri Aurobindo proposed training in one’s mother tongue, English, and French. Other subjects at the primary level included mathematics, social sciences, general science, drawing, gardening, devotional songs, and physical activities (exercise). Apart from all the areas covered in the first, three key components were added at the secondary level: handicrafts, dhyana, and yoga. At the third and final level, i.e., higher education, Sri Aurobindo said two distinct subjects: international relations and

world integration. At every level, therefore, subjects of the previous level were incorporated with a few additions to make the curriculum holistic and comprehensive.

Teaching Methodology Proposed by Sri Aurobindo

Some of his writings on education focus on stratified teaching, wherein different subjects and activities were to be imparted in a staggered manner. In contrast, in others, he mentioned the holistic nature of teaching a wider array of subjects with skill and physical training. Sri Aurobindo exhorted those engaged in the teaching profession to be cognizant of their exalted status and work on building their students' mental and physical capacity with a specific emphasis on understanding the subjects rather than learning by rote. Sri Aurobindo is one of the earliest proponents of experiential learning, where students can explore and reflect. Along with underlining the importance of working with students at all levels of educational attainment, Sri Aurobindo was of the firm opinion that the medium of education must always be the mother tongue. He also prioritized the need for student engagement and cooperation at every level of education.

Role of the Teacher and Student

In Sri Aurobindo's philosophy, teachers are to guide and assist students on their path towards meaningful and purposeful education. Instead of forcing knowledge and information on the tender minds of young children, the primary job of a teacher, according to Sri Aurobindo, is to be an older companion helping pupils to beget knowledge through their own experiences. As per Sri Aurobindo's philosophy, the teacher is supposed to understand and apply the curriculum for teaching, understand the nature of students, and guide them accordingly. As far as the role of the student is concerned, Sri Aurobindo considered the student to be the centre of all educational activities. For him, the interests, aptitude, and abilities of students were paramount, and it was only through an understanding of the innate capabilities of students that the highest level of knowledge could be attained as part of the teaching-learning process. Discipline was a key aspect of Sri Aurobindo's philosophy of education, and he emphasized the need for teachers to exemplify ideal conduct and morality that students could emulate in their quest for attaining proper discipline in life.

The philosophy of Sri Aurobindo vis-à-vis education is, therefore, an extraordinary repository of wisdom that not only highlights the higher purpose of education but also underscores the worthy and fundamental role of teachers and students in educating the mind, body, and soul.

AEROGELS: The Futuristic Glass Application Revolutionizing Space Exploration



Dr. Anupama Yadav
Assistant Professor,
Department of Physics,
Sri Aurobindo College



Pratishtha Negi
B.Sc. Physical Science,
2nd Year



Sheshank Mishra,
B.Sc. Physical Science,
2nd Year



Millennia ago, when humans first devised ways to bend fire and sand into glass, the world became aware of windows and lenses that could reveal the essence of the cosmos. However, glass was and continues to be bound by its own nature – breakable, weighty, fragile. Despite its brilliance, glass has always obeyed the laws of gravity. Advances in science never cease to amaze us, especially when they turn boundaries into stepping stones.

Without a doubt, the most confounding and surreal of glass is Aerogel. Its existence is possible due to the evolution of science and numerous experiments. In the quiet corners of a laboratory, glass was no longer crafted through fire but with the aid of air. The noun “glass” can now be used loosely as aerogels are 99.9% air, made using a very intricate alchemy of gas and liquid. It surpasses ordinary glass in strength as it can bear thousands of times its own weight, all the while being as light as a whisper of a breezy day. Unlike regular glass which serves as a window into the world of possibilities and the universe around us, aerogels act as space’s breath.

The entire universe is always on the lookout for new forms of innovation and so, it conveniently found a place for this ghostly glass within the stars. To chase a comet, NASA sent out its Stardust Mission and it was aerogel that extended into the void. This substance caught particles that moved six times faster than a bullet and cradled them effortlessly, without inflicting any damage. A time capsule was created by this delicate, yet powerful substance that preserved the oldest dust in the entire cosmos.

But aerogels did not stop there. They embedded themselves into the realm of space exploration, furnishing spaceships and safeguarding cosmonauts from the ruthless chilling depths of outer space. They infiltrated the components of space suits as well, forming a weightless form of armor that kept people warm without being overly restrictive, making heavy equipment feel as though there were no burden at all. When humanity begins the fantasy of settling on Mars, it is aerogels that will dominate first; shaping transparent domes that will one day cradle explorers while allowing the soft light of a strange sun in, and preventing the frigid ice from seeping in.

On Earth, researchers have advanced the limit. They blended aerogels with grapheme to enhance them, making them incredibly flexible and stronger than ever before. They infused self-repairing capabilities into aerogels, so as to imagine spaceships that can heal themselves. Others have suggested aerogel-infused solar sails, light enough that they can be lifted by the power of sunlight, furthering ships into the great depths without the use of fuel.

Fictional science conforms to reality, and reality extends toward the surreal. Glass has not completed its journey, it has just become lighter, more stunning, and stronger than it has been before. As we move farther into the future, will we consider aerogels to be more than just a material? They're more likely to be the breath that sweeps humanity beyond the stars.

From Galileo to Glasses: How Lenses Shaped Human Progress



Dr. Anupama Yadav

Assistant Professor,
Department of Physics,
Sri Aurobindo College



Gautam Thukral

B.Sc. Physical Science,
2nd Year

Although Galileo was busy with stars, the introduction of lenses was like a new episode in the history of human achievements. He directed the world toward a future where even what people couldn't imagine could be realized. His basic but extraordinary invention of lenses let people from all over the world see through the telescope into the heavens, thus, a scientific revolution began. Nonetheless, the story of lenses did not end with the scientific breakthrough. These lenses have been the driving force behind human progress since they were used to invent microscopes that have given us access to a world of cells and eyeglasses that have enabled millions of people to see well.

First and foremost, lenses have significantly broadened the limits of human sight thus changing the way we see the real world at large, Galileo's telescope being the most significant of them all. With the virtue of the convex and concave lenses, he succeeded to achieve the same effect that is magnification of the image, and so, he observed and distinguished celestial bodies and thus, he used the scientific view of the universe to support his conclusion, that is to say, thinking highly of the scientific revolution and setting up the fundamental principles of optics. Furthermore, Antonie van Leeuwenhoek, who was also a contemporary of Galileo, had a bright idea to invent a simple handheld microscope. By then, it was already possible for one to look closely into a hidden tiny world full of microbes, which made the discovery of the hidden complexities of minor organisms, if not easy, possible. However, these revolutionary discoveries were not only tools but also tickets to the unexplored frontiers of scientific inquiry. The breakthrough in human capacity to move beyond the limits of the human eye allowed people to go in search of knowledge and in turn, the human knowledge of the universe and the internal workings of life itself was transformed.

In a similar vein, not long after Galileo's enterprises into the cosmos, the lens industry went through a transformation which could have had a bigger effect than the cossetting notion. The moment of truth came in 13th century Italy, as craftsmen discovered the secrets of curved glass and thus—the ability for them to correct the sight of anyone—overran the fashion world. The artisans saw grounds that have not been covered by anyone else: a disability of one sense could be compensated for by the other senses. This invention quickly became that of a standard one. By the 18th century, Benjamin Franklin's bifocals, which permitted the wearers to see clearly both near and far, contributed to the function of the

eyeglasses. In fact, the spectacle war was won long ago. That was when the phenomenon of antireflective and blue-light filters found their place on the stage of fashion statement glasses which now solve fashion, function, and practicality. Many people see the ads and become aware that lenses not only represent the visual aspect of daily life but have vastly influenced it. Going beyond human vision, the lens has become a crucial part of modern technology, which is shaping almost every field with the latest developments. The fact that their impact is spread over all these domains is one of the main features of these items. They are incorporated into the cameras, doing the necessary function of optical assembly that allows people to record portraits of one's family and galaxies far far away. Microscopes and endoscopes, on the other hand, are the tools that are powered by lenses and thus, are used in the short processes of diagnosis and surgery also. Lenses are the very first component of the system of a laser work and are obviously the main products for telecommunication and manufacturing. Micro-lens-coated smartphone screens represent another area of lens application, thus ensuring the production of clear and colorful images. It is beyond doubt that lenses are an inherent part of present-day technology and without those, our world would be too far from reality.

Often, these small pieces of glass made of rock have been so efficiently blended into the contemporary world that they fade into the background of our vision. Think of them as important as the specs we want to wear, these interfaces of the cell phone we communicate with, and these solar panels that give us our power in our homes. Their presence has been so normalized to the point that we do not even pay attention to them. They have a capability of being a proof of the efficiency of human beings. They are small grooved and polished materials that spark with natural light in a way that human's intellect can do. They simultaneously embody both the manifold and the particular, serving as examples of revolutionary advancements that have profoundly altered our perception of ourselves, the world, and the grand scheme of the cosmos.

To recap, since the time of the Galileo's telescope to the smartphones we use in our everyday life, lenses continue to be the agents for human progress. The ability to choose lenses has enabled us to see further, both literally and figuratively. Some of the orders through which lenses have decorated everyday living include, but are not limited to, observing the celestial bodies, probing the inner workings of living cells, and our interaction with one another. These simple yet powerful tools of lenses have thus been ideal for shaping the course of human history. As we look forward, the demand to innovate and enhance lens technology will only get higher. The right to explore and discover is closely linked to the continuous development of lenses. What is dawning on us is that students are becoming more and more reliant on visual information which means that lenses are going to continue shaping our vision by constantly pointing us to the new places we can go with these magnificent little pieces of glass.

एक किन्नर का अंतर्द्वंद्व
शीर्षक : मेरी झेलन से कभी दो चार होना!



डॉ. दीपा

सहायक प्राध्यापक
हिन्दी विभाग
श्री अरविन्द महाविद्यालय

क्या तुम मुझे जानते हो?
बस ऊपरी तौर पर ही क्या पहचानते हो
समंदर की तरह गहरे
मेरे अंतर्मन में भी
क्या कभी झांकते हो?
क्या तुम मुझे जानते हो?
शायद नहीं
केवल घृणा से ही तुम मुझे
आंकते हो
मेरी पीड़ाओं की व्यथा
तुम नहीं जानते हो?
कभी मिलना फुरसत से
कभी रूबरू होना
कभी आमने-सामने होना
मेरे चेहरे, मेरी कद-काठी से परे
मेरी झेलन से कभी दो-चार तुम होना!
घृणा को त्याग कर
मुझमें छुपे इंसान से मिलना
मेरी आंखों को पढ़ सको तो
मेरे हृदय तक उतरना
शायद मेरे होने पर
मेरे न होने को तुम पा सको।
शायद इतनी कठिनाइयों में भी
है जो छिपी जिजीविषा
उससे तुम मिल सको
मेरे जीवन में मुझे है सबने ठुकराया भले
पर इन सबसे लड़ने का छिपा सामर्थ्य
तुम पा सको
मेरे आंसुओं, मेरे दर्द की अनुगूँज
तुम शायद जान सको
मैं भी तुम्हारी ही तरह हूँ

बस कुछ भेद लिए ये जान सको!
सच कहती हूँ अगर
सच में पढ़ पाओगे
पूर्वाग्रहों का चश्मा उतारकर
अगर मुझे जान पाओगे
मेरे
अंदर छिपे एक मासूम
हृदय को पा सकोगे?
अब बताओ क्या तुम मुझे जानते हो????
सच सच कहो
बताओ ना क्या वाकई मुझे
सिर्फ एक किन्नर नहीं
ए दोस्त, तुम अपना मानते हो??

मीठी मैं तुम खारे साजन



डॉ. दीपा

सहायक प्राध्यापक
हिन्दी विभाग
श्री अरविन्द महाविद्यालय



आंखों में है ख्वाब तुम्हारे
प्रीत तुम्हारी मन में प्रियतम
आओगे कब ये बतला दो
आखिर क्या है मन के अंदर??
मैं नदिया तुम गहरे सागर
मीठी मैं तुम खारे साजन
फिर भी तुम बिन क्या है जीवन
तुम बिन सूना है ये तन मन।
दूर तलक बस तू ही तू है
और कोई न मन के अंदर
संग तेरे मैं पाती संबल
नहीं तो तुझ बिन क्या है जीवन??
खामोशी पढ़ लो तुम मेरी

तुमसे कहता है मेरा मन
तुममय होकर ही व्यापक हूँ
नहीं तो सीमित है ये जीवन।





डॉ. दीपा

सहायक प्राध्यापक

हिन्दी विभाग

श्री अरविन्द महाविद्यालय

तेरी आँखों से

बीत जाऊं न कभी मैं
एक लम्हे की तरह
मुझे ताउम्र साथ रहना है
जीत लूंगा तुम संग सदियाँ मैं
साथ अगर उसमें तेरा है
प्रेम की पीर अब नहीं सहनी
मुझको बाहों में तेरी रहना है
तेरी बाहों की गिरफ्त मुझे प्यारी है
उसमें छुपी जो खुमारी है
फीकी इसके आगे तो
कायनात सारी है
मांगे, जिसे हो चाह जन्नत की
मेरी जन्नत तो तुम्हीं में सारी है
न नीर चाहिए
और न ही मधु
प्यास मेरी
क्या मिटाएगी मधुशाला!
प्यास नैनों की/ है तुझसे मिटती
उनके आगे/ खुदाई भी है झुकती
तेरे इस रावरे रूप के दीवाने हैं
तेरी नजरों पे दिल को हारे हैं
अपना सर्वस्व तुम पे वारे हैं
मेरा सुख चैन सब तुम्हीं हो अब
इसके आगे
और भला क्या दुनियादारी है
वार दूँ दोनों जहां की खुशियां मैं तुम पर
तेरे होने से/ इन आँखों में चमक न्यारी है
हां! सुन जरा/
कि तू हिजाब पहना कर
देखकर न कोई और मचले अब
मैं अब तक संभल नहीं पाया हूँ
मैं आज भी तेरी उस एक निगाह पर ठहरा हूँ
न कोई और अब दीवाना बने
तेरी आँखों से न अब कोई पिए
अब तो मुझको/ इन दो नैनों ने

जन्मों-जन्मों के लिए बांधा है
इनके सजदे में/ दिल को हारा है
तुम नहीं जानती, तुम क्या हो!
मेरी जगह/ जरा, खुद को तो रखो
शरीर नहीं बुत को पाओगी
खुद को ही तुम भूल जाओगी
हाड़-मांस का
पुतला ही मिलेगा तुमको
जीवन तो तुममें है जा बसा
ये खुद ही जान जाओगी
चीर कर दिल दिखा नहीं सकता
तुम क्या हो मेरे लिए
बता नहीं सकता।
मेरे जीने की आस हो तुम
जो नहीं मिटती है कभी
वो प्यास हो तुम
प्रिये! छोड़कर नहीं जाना
टूट जाएगा ये दीवाना
है प्रेम अटूट मैंने तुमसे किया
इस मनके को तोड़ न जाना !!



डॉ. दीपा

सहायक प्राध्यापक
हिन्दी विभाग
श्री अरविन्द महाविद्यालय

खुली आंखों से



खुली आंखों से कब प्यार होता है
ये होता है जब किसीको उसे न कोई भान होता है
सोचा-समझा कुछ नहीं चलता जनाब
बस आंखों से तीर सीधा दिल के पार होता है
ये आग का दरिया कहां हर किसी से पार हुआ
जीता इसमें वही प्यार में दम होता है।।

प्रतिभाएं



डॉ. दीपा

सहायक प्राध्यापक

हिन्दी विभाग

श्री अरविन्द महाविद्यालय

सबकी अपनी अपनी प्रतिभाएं हैं
कोई नाचता है तो कोई नचाता है
कोई गाता है, तो कोई धुन नई बनाता है
कोई बजता है तो, कोई बजाता है
मैं लेखक हूं मैं कलम संग झूम लेता हूं
खुद ही नाच लेता हूं, कभी खुद ही झूम लेता हूं
जब मन चाहे शब्दों में खुद को सजा लेता हूं
हर रूप में खुद को मैं उतार लेता हूं
अपने भावों को गूंथकर खुद को ही पुकार लेता हूं
बड़ा प्यारा सा रिश्ता है मेरा और कलम का
कलम के रास्ते दुनिया को कागज़ पर
मैं उतार लेता हूं
पूरी कायनात जैसे सिमट सी जाती है
मेरे शब्दों में न जाने कितनी खुशी
तो जाने कितनी वेदना उतर आती है
जीवन की हर दौड़ धूप को ये बतलाती है
दुनिया के अनदेखे रंगों से हमें मिलाती है
कभी प्रीत बन मधुरता का गीत ये गाती है
दूजे पल ये नई हकीकत से हमें मिलाती है।



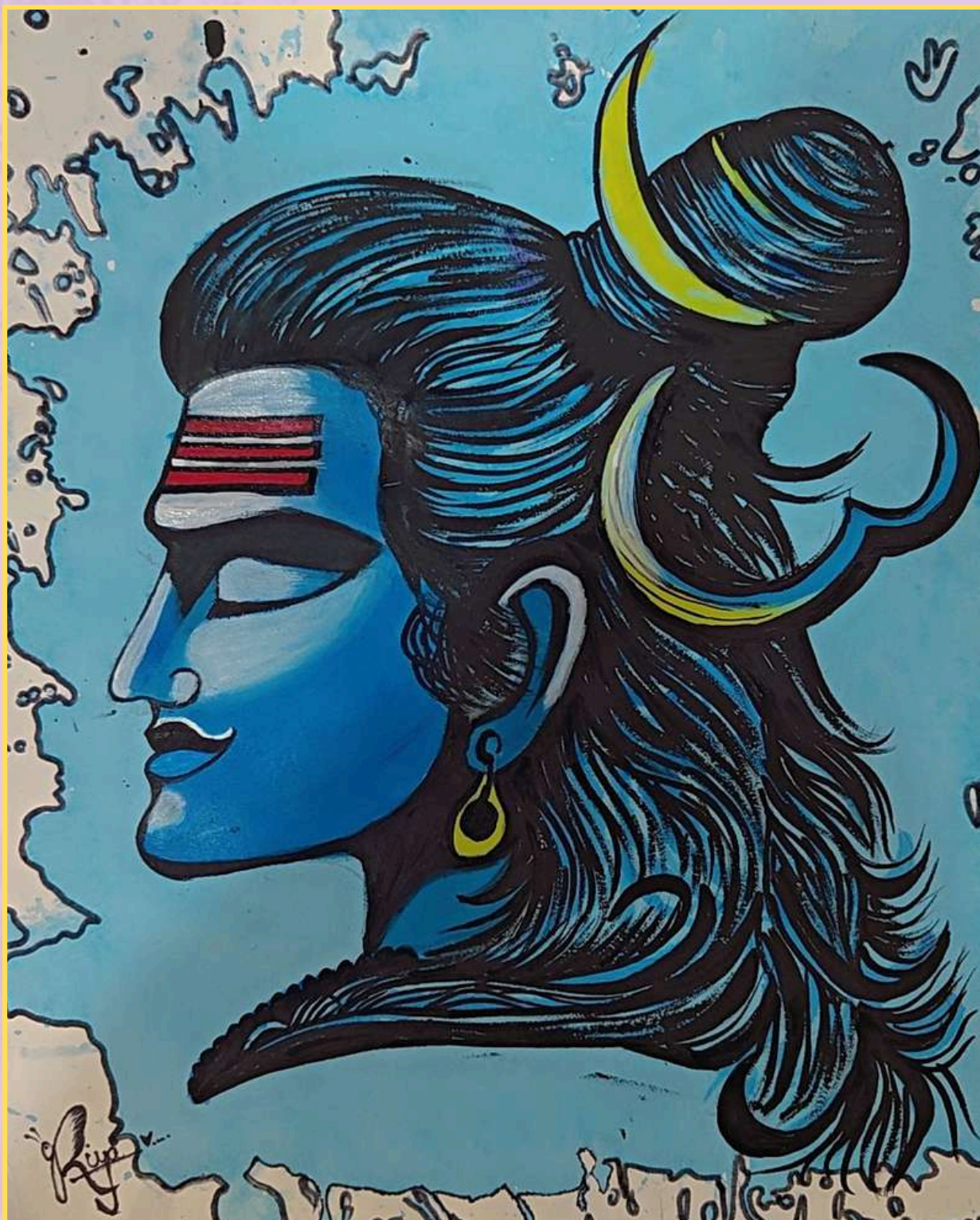
Our Student Artists



Dharitri Bharali

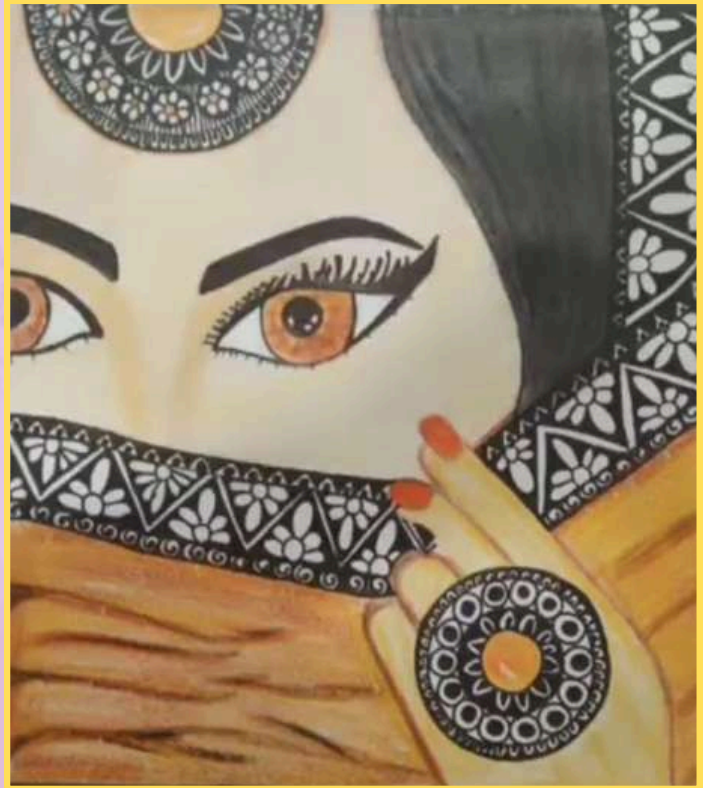
BA Program (economics+political science), 1st Year

Our Student Artists



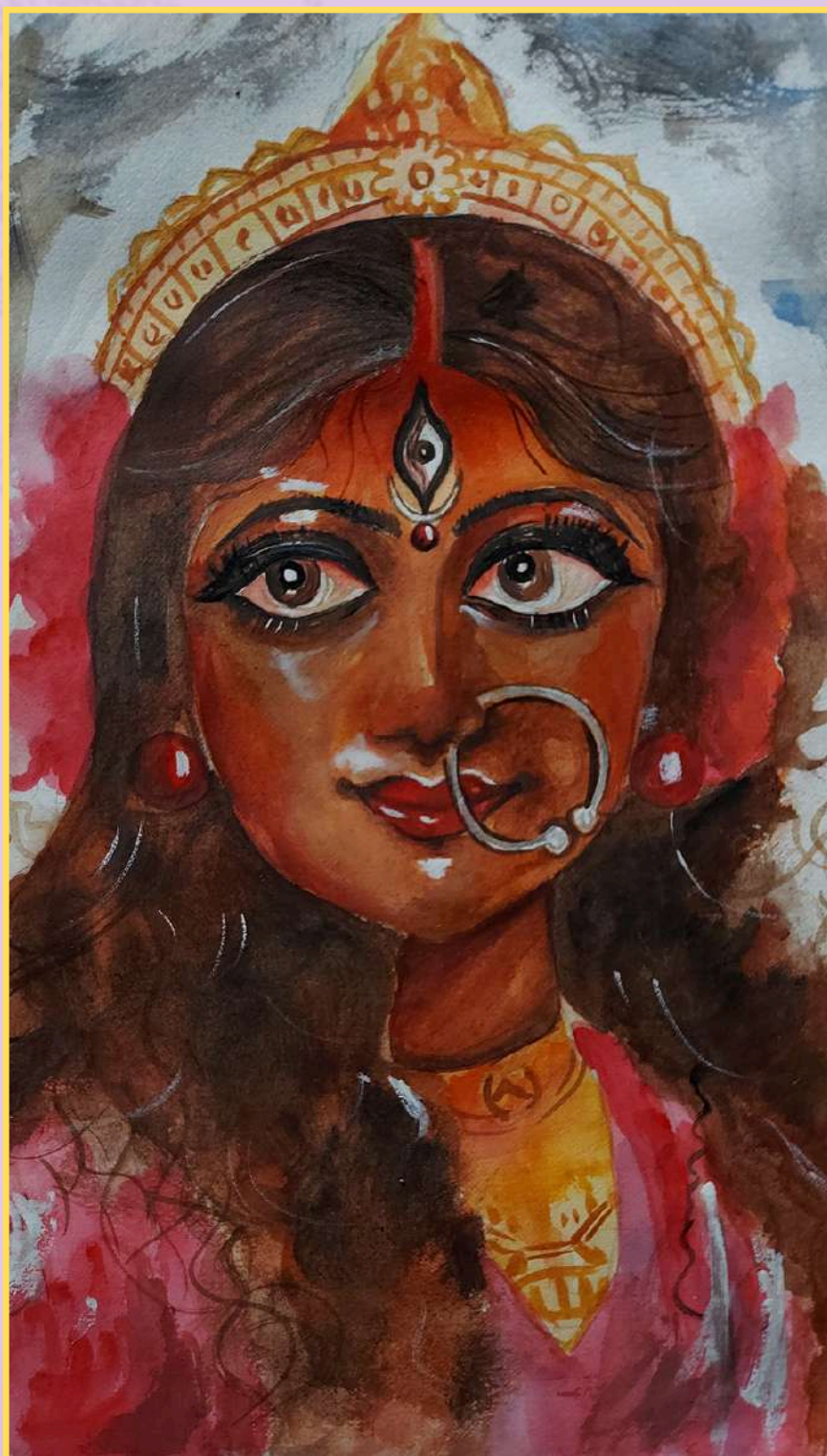
Riya
BA Programme

Our Student Artists



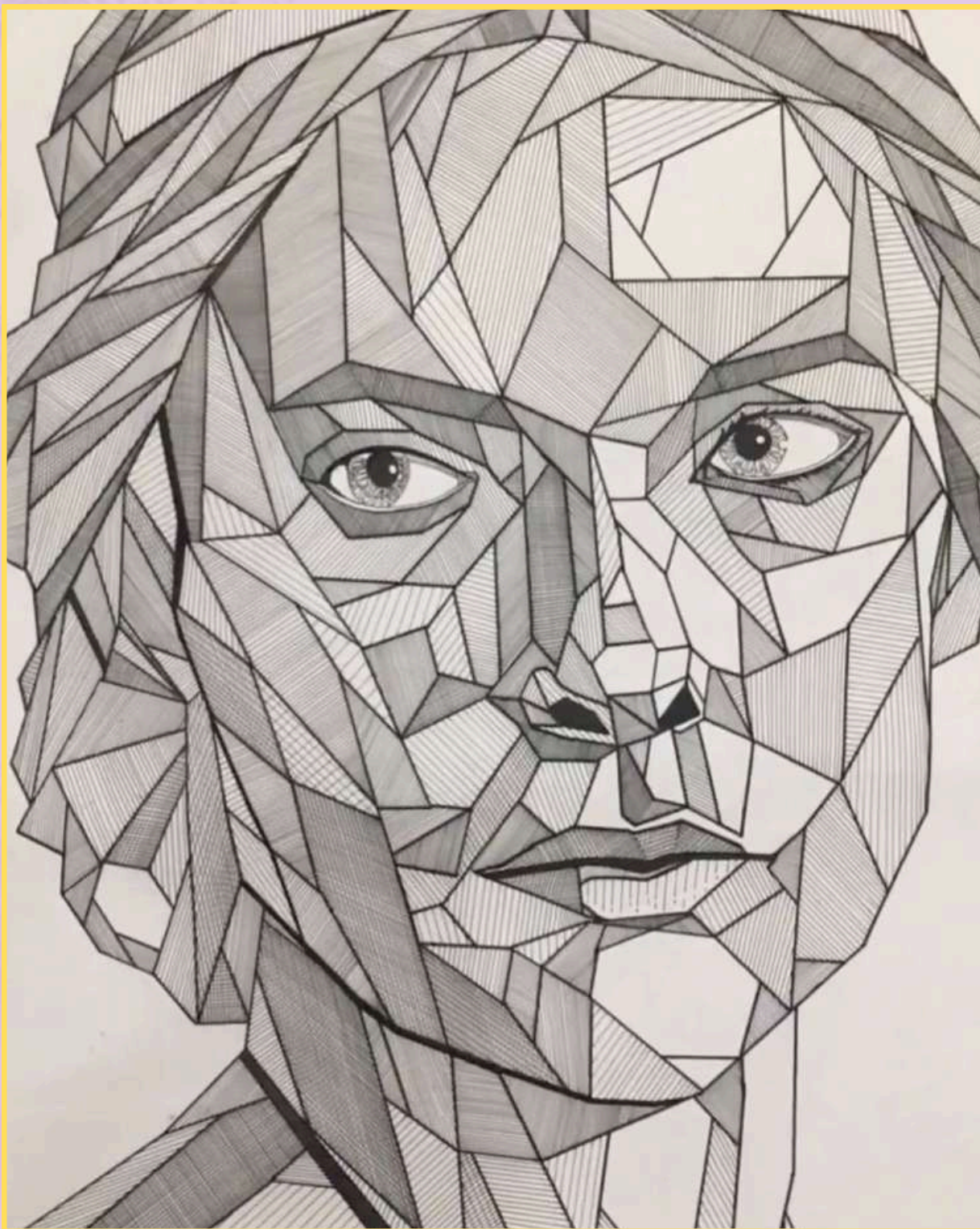
Riya
BA Programme

Our Student Artists



Rupam Sarma
Political Science (Hons), 3rd Year

Our Student Artists



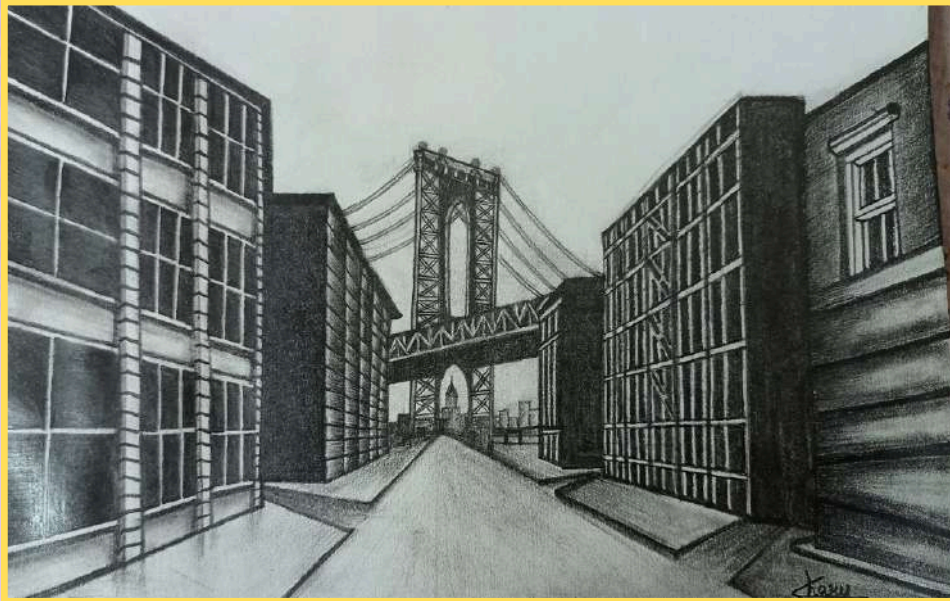
Anjali Soni
BA Programme, 1st Year

Our Student Artists



Sanyogita Gupta
BA Programme, 1st Year

Our Student Artists



Charu Ojha
BA Programme, 3rd Year

Our Student Artists



Photograph by Ambarish Borah
BA English Hons, 3rd Year

नीतिवचनम्

**अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।
ज्ञानलवदुर्विधग्धं ब्रह्मापि तं नरं न रञ्जयति॥नीतिशतकम्-3॥**

अनुवाद- अज्ञानी मनुष्य को आसानी से प्रसन्न किया जा सकता है और पण्डित अर्थात् समझदार व्यक्ति को और अधिक आसानी से प्रसन्न किया जा सकता है, लेकिन ज्ञान के कारण गर्वित(अभिमानि) व्यक्ति को ब्रह्मा भी प्रसन्न नहीं कर सकते।

**यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥श्रीमद्भगवद् गीता-3.21॥**

अनुवाद- श्रेष्ठ पुरुष जो-जो आचरण करते हैं, अन्य लोग भी वैसा-वैसा आचरण करते हैं। वह जो कुछ प्रमाण देते हैं लोग उसी के अनुसार आचरण करते हैं।

देहली-राष्ट्रियराजधानीक्षेत्रस्य प्रदूषणम्



Sachin Kumar

B.A.Programme 3rd year

प्रत्येकं शिशिरे दिल्ली-एनसीआर-नगरं व्याप्तः घुटन-धूमः एकः क्रूरः वार्षिकः संस्कारः जातः, यः उष्ण-विमर्शान् प्रवर्तयति, जनस्वास्थ्यस्य उपरि दीर्घ-छायाम् अपि पातयति । यद्यपि समीपस्थेषु राज्येषु कूपदाहः प्रायः प्राथमिकदोषरूपेण चित्रितः भवति तथापि जलवायु-वायुमण्डलविज्ञाने प्रकाशितम् अद्यतस्य अध्ययनम् अधिकं सूक्ष्मचित्रं चित्रयति, यत्र पारम्परिकबुद्धिं स्पर्धयति तथा च दिल्ली-नगरस्य वायुप्रदूषणसंकटस्य योगदानं कुर्वतां कारकाणाम् जटिलपरस्परक्रियायाः प्रकाशनं करोति ।

जापानस्य मानवता-प्रकृति-संशोधन-संस्थायाः (RIHN) शोधकर्तृभिः भारतीय-संस्थाभिः सह सहकार्यं कृत्वा कृतस्य अध्ययनस्य आश्चर्यजनकं निष्कर्षं ज्ञायते यत् पञ्जाब-हरियाणा राज्योः अक्टोबर्-नवम्बर-मासयोः कालखण्डेषु दिल्ली-एनसीआर-देशे पीएम 2.5-सान्द्रतायाः केवलं 14% भागः भवति प्रदूषणस्य प्रमुखः स्रोतः इति कूपदाहस्य व्यापकप्रतीतेः अयं आकृतिः सर्वथा विपरीता अस्ति । क्षेत्रमापनं, वायुद्रव्यमानप्रक्षेपवक्रतां, परिष्कृतप्रतिरूपसिमुलेशनं च आधारितं शोधं दिल्लीनगरे स्तम्भदहनघटनानां पीएम 2.5 स्तरस्य च मध्ये प्रत्यक्षरेखीयसहसंबन्धः न ज्ञातः वस्तुतः 2015 तः 2023 पर्यन्तं पञ्जाब-हरियाणा-राज्योः कूपदाहस्य घटनासु महती न्यूनता अभवत् अपि राजधान्याम् पीएम 2.5 - सान्द्रता तुल्यकालिकरूपेण स्थिरा एव अभवत् ।

एतत् प्रकाशनं एकं निर्णायकं प्रश्नं प्रेरयति यत् यदि न कूपदाहः तर्हि दिल्ली-नगरस्य प्रदूषितवायुस्य प्राथमिकः स्रोतः कः ? अध्ययनेन ज्ञायते यत् उत्तरं गृहस्य समीपे एव अस्ति। वाहनयानस्य, निर्माणक्रियाकलापस्य, औद्योगिकसञ्चालनस्य, अन्येषां मानवजनितस्रोतानां च स्थानीय उत्सर्जनस्य भूमिका पर्याप्तरूपेण अधिका भवति । सम्पूर्णे क्षेत्रे 30 संवेदकानां जालपुटात् एकत्रिताः सूचनाः येषां समर्थनम्न वीनदिल्लीनगरस्य अमेरिकीदूतावासस्य मापनेन कृतम्, विशेषतः रात्रौ प्रदूषकाणां निरन्तरं निर्माणं सूचयति पीएम 2.5 इत्यस्य एषा निशाचरवृद्धिः, कार्बनमोनोआक्साइड् (CO) स्तरस्य महती वृद्धिः च जीवाश्म-इन्धनदहनस्य स्थानीयजैवद्रव्यदहनस्य च चिह्नं - दिल्ली- एनसीआर-अन्तर्गतं स्थानीयस्रोतानां दिशि प्रमुखयोगदानरूपेण सूचयति अस्मिन् शोधकार्ये मौसमविज्ञानस्य प्रभावः अपि प्रकाशितः अस्ति । यद्यपि वायुप्रकाराः प्रदूषकान् कूपदाहक्षेत्रात् दिल्लीं प्रति परिवहनं कर्तुं शक्नुवन्ति तथापि ते पीएम 2.5 स्तरस्य एकमात्रनिर्धारकाः न सन्ति । न्यूनवायुवेगः, तापमानविपर्ययः, स्थगितवायुः इत्यादयः कारकाः भूमिं समीपे प्रदूषयतु शक्नुवन्ति, येन कूपदाहः न्यूनतमः भवति चेदपि समस्या अधिका भवति एतेन व्याख्यायते यत् किमर्थं दिल्ली-नगरस्य वायुगुणवत्ता प्रायः शिशिरमासेषु (दिसम्बर-मासतः फेब्रुवरी-मासपर्यन्त) “अतिदुर्बलतया” “तीव्रता” यावत् तिष्ठति, कूपदाहः बहुधा निवृत्तः अभवत्

आरआईएचएनतः डॉ. प्रबीर के.पात्रः पञ्जाब/हरियाणायां अग्निगणनायाः तथा दिल्ली-एनसीआरमध्ये पीएम 2.5 भिन्नतायाः च सरलकारण-प्रभावसम्बन्धस्य अभावे बलं ददाति। पत्रस्य प्रमुखलेखिका डॉ. पूनममङ्गराजः अपि टिप्पणीं करोति यत् दिल्लीनगरस्य वायुगुणवत्तायां कूपदाहस्य प्रभावः केवलं जैवद्रव्यस्य दग्धस्य परिमाणेन एव न निर्धारितः, विशेषतः राजधानीयाः भारी नगरीकरणं दृष्ट्वा भवति ।

अध्ययनस्य निष्कर्षाणां नीतेः कार्याणि च महत्त्वपूर्णाः प्रभावाः सन्ति । यद्यपि कूपदाहस्य निवारणार्थं प्रयत्नाः महत्त्वपूर्णाः सन्ति तथापि ते दिल्ली-एनसीआर-अन्तर्गतं प्रदूषणस्य स्थानीयस्रोतानां निवारणस्य आवश्यकतां न आच्छादितव्याः। शोधकर्तारः परिवहनक्षेत्रं निर्माणक्रियाकलापं च लक्ष्यं कृत्वा कठोरपरिहाराः प्रवर्तन्ते चेत् पीएम 2.5 स्तरं न्यूनीकर्तुं ग्रेडेड् रिस्पोन्स एक्शन प्लान् (GRAP) इत्यस्य प्रभावशीलतां दर्शयन्ति। परन्तु GRAP-प्रतिबन्धानां उत्थापनस्य अनन्तरं प्रदूषणस्य पुनरुत्थानम् एतेषां स्थानीय-उत्सर्जनस्य प्रबन्धनार्थं निरन्तर-व्यापक-रणनीतीनां आवश्यकतां रेखांकयति !

आईआईटी कानपुरतः डॉ. सच्चिदा एन.त्रिपाठी अध्ययने न सम्बद्धा यद्यपि तस्य निष्कर्षं पुष्टयति। सः अनुमानयति यत् परिवहनक्षेत्रस्य योगदानं दिल्लीनगरस्य पीएम 2.5 (30%), तदनन्तरं स्थानीयजैवद्रव्यदहनं (23%), निर्माणं तथा मार्गधूलिः (10%), अन्ये च स्रोताः सन्ति तस्य अनुमानानुसारं कूपदाहः पीएम 2.5 इत्यस्य प्रायः 13% एव भवति, अक्टोबर्-नवम्बर-मासयोः एव ।

संस्कृतपरम्परा प्रकृति (प्रकृतेः) उपरि बलं दत्त्वा सुकुमारसन्तुलनं च अस्मिन् विषये बहुमूल्यं दृष्टिकोणं प्रददाति । प्राचीनग्रन्थाः प्रायः स्वच्छवायुजलयोः गुणानाम् प्रशंसाम् कुर्वन्ति स्म, तेषां मानवकल्याणस्य महत्त्वपूर्णं भूमिकां ज्ञात्वा । वर्तमानवायुप्रदूषणसंकटः अस्य संतुलनस्य विघटनस्य परिणामस्य शुद्धस्मरणरूपेण कार्यं करोति ।

यथा वेद-आयुर्वेद-ग्रन्थेषु प्रकृतौ सर्वेषां तत्त्वानां परस्परसम्बन्धे बलं दत्तं भवति तथा अस्मिन् अध्ययने दिल्ली-नगरस्य वायुप्रदूषणे योगदानं दत्तानां कारकाणाम् जटिलपरस्परक्रियाः प्रकाशिताः सन्ति एतस्याः आह्वानस्य निवारणाय समग्रदृष्टिकोणस्य आवश्यकता वर्तते, यत् स्रोतानां बहुलतां स्वीकुर्वति, पर्यावरणस्य सम्मानं कुर्वन्तः स्थायिप्रथाः प्रवर्धयति च स्वच्छवायुयुद्धं केवलं वैज्ञानिकः राजनैतिकः वा विषयः नास्ति; इदं नैतिकं अनिवार्यं, मानवतायाः प्रकृतेः च सामञ्जस्यं पुनः स्थापयितुं आह्वानं यत् अस्माकं पूर्वजाः एतावत् बुद्धिपूर्वकं मूल्यं दत्तवन्तः। यथा वयं अस्माकं नगरानां प्रदूषितवायुः श्वस्मि तथा अस्माभिः अस्मिन् विषये चिन्तनं करणीयम् !



संस्कृते विज्ञानम्



Ashtha Rawat

B.A. Programme 3rd year

अगस्त्यसंहितायां विद्युत्सञ्जनस्य विधिः प्रदर्शिता अस्ति। रावसाहेबः कृष्णाजिवझेनामकः 1891 तमे वर्षे पूर्णयां स्थापत्यशास्त्रपरीक्षां उत्तीर्णः। भारतीयवैज्ञानिकग्रन्थानामन्वेषणकाले स उज्जयिन्यां दामोदरत्र्यंबकजोशिनः समीपे अगस्त्यसंहितायाः कतिपयान् पृष्ठान् प्राप्तवान्। एते शकसंवत् 1550 तमे वर्षे प्राचीनाः स्मृताः।

तदनन्तरं नागपुरनगरे संस्कृतविभागाध्यक्षः डॉ० एम्. सी० सहस्रबुद्धे तेषां पृष्ठानां अध्ययनात् ज्ञातवान् यत् एषः विवरणं डैनियल् सेल् इत्यस्य विज्ञानविवरणस्य सदृशं वर्तते। तस्मात् तेन नागपुरस्थे स्थापत्यशास्त्रप्राध्यापके श्रीमान् पी० पी० होले इत्यस्मै तं ग्रन्थांशं दत्तं च, परीक्षणं करणीयमिति उक्तम्।

अगस्त्यसूत्रम् - “संस्थाप्य मृण्मये पात्रे ताम्रपत्रं सुसंस्कृतम्। छादयेच्छिखिग्रीवेन चार्दाभिः काष्ठपांसुभिः॥

दस्तालोष्टो निधातव्यः पारदाच्छादितस्ततः। संयोगाज्जायते तेजो मित्रावरुणसंज्ञितम्॥अगस्त्यसंहिता॥

तात्पर्यम् — मृण्मयं पात्रं स्थाप्यताम्, तस्मिन् सुसंस्कृतं ताम्रपत्रं स्थाप्यताम्, तत् शिखिग्रीवेन आवृत्य काष्ठपांसुभिः मध्यभागः पूर्यताम्। ततो उपरि पारा (रजतमयं द्रवम्) च दस्तालोष्टः (जस्तं) स्थाप्यते। पश्चात् न्मध्ये तारसम्बन्धेन तेजो रूपेण “मित्रावरुणशक्ति” उत्पद्यते। तदा श्री होले महोदयेन च तेन मित्रेण प्रयोग आरब्धः। किन्तु ‘शिखिग्रीव’ इत्यस्य अर्थः न सुस्पष्टः। संस्कृतकोषे दृष्ट्वा ज्ञातं यत् ‘शिखिग्रीव’ इति मयूरग्रीवा। तदा ते उभौ उद्यानं गत्वा प्रमुखं पृष्ठवन्तौ - “भवतः 200 मयूराणां मध्ये कदा कश्चित् मृत्युमवाप्स्यति?” इति। प्रमुखेन कुपितेन प्रत्युत्तरं दत्तम्, किन्तु यदा तौ अवदताम् “प्रयोगार्थं तस्य ग्रीवायाः आवश्यकता अस्ति” इति, तदा सः मन्दं स्मित्वा “आवेदनं लिख्यताम्” इति उक्तवान्। तत्पश्चात् कश्चन आयुर्वेदाचार्यः उक्तकथां श्रुत्वा प्रहसन् उक्तवान् - “शिखिग्रीव” इत्यत्र मयूरग्रीवायाः निर्देशः नास्ति, अपितु तस्य वर्णसदृशः पदार्थः, तात्पर्येण ताम्रविषाणु (Copper Sulphate) इत्यस्य उल्लेखः अस्ति। एषा सूचना लब्धा, तदा प्रयोगः सिद्धः अभवत्। ततः तस्य विद्युत्संचायकस्य मापनं कृतम्। Open Circuit Voltage 1.38 V आसीत् तथा Short Circuit Current 23 mA इत्यपि प्राप्तम्।

एषः प्रयोगः डॉ० सहस्रबुद्धे महोदयाय निवेदितः। अस्य प्रदर्शनी 7 अगस्त 1990 तमे वर्षे स्वदेशी विज्ञानसंशोधनसंस्थायाः चतुर्थसामान्यसभायाम् आ योजिता। एतेन स्पष्टीकृतं यत् एषः वर्णनं विद्युत्संचायकस्य अस्ति। परं तस्य परं संदर्भं अपि अगस्त्यऋषिणा प्रदत्तम्।

“अनने जलभंगोऽस्ति प्राणो दानेषु वायुषु।

एवं शतानां कुंभानां संयोगकार्यकृत्स्मृतः॥अगस्त्यसंहिता॥

तस्य तात्पर्यं — यदि शतकुंभानां शक्तिः जले योज्यते, तर्हि जलं स्वस्वरूपं परिवर्त्य प्राणवायुः (Oxygen) च उदानवायुः (Hydrogen) च भवतः। उदानवायुः वायुबन्धकवस्त्रेण निबद्धः चेत् सः आकाशगमने प्रयुज्यते।

वायुबन्धकवस्त्रेण निबद्धो यानमस्तके, उदानः स्वलघुत्वेन बिभर्त्याकाशयानकम्॥अगस्त्यसंहिता॥

रावसाहेबवझे महोदयः, ये भारतीयवैज्ञानिकवाङ्मयानां अन्वेषणे जीवनं समर्पितवन्तः, तैः विद्युत्स्रोतानां विविधप्रकाराणां विश्लेषणं कृतम्। तेषां नामानि अपि निर्धारितानि-

1. तडित् - रेश्मीवस्त्राणां घर्षणेन
2. सौदामिनी - रत्नघर्षणेन
3. विद्युत्- मेघैः उत्पन्ना
4. शतकुंभी - शतकुंभैः (Cells) सञ्जाता
5. हृदनि - संचितविद्युत् (Stored Electricity)
6. अशनि - चुम्बकीयदण्डेन।

अगस्त्यसंहितायां विद्युत् उपयोगः रजतस्वर्णलिप्यर्थं अपि दर्शितः। तेन कृत्रिमस्वर्णरजतलेपनस्य विधिः निर्दिष्टः।

कृत्रिमस्वर्णरजतलेपः सत्कृतिरुच्यते।

यवक्षारमयो धानौ सुशक्तजलसन्निधौ॥

आच्छादयति तत्ताम्रं स्वर्णेन रजतेन वा।

सुवर्णलिप्तं तत्ताम्रं शातकुंभमिति स्मृतम्॥ अगस्त्यसंहिता॥

तात्पर्येण, लोहेन सह तेजजल (तेजसां रासायनिकमिश्रणम्) मिलित्वा यवक्षारयुक्तताम्रपात्रं स्वर्णेन वा रजतेन आच्छाद्यते। एवं रासायनिकलेपनं प्राचीनभारते ज्ञातं स्म।

भारतदेशस्य विज्ञानशाखाः अपि अनेकेषु प्राचीनग्रन्थेषु द्रष्टुं शक्यन्ते। तासां प्रमुखाः शाखाः –

1. खगोलशास्त्रम् 2. नक्षत्रशास्त्रम् 3. हिमनिर्माणविज्ञानम् 4. धातुशास्त्रम् 5. रसायनशास्त्रम् 6. स्थापत्यशास्त्रम् 7. वनस्पतिशास्त्रम् 8. नौकाविज्ञानम् 9. यंत्रविज्ञानम् 10. युद्धकला इत्यादयः।

गणितशास्त्रस्य दृष्ट्या बौधायनः श्लोकः अपि समादृतः-

चतुरस्रं मण्डलं चिकीर्षन् अक्षयार्धं मध्यात्प्राचीमभ्यापातयेत्।

यदतिशिष्यते तस्य सह तृतीयेन मण्डलं परिलिखेत्॥ बौधायनः॥

एषः श्लोकः गणितीयसमीकरणेन सुसम्बद्धः। यदि वर्गस्य भुजा $2a$ अस्ति, तर्हि वृत्तस्य त्रिज्या एवम् व्याख्यायते - $r = a + (1/3)(\sqrt{2}a - a) = a(1 + 1/3(\sqrt{2} - 1))$

एषः सूत्रः गणितशास्त्रस्य मूर्धन्यज्ञानस्य प्रमाणम् अस्ति।



Pranshu Pathak

B.A. Hindi Hons 2nd Year

आधुनिकस्य समाजस्य नैतिकाः समस्याः

अहं लिखामि यद् भानम् अभूत्।

कथं समाजः जडः अभवत्?

कथं नमिताः इमाः सर्वाः नेत्राणि?

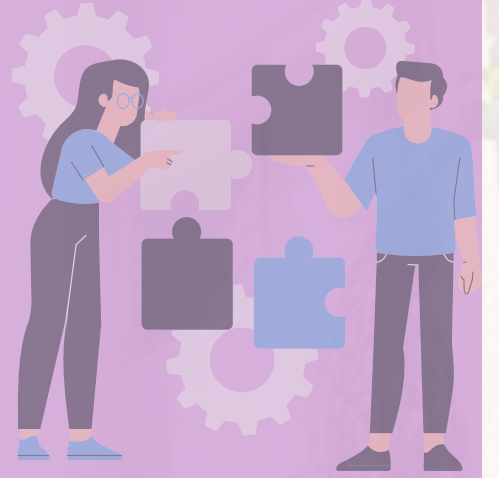
कठिनं नारी-सम्मानं जातम्।

सर्वत्र प्रसृतं निस्तब्धं,

क्षीणं विवेकस्य ज्ञानम्।

नवजीवनस्य प्रलयं पश्य,

सर्वत्र व्याप्यते भयं महत्।



अधुना का भविष्यं भविष्यति?

शिशुः म्रियते क्षुधार्तः।

शयनाय शय्या अस्ति, किन्तु

अस्ति शिला इव तस्य देहं।

जनाः गृहेभ्यः न्यूनं निर्गच्छन्ति,

सर्वे निमीलित-नयनाः गच्छन्ति।

मह्यं जलं मूल्यवत्,

वणिजः लाभं वृण्वन्ति।

प्रतिक्षणं वर्धते हिंसा,

प्रतिक्षणं वर्धते दैन्यं।

प्रतिदिनं नूतनं धर्मद्वेषः,

नित्यं काचित् महामारी।

अत्र असत्यं सत्यं भवति,
सर्व वार्ता-पत्रेषु दृश्यते।
जन-चेतसि द्वेषः वर्धते,
सर्वत्र व्याप्यते छलकपटः।

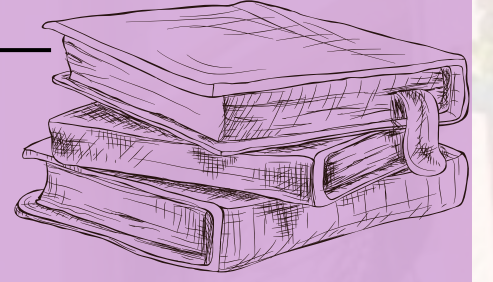
अत्र धर्मस्य पालनं कठिनम्,
अत्र सुखस्य चिन्तनं दुष्करम्।
अत्र सरलं जीवनं दुर्लभम्,
दृष्ट्वा जगत् दुःखपूरितम्।

संभ्रमिताः नर-नार्यः,
कृपां कुरु हे माधव!



Gunjan
B.A. Programme

विद्यायाः महत्त्वं



मनुष्यः समस्तजीवेषु श्रेष्ठतमः इति शास्त्रेषु स्वीकृतम्। किंतु सः केन विशेषेण विशिष्यते? कः तस्य उत्कर्षस्य मूलकारणं? एतेषु प्रश्नेषु एकमेव उत्तरं विद्यते – विद्या। विद्याया एव मनुष्यः अन्येभ्यः भिद्यते, विद्याया एव सः आत्मबोधं प्राप्नोति, समाजे प्रतिष्ठां प्राप्नोति, धर्ममार्गे प्रवर्तते च। “विद्याधनं सर्वधनप्रधानम्” इति प्रसिद्धं वाक्यं वर्तते। विद्या एव धनसाधनं, विद्या एव संस्कारजननी, विद्या एव आत्मानं मोक्षमार्गे प्रेरयति।

विद्यायाः स्वरूपम्- विद्यायाः मूलं “विद्” धातोः निष्पन्नं, यस्य अर्थः ज्ञानं, बोधः, प्रकाशः वा अस्ति। विद्याशब्दस्य व्युत्पत्तिः “विद् + य”, इत्यस्मात् भवति, यस्य अर्थः “ज्ञानरूपः प्रकाशः” इति। शास्त्रेषु कथ्यते – “सा विद्या या विमुक्तये” यया विद्या जीवः मोक्षं प्राप्तुं शक्नोति, सा एव विद्या इति। विद्या केवलं ग्रन्थेषु न स्थितं, किन्तु आचरणे, विवेकपूर्णं निर्णयेषु च प्रकाशते। विद्या न केवलं भौतिकसंसारं सज्जयति, अपि तु आध्यात्मिकमार्गे अपि साहाय्यं करोति।

विद्या द्विविधा –

1. लौकिकी विद्या – या विद्या भौतिकसंसारस्य विविधविषये ज्ञानं ददाति, सा लौकिकी विद्या इत्युच्यते। यथा – गणितम्, विज्ञानम्, चिकित्सा, व्याकरणम्, तर्कशास्त्रम्, साहित्यशास्त्रं च।
2. अलौकिकी विद्या – या विद्या मोक्षसाधनाय, आत्मज्ञानाय च उपयोगी भवति, सा अलौकिकी विद्या। यथा – वेदान्तः, योगः, अध्यात्मशास्त्रम्, ब्रह्मविद्या च।

विद्यायाः महत्त्वम्-

1. विद्या विनयं ददाति विद्यायाः एकः विशेषगुणः अस्ति यत् सा विनयं जनयति। शास्त्रेषु उक्तम् – “विद्यां ददाति विनयं, विनयाद्याति पात्रताम्। पात्रत्वाद्धनमाप्नोति, धनाद्धर्मं ततः सुखम्॥”

अर्थात् विद्या विनयं जनयति, विनयात् पात्रता विकसितवति, पात्रतया धनं लभ्यते, तस्मात् धर्मः, ततः सुखम्।

2. विद्या आत्मनिर्भरं करोति विद्यावान् जनः स्वावलम्बनं प्राप्नोति। सः केवलं आत्मनः जीवनं निर्वाहयितुं शक्नोति, अपि तु समाजस्य हितं कर्तुम् अपि समर्थः भवति।

3. विद्या कल्पलतेव शास्त्रेषु उक्तम् – “किं किं न साधयति कल्पलतेव विद्या” अर्थात् विद्या कल्पलतेव अस्ति, या सर्वाणि अभिलषितानि फलानि प्रददाति।

4. विद्याविहीनः पशुः विद्यायाः अभावः मनुष्यं पशुतुल्यं करोति।

“विद्याविहीनः पशुः” – यः विद्याम् न जानाति, सः विवेकशून्यः भवति, अज्ञानान्धकारे भ्रमति।

5. विद्या धर्मस्य मूलम् विद्याया मनुष्यः धर्ममार्गं प्रवर्तते। धर्म एव जीवनस्य परमलक्ष्यम्, तं च विद्यैव प्राप्तुं शक्यते।

भारतीयसंस्कृतौ विद्यायाः स्थानम् भारतीयसंस्कृतेः इतिहासे विद्या सदा पूजिता। गुरुकुलपद्धत्या बाल्यकाले एव छात्राः विद्यां पठन्ति। गुरोः समीपे विद्याग्रहणं, अनुशासनं, तथा च संस्कारवर्धनं भारतीयपरम्परायां विशेषमहत्त्वं धारयति।

विद्यायाः विविधप्रकाराः-

1. शास्त्रीयविद्या – वेदाः, उपनिषदः, व्याकरणशास्त्रं, न्यायः, मीमांसा।

2. सामाजिकविद्या – राजनीतिशास्त्रम्, समाजशास्त्रम्, इतिहासः, अर्थशास्त्रम्।

3. प्राकृतिकविद्या – आयुर्वेदः, योगः, वनस्पतिशास्त्रम्, कृषि।

4. तकनीकीविद्या – गणितम्, कम्प्यूटरविज्ञानम्, अभियान्त्रिकी।

गुरोः महत्त्वं विद्यायाम्-

विद्या केवलं पुस्तकेषु न विद्यते, अपितु गुरुजनानां कृपया जीवने प्रकाशं ददाति। गुरुः अज्ञानान्धकारं नाशयति-

“गुकारस्त्वन्धकारः स्यात्, रुकारस्तन्निरोधकः। अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते॥”

अर्थात् यः अज्ञानरूपी अन्धकारं दूरं करोति, सः गुरुः इत्युच्यते। वर्तमानयुगे विद्यायाः आवश्यकता वर्तमानकाले विद्या केवलं पुस्तकीयं ज्ञानं न रहितुमर्हति। अपितु व्यावहारिकजीवने तस्य उपयोगः भवेत्।

विद्यायाः व्यावहारिकमहत्त्वम्-

1. आर्थिकविकासः – विद्या धनसाधनं भवति। विद्वान् जनः समाजे उच्चपदं प्राप्नोति।

2. नैतिकशिक्षा – विद्या केवलं भौतिकसुखाय न, अपि तु जीवनस्य उच्चतममूल्यानां शिक्षायामपि सहायकं भवति।

3. समाजिकसन्तुलनम् – शिक्षितः जनः समाजे अन्यायं विरुद्धं संघर्षं करोति।

4. आत्मबोधः – विद्या केवलं बाह्यज्ञानं न, किन्तु आत्मज्ञानाय अपि साधनं भवति।

उपसंहारः-

विद्या जीवनस्य प्रकाशः, जीवनस्य आधारः च। विद्याया एव मनुष्यः उन्नतिं करोति, धर्ममार्गं प्रवर्तते, आत्मसाक्षात्कारं प्राप्नोति च। “सा विद्या या विमुक्तये” – या विद्या मोक्षं ददाति, सा एव विद्या इति।



वर्तमान वेदांगानां प्रासङ्गिकता: प्राचीनज्ञानस्य महत्त्वम् च

Gargi Singh

B.A. Programme 2nd year

प्राचीनभारतीयज्ञानसन्निधौ वेदांगाः, वेदेषु षट् अमूल्यरत्नानि युगेषु युगेषु ज्ञानस्य प्रकाशस्तम्भः रूपेण प्रकटितः अस्ति। शिक्षायाम्, कल्पे, व्याकरणे, निरुक्ते, छन्दसि, ज्योतिषि च वर्गीकृताः एते वेदाङ्गाः वेदानां गहनज्ञानस्य, आध्यात्मिकगहनतायाः अवबोधनाय कुंजी अस्ति। एषः ते वेदेषु गूढसंरचनायाम्, शुद्धउच्चारणे, सटीक अर्थे च विधिवत् अनुष्ठानानां समझने कृते सहायकः अस्ति।

आधुनिकता युगे, यत्र वयं विज्ञानं च प्रौद्योगिकीं च प्रति गच्छामः, तर्हि एषः प्रश्नः स्वाभाविकः अस्ति यत् किञ्चित् वेदाङ्गानां ज्ञानं, यदस हस्त्रवर्षाणां पूर्वं रचितम्, अद्यापि वयं कृते प्रासङ्गिकम् अस्ति ? अस्य प्रश्नोत्तरस्य अवबोधनम् आवश्यकम्। एतत् न केवलं अस्माकं सांस्कृतिकपरम्परायाः अभिन्नं अंगं अस्ति, किञ्च आधुनिकविज्ञानं, भाषाशास्त्रं, दार्शनिकं च सांस्कृतिकअध्ययनं अपि मूल्यवान् योगदानं अस्ति। वेदेषु शुद्धउच्चारणाय पाठाय च शिक्षा अनुष्ठानानां कृते कल्पः, वैदिकसंस्कृतसंरचनायाः कृते व्याकरणम्, शब्दानां व्युत्पत्तिम् अर्थं निरुक्तम्, मन्त्राणां लयः ताललयार्थं छन्दः, खगोलज्ञानस्य कृते ज्योतिषाध्ययनं आवश्यकम्।

आर्यभट्टः (5वीं शताब्दी) महान् भारतीय खगोलज्ञः गणितज्ञः च स्वकृते “आर्यभटीयम्” इति ग्रन्थे ज्योतिषवेदाङ्गात् प्रेरितः एव खगोलगणनायां वैदिकगणितं उपयोगः कृतः। सूर्योचलः पृथिवी च चला इति सिद्धान्तं ददाति। चतुर्थ शताब्द्याम् ईसवीय पूर्वे व्याकरणविद् पाणिनिः व्याकरणवेदाङ्गात् प्रेरितः एव “अष्टाध्यायी” इति ग्रन्थं लिखति। एषः संस्कृतव्याकरणस्य एकं मानकग्रन्थं अस्ति। एषः ग्रन्थः अत्यन्तं वैज्ञानिकं अस्ति।

ज्योतिषवेदाङ्गं प्रयोगं कृत्वा 18वीं शताब्द्याम् आमेरराजा स्वाई जयसिंहेन दिल्लीजयपुरसहित 5 स्थले खगोलवेधालयानि उद्घाटितानि, यानि तस्मिन् कालस्य गणना, ग्रहाणां स्थिति च दूरीं च मापने साहाय्यं कर्तुम् उपयुक्तानि। अद्य यदा वयं जलवायु परिवर्तनं च प्रदूषणं च यथा पर्यावरणसमस्याम् अनुभवन्ति, तदा वेदाङ्गाः एव पर्यावरणस्य प्रकृतिं च प्रति जागरूकं कुर्वन्ति। ज्योतिषः ऋतुविज्ञानस्य कृते उपकारकम् अस्ति। कल्पसूत्रे यज्ञाणां अनुष्ठानानां च वर्णनं अस्ति यः प्राकृतिकतत्त्वानां पूजा च पर्यावरणं शुद्धं कर्तुम् प्रयासं करोति। अद्यतन्याम् शिक्षापद्धत्यां विद्यालये च प्रौढशिक्षायां च वेदाङ्गानां समावेशणं आवश्यकं अस्ति, यतः छात्राः पीढिम् प्राचीनज्ञानपरम्परां ज्ञास्यन्ति।



योगशास्त्रम्



Sunil Chaudhary

B.A. Programme

महर्षिः पतञ्जलिः योगदर्शनस्य प्रणेता आसीत्। तेन योगसूत्रेषु जीवनस्य मूलभूतं रहस्यं प्रतिपादितम्। सः अवदत्— “योगश्चित्तवृत्तिनिरोधः” (योगः चित्तस्य वृत्तीनां निरोधः अस्ति।) अस्मिन्वा क्ये महर्षिः पतञ्जलिः स्पष्टं वदति यत् योगस्य परं लक्ष्यं चित्तस्य चंचलता निवारणं अस्ति। मम मनसि एषा भावना उद्भवति यत्, यदा मानवः स्वस्य मनः नियंत्रयितुं समर्थः भवति, तदा एव सः सुखं शान्तिं च प्राप्नोति।

वर्तमानकाले अस्माकं जीवनं त्वरायुक्तं जातं अस्ति। सामाजिकचिन्ता अस्माकं चित्तं क्लेशयन्ति। किन्तु यदि वयं महर्षेः पतञ्जलेः मार्गं अनुसरामः, तर्हि वयं स्थैर्यं, शान्तिं च प्राप्नुयामः। महर्षिः पतञ्जलिः अपि अवदत्— “अभ्यासवैराग्याभ्यां तन्निरोधः” (चित्तनिरोधः अभ्यासेन वैराग्येण च संभवति।) अयं विचारः अपि मां अत्यधिकं प्रेरयति। केवलं इच्छा पर्याप्ता न अस्ति, किन्तु सततं अभ्यासः अपि आवश्यकः। यदि वयं प्रतिदिनं स्वस्य आत्मानं शोधयितुं प्रयत्नं कुर्मः, तर्हि निश्चितं वयं जीवनस्य उच्चतमं लक्ष्यं प्राप्नुयामः। एवं मम मनसि अयं दृढः विश्वासः अस्ति यत् महर्षेः पतञ्जलेः विचाराः अद्यतनजीवने अपि प्रासंगिकाः सन्ति। यदि वयं योगमार्गं गृहीत्वा चित्तं स्थिरं कुर्मः, तर्हि अस्माकं जीवनं प्रकाशमयम् भविष्यति।

एकाग्रतायाः सूत्रम्



Vansh Bataan

B.A. Programme

ध्यानस्य अनेकाः प्रकाराः सन्ति। एकाग्रता प्रायः ध्यानं मन्यते, ध्यानस्य अर्थः मनसः सर्वान् भ्रमान् त्यक्त्वा उपरि उत्थाय विहङ्गमत्वं भवति। ध्यानं मनः प्रति साक्षित्वस्य भावः। ध्यानं उच्छ्रायः यतः सर्वं दृश्यते। एषा चैतन्यावस्था। सचेतनतया क्रियमाणानि सर्वाणि कर्माणि सजगता गुणेन च। यदि वयं स्वकर्माणि चेतनतया कुर्मः तर्हि तदपि ध्यानं भवति। यस्मिन् क्षणे वयं एकान्ते, शान्ताः, निष्क्रियाः च भवेम, तस्मिन् क्षणे वयं सम्पूर्णतया विश्रामं प्राप्य आत्मनः मध्ये स्थापिताः भवेम, इति ध्यानम्। नित्यं ध्यानेन शरीरस्य मनसः च बहवः रोगाः निरामयाः भवन्ति। ध्यानं बुद्धिं तीक्ष्णं करोति, बुद्धिं तीक्ष्णं करोति, मस्तिष्काय अतिरिक्तशक्तिं प्रददाति, स्मृतिः सुद्धं भवति, व्यक्तित्वस्य सर्वतोमुखविकासं च करोति।

ध्यानेन लौकिकं आध्यात्मिकं च लाभं प्राप्यते, यतः ध्यानेन चेतना वर्धते, धर्मस्य यात्रा आन्तरिकं एकाकी च भवति, ध्यानद्वारा वयं धर्मस्य स्तरं प्राप्नुमः। ध्यानं अनुभवेन एव अवगन्तुं शक्यते अतः नित्यं ध्यानं आवश्यकम्। केवलं किञ्चित्कालं यावत् शान्ततया उपविश्य, श्वसनस्य आवागमनं अवलोकयन्तु, स्वविचारानाम् अवलोकनं कुर्वन्तु, मस्तिष्के नेत्रयोः पृष्ठतः मनः केन्द्रीकृत्य उपविष्टाः तिष्ठन्तु। त्वं सम्पूर्णतया शान्तः भविष्यसि। साधना इत्यर्थः आत्मनः नियन्त्रणम्। योगभाषायां इन्द्रियाणां वशीकरणस्य नाम साधना इति। एतत् वयं स्वस्य नियन्त्रणस्य, इच्छानुसारं परिणामं प्राप्तुं च उपायः इति अपि वक्तुं शक्नुमः। यः एष विधिः सम्यक् जानाति सः सत्साधकः भवति, यः तत् न जानाति सः उत्तमः साधकः भवितुम् न शक्नोति।

योगदर्शने मानसिकावस्थानां नियन्त्रणं योगाभ्यासः इति मन्यते। यः योगं करोति सः योगसाधकः उच्यते, अन्येषु क्षेत्रेषु यः अभ्यासं करोति सः तस्य क्षेत्रविशेषस्य अभ्यासकः इति मन्यते। परन्तु बहुवर्षेभ्यः साधना इति सामान्यतया योगसाधना इति अर्थः आगतः। अतः वयं आध्यात्मिक-अभ्यासस्य विषये वदन्तः एव जनाः तत्क्षणमेव तस्य योग-अभ्यासस्य व्याख्यां कुर्वन्ति। वस्तुतः साधना इति विस्तृतः शब्दः। साधना इत्यस्य अर्थः अपि तपः, ध्यानं, परिश्रमः, क्षेत्रविशेषे प्रयत्नः च भवति। यदि साधना सम्यक् अर्थात् मानवतायाः सम्यक् मार्गे अस्ति तर्हि आत्मनः मानवतायाः च कल्याणं करोति तथा च यदि मिथ्यादिशि अस्ति तर्हि आत्मनः मानवतायाः च हानिः भवति। गीतायां चतुर्वेदेषु च मनुष्यः महान्साधकः भवितुं प्रेरितः अस्ति। लोके दिव्यगुणपूर्णाः सर्वे महापुरुषाः तपस्विनः वा अपि महता साधकाः अभवन्। साधना धर्मार्थकाममोक्षाधारः।

ईश्वरस्य साक्षात्कारः, सामाजिकसुधारः, साहित्यस्य निर्माणं वा समाजं उत्तममार्गे नेतुम् संकल्पः वा, एतानि सर्वाणि कार्याणि आध्यात्मिक-अभ्यासेन एव सिद्धानि भवन्ति। यदा जनाः साधनाविषये सम्यक्ज्ञा स्यन्ति तदा जीवनस्य मूलप्रयोजनमपि ज्ञास्यति। आवश्यकता अस्ति यत्सम्यक् साधनाविषये ज्ञातुं वयं स्वस्तरात् प्रामाणिकप्रयत्नः कुर्मः।

कौटिल्यस्य सप्ताङ्ग सिद्धान्तः



Atharva Vyas

B.A. Programme

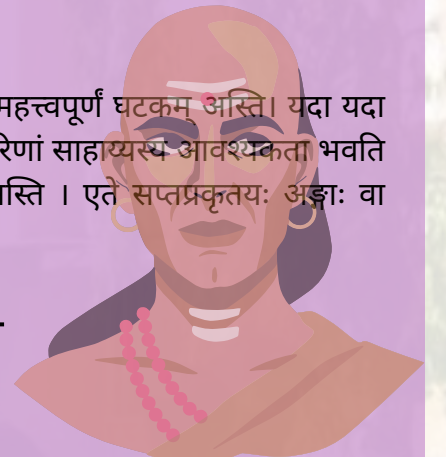
भारतीय ज्ञान परम्परायाम् कौटिल्यः नाम्नः अति प्रसिद्धः राजनीतिज्ञः अभवत्, तस्य अर्थशास्त्रं नाम राजनीतिविषये अतीव प्रसिद्धं पुस्तकं लिखितम् अस्ति । अस्मिन् ग्रन्थे तेन राजनीतिः, राज्यस्य प्रशासनव्यवस्था (दण्डनीतिः) इत्यस्य विविधाः सिद्धान्ताः उक्ताः सन्ति । तस्य मते राज्यानां विधानं शास्त्रविधानात् उपरि भवति, न्यायाधारेण राज्यं धर्मं च चालनीयम्। सः अवदत् - “मनुष्याणाम् आजीविकायाः अर्थः, मनुष्याणां निवसतां भूमिः अपि अर्थः इति कथ्यते । अस्याः भूमिप्राप्त्यर्थं रक्षणाय च उपायान् सूत्रयति यत् विज्ञानं तत् अर्थशास्त्रं कथ्यते। अस्मिन् ग्रन्थे आचार्यविष्णुगुप्तः प्रथमतया राज्यस्य संचालनाय विस्ताराय च जगति सप्तङ्गसिद्धान्तं प्रस्तौति स्म । सप्ताङ्गशब्दः शब्दद्वयेन निर्मितः - सप्तः अङ्गश्च, सप्तङ्गशब्दस्य अर्थः सप्ताङ्गयुक्तः । एते सप्त अवयवः प्रकृतिः अपि उच्यन्ते । एते सप्त अङ्गाः प्राकृताः वा मिलित्वा अवस्थां निर्मान्ति तथा च एतेषां सर्वेषां कार्याणां अत्यन्तं सम्यक् मिश्रणं आवश्यकं भवति यत्र ज्यस्य कुशलतापूर्वकं निर्वाहः भवति । एतेषां नामानि स्वामी, अमत्य, जनपद, दुर्ग, कोष, दण्ड, मित्राणि च सन्ति ।

कौटिल्यस्य मते नृपः राजमुनिसदृशः भवेत् । राज्ञः कल्याणं जनहिताय एव आहुः । राजा सदा “बहुजन हिताय, बहुजन सुखाय” इति नीतिं अनुसृत्य सर्वदा सरलं विनम्रं च तिष्ठेत् । आदर्श राजा स एव यस्य शरीरं मनः आत्मा च बलवान्, यतः यदि राजा शरीरेण दुर्बलः भवति तर्हि सः स्वसेनायाः न स्वसीमानां नियन्त्रणं कर्तुं न शक्नोति तथा च यदि तस्य मनः दुर्बलं अस्थिरं च भवति तर्हि सः स्वचिन्ताभिः पराजितः भवत्येव यदि तस्य आत्मा दुर्बलः अस्ति तर्हि सः स्वजनं कथं बलवत् करिष्यति। एतादृशे सति तस्य राज्यं नष्टं भविष्यति।

कौटिल्येन अमात्यं राज्यशासनव्यवस्थायाः महत्त्वपूर्णः अङ्गः इति वर्णितः यस्य तुलना वर्तमानकाले विभिन्नविभागानाम् मन्त्रिभिः सह कर्तुं शक्यते। चाणक्यस्य मते एकस्मिन् राज्ये 37 तः 42 यावत् अमात्याः भवितुम् अर्हन्ति स्म । आचार्यविष्णुगुप्तेन अमत्यानां नियुक्त्यर्थं धर्मपदं, लोभापदं, भयपदं, अर्थपदं च इति मापदण्डाः निर्मिताः आसन् । जनपदेन कौटिल्यस्य अभिप्रायः जनः, तस्य मते जनः कस्यचित् राष्ट्रस्य महत्त्वपूर्णः भागः अस्ति यस्य विना राष्ट्रस्य कल्पना कर्तुं न शक्यते।

दुर्ग इत्यनेन कौटिल्यस्य अर्थः सुदृढः दुर्गः राजधानी वा यस्मिन्ना ज्यस्य प्रजाः निवसन्ति । तस्य मते राजधानीयां भिन्नजातीयजनाः निवसन्ति स्म, ते च भिन्नप्रकारस्य कार्याणि कुर्वन्ति स्म । ते वदन्ति यत्र ज्ञः स्वराजधानीम् अजेयम् एव कर्तव्यम् आसीत् यतोहि दृढराजधानी एव अङ्गः यस्मिन् राज्यशासनव्यवस्थायाः संरचना अवलम्बते। कौटिल्यः कोषं राज्यशासनव्यवस्थायाः अत्यन्तं विशेषः भागः इति वर्णितवान्, यस्य विना राज्यस्य विकासः असम्भवः अस्ति । तस्य मते राज्यस्य कोषः सर्वदा पूर्णः भवेत् येन राजा जनहिताय, सुखाय च कार्याणां त्वरितकरणे किमपि कष्टं न प्राप्नुयात् तथा च धनस्य सदुपयोगः कर्तुं शक्यते। कौटिल्यः दण्डं राज्यप्रशासनस्य षष्ठभागः इति वर्णितवान् अस्ति। दण्डेन कौटिल्यस्य अर्थः राज्ञः राष्ट्रस्य च सुरक्षायै सैनिकाः इति तस्य मते राजा स्वराज्यस्य जनस्य च रक्षणार्थं दृढं सेना निर्मातव्यं येन सः कस्यापि आपत्काले स्वराज्यस्य जनस्य च उद्धारं कर्तुं शक्नोति।

कौटिल्यः सर्वदा राज्यस्य विस्तारस्य पक्षे आसीत्, तदर्थं सः अवदत् यत् मित्राणि महत्त्वपूर्णं घटकम् अस्ति। यदा यदा स्वामी कस्यापि अभियानस्य आरम्भं कर्तुं प्रवृत्तः भवति स्म तदा तदा तस्य सहकारिणां साहाय्यस्य आवश्यकता भवति स्म । अस्य पक्षस्य वस्तुतः राज्यस्य विदेशनीतेः चर्चायां विस्तरेण चर्चा कृता अस्ति । एते सप्तप्रकृतयः अङ्गाः वा राज्यस्य सप्तङ्गसिद्धान्तं निर्मितवन्तः, यत् कौटिल्यस्य महत्तमं योगदानं मन्यते ।



Youth Programmes: NCC



Youth Programmes: NCC



Youth Programmes: NSS



Across Disciplines



A Talk on Digital Humanities

Across Disciplines



DR. B.R. Ambedkar Study Centre



SMRITI: Our South Indian Heritage

सफलता की राह



राज कनौजिया
बी.ए. हिंदी ऑनर्स

राहों में अंधेरा हो, तो दीप जलाना सीखो,
अगर गिर जाओ भी तो सम्भल कर चलना सीखो
सफलता उन्हीं को मिलती है ए! दोस्त,
लाख मुश्किलों में भी जो मुस्कुराए ए! दोस्त।
कदम-कदम पर मुश्किलें आएंगी
हौसलों से तो मंजिल भी संवर जाएगी,
लाख कांटे बिछे हों राहों में
तू खुद पर विश्वास रख
कर्म कर अपने फल पर मत ध्यान रख
जो ठान लिया एकबार तूने
तो फिर पछताना कैसा?
पीछे मत देख और सपनों को सच करने के लिए जीना सीख
हार कर भी जो खड़ा रहे, वही सिकंदर कहलाता है,
जो मेहनत की राह चुने, वही किस्मत बनाता है
बाधाओं का क्या है वो तो आएंगी,
पर जो चलता रहेगा, उसी को जीत मिल पाएगी
डगर डगर न डगमगाए जो, निरंतर आगे बढ़ता जाए जो
उसके कदमों में मंजिल भी बिछ जाएगी
दुनिया भी उसकी जीत का जश्न मनाएगी।



ऐश मोहम्मद
बी.ए. प्रोग्राम

एक बच्चा

एक बच्चा
जो मुक्त है, संसार से
शर्म से समाज से
ना तन की सुध
ना मन की सुध
एक बच्चा

जो दूर है, चिंताओं से
तनाव से थकान से
ना झूठी शान का पता
ना झूठे मान का पता
मासूमियत अपार है।

एक बच्चा

जो अनजान है, नादान है।

आने वाले कल से
रुलाने वाले पल से
आजाद है स्वतंत्र है
बंदिशों से रंजिशों से
ना स्वार्थ का पता
ना यथार्थ का पता
सत्य जिसके पास है

एक बच्चा

जिसकी दुनिया उसकी मां

खजाना उसका पिता
ताकत उसका भाई
प्यार उसकी बहना
ना पाप का पता
ना पुण्य का पता
परमात्मा उसके साथ है।

एक बच्चा

जो डर जाए

तो बंद कमरे की बजाय
मां के आंचल में छिप जाए
भूख लगे तो चिल्लाए
प्यास लगे तो रो जाए
खिलौने के लिए अड़ जाए
अपनों के लिए लड़ जाए

ना छल का पता

ना कपट का पता

नादानियां बेसुमार हैं।

एक बच्चा

जो जब बड़ा हुआ
बड़ी परेशानियां, जिम्मेदारियां
नादानी सारी भूल गया
ईश्वर ने दामन छोड़ दिया
भूख-प्यास को भूलकर
बंद कमरे में खुद को मूंदकर
एक बच्चा...



रोना उसने सीख लिया
माँ का आँचल भूल गया
पिता का हाल देख लिया
सही गलत का ज्ञान हुआ
घर को उसने छोड़ दिया
भाई बहन सब दूर हुए
ऐसा वो मजबूर हुआ।

ऐसी होती है माँ



अमन कुमार
बी.ए. ऑनर्स राजनीति विज्ञान



हमारे हर मर्ज की दवा होती है माँ
कभी डाँटती है हमें, तो कभी गले लगा लेती है
ऐसी होती है माँ।

हमारी आँखों के आँसू, अपनी आँखों में समा लेती है,
अपने होठों की हंसी, हम पर लुटा देती है,
ऐसी होती है माँ।

हमारी खुशियों में शामिल होकर
अपने ग़म को भुला देती है,
जब भी ठोकर लगे, तो हमें याद आती है माँ।

दुनिया की तपिश में
हमे आँचल की शीतलता देती है
खुद चाहे कितनी भी थकी हो, हमें राहत देती है माँ।

जिंदगी की धूप में छांव जैसी है माँ
सच ईश्वर का रूप होती है माँ
बच्चे की पहली मुस्कान और अपनेपन का नाम होती है माँ।

प्यार भरे स्पर्श से हमें सहलाती है मां
बात जब भी लजीज खाने की हो,
तो हमें बस याद आती है, ऐसी होती है माँ।

रिशतों को खूबसूरती से निभाना सिखाती है
लफ्जों में जिसे बयां नहीं किया जा सके,
ऐसी होती है माँ।

भगवान भी जिसकी ममता के आगे झुक जाते हैं,
और बारबार जन्म लेकर
अपनी माँ की गोद में इतराते हैं ऐसी होती है मां

गंगाजल की पवित्र बूँद की तरह होती है मां
ममता की सच्ची मूरत होती है माँ
सच कितनी प्यारी होती है माँ,
जीवनदायनी होती है मां।

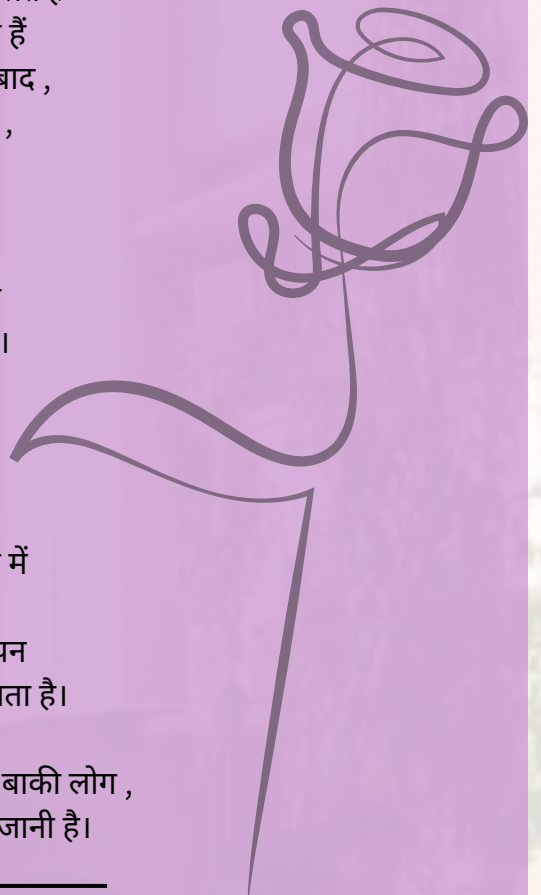


अनुज कुमार
बी.एससी. भौतिक विज्ञान

रियासत-ए-गुलाब

उसके महकमे में शायद गुलाब बोलते हैं
हमारे यहां जिसे तेज़ाब बोलते हैं
क्योंकि मुझे कयामत बोलने के बाद ,
दिल की बातें खोलने के बाद ,
मेरे ना बोलने के बाद
उसने अपना गुलाब
मुझे तोहफे में दे दिया।
उसके गुलाब का गुलाबीपन
मेरे चहरे पर साफ दिखता है।

मैंने फिर ढूंढा उसे कि
अबकी मेरी हां है ,
इस पर उसने मुझे
अपना एक और गुलाब तोहफे में
दे दिया।
अब उसके गुलाब का गुलाबीपन
मेरे चेहरे के दोनों तरफ साफ दिखता है।
मैंने उसे फिर नहीं ढूंढा ,
पर अब रोज ढूंढती हूं उसके महकमे के बाकी लोग ,
जिनके गुलाबों की परिभाषा बदली जानी है।





अनुज कुमार
बी.ए. प्रोग्राम

क्यूँ नज़र नहीं आती?

वो मोहब्बत क्यूँ नज़र नहीं आती?
जो मैं अक्सर किताबों में पढ़ा करता हूँ !!
आँखें मेरी मिचती हैं मगर सपने तेरे बुना करता हूँ,
तेरे चुप हो जाने पर भी,
तेरी चुप्पियाँ पढ़ा करता हूँ,
तेरे दिए फूल, वो खत पढ़कर
आज भी मुस्कुरा दिया करता हूँ..
ये जानते हुए भी हम एक हो नहीं सकते,
खुदा से सिर्फ तेरी फरियाद किया करता हूँ..
साया बन तेरा तेरे साथ-साथ चला करता हूँ,
तेरे मनपसंद गाने अक्सर गुनगुना लिया करता हूँ..
मेरे बटुए में तेरी तस्वीर हर पल देखा करता हूँ,
दिन-रात बस तेरे ही ख्वाबों में खोया रहता हूँ..
तू भी याद करता है या
सिर्फ मैं ही पन्ने लिखा करता हूँ ??
वो मोहब्बत मुझे क्यूँ नज़र नहीं आती,
जो मैं अक्सर किताबों में पढ़ा करता हूँ ??

ये नदियाँ कुछ कह रही हैं।



ऐश मोहम्मद
बी.ए. प्रोग्राम

ये नदियाँ कुछ कह रही हैं।
शायद सागर से मिलन की खुशी में,
या सागर से मिलन के विलंब में कुछ कह रही है।
या कोई ललकार है उन बाधाओं को, चट्टानों को,
जो खड़ी है, राह में सीना तानकर
या कोई उत्साह, घने जंगल से निकलकर,
पहाड़ों को लांघकर, राह बनाने का।
या चिल्ला रही हैं, ना कोई बाधा,
ना कोई बंधन, बस होगा संगम।
ना कोई जाति-धर्म
ना समाज की बेड़ियां
जो बांध सके या रोक सके।
ना कोई रीति-रिवाज ना संस्कार
सागर मेरा, मैं सागर के पास।
ना मांगी कोई दुआ, ना फैलाए कहीं हाथ

डरी नहीं, किया सामना साहस से
बस बहती रही, रुकी नहीं
धरती को चीरकर, चट्टानों को सीना फाड़कर
राह बनाकर, किया मिलन
ना कोई बंधन ना कोई बाधा
मैं सागर की, सागर मेरा
शायद यही है, इनका स्वर।



ऐश मोहम्मद
बी.ए. प्रोग्राम

यह डर कैसा है?

यह डर कैसा है, यह भाव कैसा है?
यह विचार कैसा है, यह ख्याल कैसा है?
कि बात जब किसी अपने के खोने की आती है
तो व्यक्ति.....

तार्किक से अतार्किक हो जाता है,
नास्तिक से आस्तिक हो जाता है,

बलवान भी निर्बल हो जाता है,
स्थिर व्यक्ति भी अस्थिर हो जाता है,
सूखी आंखें नम हो जाती हैं,
रूह कंपा देने वाला ख्याल ठहर जाता है,
कठोर हृदय भी पिघल जाता है,
निडर भी डरपोक बन जाता है,
बहुत दर्द सहने वाला भी आंसुओं की माला पिरोता है,
मन की सभी चंचलता समाप्त हो जाती है,
खुद को बेबस और शक्तिहीन पाता है,
उस वक्त खुदा, ईश्वर, भगवान, वाहेगुरु आदि
सभी का स्मरण एक साथ हो आता है,
जाति और धर्म की सीमा समाप्त हो जाती है,
फिर इंसानियत का धर्म ही याद रह जाता है,
कोई तो हो जो मदद कर सके,
बस यही ख्याल बार बार आता है,
जो होना है वो होगा ही ये जानते हुए भी बैचेन रहता है,
यह डर कैसा है, यह भाव कैसा है?
यह विचार कैसा है, यह ख्याल कैसा है?
कि बात जब किसी अपने के खोने की आती है.....



ऐश मोहम्मद
बी.ए. प्रोग्राम

कैसे यकीं करूं उस पर?

कैसे यकीं करूं उस पर
कैसे सर झुकाऊँ उसके आगे
जो, कभी दिखा ही नहीं
जिसने कभी सुनी नहीं
फूलों का टूटना तो छोड़ो
कलियों के टूटने पर भी जो मौन रहता है
कैसे यकीं करूं उस माली पर
कैसे यकीं करूं उस पर
माना कि सब का हिसाब होगा ऊपर
ऐसा सभी धर्म कहते हैं
क्या कसूर था उस कली का
इस बारे में सब मौन रहते हैं
वो किसी का मोहताज नहीं
फिर करता क्यों चमत्कार नहीं
क्या खुद की ही बाजी में
उलझ गया है बाजीगर
या भूल गया है चलनी चाल
कैसे यकीं करूं उस पर
कैसे सर झुकाऊँ उसके आगे
जो, कभी दिखा ही नहीं
जिसने कभी सुनी नहीं
जो अनजान है सब कुछ जानकर
कैद है मंदिर, मस्जिद में

या बंधा है धर्म के नियमों में
कहीं कल्पिनिक ही तो नहीं
जो दिखता ही नहीं
सुनता ही नहीं!

भरोसा?



ऐश मोहम्मद
बी.ए. प्रोग्राम

किरदार

बहुत संभल कर चलना पड़ता है
सोच समझकर बोलना पड़ता है
विचार विमर्श करना पड़ता है
क्योंकि ये बात ज़ेहन में रहती है
किरदार हमारा भी होगा किसी की कहानी में
इसलिए
ना चाहते हुए भी बहुत कुछ करना पड़ता है
मन ही मन संघर्ष सहना पड़ता है
कुछ रिश्ते बनाए रखने पढ़ते हैं
कुछ रिश्ते तोड़ने पढ़ते हैं
तब जाकर किरदार बन पाता है
जो सिर्फ बाह्य ही रह जाता है



शशांक सिंह
बी.ए. इंग्लिश ऑनर्स

एक समय आएगा

जीवन है,
एक समय आएगा,
हर मोड़ पर लिखी कहानी होगी,
और पीछे बीते जख्मों का भार होगा।
तब मन की आंखों से देखना होगा,
हाथ काँपेंगे, पर तब भी कलम पकड़ना होगा,
संघर्ष में भी सौंदर्य लिखना होगा।
जीवन है,
एक समय आएगा,
साथ चलने वाले बिछड़ जाएंगे,
अपने ही लोग अजनबी बन जाएंगे,
हर आवाज में सन्नाटा सुनाई देगा,
हर मुस्कान में दर्द छुपा होगा।
तब भी भरोसे की लौ भरना होगा,
कांटे चुभें, फिर भी पग धरना होगा।
जीवन है,
एक समय आएगा,
हर निर्णय द्वंद बन जाएगा,
सत्य और असत्य का फर्क धुंधला हो जाएगा,
न्याय, धन की तराजू पर तौला जाएगा,
खुद को कठघरे पर खड़ा जाएगा।
तब मौन से भी सुनना सीखना होगा,
अंधेरे में सच्चाई की लौ संवारना होगा।



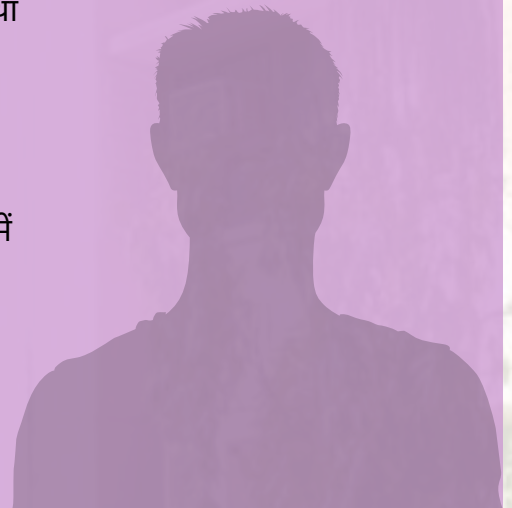
जीवन है,
एक समय आएगा,
आगे कदम रखना भारी होगा,
और पीछे देखना कष्ट देगा,
खड़े रहना भी घातक होगा।
कदम कांपें, पर तब भी बढ़ना होगा,
और इन सब के लिए वक्त भी बहुत कम होगा।

एक अनजान शख्स



ऐश मोहम्मद
बी.ए. प्रोग्राम

एक शख्स जो अनजान था
दूर मुझसे बैठा था
उदास था हताश था
देख मुझे वो मुस्काया
फिर मैंने उसके मन को देखा
मैंने उसके चित्त को देखा
वो तन से मुझसा ना था
पहनावा भी कुछ पराया था
उसके सर पे टोपी थी
मैंने तिलक लगाया था
भाषा भी कुछ अलग थी
शायद वो परदेशी था,
पर मन का मेल तो खाता था
उसके मन का हाल तो जैसे बिम्ब था
हाल मेरा उस बिम्ब का प्रतिबिम्ब था
जो दुःख सहे थे उसने
वो दिख रहे थे मुझको
उसने मुख से कुछ ना कहा
सबकुछ सुन रहा था मुझको
उसकी हताशा और मेरी निराशा में
कुछ तो इक जैसा था
मैं मुस्काता वो मुस्काता
हम दोनों के ही,
मन का मेल तो खाता था



Our Departments



Botany Department



Chemistry Department



Commerce Department

Our Departments



Computer Science Department



Economics Department



Electronics Department

Our Departments



English Department



New Delhi, Delhi, India

Aurobindo College, Block B, Shivalik Colony,
Malviya Nagar, New Delhi, Delhi 110017,
India

Lat 28.533018° Long 77.205024°
02/04/2025 10:55 AM GMT +05:30

Environmental Science Department



Hindi Department

Our Departments



History Department



Mathematics Department



Physics Department

Our Departments



Political Science Department



Physical Education Department

Our Departments



Sanskrit Department



Zoology Department

College Societies and Collectives



3 P's- Creative Art Society



Arthonomics- The Economics Society

College Societies and Collectives



Crunk- Western Dance Society



The Entrepreneurship Cell

College Societies and Collectives



ENACTUS



Khoj- The History Society

College Societies and Collectives



Lekhni- The Writers' Collective



Paakhi – The Women Empowerment Cell

College Societies and Collectives



MIMANSA- The Moral Education Society



MOKSH- Dramatics Society

College Societies and Collectives



NADANTA- Classical Dance Society



North- East Students' Welfare Association

College Societies and Collectives



Prithvi- Society for Environment



Phoenix Pro- The English Literary Society

College Societies and Collectives



Rajbhasha Karyanvayan Samiti



Samvedna – Gender Sensitization Forum

College Societies and Collectives



TADATMYA- The B.A. Programme Society

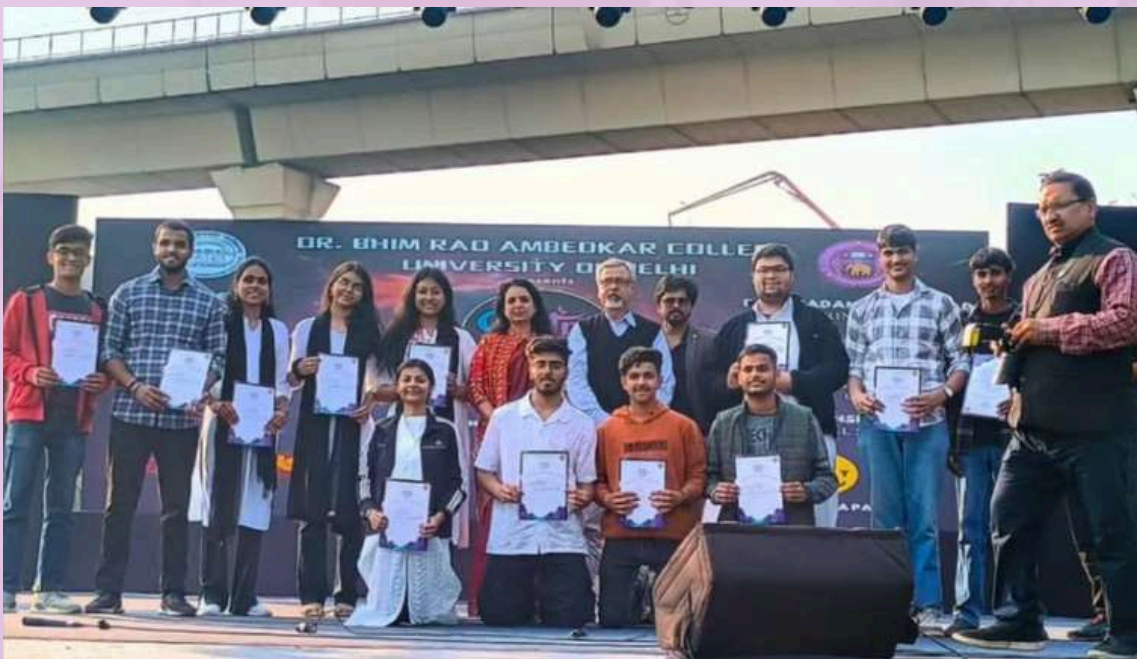


Allegro: The Western Music Society

College Societies and Collectives



Sage – The Bilingual Debating Society



Taleem: Indian Classical Music Society

College Societies and Collectives



SALVATION – The General Awareness Society



NIVESH – The Finance and Investment Cell



Sri Aurobindo College

UNIVERSITY OF DELHI

