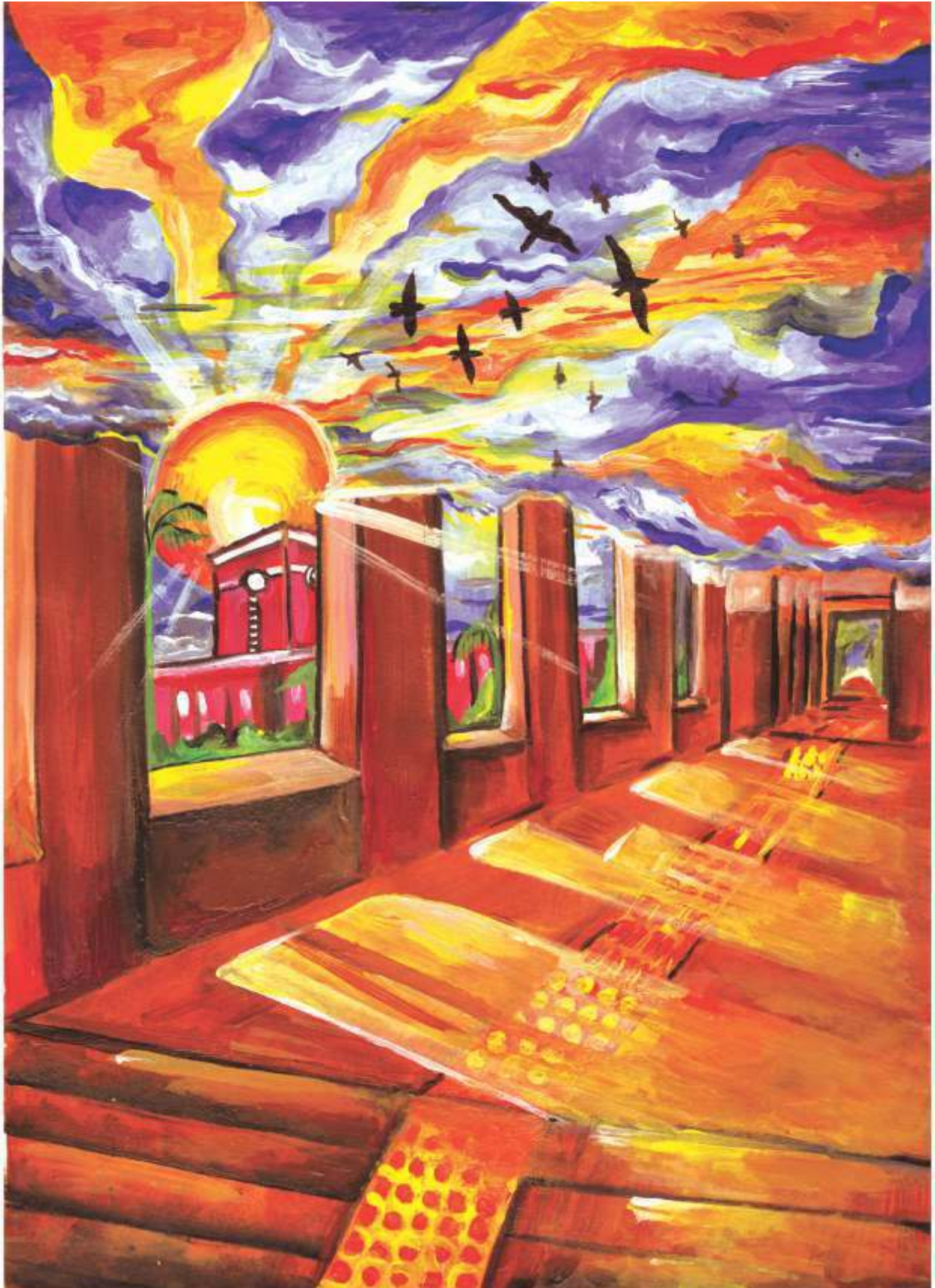




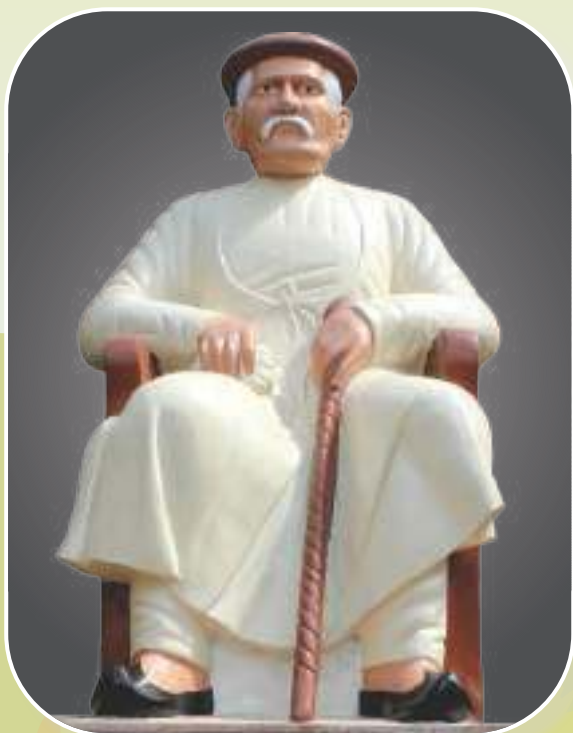
Anand Parvat

Ramjas College Magazine 2019-20





BLESSING US ALL



LALA RAMJAS MAL
Father of Lala Rai Kedar Nath



LALA RAI KEDAR NATH
Founder of Ramjas College
(1859-1942)



KNOWLEDGE HAS NO COMPARISON



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THE CONFLUENCE OF IDEAS

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Department of Botany



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Department of Statistics



Dr. Rajendra Parihar

Department of English



Dr. Vijendra Kumar Arya

Former Faculty
Department of Sanskrit

Students' Editorial Team



Sakshi Agrawal
II year, B.A. (H) Economics



Sagnik Das
III year, B.Sc. (H) Zoology



Nishi Jha
II year, B.A. (H) Hindi



Nidhi Singh
II year, B.A. (H)
Sanskrit



Kartik Deshwal
I year, B.Com. (H)



Gyanarjun Saroj
II year, B.A. (H)
English



Aabdika Sharma
II year, B.A. (Programme)



Rajiv Kumar Shukla
III year, B.A. (Programme)

Photography: Gyanarjun Saroj

Cover Painting : Aabdika Sharma

Inside the Envelope



“We are committed to mobilizing Ramjas college’s intellectual, human and financial resources to fully realize our promised dreams”.

Chairman’s Message

The Ramjas College is a legendary place and home of some of the most accomplished academic leaders. Taken as a whole, the faculty has a record of achievement that is unmatched in academia. Our faculty members are passionate, curious, energetic and are working to explore fundamental questions that posed in the service of expanding knowledge. Its emphasis on inquiry and discovery above all that sets Ramjasites apart from its peers and it has sustained its excellence over more than 100 years. The Ramjas college always made up of the brightest and most creative students including scientist, pioneers and remarkably productive and empowered to perform at their best. . Our student life extends far beyond the classroom bench. Our student performs in cultural activities, fest, play sports and volunteer in the community. All the co-curricular activities are governed by different societies like ECA, NSS etc. Several guest speakers fill the Ramjas lecture calendar. Venturing beyond our leafy, serene campus, the students find themselves in the heart of Delhi. The college offer a generous stipend to the selected meritorious students. Ramjasites’ receive subsidized housing in clean, secure and comfortable College hostels.

What is even more fascinating is not only that the Ramjas College has been successful, but also that it has sustained this success over time. The act of creating something truly novel occurs so rarely that it is seldom followed by another such act. We are committed to mobilizing Ramjas college’s intellectual, human and financial resources to fully realize our promised dreams. We invite you to join us across the Ramjas college, the nation and the world campaign to achieve academic excellence and contribute for the benefit of humanity.

- Prof. Akhilesh K. Verma, Chairman,
Ramjas College Governing Body



From the Principal's Desk

**“It gives me
immense
pleasure to
experience
the warmth
of this
literary
tradition” ...**

I congratulate the team of students and teachers whose precious efforts has made this edition of Anand Parvat accessible to us. As an alumnus of Ramjas College it gives me immense pleasure to experience the warmth of this literary tradition in resonance with the glorious past of the institution. Rhyming with the change that is the law of nature, the magazine portrays the trajectory of transformation achieved in different spheres. I feel privileged to be a part of this reputed temple of learning that houses the stakeholders who thrive to maintain the dynamic spirit of learning and discovering through such endeavours. The college is firm in its resolve to providing support to academic events and publication of literary writings. I wish Anand Parvat will scale greater heights with active participation of students and staff members of this institution.

-Dr. Manoj Kumar Khanna, Principal



View from the Library lawns



From Editor's Pen

“I wish for the different voices from this platform make the presence of this effort felt far and wide”.

“Education is not the learning of the facts but the training of the mind to think”, said Albert Einstein. In unison with the harmonious blending of ideas I feel honoured to be associated with the team including the Magazine Committee members, teachers representing different departments and students from various streams who together have made Anand Parvat see light of the day. I wish for the different voices from this platform make the presence of this effort felt far and wide. After a few years’ hiatus, the college magazine has again seen the light of the day and the credit for this achievement is due to all who have contributed in making this possible.



- Dr. Vikas Kumar Verma

Through the

Vintage lens

-Messages from Alumni



Sudhakar Singh

Former Associate Professor,
Department of History
Ramjas College

“When there
was nothing,
there was
Ramjas
and it soon
became
everything to
me.”

Dear Students/Friends,

I begin with a brief summation of my experience in Ramjas College. “When there was nothing, there was Ramjas and it soon became everything to me”. I know many others who have come out of our august Institution expressing similar sentiment. All of us the better for its indomitable spirit; free to pursue our course and be our own person.

Those of you currently studying in the College are beneficiaries of a vastly improved infrastructure, among the very best in the University. So make the most of it. Learn the vital lessons of life both inside and outside the classroom; in the expansive and well tended lawns and lush green playgrounds, seminar room, conference hall, recently renovated auditorium, amphitheatre, canteen, tea stall, and perhaps a little less in the corridors.

Learn from your teachers; do not hesitate to ask questions and get your doubts cleared. Remember, you are not empty vessels waiting to be filled.

Do not be shy to converse and argue with your peers and seniors, and never ever be dismissive of your juniors, be patient and listen to them. In all cases reason and goodwill must prevail.

Finally, everything I have said here comes from the the same space that you now occupy.

All the best.



Prof. V. R. Meheta

Former Vice Chancellor, University of Delhi

I am glad to know of the various initiatives taken by Ramjas College for improvement of our life and environment. I do hope that the college will continue to play a significant role in the field of higher education in years to come. To the young men and women of the college I will only say that lead a useful life. We are passing through a critical phase in our country. In this context enormous responsibility lies on your shoulders to ensure the survival of democratic values so that everyone is able to lead a life of dignity with mutual love and respect. I send my best wishes to the staff and students of the college for a glorious future.



Dinesh Pratap Upadhyay

DIG, COBRA, CRPF

I am a proud alumnus of Ramjas college, University of Delhi. One of the finest educational institutions in India, its faculty and academic atmosphere are par excellence. It has contributed to nation building in a most significant way. I hold Ramjas college in the highest esteem. I shall forever be indebted to it for its influence on me and shaping my personality and destiny. I am sure that Ramjas college will continue to excel in academic and other fields. Wishing it the very best, I pray to God that Ramjas college continues to remain the veritable *tejaswinavadhitamastu*, the beacon of light to guide the society.

Jai Hind.

RAMJAS ROVER





Annual Report 2018-19

“We are what our thoughts have made us; so take care about what you think. Words are secondary. Thoughts live; they travel far”

- Swami Vivekananda

Ramjas College is a premier College of the University of Delhi with an admirable legacy and an international acclaim for high academic standards, diverse educational programs, distinguished faculties, eminent alumni, varied co-curricular activities, excellent sports facilities and modern infrastructure. The commitment of the institution to provide the best quality education to its students regardless of their socio-economic backgrounds, nurture their talents, promote intellectual growth, inculcate values, gender equality and professional ethics can be testified through the year based achievements of the various departments

The Botany Department organized various sessions including ‘Destination: Disaster Free

India’ by Prof. R.K..Bhandari, Chairman, Forum on Disaster Mitigation of Indian National Academy of Engineering , ‘A Holistic Approach to Health and Longevity’ by Dr. Ishu Arora, Senior Ayurvedacharya, Jiva Ayurveda, a national seminar on ‘Recent Trends of Research in Medicinal Plants and Applied Sciences’. by Professor Tanuja Manoj Nesari, Director, All India Institute of Ayurveda (AIIA), New Delhi

The Department of Chemistry organized a 2-days National Conference on ‘Emerging Green Technology and Technical Terminology’ which was graced by renowned scientist Dr. R. K. Kotnala, a Raja Ramanna Fellow (DAE, 2018) and former Head, Environmental Sciences & Biomedical Metrology Division, CSIR-National Physical Laboratory International Mother Language Day was celebrated with a one day Seminar on, ‘Adopting the Hindi Language in Science and Technology’

The Department of Economics inaugurated ‘The Ramjas Journal of Economics’ a journal developed and managed by the students of the department.

The History Department organized several events like lecture by Prof. Anand Taneja, Religious

Anthropology at Vanderbilt University (USA), a seminar on 'Work, Workers and the Labour Movement in the Coal Mines of Eastern India' graced by Ranjan Ghosh, a Labour Historian. The department also collaborated with Wordcraft, the Literary Society of the College, English Department and B.A. Programme in hosting Shabnam Virmani to enlighten on 'Women Mystic Poets and the Feminine Voice in Male Mystic Poetry'

The Life Sciences Society, GENESIS organised talks by Dr. Prashant Kumar Mallick (Scientist D, National Institute of Malaria Research, Delhi) and Dr. Gayatri Arun kumar (Department of Psychology, Indraprastha College for Women, Delhi University)

The College is proud of nurturing the talents of many International and National level athletes within its premises. Three players participated in various International level Tournaments and out of thirty players who participated in National and All India Inter University Championship, six players held various positions. An Inter-College Sports Quiz was witnessing a participation of thirty three colleges was also organized by the department. A two days annual festival, ANVESHAN with a key note lecture on 'Environmental Health: Current Status and Path Ahead' by Dr. Vandana Mishra, Assistant Professor, Department of Environmental Studies, University of Delhi, was organised by B.Sc Prog. Physical Sciences.

The Department of Physics organized talks on 'The Journey of Raman Effect' by Prof. A.G. Vedeshwar, Department of Physics and Astro-physics, 'Surprise Discovery in the Sky' by Prof. T.R. Seshadri, Department of Physics and Astro-physics.

The Department of Political Sciences organized a seminar on 'The Politics of Triple Talaq' by Prof. Nivedita Menon, JNU. The department also

instituted 'Prof. V.R. Mehta Annual Lecture', in the name of distinguished alumnus Prof. V.R. Mehta, former Vice Chancellor of Delhi University, on the topic 'Liberal Mooring of Indian Pluralism'.

The Sanskrit Department organized two-days National Seminar on 'Sanskrit Literature in Global Perspective'

The Department of Zoology hosted Dr. K Sharada, In-charge, Sahyog Adolescent Care Centre, Bara Hindu Rao Hospital, Delhi to enlighten on various issues of adolescent students in the college related to depression, self-image, impulsive behaviour and generation gap. A lecture on 'Waste: An Abundant and Useful Resource' was delivered by Dr. Narendra Kumar, Director, Swalamban, Delhi. Two students from the department secured the second position in poster presentation at Utkarsh-18 'An International Conference on 'Empowering and Enabling Women in Science'

The Central Purchase Committee was constituted in Ramjas College in the year 2018 to streamline, scrutinise and oversee all purchases made by the College. In pursuit of the aim of financial transparency, the committee has formulated guidelines for the procurement of various goods and services in the college strictly in consonance with the General Financial Rules (GFR).

The college organized an innovative National Conference on 'The Science of Consciousness: Exploring the interaction between Body, Mind and Spirit' on February 9, 2019. The conference provided a unique platform for interaction of Academicians, Spiritualists and the Industry. The institution soars to aim higher and mark its position in the welfare of the society through its dedicated students and faculty.

- Principal

The institution soars to aim higher and mark its position in the welfare of the society through its dedicated students and faculty.

Minutes from the Global Village

National and International Conferences

International conference to commemorate, observe and celebrate 70 years of the establishment of diplomatic relations between India and Indonesia was held on 6th and 7th November, 2019 at JNU where Dr. Manoj Kr. Khanna, Principal, Ramjas College was honoured.



Shri R. C. Ratan, Chairman, PSC Railway Board, Ministry of Railway (GoI) at Ramjas College addressing on “Power of Youth and Entrepreneurs in the society”. It was held on 10th February 2020.

Ramjas College participated in the Inter-college meet at the IPCW held on 6th November 2019 which organised discussions on the issues concerning students.



Dr. Ashok Lahiri, Member of the Fifteenth Finance Commission of India enlightening on “The Economic Slowdown in India” on 21st February, 2020 at Ramjas College.



Students and faculty attending the Global Bio-India 2019 organised by Department of Biotechnology, Ministry of Science and Technology, Govt. of India on 21st November, 2020 at Exhibition Ground, Delhi Aerocity.



The Physics Department secured the first prize in poster presentation at IUAC, New Delhi on the “Applications of Particle Accelerator for Mankind: A Futuristic View”



National seminar “Social Harmony of Vedic literature” organised by Department of Sanskrit, Ramjas College. It was held on 7th November 2019

4th

A.K.

Ramanujan Lecture

Amitav Ghosh

The lecture was organised by the History Department in association with the English and the Political Science Departments. The History Society, Ramjas College, instituted the A.K. Ramanujan Lecture in 2012, in defence of academic freedom, and to celebrate the scholarship of the versatile poet-folklorist A.K. Ramanujan. The first A.K. Ramanujan Lecture was delivered by playwright Girish Karnad (2012), the second by scholar-administrator Gopal Krishna Gandhi (2016), and the third by musician-public intellectual, T.M. Krishna (2018). The fourth lecture, titled, "The Coming Storm: Storytelling and Planetary Crisis" was delivered by Amitav Ghosh, eminent writer, academician and recipient of the 54th Jnanpith Award. The Lecture was also dedicated to historian and teacher Dr Hari Sen, Department of History. Ghosh, in his lecture, delved into the life and works of AK Ramanujan and dwelled on the idea of academics freedom. He also addressed issues of ecology, impressing upon us the need to listen to the subaltern voices and practices in order to make sustainable efforts towards saving the planet.



DBT Star College Project

DBT Star College Project was sanctioned to Ramjas College by the Department of Biotechnology (DBT), Govt. of India in 2011. The project has been designed to upgrade the practical skills of undergraduate students of all science disciplines particularly in the area of Life Sciences. Through this scheme, DBT has helped our college to develop a research lab in which interested students can do summer projects every year. It has improved critical thinking, provided hands on experimental experience and developed science temperament among undergraduate students. Initially, this project was sanctioned for a period of three years, and on the basis of our performance in the previous years later it was extended for another two years till 2016. Department of Zoology and Department of Physics of our College have been granted 'Star Status' by the Department of Biotechnology from 2017 for another three years with enhanced non-recurring and recurring grant.

**In 2017,
Department of
Zoology and
Department of
Physics were
granted
"Star-status" by
Department of
Biotechnology,
Ministry of
Science and
Technology
(GoI).**



Hayat, a student-teacher interaction session organised by Department of Zoology



Second prize in poster presentation



Workshop on Ayurveda: A holistic approach to health and longevity by Department of Botany



Summer Internship on Computational Biology by Department of Zoology



Seminar on Adopting Hindi in science and technology by Department of Chemistry



Educational trip to Yakult Danone Ltd. organised by Department of Chemistry



Exhibition on Fuel Chemistry organised by Department of Chemistry



Faculty members of the project at International Science Festival



Outreach Programme to Amar Singh College, Bulanshahr, Uttar Pradesh organised by Department of Botany



Outreach Programme to Bani School, Himachal Pradesh organised by Department of Zoology



Outreach Programme to Biar School, Himachal Pradesh organised by Department of Zoology

Towards Students' Welfare



The Women Development Committee

The Women Development Committee is actively working for its objective to empower women . The Committee organised its annual Kavi Samelaan entitled “SUDHA- for and about women” hosting several national and state level poets. the event also served as a platform for the youth from diverse fields to share their thoughts by means of poetry.



Pinnacle - The Placement Cell

Over the years Ramjas College students have been placed in various reputed organizations like Mc Kinsey, D.E. Shaw, Deloitte, American Express, RSA Actuarial Services, Genpact, KPMG etc. The academic year 2019-2020 showed extremely promising placement statistics with excellent offers being extended to students. There has been a 118% increase in placement from the previous year. 41 reputed companies including KPMG, Deloitte, IBM, PWC, TresVista, BYJU'S, Aye finance, Jaro Group, Aditya Birla, Genpact, Toppr, NIIT visited our campus for placements. Well renowned companies like Deloitte recruited 9 students, KPMG 8 students, Decathlon and EY with 4 each, Ebullient Securities Pvt. Ltd. with 12 students, and The Oberoi Group recruited a total of 10 students. . Till February 2020, 94 students have been placed in full time opportunities. The highest salary package offered is by D.E. Shaw amounting to 20 lacs per annum followed by Future's First and Perfect Educare with upto 12.6 lacs per annum. Witnessing a successful year, the Internship season also saw a colossal increase in the number of recruiters with 99 companies from various sectors, recruiting about 130 students for internships from campus for diversified profiles.. Besides providing job opportunities, the cell has also arranged numerous training programmes like Mock Interviews, Group Discussions, and other skill development workshops. The ultimate vision of the Ramjas College Placement Cell has always been to guide the students for the enrichment of their lives and for the fulfillment of their dreams.



Wellness and Counselling Unit



"Painting the Jolly Portrait"



One Step at a time

"Psychological capital efficacy: the success mantra"

by Dr. Navin Kumar,
Associate Professor,
Department of Psychology,
Dr.B.R. Ambedkar College,
Delhi University

"Loneliness - the emerging pandemic"

by Dr.B.N. Patra,
Assistant Professor,
Department of Psychiatry,
AIIMS, Delhi

"The trilogy of mood swings, anger and stress"

by Dr. Soumya Tandon,
Associate Consultanat,
Sir Ganga Ram Hospital, Delhi



The North-East Cell



Painting competition

North- East Cell Organised various events in the college on 9th November 2019 The winners for Painting competition are....



“The Sangai” by M. Lakshmi Rani Devi from Mahavir Senior Model School was rewarded the first prize in children’s category



Cultural Events



“Unity in Diversity” by Sana-hal Phairenjam from Rajdhani College was declared first in general category

Ramjas in News

THIS STORY IS FROM JUNE 30, 2019

Entry at Ramjas College opens up gateway to student politics

TNN | Jun 30, 2019, 08:00 IST

Get 500% cashback on your personal loan disbursal
Allread

By: Mehak Sharma

NEW DELHI: The admission season at Delhi University is also an opportunity for those



NRC, NE issues dissected at Ramjas College

CHRONICLE BUREAU

IMPHAL: The North East Cell of Ramjas College, Delhi University conducted a one day seminar on National Register of Citizens (NRC) on September 23 at the college premises.

A release by North East Cell of Ramjas College informed that the seminar was conducted to understand the issue of NRC in Assam and socio-cultural aspects of the North East region.

The seminar was presided over by Ramjas College Principal Dr Manoj Khanna and chaired by Ramjas College North East Cell Nodal Officer Dr Mayanglambam Ojtkumar Singh. Seven other faculties of the college also attended the seminar as presidium members.

During the seminar, guest speaker Prof Bonojit Hussain of Sung Kong Hoe University Korea delivered a talk on

indigenous communities settling in the northeast. He also talked about the issues pertaining to the stakeholders, the aspirations of the common people, the stake of the illegal migrants and several other associated problems.

In his address, Ramjas College principal Dr Manoj Khanna expressed his views on the inclusive culture and the liberal outlooks of the college and how the college has always remained as one of the best platforms for the Northeast students since its inception.

Addressing the gathering Dr Mayanglambam Ojtkumar Singh said that diversity is the sign of resilience and stability and the diverse culture and biodiversity of the Northeast will remain as the agency of resilience and stability. He further said that the Northeast students came to Delhi University not to beg but to share the hard work, conneration, face the

Students Of Ramjas College Are Making Primary Healthcare Accessible To A Remote UP Village

Lessons from a mental health workshop in an undergraduate college

Charu D. Rawat & Sagnik Das

Posted on Nov 21, 2019 in MENTAL HEALTH



An important component of fighting the battle against the mental health epidemic is creating accessible forums to raise awareness. Charu Dogra Rawat (Assistant Professor, Ramjas College, University of Delhi) and Sagnik Das (Student, Ramjas College, University of Delhi) write about a two-day workshop in their college which brought to light many of the mental health-related issues

मिलिए सीए टॉपर्स

दिल्ली यूनिवर्सिटी के स्टूडेंट रह चुके हैं तीनों

Kalyani.Upreti@smogroup.com

सीए के टॉप 3 में दिल्ली के 2 स्

नई दिल्ली : सौर परागल रिजल्ट के रैंकींग में दिल्ली यूनिवर्सिटी से पढ़ाई की है। 11 वीं कक्षा के छात्र बनकर के पेशेंट बनकर लेख से है, जो रैंक 2 कोलर परागल सारा कलित से और रैंक 3 इतिहास करने से अतिथि मिला एसआरएडि से केमल । रैंक के परागल का पेशेंट है।

9479
कैंडिडेट
क्यालिफाइड

प्रमुख संवाददाता, नई दिल्ली

कमाल के मोहित गुज ने दिसंबर 2017 में हुए चार्टर्ड अकादमिक्स परागल एग्जामिनेशन के टॉपर्स में है। मोहित ने 73.38% स्कोर के साथ इस एग्जाम को अति उत्तीर्ण पेशेंट रैंक इतिहास की है। दिल्ली के प्रारंभ (71.38%) ने

अति उत्तीर्ण रैंक 2 मिला (70.62%) इतिहास अति उत्तीर्ण रैंक 3 (आरिफ़ाज़) ने एग्जामिनेशन के दि में यह एग्जाम टॉपर्स मिला 1,28,853

रैंक 1
मोहित गुज

मोहित कहते हैं, मेरा पूरा ध्यान पढ़ाई में रहता है। मैं अपनी रैंक के बारे में नहीं सोचता। मेरा लक्ष्य है कम अंक पाने। यह चुनौती मेरे लिए बहुत है, क्योंकि मेरे

रैंक 2
परागल

परागल ने सीए के इतिहास कोलेज से कोर्सेज ऑनर्स किया। इनके बाद उन्होंने एल परागल को पेशेंट रैंक की। परागल कहते हैं, मेरा लक्ष्य है कम अंक पाने के लिए एग्जाम से परागल बनू जाऊँ। मैंने अपना लक्ष्य। अति उत्तीर्ण और अति उत्तीर्ण रैंक कोलेज से

रैंक 3
अतिथि मिला

अतिथि मिला। 2012 में वह इतिहास किया था, जिससे कोलेज अतिथि पेश कि एक करने वाले अतिथि

ग्रामीणों को स्वास्थ्य सेवा देने का काम कर रही एक्टस सोसायटी

नई दिल्ली, (संवाददाता): अति उत्तीर्ण (संवाददाता) ने यह रोग मुक्त नि को सिखाई एक पहल है, जो ग्रामीणों को स्वास्थ्य सेवा देने का काम कर रही एक्टस सोसायटी

संवाददाता से कमबोरी है सरकारी प्रथमिक स्वास्थ्य सुविधाओं का 4% से भी कम

RECLAIMING THE GREEN

- Towards Sustainable Development



Green Drive

When the world is already facing the dire situation of Global warming and climatic change it becomes the utmost necessity for the mankind to take immediate actions in order to prevent nature and world. To set an example as the role of an educational institution, the college had been very active in implementing policies for a green environment and a clean environment. As truly said, "The path towards achieving a goal is long, but every journey starts with a single step".

The college installed high-intensity solar panels to combat its energy consumption and save the conventional sources of energy. We had put efforts to recharge groundwater by implementing a Rainwater Harvesting system in college. We believe that waste reused is a resource created. The college ensures that all organic or inorganic waste should be perfectly utilised and should go directly to the dustbin. Our college always motivates two separate bin policy to everyone. With the wholehearted support of management and Principal, Teachers and students are turning in green warriors of the nation by bringing innovative ideas can be implemented within the college premises. Chemistry Department had taken initiative for the proper regulation of chemical waste coming out of the lab. The



Solar Panel

'Ramjas going green, together as a team'.



Ramjas college hostel is a vibrant place. All the residents live an organic community life. The stay is made more delightful by celebrations and events throughout the year. Ramjas Hostel is like a second home to its residents.

This year got kick started by independence day celebration. Almost a fortnight after that, we celebrated Krishna Janmashtami. When new residents (freshers) join the hostel, we give them a warm welcome. A Dandiya night was followed by Dusshera. The hostel was once again embellished with lights on the festival of Diwali.

Then came the first gathering of the new year, Lohri. Dhol beats and warm bonfire enthused us. Republic day speeches, songs, and dances were organised at the end of January followed by Vasant Panchami puja. Intra hostel sports meet is also organised to teach students the qualities of a good sportsman.

Ramjas' Abode



MILESTONES ACHIEVED

A PLATFORM TO PROVIDE
SPECIAL SPACE TO PWD
STUDENTS OF COLLEGE



NEW SPACIOUS
LABS INAUGURATED
IN THE COLLEGE



TACTILE AND SLOPING PATH FOR
ESPECIALLY HELPING PWD
STUDENTS TO MOVE EASILY

100+
VICTORIES
OF RAMJAS
SOCIETIES
IN A YEAR

Dr. SUMANJEET
(FACULTY, DEPARTMENT OF COMMERCE),
AWARDED FACULTY ACHIEVEMENT AWARD
BY UNIVERSITY OF DELHI





50+ VICTORIES
BROUGHT IN SPORTS



AN ADDITION IN COLLEGE
FOR HELPING STUDENTS
TO REMAIN FIT

COLLEGE CELEBRATED
103rd FOUNDER'S DAY IN YEAR 2020



SUCCESSFUL ELECTIONS BEEN HELD FOR
ELECTING STUDENTS' UNION OF THE COLLEGE



STEPS TAKEN FORWARD
FOR MAKING CAMPUS GREEN

Ramjas College Students' Union

2019-20



Jaiprakash Satra
President



Manish Kr. Meena
Vice President



Pragya Kainth
Secretary



Zigmee Gurung
Joint Secretary



Jayant Kadyan
Treasurer



Aditi Panthri
Cultural In-Charge



Ashish Choudhary
Central Councillor



Jadeer
Central Councillor

ENGLISH EXPRESSIONS



Artist: VANSHIT
B.Sc. (Hons.) Statistics, Second Year

FROM COLLEGE TO COMMUNITY

Paving a path towards sustainability in Ramjas

What stops us from 'bringing a change' in our daily lives - in our usual surroundings? Why do we talk at length about the problems around us but refuse to take action? As college students, our minds are always occupied with thoughts about what impact we're going to make on our society when we become working professionals. We've always been made to think that 'actual' change can only be brought when people in power decide to do something about it. And thus we're constantly striving towards becoming those 'people in power'. As commendable as this vision is, it also makes us take a backseat when it comes to dealing with issues in our surroundings - in the present.

I believe the problem lies in the fact that we're all too busy thinking big, and blind ourselves from the small changes we can all bring wherever we are. Similar is the issue with sustainability. We all feel like we're in a losing battle with nature; we've created too big a problem for us to solve. Somehow, despite this realization, we've distanced ourselves from the transition towards a green, circular economy. This gap between understanding what the problem is and actually taking action is probably because of the glorified picture of sustainability that we have in our minds. When we think of a green society our minds instantly think of clean fuels, practical alternatives to plastic, electric cars etc, but we casually ignore the fundamentals of such a society. What a sustainable society should actually constitute of is a well organised waste management system, efficient water usage and drainage facility, appropriate amount of green cover and, most importantly, a community of responsible citizens. Resource efficiency of this level is not hard to achieve in institutions, communities, small public spaces etc.

In his book "Small is beautiful", EF Schumacher said, 'We know too much about ecology today to have an excuse for the many abuses that are currently going on in the management of the land, animals, food storage, food processing and in heedless urbanisation.' The question now arises is how do we achieve that in Ramjas. The first and foremost step is to take the responsibility of fostering a clean and green campus. Of course the plastic cup that you casually kept in a corner of the amphitheatre will be thrown away eventually but if students primarily in the age group of 18 to 24 cannot be expected to responsibly dispose of their waste then the problem at hand is much more grave than it seems to be. Despite the presence of segregated bins all around the campus, it is extremely saddening that most of the waste generated from our campus ends up in a landfill because of the huge amounts of mixed waste that we produce. Waste mismanagement is one of the primary causes of pollution in our environment and something as simple as throwing away your waste - separately, can go a long way in reducing this trash menace. Ramjas, being an extremely competitive space when it comes to societies, also consumes a lot of resources and produces double the amount of waste while organizing annual events, monthly workshops, seminars etc. Each society or department while conducting an event, at whatever scale, should take it upon themselves to use only an optimum amount of resources. Ordering disposable cutlery, packaged water bottles, using excessive amounts of paper, decorating the college with non-reusable products etc. for a single event increases the carbon footprint of the college massively. All of these things have simple alternatives - building a crockery bank, reusing old sheets, repurposing old decoration material which can be used by all departments and societies. The most important thing here is to cooperate; building a community where we can share our resources, learn from each other and ultimately reduce our

cumulative carbon footprint. Steps like these will go a long way in making our college more than just an institution but a sustainable community of committed individuals.

If the spaces that we inhabit become small hotspots of sustainability we will at least come halfway towards mankind's conquest towards becoming less exploitative and more resource efficient. However, it is very important to make our endeavour towards sustainability as inclusive as possible. Even seemingly good changes and transformations could have terrible consequences, either for the entire community or only for a small section. Nonetheless, these concerns should be understood and looked after. We're living in an age where achieving the 17 UN Sustainable Development Goals(SDGs) is our most important goal, and it is our duty as the youth - as responsible citizens, to be instrumental in attaining them.

Sonakshi Yadav

B.Sc. Physical Science

Second Year

OF MASKS AND EYEWASH

There are a billion shades
of sorrow and anxiety.
And this one comes in a shade of
muddy brown which was clear blue once.

The cause — mortals with "intelligence",
of course,
masquerading under the pretence of
being sentient beings.

So I mask my self-pity with a smile,
for of what use is this sentience
when we obliviously mask
"destruction" with "development".

When we destroy a forest
to build a home.

When we slaughter an endangered whale
for mere sport and entertainment.

And I sit here,
penning down a poem on
the degrading climate as a mask
for the letter I didn't send to the authorities
when my friends burnt a tonne
of crackers on the streets.

As some sentient beings debate
on whether or not Thunberg was heard
because she's white and privileged,
the muddy brown turns murkier.
The "development" starts claiming lives
And this poem comes to an end;
all beneath the mask of a wake-up call.

Sneha Talwar

B.A. (Hons.) English

First Year

GLOBALISATION OF TERROR

The images of collapsing trade towers are etched crystal clear in our memories. Explosions in Madrid and London were heard the world over-repeatedly in the comforts of living rooms. Closer home, serial blasts in Mumbai Malegaon or recent atrocities in Hyderabad were all carried, presented and vividly dissected in scrutiny for our consumption.

Connectivity, we defend, is an asset-a necessity in the modern era. The world is shrinking and the global hub gifted numerous opportunities and advantages to end cash. But in this rush to capitalize on the fruits of globalisation, both as a cause and vehicle of perpetration of violence is increasingly being realized.

Globalisation has revolutionized each and every aspect of our society, touching us at myriad levels in numerous ways. From the times, we decided to jump on and integrate with global forces by adopting the new economic policy, the pace of jump on only taken a unidirectional approach. It brought along an era of instant entertainment through satellite, television, ignorant of the sensitivity of the population. Through the barriers of culture and religion were being broken down to build a world of understanding, the process accentuated alienation of certain segments of the society, by sheer irreverence and insensitivity to local traditions, values and cultural uniqueness. The promotion of individuality got replaced by an invasion on ethics and homogenization of the perceived good.

The apathy of the state in an era of market led growth bred indignation in certain segments of society. In face of sheer neglect and socio-economic deprivation, terror emerged in different forms and under different names. Violence was a consequence and globalization provided a vehicle to collaborate their efforts and be heard.

"Think Global, Act Local" is often the phrase linked with sustainable efforts and that should form the premise of our efforts. No knee jerk responses ever eliminate the cause. Globalization is a reality. Though it may accept accusations of supporting the evil designs, it cannot be overlooked in modern era. It should rather provide platform to collaborate the national efforts through regional forums like SAARC, G-8, UN, MERCOSUR. Innovative mechanisms, like the 'Joint Terror Mechanism' advocated by our PM, on the side lines of NAM, need support and effective implementation.

Globalisation, moderated by consideration for people, should institutionalize peace and harmony. It can work as a unifying force to uproot the evil intentions. Global funds to develop the deprived regions and stricter monitoring of any human rights violations anywhere in the world could prevent growth of any cluster of neglect. The strength of our culture and heritage faces the test of globalisation, whereby it should emerge as an anchor for global development. Let our efforts find directions to develop a global village- a sustainable model of peace, harmony and tolerance.

Happy Sourav

B. A. (Hons.) Sanskrit

Second year

DEMONETISATION

A SURGICAL STRIKE ON BLACK MONEY OR A SURGICAL STRIKE AGAINST MANKIND?

“A change can create a sky full of opportunities”

Sresth on his way to the ATM recounts the sum of money he has to withdraw in order to send it to his mother residing in a distant village, who now envisions a life where she need not sleep starving for food. He does the needful actions and returns home. He sets the television on and finds the prime minister addressing the nation. Well Sresth wasn't unaware of the recent cross-border feuds between the so called 'birth -enemies', India and Pakistan. He reckoned the prime minister to brief the nation about his plans to tackle the situation. But a cold current ran down his spine when he heard the prime minister banning the highest bearing notes in the country – the notes of ₹500 and ₹1000. The dilemma of whether to send money to his mother who stares down the gusty roads for the postman to come and deliver her monthly expense or should he join the never ending queue of note exchange left him engrossed.

Sresth here stages the horrific plight of thousands of innocent citizens abandoned in the desert of confusion and agony. His plight questions the sole logic behind this historic decision.

The present government which was brought to power with an overwhelming mandate justifies the decision as “a surgical strike against black money”. Ironically, the fact be said that over two thirds of the country's black money is resting in safe havens provided by the Swiss bank. Who will account for that blood money?

After the declaration our seasoned politicians resumed their mutual blame game which is administered by a single policy. The policy is “support if you are a part of the government and oppose if not; without any reasoning”. One should know that in between their dirty business lie the misery of the petrified commoners. Do the countrymen really have any representatives or do they have wolves that are seen once in a blue moon?

The next few months witnessed the oozing consequences of demonetisation. One would come across clips of exhausted citizens waiting in long queues to get their notes exchanged under the scorching heat; their faces pale, their bodies trembling, their minds intimidated. This was accompanied by the identification of hundreds of traitors around the country who had betrayed their motherland by evading tax payments. Their mischief was now being veiled by actions such as secretive cremation of currencies, abandoning of sacks of currencies on the road side, wealthy donations to charities etc. The situation preaches that one should never embrace deceitful means to conquer success. After all 'karma is dharma'. Well experiences suggest that the title of 'traitor' cannot be embossed on all those who possess huge sum of money; one such incident was - An aged lady was asked by her daughter-in-laws to give her money for exchange if she possessed any. The lady remarked to have saved small amounts of money in denominations of ₹1, ₹2 and ₹5 since she was young. On recollection of this saved money it was accounted to be over ₹90,000. This does represent a ridiculous situation where the law might declare her a black money holder!

Laws of economics say that demonetisation should be followed, rather accompanied by remonetisation. That led to the beating of the dilapidated drums to pave the pathway for another selfish political battle of heated exchanges. The country has been bestowed with four mints yet

the institutions restrained from performing the sole purpose of their existence, given that it was a time when their influence on public life was realised better than never before. There was only silence, a silence that did not tranquilise the situation instead infuriated it. The stipulated hours of banks were over ridden by chaos and wrath. In other words it was a pandemonium. The pleasure filled moments of procrastination and cajolery were now a distant dream for the bankers, who never anticipated the nightmare of working on weekends to haunt them. They then realised the ailments of those mistreated customers to whose problems they had turned a blind eye and left them stranded in deserted islands of disappointment. People stood in queues at ATMs for hours and when their turn arrived the machine ran out of cash. The poorest of the poor who may have earned just a single note of ₹500 were now devastated. Their households now contained bottles with no milk to satiate even an infant's cry, set aside their hunger. The wrath of that father who could not get his daughter married because of his inability to pay the dowry is blasphemy to empathise for. Many state governments raised these issues trying to showcase their lame civic values, but the question is that if their concerns are so broad visioned then why can't they supply the basic amenities to their areas of concern at no cost. The answer to this intriguing question lies in the fact that the entire mankind carries the same blood of selfishness and self-centeredness running through their veins.

The government did allow the petrol and gas pumping stations, hospitals, crematoriums etc to accept the banned currencies but what one should pay when there is nothing to spend. The government did set up a limit over cash withdrawal. The country was at war and so was the winter session of the parliament wherein the members drew their swords and turned it into a battlefield while debating the intoxicating issue of "demonetisation". Several intriguing questions such as delay over release of statistics on recovered cash by the Reserve Bank of India (the governing body of the entire scenario of demonetisation) and ethical questions such as why can't one withdraw a desired amount of one's own money, were raised.

While one half of the politicians boasted of recovering black money and introducing thousands to banking services, the other half Blamed for frauds and death of civilians while struggling in queues. Literally the fate of those thousands of 'traitors' and men caught in forgery is unknown because the media did not find the required taste in their story to report about.

Months later, we witness renewed banking services and a major boost to cashless India highlighting use of online payments, card based payments and digitalisation. Demonetisation temporarily did slowdown business houses and accelerated the growth of companies endorsing apps like paytm, ebuddy, etc. but has also made Indians realise about their capability to withstand any calamity. Plans of various imposters to cremate the country's economy by introducing fake notes were also ruined.

The positive or negative impact of demonetisation on one's life is a different story for each individual but the statement being echoed in unison is that the implementation of the policy could have been better administered.

Today women like Sresth's mother need not wait for their monthly expenses to arrive instead they can simply draw money using their debit cards and set an example of women empowerment for others.

-Sagnik Das

B.Sc (Hons.) Zoology
Third Year

PHOTOGRAPH

A sleek shiny piece of sheet
We all keep it close to our heart,
Treasure it behind the plastic of the album,
Yeah, its a photograph, yeah its a photograph

More than a paper, its a memory we keep
With that nostalgic rain either we smile or we weep,
It reminds us about the time which is long gone,
Which made you stand here, after series of dusk to dawn

More than a paper, its a feeling we keep
Which we either show out or keep it embedded deep,
The laughter, joy or happiness which we cherish all our lives,
Or the ocean of pain and tears in which once again we dive

More than a paper, its a try of foreverness
That breathtaking view, which we capture in our togetherness,
We can't take the view so instead we take a click,
And here goes to our 'to-do list' a little tick

More than a paper, its a sign of our selfish nature
We try to capture our happiness in our mind like a caricature,
We try to relive those moments of joy,
Because we know that we are nothing more than his toys

But then I am hesitant to call it our selfishness
After all how many happy moments do we have? Its less
So its important to treasure it behind the plastic of our album,
Yeah its a memory, yeah its a photograph.

Aditi Rohilla
B.A. Programme
First Year

I'LL TOUCH THE SKY

I would touch the sky,
The more they would hold my leg,
I would unite all my efforts
To make my first flight of hope with my newly gifted wings .
Although I'm dark , I would fly
One day , I would touch the sky.

I would touch the sky,
The journey is quite long but I'd continuously fly
And finally I'll touch the sky.

As I cross the clouds,
In the blue sky
there are already some eagles flying, showing hegemony to the skinny birds including me.
(As I too haven't eaten anything from days)
We skinny birds , dark toned birds why we are treated like this,
Maybe color,
If only ,human beings didn't have any knowledge about colors or all the people would be color blind , in a true sense, then the scene would be different.
If that was so, I have touched the sky long ago.
But forgetting about our dreams,
No, not possible, forget it.
I'll touch the sky which is still untouched by us.

Finally now I am flying and I'll touch the sky very soon.
I am also a great American like you all,
Furthermore I would make other black brothers to learn how to touch the endless sky,
And that task would ultimately lead to heaven .
And I'll touch the sky.

Kashish
B.A. Programme
First Year

SCIENCE AND RELIGION

“Science and religion, religion and science, put it as you may, they are the two sides of the same glass, through which we see darkly until these two focus together, reveal the truth”.

The above words by American Novelist Pearl S. Buck truly underline the propinquity between science and religion, i.e. Truly underlines notions essential for achieving the dual goals of advancement and enlightenment.

Technology has time and again sensationalized the human race with its noble application in sundry spheres. The unprecedented pace of conveyance, the radicalization in the medical field and the redefinition of interaction with social media; all can be regarded as an offspring of science. While most of these state-of-the-art mechanisms have been put to judicious use, certain people have resorted to unethical acts such as hijacking the aeroplanes, carrying out the unscrupulous organ trade and using the social media for stalking. This is where religion is required to take the role of mentor and steer an individual action to morally sound deeds.

Science can be defined as the drawing of inference through practical experimentation and observations. Religion is a set of doctrines with devotion to a supernatural power. Religion not only serves as a medium to standardize the customs and behavioural traits of a community but affects its mental faculties as well.

Science and religion are traditionally viewed as contrast concepts. Science is objective while religion is subjective; science relies on experiments while religion relies on experience; science focuses on the magnitude while religion focuses on magnanimity. Though the approaches are different, the goal is same - to trim human life with comfort and contentment. The presence of one in the absence of the other leads to chaos in societies.

In the embryonic phase of human civilization, religion subsumed the ability to reason and logic. This resulted in blind faith and as a result a number of superstitious activities gained prevalence. The misconceptions regarding the shape of the earth and the revolution pattern of other heavenly bodies are testament to this statement.

As we progressed, the practices of cognition and inference gained ground. Science transitioned the world beyond imagination with most of the ailments being conquered. But this came at the cost of spiritual and moral degradation. The Industrial Revolution led to the formation of a materialistic society with men being treated like cogs. The desire to dominate led to two catastrophic World Wars where science, in the form of weapons, wreaked havoc on mankind. The debate between the upholders of the two nations can be attributed to the acts of some inconsiderate and callous individuals who presented one stream as superior to another, thereby creating a mental block. In fact, most of the fundamental religious practices have scientific significance. The chanting of ‘Om’ is found to improve pulmonary functions and cognitive abilities. The Islamic practice of circumcision prevents penile cancer and urinary tract infections. Religions such as Buddhism do not stress much on supernatural existence but on values like tolerance and nonviolence.

Science and religion are not inimical but interlinked. They are outwardly opposite approaches, the meeting point of which is the human kind. Thus it is in the best interest of mankind that the two complement each other so that we are able to achieve evolution as well as enlightenment.

SHRAVAN SHARMA

B.SC. HONS CHEMISTRY

Third Year

THE CLIMATE STRIFE

The climate is changing !

Why aren't we?

Let's start with the simplest claim

What we did to mother earth

Isn't a shame ?

Whom to ask and whom to blame.

From melting of glaciers

To the Haphazard burning of the amazon

Those deliberately engaged in causing harm ,
Hang on.

Let's start the climate strife

Those who won't

Start searching elixir of your life.

My dear fellow humans

Climatic conditions are worse

Just like enduring with a life long curse.

Little is understood but all is realized

We may procrastinate but

earth is paralysed .

Today we all worry about the sudden climatic changes.

Nothing to be surprised of,

These all are nature's revenges.

There is paucity of actions .

We can definitely call for changes

If there is unification of factions.

Whosoever care

Here's a dare...

Make this planet a better one .

For us, for the not borns.

Take action, this is the only key

Where will you go? Unsurprisingly

There is no planet B.

We support this climate strife

For the sake of society and upcoming life.

Rishita Manhas

B.A. Prog.

Second Year

STEMS AND THORNS

With stems and thorns, this bestowing nature,

You Man! being the wonderful creature,

Let's simply talk to your soul in simple
soothing pomp,

That bitter experienced but nurturing pomp,

These sky with the blue of emptiness,

Shows how to be full along with being
thoughtless,

The Criss cross entangled stems depict,

How situations in your life restrict,

The embanking stems shows how life goes
hand in hand,

And how it tucks your inside to your
performing land,

Many storms will hate you for facing them till
last,

But u must be at the best place you can stand,

The inner strength pays you off to win and
spread,

The only thing, the experiences will build your
head,

Let's carry your strength on your back,

Consolidate yourself with emotions that stack,

There's a chance you will dive in the contrasts,

But you have to emerge out from white not the
black,

The power of your sword can never be in vain,

No matter how scarce you are of shelter in
betherly rain,

Be brethren with soul you have with you,

That's the only way you can be in the course of
loving you.

Shashank Gaurav 'Subhash'

B.Sc zoology (Hons)

Second Year

HUMANS AREN'T REAL FOR HER

Clutched in the midnight sorrow
Stuck in the past
She is still thinking that
Human's aren't real
Beware my dear .

Human's beautiful eyes are beautiful chaotic
lies .

They can hurt your body and beautiful soul
Body to them is object of lust...
If she's the victim ,then who's the suspect ?

O lord , listen to her...her body
Screaming and repenting altogether .
Her body isn't a game
Neither for the joy nor for the fame

O almighty , see the pain she bears ..
Her stories are hidden in those mournful tears
.
And now she is shattered .
Not physically but mentally as well
Is she still ignored ..if she dared to yell
Come and help her out until it's too late
If changed, then good
if not then , it's the fate .

She swam through the ocean of hypocrisy
And found that humans aren't real
Beware my dear..

She's still stuck in the middle of the night
Thinking all how to fight .

Rishita Manhas

B.A. Prog.
Second Year

POETRY

Poetry is not just about reciting lines.
It is to carve a sculpture,
of the emotional reality,
in the existential one.

It is to control your senses,
by dropping some logicity,
and letting your imagination,
touch the sky, to see beyond,
to see what no one has seen yet.

It is to lit the deepest hearth,
of your heart,
so that your cordis,
not only pumps the blood,
throughout your body,
but also rejuvenates
your thinking thoughts and think-ability.

It is to build your character.
Character that not only,
plays its given role in society
but also takes the responsibility,
that no one is going to admire.

It is to observe the beauty of nature.
It is to explore the possibilities of future.
It is to resonate yourself to the tune of the
existence.
It is to find a rhythm,
that recites some untold verses.

Ashutosh Singh

B.Sc. Physical Sciences
Second Year

FEMINIST OUTLOOK ON “GOOD MEN”

“You could have just told me” is one of the many phrases that so called good men reverberate in urban liberal spaces. These men claim themselves to be better than others as, atleast, they are trying to have discussions with women by asking them how they are oppressed in status quo. They want women to elaborate things in a way that is comprehensible to them so that, these men can better understand what the whole fuss around feminism is because they genuinely care. The principles behind this being ‘if you are facing a problem, please tell me so that I can verify whether it’s a problem or not and whether it is something worth caring about’.

This idea is not only degrading to women who have had to suffer the brunt of sexism all their lives but is also inherently patriarchal. The idea that a man wants a woman to explain. All their life and recount her trauma so that he can feel better associated with the movement, pushes the responsibility on the oppressed to take the onus of educating the oppressor about what is wrong in the society. At no point should it be upon the underprivileged to remind the pedestalsed section of society as to how their privilege is hurting them, if these are truly good men they would have used their privilege to observe how in their families women are the ones who have always had fettered liberties, how different rules and scrutiny apply for men and women, how when their feminazi friends were ranting on social media it was probably because they are so fed up of patriarchy always adversely affecting their mental health or how future trajectories for men include career and for women it means settling down and marry. Disregarding how hundreds of years of feminist texts is literally a google click away, men often hide behind their veil of privilege to deliberately ignore the sexist institutions when they are in front of them because it never concerns them or affects them in any manner and now that they have finally had a change of heart they want to spend their iota of attention to discuss if and how women are oppressed in the society.

The idea that these men want to learn about the patriarchal subjugation on their own terms is what is so problematic to begin with. They refuse to listen to ‘angry’ feminists because it hurts their fragile egos but even when you do try and have a reasonable discussion with them, they throw a series of hypotheticals and how patriarchy also oppresses men. While that in it of itself is not wrong, the shifting of discourse from how women are subjugated in every sphere of their lives to how women and men are, both, somewhat oppressed strips away the tenet of the feminist movement and delegitimizes the struggle of thousands of women over the years. Good men need to take the burden of recognising their privilege upon their own shoulders and educate themselves.

Shubhankar Kashyap

B.A. (Hons) Political Science

First Year

'WHAT IS NORTHEAST?'

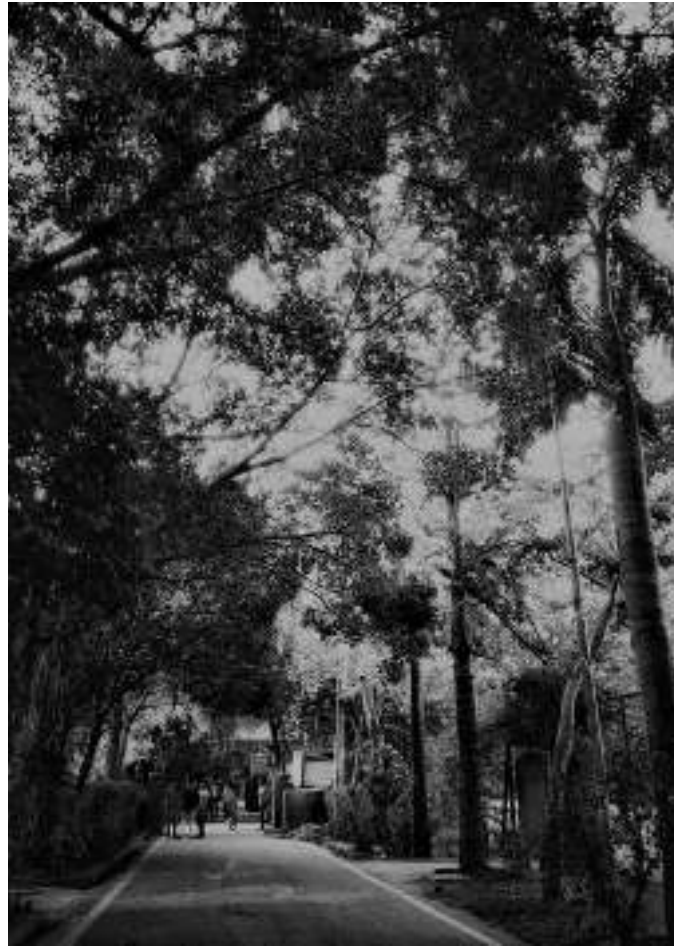
E01. Featuring 'Mainlander.'

Hi. I am a typical mainlander. I generally don't write and read much. But today, I was pestered by a student to write whatever I know on India's northeast. I have gone through a few Google searches to be honest. So yes, here it is : • Northeast, as most Indians know, is the land on the north eastern part of the subcontinent bordering China, Bhutan on the north, Myanmar on the east and Bangladesh on the south; which is being connected to the mainland India by a corridor of around 18km at Siliguri. • I know that there are seven states. The 'Seven Sisters.' Oh sorry. 8 perhaps. Was the latest addition Gangtok or something? Oh yes. Sikkim! How could I forget Sikkim. Sikkim has got Doklam. Our and China's soldiers fight hand to hand there. I have seen in them in WhatsApp. • Guwahati is the capital of Assam. Erstwhile, it was Shillong, if I am not wrong. Assam, prior to bifurcation in 72, had Shillong as it's capital, heroes But now, Shillong is the capital of Meghalaya. I am being honest, I forgot the capitals of Manipur and Nagaland. And also of Mizoram and Tripura. • I remember reading about the Indo-China War of 1962. The Chinese troops came till Tezpur. It was our defeat. It was all because of that Nehru. And that VK Krishna Menon, the defence minister. China sympathisers! • Also, there are numerous ethnic tribes. Some are head hunters. Some eat dogs. It's mostly forest. These tribes live there. • From 1980s onwards, there have been protests and agitations going there. These have bred several insurgent groups. They kidnap and extort money. Our army did flush them out in large numbers. Salute to our heroes! • That's it's. I can't remember more. Oh oh how can I forget 'Chai'! Chai is something without which my day won't start! Though 'Chai-Sutta' is our North Indian invention, still, Chai alone is a great drink! That's it. Thanks.

Unmilan

B.A. (Hons) Political Science

First Year



THE RAMJAS COLLEGE

DEPARTMENTS OF RAMJAS COLLEGE





Department of Botany



Department of Chemistry



Department of Commerce, B.Com. (Hons.)



Department of Commerce, B.Com. (Prog.)



Department of Economics



Department of English



Department of Hindi



Department of History



B.Sc. Life Science



Department of Mathematics



Department of Physics



B.Sc. Physical Science with Chemistry



B.Sc. Physical Science with Electronics



Department of Political Science



Department of Sanskrit



Department of Statistics



Department of Zoology



B. A. Programme



The Department of Physical Education

Department of Physical Education and Sports Committee works round the year to validate its motto 'Sports For All', inviting mass participation of students by organizing all kinds of competitive and recreational sports events.

This year, 38 students who demonstrated their competence in the various fields of sports were welcomed to the college through the sports quota. Participation of students International, National and State-level Tournaments was observed.

In an effort to encourage maximum student participation, the department did not only conduct several activities but also organized several health and fitness related events over the course of the year. Facilities for gaming and sport activities such as table tennis, chess, volleyball, football, basketball, athletics, archery, badminton, netball, taekwondo, judo, shooting AR/AP etc. were provided to students all throughout the year, which shall continue to remain accessible to all.

“Sports for All”

“Achievements in Sports”



**24
Gold
Medals**



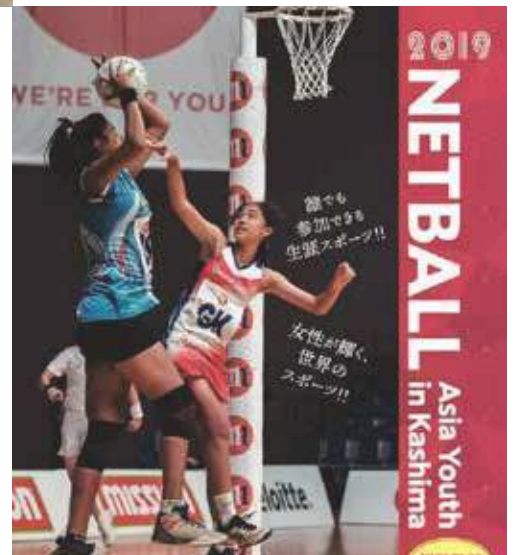
**10
Silver
Medals**



**9
Bronze
Medals**



**50+
victories
with 100%
participation**



**As the motto says, Ramjas Sports
Department has build a
special platform for specially-abled Students**



HUES OF RAMJAS



SPECTRUM

The B.A. (Programme) Society Fest



ARBITRAGE
The Commerce Society Fest



LITWITS

The English Society





RADIX
The Mathematics Society Fest



HADD-ANHAD

The History Society Fest



The Voices



Gender and Inequality

by

Dr. Jayati Ghosh

Chairperson, Center for Economic Studies and Planning, JNU and

Mary E. John,

Senior fellow, Center for Women's Development Studies



Generalised Ampere's law and its consequences

by

Dr. V.K. Tripathi

Professor,
Department of Physics, IIT Delhi

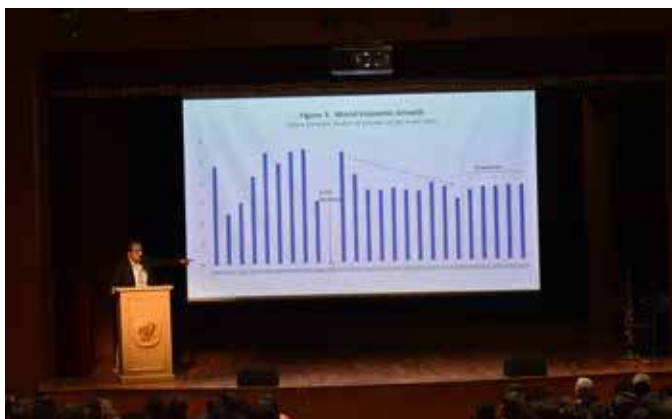


Men, Masculinity and Gender

by

Kamla Bhasin

Social scientist, Author and Poet



DICENTIUM

The Economics Society Fest



SAPERE AUDE

The Political Science Society Fest



STATISTICA

The Statistics Society Fest



हिन्दी लेखन



Photography: **GOURAV VERMA**
B.Sc.(Hons.) Statistics, First Year

भ्रम

बंध गई है जिंदगी हमारी इन मोबाइल और भ्रम की दुनिया में
असली दुनिया से डरने लगे हैं शायद
समझा लिया है खुद को कि ये दुनिया बड़ी खूबसूरत है
पर कहीं न कहीं ये डर भी है कि क्या होगा तब जब ये सपना टूटेगा
असल दुनिया इतनी भी खराब नहीं, बस एक नया नजरिया लगेगा
संघर्ष किसके नसीब में नहीं,
पर क्या इससे भागना सही है ?
सच तो हम सब को पता है,
पर क्या इसे बार बार नकारना सही है ?
फोन पर सारी दुनिया देख ली है
पर क्या कभी एक कोयल को घोंसला बनाते देखा है ?
सारी दुनिया का ज्ञान संजोये बैठे हैं
पर क्या कभी एक हिरन को अपनी जान बचते हुए देखा है ?
भावना उसमे हमसे ज्यादा होती है अपने परिवार के लिए
क्योंकि जुबान लाजमी नहीं होती उन्हें जताने के लिए
यूं तो हजारों पन्ने भर दिए होंगे व्हाट्सप्प की बातों में
पर क्या कभी आँखों का इस्तेमाल किया कुछ बताने के लिए
गाँव की शांत दोपहर में दोस्तों के साथ पेड़ों पर झूल कर तो देखो
दुनिया फिर से सुन्दर लगेगी ,फिर एक नयी उमंग जगेगी संघर्ष की
जरा इस भ्रम को मिटा कर तो देखो
जरा फोन से नज़रें हटा कर तो देखो

विपुल सिंह

स्नातक रसायन शास्त्र, तृतीय वर्ष

रामजस मेरी जुबानी

रुको और सुनो, ये रामजस है जो अपने आप में खास है ,
हर एक छात्र से अलग-अलग आस है ॥

हम उन्नीस सौ सत्रह से खड़े हैं,
हम दिल्ली विश्वविद्यालय से भी उम्र में बड़े हैं ॥

वैसे तो इसके राजनीति से पुराने नाते हैं,
क्योंकि दिल्ली के पहले सीएम ब्रह्म प्रकाश यहीं से आते हैं ॥

फिल्मों में भी यह बेशुमार है ,
मनोज बाजपेई से सबको प्यार है ॥

हर जगह होती है इसकी वाह वाह,
यहीं से थे दिल्ली हाई कोर्ट के मुख्य न्यायाधीश अजीत प्रकाश शाह ॥

हमारी आवाज अमेरिका तक भी जाती है,
क्योंकि हॉलीवुड की एक हस्ती कहलिल जोसेफ यही से आती है ॥

बिग बॉस में भी अपना डंका बजा था,
क्योंकि फाइनल में परवेश राणा खड़ा था ॥

टॉप दस खड़ी इसकी बिल्डिंग बोली, आओ बच्चों खूब करो एंजाय ,
यहीं पढ़ा था डॉक्यूमेंट्री फिल्ममेकर राहुल राय ॥

यहाँ कुछ भी नहीं है छिपाने को,
थोड़ा समय निकालो विकिपीडिया पर जाने को ॥

राधा रमण
स्नातक भौतिक वर्ष विज्ञान

अब खून खौला है।

अब खून खौला है अब कलम उठेगी,
अब खून खौला है अब कलम उठेगी,
ये विद्रोह कि दुनिया न जाने कब रुकेगी,
खून खौला है तुम्हारा भी तो नज़र उठाओ और कदम बढ़ाओ,
ये आतंकवाद की दुनिया तब ही झुकेगी।

बात मेरी दिल तक पहुँची हो, तो आवाज़ अपनी उस आवाम तक पहुँचाओ,
कि बसता है मेरा वतन मेरी रगों में,
कि बसता है मेरा हिन्दोस्तां मेरी रगों में,
ऐ बुजदिलों..... ज़रा सामने तो आओ।

पीठ पीछे से करके गद्दारी क्या साबित करना चाहते हो,
सरहद पर खड़े मेरे उन प्यारों को मुझसे दूर करना चाहते हो,
हवा में वो, पानी में वो, धरती से वो जुड़े हुए,
हवा में वो, पानी में वो, धरती से वो जुड़े हुए,
माटी पे ही जिए थे वो, माटी पे ही फनह हुए।

ये कह दिया दिल से तुम्हे, मगर आँसू कैसे छुपाऊँ
आवाज़ भी बुलंद है, हाथों में मेरी कलम है,
अकेला खड़ा हूँ इस राह पे.... बदलाव कैसे लाऊँ।

करना है गर खून खराबा, तो एक स्ट्राइक (सर्जिकल) से खत्म करो,
उठने का मौका न मिले, अब कुछ ऐसी भसड़ करो,
डर बैठा दो उनके दिलों में, कि अगले आतंक की रहे शंका,
आओ साथियों साथ चलें, जलायें उस कलयुग के रावण की लंका।

दिल की बातें जुबां पर लाओ,
सारे लेखक अपनी कलम उठाओ,
अब खून खौला तेरा भी,
तो सहमति के लिए हाथ नहीं, बदलाव के लिए कदम उठाओ।

जितेन्द्र सेन
स्नातक रसायन शास्त्र, तृतीय वर्ष

वापस जा नहीं सकता

छोड़ तो बहुत कुछ आया हूँ राह में, पर वापस जा नहीं सकता
छोड़ चुका हूँ बहुत कुछ आगे बढ़ने की चाह में, जिसे अब फिर से पा नहीं सकता
छोड़ दिया है उस घर को भी, जहाँ पैदा हुआ, धूल मिट्टी में खेलकर मैला हुआ
जिसने देखा बचपन मेरा, देखी मेरी किशोरावस्था, मैं लौट घर वापस जा नहीं सकता

मम्मी का प्यार, पापा के ताने, वहीं टेबल पर रखा छोड़ आया हूँ
दादी का इंतजार, बाबा की तंबाकू, वहीं सोफे पर रखा छोड़ आया हूँ
यारों का साथ, शिक्षकों की डाँट, वही सीटों पर रखा छोड़ आया हूँ
हड़बड़ी में सारे बंधन तोड़ आया हूँ, अब लौटकर वापस जा नहीं सकता

अब ऐसे चौराहे पर सही मार्ग पूछता फिर रहा हूँ
खड़ा होकर अजब मोड़ पर, मैं दर-ब-दर तिर रहा हूँ
उलझनों के भंवर में फंसा मैं वक्त के दरिया में गिर रहा हूँ
नक्शा तो घर पर ही छोड़ आया, जहाँ अब वापस जा नहीं सकता

इस सन्नाटे में आने वाले तूफान को भाँप रहा हूँ
तन्हाई में बैठे-बैठे मन ही मन काँप रहा हूँ
जैसे बिना दौड़े ही थक चुका हूँ, मैं तन ही तन हाँफ रहा हूँ
बेचैनी को साथ लेकर संतुष्टि वहीं छोड़ आया, जहाँ वापस जा नहीं सकता

आशुतोष सिंह

स्नातक फिजिकल साइंस, द्वितीय वर्ष



व्याय



सुबह 5 बजे ही जब जगदानंद चमार अपनी छोटी बेटी सीता और बेटे भगत के साथ शम्भू मिश्र की चौखट पर गुहार लगाने पहुंचा तो शम्भू मिश्र सो रहे थे। काफी देर तक दरवाजा खटखटाने के बाद नौकर भगौती ने बड़बड़ाते हुए दरवाजा खोला और आँख मलते हुए कुछ भुनभुनाये स्वर में पूछा - 'अरे जगदा! इतनी सबेरे-सबेरे कैसे आये और सीतिया रो काहे रही है?'

'कुछ न पूछो भगौती काका! बस शम्भू दादा का जगाय देव, उनहेन से बात होइ अब'- भगत की आंखों में उमड़ रहे गुस्से को देखकर बूढ़ा भगौती सहम गया और जैसे-तैसे अपने को संभालकर बोला- 'अरे! भैया बड़ी देर से सोये रहें। चुनाव के दौर है न तौ देर से आये और जो अबही जगावा तौ हमहूँ का गरियइ हैं और तुमरव दशा करै लगिहैं। थोरी देर रुकि जाओ,तकै उइ आपही उठ जइहैं।'

भगौती की बात सुनकर भगत पास ही में लगे नल पर गया और मुँह धोकर और चार चुल्लू पानी पीकर आया और वहीं पड़े तखत के नीचे बैठे जगदानंद और रोती हुई सीता के पास में ही बड़ी बेचैनी से टहलने लगा और सूरज के जगने का इंतजार करने लगा!

शम्भू मिश्र इलाके के जाने-माने आदमी थे। गांव-जंवार में किसी को कोई भी छोटी-बड़ी समस्या होती चाहे वो बकरी के मरने की या किसी आदमी के कत्ल की समस्या हो, लोग पहले इनसे समाधान मांगते थे। गांवों में कानून से पहले अपने ही बीच के किसी आदमी से मसला सुलझवाने का रिवाज आज भी है। स्वभाव से बहुत ही मिलनसार शम्भू मिश्र तीन बार गांव के प्रधान रह चुके थे और इस बार भी तीन दिन बाद होने वाले चुनाव में मैदान में थे।

सुबह आठ बजे जब वो सौ कर उठे और नित्य-कर्म करके बाहर बैठक में आये तब तक वहां 20-25 आदमी इकट्ठा हो चुके थे।

कोई अपनी समस्या लेकर आया था तो कोई मात्र राजनीतिक माहौल का अंदाजा लगाने। लेकिन अभी सामूहिक चिंता यही थी कि किसी के भी दरवाजे न जाने वाला और काम से काम रखने वाला जगदानंद यहां क्या कर रहा है? तथा उससे भी बड़ा कौतूहल ये कि अभी परसों ही मुम्बई से कमाकर लौटा भगत, जो इतने हंसोड़ स्वभाव का है उसकी आंखें इतनी लाल क्यों हैं और सीता रो क्यों रही है?

शम्भू मिश्र ने कुर्सी पर बैठते ही सबसे पहले यही कहा 'ए भगौती! सबको चाय पिलाये कि नहीं?'

‘हां भैया, पिलाय चुके दुई-दुई बार’ भगौती ने भी पूरा दायित्वबोध प्रदर्शित किया।

इतना सुन वो एक बार और चाय का आदेश देकर जगदानंद की तरफ मुखातिब हुए-‘क्या बात जगदा काका! बड़ी सुबह से हमारी प्रतीक्षा कर रहे हो? सब ठीक है न? हमको भगौती अभी बताया कि तुम बड़े सबेरे से बैठे हो। अरे हमको तभी जगा लिए होते!

जगदानंद को रोने के लिए कंधा मिल गया। बड़ी ही क्षोभभरी लेकिन संयत आवाज में बोले- ‘प्का बताई भैया! हमार छोटकई बिटिया सीता कल स्कूल से आवत रहै तौ ननकू पांडे के बड़कवा लरिका सोनेलाल उका कुछ कहि आंव-बांव कहि दिहिस। बिटिया हुवाँ तौ कुछ नाय बोली लेकिन हमका आय के बताई सांझ का। तौ हम गएन ननकू से गिल्ला दे। लेकिन उई सोनेललवा का डांटे के बजाय उल्टा हमहे का लाठी लैके दौड़ाय लिहिन। हम भगत का नै बतावा की कहूँ गरम खून कुछ कै न बैठे। तकै रात मा हम दूनो बाप-पूत द्वारे सोइत रहै और हमार मेहरुआ और दूनो बिटिया घरे अंगना मा पहुड़ी रहै। राति का सोनेलाल औ ऊके संगी-साथी टटिया फांद के उका उठाय लए गए और ऊके शील भंग कै दिहिन हो भैया’ कहते-कहते अपने को अब तक संयत किये जगदानंद दहाड़ मार कर रो पड़ा।

‘हे राम! ई चोछा साला सोनेलाल। कहाँ है?’ शम्भू मिश्र का क्रोध अपने चरम पर था।

‘ए अंगद! जाओ पकड़ के लाओ साले को। आज यहीं दाग देंगे हम। शम्भू मिश्र ने लावा उगलती आवाज में अपने बेटे को पुकार कर कहा- ‘और दुनाली लेते जाओ, भागे साला तो वहीं छितरा देना हरामी को।’

सुनते ही अंगद दौड़ के घर में गया और दुनाली पीठ पर टांगकर बाहर निकला। बाइक स्टार्ट करते करते बोला - ‘ए भगत! तुम भी बैठो पीछे।’

भगत उछलकर उसकी बाइक पर बैठ गया और गाड़ी घर से धुआं उड़ाती हुई चल दी।

‘बताओ मने कल दोपहर में साला हमारे साथ प्रचार करवा रहा था। फिर बोला चाचा पैसा दे दो हमारा गला सूख रहा है। हम सौ रुपये दे दिये। बोला आधे घंटे में आ जायेगा लेकिन जो गायब हुआ तो फिर आया ही नहीं। शाम को उसका मदन कह रहा था कि दोनों ने खूब पी थी दोपहर में ही और फिर सोनेललवा गायब हो गया। और बताओ इतना नीच काम कर दिया साला! - शम्भू मिश्र के खास आदमी बैजनाथ यादव दांत और होठों के बीच झुमका छाप तम्बाकू दबाते हुए बोले।

प्यहै खातिर हम भैया के पास आयेन की भैया के मनई आय तौ भैया ही वाजिब सजा दें दें नई तौ भगत तौ कहत रहै की चलौ थाना। जगदानंद आकाश में कुछ दूँदते हुए से बोले।

किसी गरीब जिसके पास इज्जत के अलावा और कुछ न हो, उससे वो भी छीन ली जाय तो लोग सहानुभूति कम जताते हैं मजा ज्यादा लेते हैं। फिलहाल यहां बैठा हर आदमी यही कर रहा था। सिवाय शम्भू मिश्र के।

शम्भू मिश्र कुछ बोल नहीं रहे थे लेकिन उनकी रक्तिम आंखें उनकी तात्कालिक मनोदशा को प्रकट कर रही थी। तभी अंगद की बाइक धूल उड़ाते हुए आयी। उसपर अंगद और भगत के अलावा ननकू पांडेय भी बैठे थे।

‘पापा, उ साला घर पर नहीं था तो हम ननकू को ही उठा लाये।’ अंगद और भगत के बीच दबे

ननकू को उतारते हुए अंगद की नाम-सदृश भारी आवाज गूँजी।

ननकू पांडे धीरे-धीरे चलके पहले नल पर गए। पानी लिया। फिर आये और तखत पर बैठ गए।

‘ए ननकू! कहाँ है तुम्हारा सपूत।’ इतनी देर से शांत शम्भू मिश्र गरजे।

‘हम नै जानित है दादा।’ ननकू मिमियाया- ‘कल दुपहर से ही गायब है। आप के प्रचार करावे गवा रहै ऊके बाद नई आवा घरे।’

अति निरीह आवाज में इतना बोलना ही था कि अंगद उसकी तरफ बढ़ा और गरजा- ‘मन तो करता है कि तुम्हें यही दाग दें। अरे काका! जब तुम्हें सोनेलाल को गरियाना चाहिये था तब तुम जगदा काका को लाठी ले के दौड़ा लिए। लाठी के बड़ी गर्मी है काका तुम्हारे। आव काका! दिखाओ अपनी लाठी का जोर हमको। गरीब आदमी पाकर अपनी लाठी आजमाने चले थे। ‘अंगद ने ननकू को गर्दन से पकड़कर इतनी जोर से हिलाया कि लगा कि ननकू का दम अब निकला कि तब निकला।

“उम्र का लिहाज नहीं होता काका तो अब तक लिटा दिया होता तुम्हें।’ इतना कहकर अंगद ने उसकी इतनी जोर से झिटका कि गिरते गिरते बचा ननकू।

शम्भू मिश्र कुर्सी पर पैर मोड़े हाथ बांधे आंखों में धधकता ज्वालामुखी लिए बैठे थे। सहसा बोले- ‘ए सीता! कौन था उस हरामजादे के साथ?’

सीता ने सिसकते हुए कहा- ‘मन्नू चमार का लड़का धरमिंदर था चाचा।’ इतना कहते हुए वो फिर फूट पड़ी।

‘हे राम! ई साला दोनों लड़का हमारे साथ रहा, काम किया। चाचा-चाचा करता रहा। हमेशा मीठा मीठा व्यवहार किया और फिर ये नीच कर्म! थू! ‘फिर अंगद की ओर मुखातिब हुए- अंगद! देखो मदन कहाँ है? घर पर हो तो फोन करो कि लेके आये धरमिंदर को।’

अंगद ने किसी को फोन लगाया और कुछ निर्देश देकर थोड़ी देर तक टहलता रहा।

कुछ देर नाद उसके फोन की घंटी बजी और कुछ बातकर शम्भू मिश्र की तरफ मुखातिब हुआ-‘प्पापा!वो साला भी गायब है।’

शम्भू मिश्र वैसे ही बैठे रहे। सब यही सोच रहे थे कि क्या कदम उठाएंगे प्रधान जी ? लेकिन सब इस बात के लिए आश्वस्त थे कि अपना आदमी समझ के किसी को शम्भू मिश्र तो इतने नीच कर्म के लिए नहीं बर्खोर्गे।

ऐ भगौती! एक गिलास पानी लाओ।”

पानी पीकर सीता की ओर मुखातिब हुए- तुमको मारा-पीटा ऊ लोग?’

‘बहुत मारा हो चाचा।पूरी देह पर निशान पड़े हैं।’ इतनी देर से शांत बैठा भगत बोला तो उसका रुंधा गला फूट पड़ा।

‘हे भगवान! पहले इसकी दवा कराओ।’ इतना बुदबुदाते हुए अंगद को बोले- जाओ! मम्मी से पाँच हजार रुपये निकलवा लाओ।और जगदा काका को दो दवा के लिए।’

अंगद दौड़ते हुए गया और रुपये लाकर जगदानंद के हाथ में रख दिये।

फिर शम्भू मिश्र ने थाने पर फोन लगाया।

‘हां प्रभुदयाल जी, शम्भू मिश्र बोल रहे हैं।’ इतना कहकर उन्होंने थाना-इंचार्ज को सारी स्थिति से अवगत कराया। फिर बोले – नहीं एफआईआर नहीं होगी। वरना लड़की की बदनामी हो जाएगी न जी। आप उन दोनों को ढूँढवाएं और फिर उनको स्वयं उचित सजा दीजिये।’

फोन काटकर बोले-‘काका! उनको ढूँढवाते हैं हम। मिलते ही दाग देंगे सालों को लेकिन पहिले अपनी बिटिया को देखना है। अगर बात फैली तो अपनी सीता की ही बदनामी होगी और अब तो बियाह की उम्र भी हो गयी है, तो इसलिए हम केस नहीं करवा रहे लेकिन पुलिस पूरा सहयोग देगी। और अब चुनाव भी है तो बात को विपक्षी सब बढ़ाएगा तो अपनी बिटिया ही बदनाम होगी। इसलिए पहले इसका इलाज कराओ, कहीं कोई चोट गंभीर रूप न ले ले। और सब सुन लो! ये बात यहां से बाहर न जाये। नहीं तो बुरी गति करेंगे। और काका बिटिया के लिए लड़का देखो अब, बाकी मदद हम करेंगे। वो दोनों एक बार मिल जाएं फिर बताते हैं उनको कि इसका परिणाम क्या होता है।’

इतना कहकर शम्भू मिश्र उठे और सभा भंग होने का संकेत कर दिया। उनके उठते ही जगदानंद भी अपने घर चल दिये। पीछे पीछे भगत और सीता भी चली। और चली सीता के चरित्र को लेकर हजार बातें।

शम्भू मिश्र नहाने के बजाय घर के पिछवाड़े बने अहाते में गये जहां जानवर बांधे जाते थे। अंगद भी साथ था। जाते ही एक डंडा उठाया और अहाते का दरवाजा बंद कर लिया और लगे मारने। डंडे पड़ते ही सोनेलाल और धरमिंदर दोनों जमीन पर लोटने लगे लेकिन मुंह से आवाज न निकली। शम्भू मिश्र मारते जा रहे थे और गरियाये जा रहे थे –‘का रे चोड़ा! हर बार कोई न कोई ड्रामा करते रहते हो साले! कितनी बार बचाएं तुम्हें।’

दोनों चुपचाप मार खाते रहे फिर सोनेलाल पांव पकड़कर बोला- ‘अब नहीं होगा चाचा। अबकी बचा लीजिये।’

सोनेलाल और धरमिंदर शम्भू मिश्र के खास आदमी थे। उनके रास्ते की हर राजनीतिक अड़चन, जो बात से न सुलझती थी उसे कट्टे से सुलझाने का जिम्मा उन दोनों के नेतृत्व में ही होता था। उनकी भक्ति भावना को देखते हुए कुछ जिम्मा शम्भू मिश्र ने भी ले लिया।

अपना गुस्सा उतारने के बाद शम्भू मिश्र बोले – ए अंगद! खाना खिलाओ दोनों को। भूखें हैं रात से। रात में इन दोनों को शहर छोड़ आना।’

इतना कहकर उन दोनों की ओर मुख्रातिब हुए बोले- ‘चुपचाप यहीं पड़े रहो दिन भर। और सालों छः महीने दिखना मत। तब तक उसका बियाह कर देंगे हम और सारा मामला शांत हो जाएगा।’ इतना कहकर शम्भू मिश्र नहाने चले गए।

–आदर्श प्रकाश वाजपेई
स्नातक हिंदी विशेष, द्वितीय वर्ष



एक और बलात्कार

आज हमारा संविधान क्यूँ इतना मजबूर है
बलात्कारी-हत्यारे भी फाँसियों से दूर हैं
सुनकर बेटियों की रुह काँप गई होगी
सहकर इतना भार धरती काँप गई होगी

निज आन-बान-शान का प्रतीक हैं जो बेटियाँ
हम छुटकारा पाते उनके सर पर मढ़कर गलतियाँ
ऐसे धिनौने कृत्य पर बस मोमबत्तियाँ जलाते हो
क्यों बार-बार अपना ही इतिहास भूल जाते हो

द्रोपदी के चीर हरण पर, महाभारत हो गया था
उस घटना पर जो ना बोला, चुनकर मारा गया था
जो भी साक्षी था उस महाभयंकर पाप का
वो फिर साक्षी हुआ सुदर्शन के ताप का

जहाँ सीता हरण पर लंका जला दी जाती है

वहाँ वानर सेना रावण के घर पर चढ़ जाती है
उस महान रावण को भी मृत्युदंड ही मिला
स्त्री की इज्जत के लिए युद्ध का है सिलसिला

इन दरिदों को बताओ, क्या होती है सज़ा
दुर्योधन भी मारा गया, ना कभी रावण बचा
और जो मौन रहकर सारा खेल तमाशा देख लेते
हैं

वो बोहनी में अपने कल को आज ही बेच देते हैं

आशुतोष कुमार जायसवाल
स्नातक राजनीति विज्ञान, प्रथम वर्ष

मेरी हमदर्दी

मेरे जख्मों को फूल बना कर, बालों में सजा लेती है

आखिरी पन्ने पर लिखती तो है वो नाम मेरा सौ दफा

वो नजरें मिलाती है दो पल, मिलाकर झुका लेती है

मगर कोई देख ना ले यह सोच कर मिटा देती है

मैं पूछता हूँ हर रोज उससे के मोहब्बत क्या है ? वो दिखाती है हर शाम, दिखा कर छुपा लेती है

जब भी जाता हूँ करीब उसके, वो आकर नींद से जगा देती है

मेरे जख्मों को फूल बनाकर, वो बालों में सजा लेती है

मेरे जख्मों को फूल बनाकर वो बालों में सजा लेती है

दीपांशु गौतम

स्नातक रसायन शास्त्र, प्रथम वर्ष

बचपन

मैं लिखना तो चाह रहा हूँ पर शुरुआत कहाँ से करूँ

ना मद्रलउमे की खबर थी और ना प्रोटीन का ज्ञान

कलम तो हाथों में है पर बोल कहाँ से भरूँ जैसे तैसे इन हाथों ने लिखना शुरू किया

चारों ओर फैला हुआ खुशियों का समंदर था स्नेह और अपनेपन का भाव सभी के अंदर था

मेरे मन ने उन्ही पुरानी यादों को सिया वो कभी रुलाती तो कभी हँसाती थी

ना किसी की टेंशन थी नही किसी में अड़चन वो तो एक ऐसी अद्भुत अवस्था थी जिसका नाम था बचपन।

पर सभी यादें दिल को बड़ा लुभाती थी ना थी कोई क्युआंटम और ना ही कोई विज्ञान

जितेन्द्र सेन

स्नातक रसायन शास्त्र तृतीय वर्ष

कलयुग का महाभारत

चाहे मुझे रामायण का पेज समझ
चाहे सूर्यपुत्र का तेज समझ
चाहे रासलीला का स्टेज समझ
चाहे लव-कुश का वो खेल समझ

चाहे सीता-राम का मेल समझ
चाहे वसुदेव की जेल समझ
चाहे कौरव-पांडव का युद्ध समझ
चाहे कर्ण के जैसा अशुद्ध समझ

चाहे दुशासन का पाप समझ
चाहे कौंतेय का अभिशाप समझ
विद्धवंशक हूँ भगवान नहीं,
मैं रावण हूँ मैं राम नहीं।

वो राम नहीं हो सकता मैं
जो पत्नी से अग्नि परीक्षा ले,
वो धर्मराज नहीं हूँ मैं
जो जुए में सब कुछ बेक दे।

मैं वो रावण हूँ
जो राखी का मान बचाता है,
मैं हूँ वो कुरुपति
जो बिन जाति देखे मित्र बनाता है,
मैं रावण जैसा क्रूर भी हूँ
पर कर्ण के जैसा नहीं महादानी,

मैं केशव-सा छलिया हूँ
और दुर्योधन-सा हूँ अभिमानी,
मैं प्रतिज्ञा भीष्म पितामाह की
जिसने भाई की खातिर सब कुछ छोड़ दिया,
मैं मित्रता हूँ वैकरतना की
जिसने मित्र की खातिर सब कुछ मोड़ दिया।

मैं कुरुक्षेत्र के रण का अंत हूँ,
रामायण का परिणाम नहीं।

विद्धवंशक हूँ भगवान नहीं,
मैं रावण हूँ मैं राम नहीं।

मैं श्री राम का बनवास नहीं
पांडवों का अज्ञातवास नहीं,
मैं द्रोपदी का रक्षक हूँ
मैं हर दुशासन का भक्षक हूँ,
जो कभी इंसानियत का तालाब हूँ मैं
तो कभी तबाही का सैलाब हूँ मैं,
मैं गीता का उपदेश नहीं
मरे हुए का अवशेष नहीं,
ना कोई जनेऊ धारक हूँ
हर पापी का संहारक हूँ,
मैं कलयुग का महाभारत हूँ।
मैं कलयुग का महाभारत हूँ।

महासमर में हुआ था जो भी
अब फिर से दोहराया जाएगा,
द्रोपदी के हर दुश्मन को नरक सिधारा जाएगा,
अपराधी का साथी भी अपराधी होता है
ये फिर से बतलाया जाएगा,
कूरूपति के साथ कर्ण भी पिसता है
ये फिर से जताया जाएगा।

माफी नहीं दी जाएगी अब
समाज के किसी भी भक्षक को,
सजा मुकम्मल तब होगी
जब लंकापति-सा रक्षक हो,
जो बहन के सम्मान की खातिर
स्वयं राम से लड़ जाता हो,
जिसे कोई भी साध ना सके
बेशक आखिर में मर जाता हो।
मैं भीम के जैसी काया हूँ
मैं इंद्रजीत की माया हूँ,
मैं हर ओर ही मचती त्राही हूँ
मैं सुपर्णखा का भाई हूँ।

मैं रावण था जब सत्युग था,
महाभारत हूँ मैं कलयुग का।

दशानन हर साल जलाया जाता है
उसे दानव हर बार बताया जाता है,
लंकापति जलाने की खातिर
तुम किसे उठाकर लाते हो,
उसकी लीपा-पोती करवाते हो
और श्री राम बतलाते हो,
जिसे तुम सजाकर लाते हो
और अयोध्यापति बताते हो,
वो भी दानव है भगवान नहीं
वो दुशासन है श्री राम नहीं।

रावण भी सोचा करता होगा
वो भी ध्यान में धरता होगा,
कि आज दुशासन मुझे जलाने आया है
कि स्त्री के सम्मान का दुश्मन लंकापति मिटाने
आया है,

फिर कहता होगा कि
बेशक अपराधी था मैं सत्युग का,
पर महाभारत हूँ मैं कलयुग का।
महाभारत हूँ मैं कलयुग का।।

दिव्यांशु डागर
स्नातक रसायन विज्ञान, तृतीय वर्ष

आशावादी कविता

तू रह आशावादी सदा
तू कर निराशा को खुद से जुदा
नहीं है कुछ मुश्किल जग में
ये बात रखना तू सदा अपने मन में ॥

होगा वही जो तू चाहेगा
पूरा विश्व तेरी वाह वाह गाएगा
नहीं है कुछ मुश्किल जग में
ये बात रखना तू सदा अपने मन में ॥

तू हर मोड़ पर चुनौतियों से टकराएगा
पर रह कर आशावादी तू पुनः संभल जाएगा
मंजिलें सभी होंगी तेरे बस में
नहीं है कुछ मुश्किल जग में
ये बात रखना तू सदा अपने मन में ॥

सफलता की सीढ़ियों पर तू स्वतः ही चढ़ जाएगा
जब होगी तेरे भीतर आशा तू असफलता से नहीं घबराएगा
बस रख याद कि
नहीं है कुछ मुश्किल जग में
ये बात रखना तू सदा अपने मन में ॥

—सौरभ सिंह
स्नातक हिंदी विशेष, प्रथम वर्ष

बेटी बचाओ बेटी पढ़ाओ

बेटी बचाओ, बेटी पढ़ाओ बाते बहुत-सी सुनी है हमने

कहते कुछ और करते कुछ है

जन-जन की प्रतिक्रिया देखी हैं हमने

आजादी का अधिकार लिए हम सब भारतवासी हैं,

बात करो कुछ वास्तविकता की,

ये तो सब आभासी है।

लड़का- लड़की समान नहीं है, यह बात भी पनप रही है

हर नारी को पहचान मिले, यह परिस्थिति ही कहां झलक रही है

कपड़े, बालों और चाल- चलन पर कब तक आरोप लगाओगे

क्या घटिया मानसिकता पर भी कभी प्रश्न उठाओगे

बिटिया को समझा दिया बहुत, अब बेटों की बारी है

उनके मन मस्तिष्क में होना, कि हर रूप में सम्माननीय नारी है

मिट जाए, मन के भेद भाव यह बात हमें समझानी है

हर नारी को अवसर मिले यह मुहिम हमने ठानी है

आजाद भारत का हर एक वासी समानता से जी पाएगा

लड़का हो या लड़की तब वह सही मायने में आजाद कहलाएगा

-प्रिया झा

स्नातक हिंदी विशेष, प्रथम वर्ष

OF STAGES AND MAESTROS

SOCIETIES OF RAMJAS COLLEGE



ANAND PARVAT 2019-20



Backbeat - The Music Society



The Ramjas Dance Society



The Ramjas Debating Society



Focus - The Photography and Film Society



Qnights - The Quiz Society



Shunya - The Theatre Society



Wordcraft - The Literary Society



M'elange - The Fine Arts Society



National Service Scheme, Ramjas Chapter



“ Not me but you”

Societies in Action



THE SPREE OF ART

Backbeat

The Music Society



- Secured first position at Udaan Utsav 2020., FMS, BITS Pilani, St. Stephen's College, DU Idol, SRCC, Shaheed Bhagat Singh College, Gargi College and SPM College
- Secured 2nd Position at Gargi College



FOCUS

The Film and Photography Society



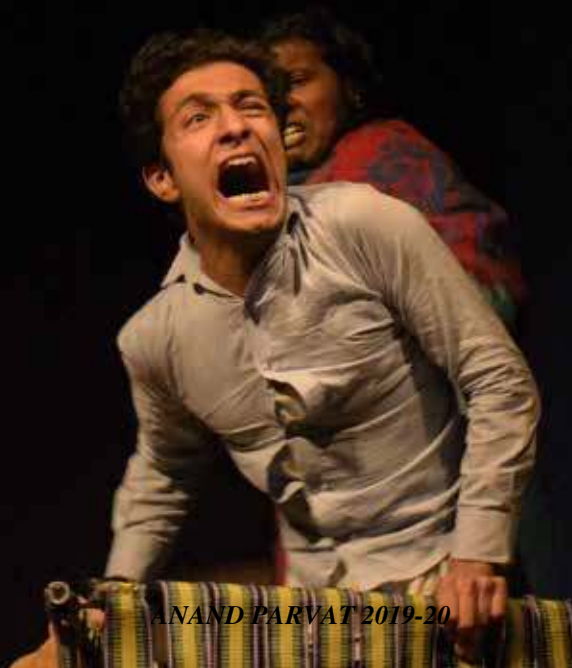
DebSoc

The Ramjas Debating Society



Shunya

The Theatre Society



ANAND PARVAT 2019-20

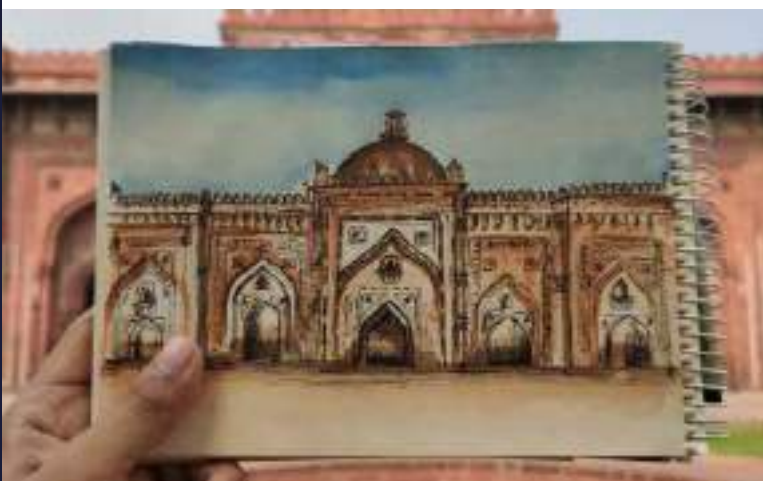


Qnights

The Quiz Society

Mélange

The Fine Arts Society



WordCraft

The Literary Society





The Ramjas Dance Society



- Secured first position at International Institute of Management, Jaipuria Business School, Deshbandhu College and DPSRU.
- Secured second position at ARSD, Dyal Singh College And Ganga Institute of Technology and Management
- Secured third position at NIT Delhi



Dynamism in Tradition

Enactus



Finance and Investment Society



●.....The Ramjas Model United Nations



●.....The Ramjas UPSC Wing



●.....Global Youth Ramjas Chapter



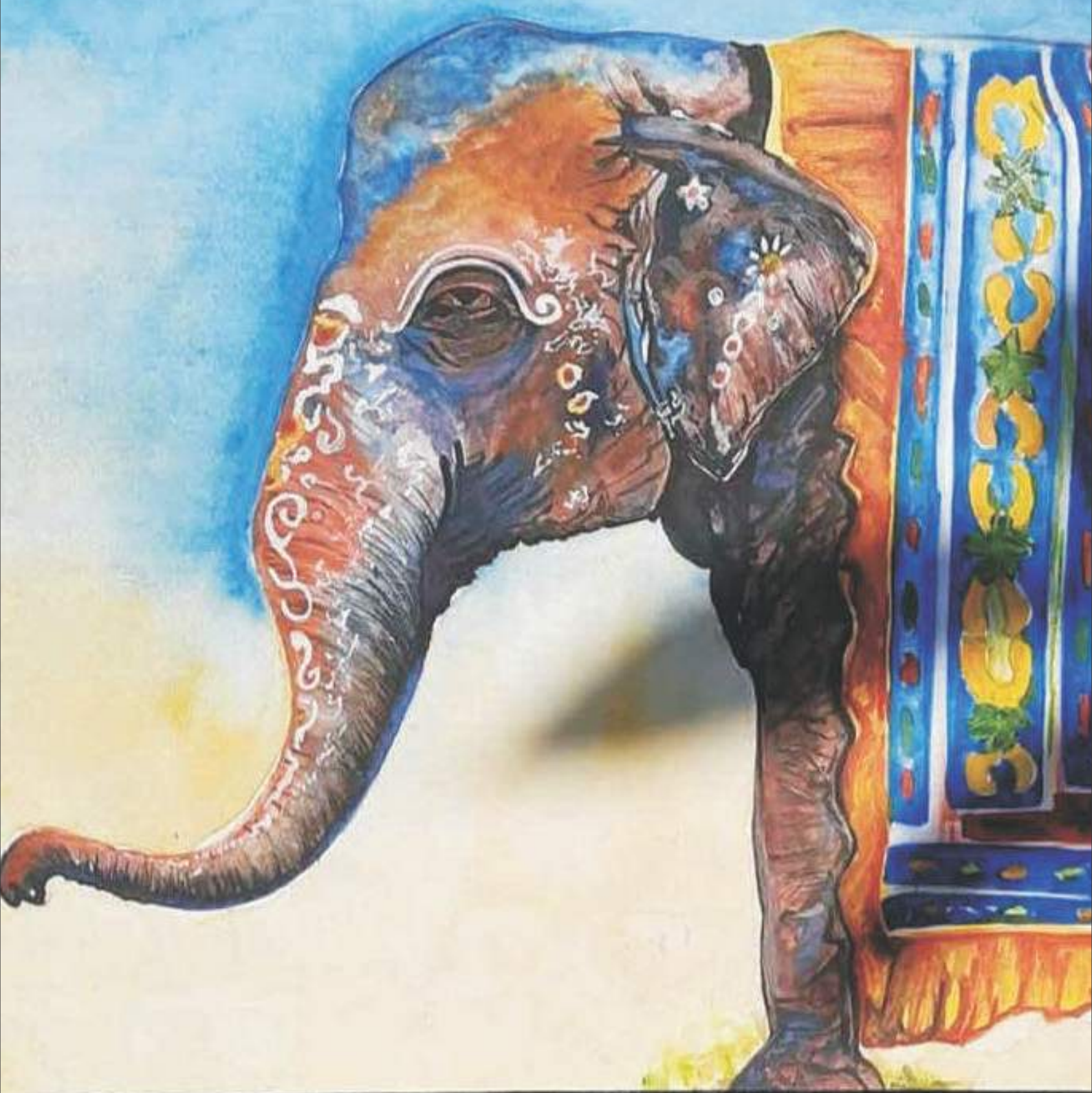


The confluence of the cultural streams





संस्कृत लेखन



Artist : **SHELLY CHAUDHARY**
B.Com. (Hons.), Second Year

संस्कृतभाषायाः अलौकिकत्वम्

संस्कृतभाषा सर्वासां भाषाणाम् जननी अस्ति । एषा भाषा देववाणी, गीर्वाणवाणी, सुवाणी, सुरभारती चेति कथ्यते । संस्कृतभाषा एका वैज्ञानिकी भाषा अस्ति । एषा भाषा विश्वस्य सर्वासु भाषासु प्राचीनतमा विद्यते । अस्याः भाषायाः उपयोगिता एतस्मात् कारणात् अपि वर्तते, यत् एषा एव सा भाषा अस्ति, यतः सर्वासां भारतीयानां आर्यभाषाणाम् उत्पत्तिः बभूव । अस्याम् एव भाषायां वेदाः विरचिताः सन्ति । अमेरिकन हिन्दू विश्वविद्यालयनुसारेण संस्कृतमाध्यमेन वार्तालापेन मधुमेह, बी. पी., कॉलेस्ट्रॉल प्रभृतिभिः व्याधिभ्यः मुक्तिः प्राप्यते । संस्कृतभाषायाः वार्तालापेन शरीरस्य तन्त्रिकातंत्रं सक्रियम् भवति । सकारात्मकविचारणाम् आवागमनम् चापि भवति—

“संस्कृतभाषा सूर्यः इव प्रतिभाति अस्याः रश्मयः मनुष्याणां शरीरस्य प्रत्यंगम् प्रकाशयन्ति” ।

जर्मनीदेशे चतुर्दश विश्वविद्यालयाः सन्ति यत्र संस्कृतभाषायां पठनपाठनं भवति । संस्कृतभाषा देववाणी कथ्यते । एषा न केवलं भारतस्य एव महत्त्वपूर्णभाषा अस्ति अपितु विचारकाः तां विश्वस्य प्राचीनतमा श्रेष्ठतमा च भाषा इति रूपेण स्वीकुर्वन्ति ।

संस्कृते मानवजीवनस्य कृते उपयोगिनां पुरुषार्थचतुष्टयानां विवेचनम् विस्तरेण प्राप्यते अस्यां भाषायां नैतिकमूल्यानि, जीवनमूल्यानि च समाहिताः सन्ति । भारतीयधर्मदर्शनविज्ञानप्रभृतिभिः विषयाणां सम्यक् अवबोधनाय संस्कृतभाषायाः अध्ययनं अत्यावश्यकम् ।

संस्कृतभाषा ईदृशी भाषा अस्ति यस्याम् पदानाम् अनुक्रमम् न आवश्यकम् । कीञ्चित् अपि पदं कुत्रापि भवेत्, अनेन वाक्यस्य अर्थः न परिवर्तते । यथा — आदित्यः विद्यालयं गच्छति, उत वा विद्यालयं गच्छति आदित्यः, अथवा गच्छति आदित्यः विद्यालयम् । अत्र सर्वत्र समानः एव अर्थः विद्यते । पदानां क्रमपरिवर्तनेन वाक्यार्थः न परिवर्तते । एतस्मात् कारणात् एव एषा भाषा सङ्गणकस्य कृते सर्वोपयोगिनी वर्तते । विश्वस्य प्राचीनतमाः चत्वारो वेदाः संस्कृतभाषायामेव उपनिबद्धाः सन्ति । व्यास, भास, कालिदास, बाणभट्ट, भारवि, माघ, श्रीहर्ष, वाल्मीकि प्रभृतयः सुप्रसिद्धः कवयः अपि संस्कृतभाषायाः एव कवयः सन्ति । एतेषां कवीनाम् साहित्यं अपि संस्कृतभाषायां एव उपलभ्यन्ते । एतत् संस्कृतसाहित्यं मानवजीवनस्य पथप्रदर्शकं वर्तते । संस्कृतभाषायाः अनेन साहित्येन मनुष्याणां जीवनपद्धतिः आदर्शस्वरूपा भवति । वेदानां उपनिषदां च अनुशीलनेन मानवाः श्रेष्ठत्वं प्राप्नुवन्ति । महामृत्यञ्जयमंत्रस्य उच्चारणेन व्याधिग्रस्ताः जनाः सद्यः स्वस्थाः भवन्ति । संस्कृतभाषायाः अध्ययनेन निर्णयक्षमतायाः विकासः भवति । संस्कृतस्य लौकिकम् आदिकाव्यम् रामायणं अस्ति यस्य अनुशीलनेन जनानां जीवनपद्धतिः सकारात्मिका भवति । अतः संस्कृतभाषायाः अध्ययनं सर्वेषां कृते आवश्यकं अनिवार्यं च अस्ति —

भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृतिस्तथा ।

विहाय संस्कृतं नास्ति संस्कृति संस्कृताश्रिता ।।

निधिसिंहः

पाठ्यक्रम— बी. ए. (विशेष) संस्कृतम्

द्वितीयवर्षः

आश्चर्यम्

आश्चर्यम् पथद्वये स्थितं कारयति जीवनम् ।
अहम् एकं मार्गं निश्चिनोमि द्वितीयः आजीवनम् स्मर्यते ।
कथं जीवने प्रयाति कालः
जीव्यते क्षणमेकमस्माभिः
गतः कालः स्मर्यते ।

कथं छद्मपूर्णं जगत् सर्वम्
जीव्यते क्षणमेकम्, गतः कालः स्मर्यते ।

दृष्टमदृष्टं जगति पदस्थापक! किञ्चधैर्यं हारवर्त्मन्यत्र
न नेत्रं सम्यक् भवति ।

वाऽऽढम्! लोकश्रुतिः तव बुद्धिमानी,
अत्रासाधुजनोऽपि सुष्ठुः प्रभाजते ।

दृष्टिर्न दर्शनं यद्यवाप्यते
जने—जनेऽपीश्वरो दृश्यते ।

शिवानी पांडेय
एम. ए. संस्कृतम्
प्रथमवर्षः



बाल्यकालः

कियन्ति सुन्दराणि तानि दिनानि,
कियन्तः उत्तमाः ते हि नो दिवसाः,
स्निह्यन्ति स्म सर्वेऽपि,
अवधानं कुर्वन्ति स्म निरन्तरं,
इत्थं किमर्थम् अनुभवाम्यहम्
आम्! इत्थं किमर्थम् अनुभवाम्यहम्,
एतादृशो भवत्यतीतः ।।
किमर्थं नाभिजायते, कदा बालकाः युवानः भवन्ति,
ते कथं पतन्ति, ते कथम् उत्तिष्ठन्ति भो,
कदा बालाः दीर्घाः भवन्ति, किमपि नाभिजायते,
ते कथम् उत्तिष्ठन्ति, कोऽपि वक्तुं न शक्नोति,
केवलमेवं जानीहि त्वं, कथयति जगत्,
तान् बालान्, मया का चलन्तु,
मया सह चलन्तु, मया सह चलन्तु ।।
किञ्चित् एतत् नैव भवितुं शक्यते,
माणवकाः ज्येष्ठत्वं नायेयुः, आयुर्वर्धत्वस्माकं,
तथापि ज्येष्ठाः न भवेम,
भगवन! यत् एवम् अभविष्यत्,
तर्हि हासं न विस्मरिष्यम्,
न च ते दिवसाः अगमिष्यन्,
न च ते तानि दिनानि अगमिष्यन् ।।
सुन्दराणि तानि दिनानि,
कियन्तः उत्तमाः ते हि नो दिवसाः,
स्निह्यन्ति स्म सर्वेऽपि,
अवधानं कुर्वन्ति स्म निरन्तरं ।।

अन्नुश्री

एम.ए. संस्कृतम्
प्रथमवर्षः



कुरङ्गी

उहु राजमुखी मृगराजकटि,
गजराज सुशोभित मन्दगता ।।
मयुरिव ग्रीवा पुष्परागिवाधरोष्ठः,
कोकिलेव वाग्यथा मन्दं मन्दमात्मा गृहते ।।

यदि सा युवती हृदये वसति,
क्व लिख क्व पठ क्व समाधि ।।

गौरवयादवः
बी.ए. (विशेष) संस्कृतम्
तृतीयवर्षः



वयस्य संदेश

अहं स्वर्गाय दिवेदिवे प्रयत्नामि ।
यूयं अन्तरिक्षस्य स्वपनेवेति पश्यथ ॥
प्रातःकाले जाग्रिस्यम्याहम् ।
न दृश्यतीति दिनकर जाग्रति च ॥
गीतेन वाटिकायाः प्रातश्च मधुमय करोम्यामहम् ।
वाद-विवादेन दोषावस्तं कोलाहालेन कुरुथ ॥
भिन्न प्रकारस्य भूत्वापि अयं न भेद करोम्याहम् ।
यूयं रंगरूपनस्लाधार भेद हिंसा न चापि कुरुथ ॥
मोदनं कृत्वा संध्याकाले गृहमागच्छत्यामहम् ।
नोदनं कृत्वा न गृहमागच्छथ मनोरंजनश्चौव कुरुथ ॥
अपरिग्रहभावेन नास्तेयभावेन जीवनं निर्वहाम्याहम् ।
धनं संग्रहं कृत्वा परधनस्यिच्छथ चोरयथ ॥
सत्यं वदित्वा सर्वे पक्षिणम् विदित्वा एकत्रं करोम्याहम् ।
मिथ्याभाषयथ रहस्यस्य सह विभाजनं कुरुथ ॥
सर्वे भवन्तु सुखिनः — भजाम्यहि
अहं सर्वस्वमस्मि — भजथेति

(दोषावस्त — दिन-रात)

सौरभसुमनः

पाठ्यक्रम— बी.ए.(विशेष) संस्कृतम्
तृतीयवर्ष :



अनुचितं कार्यं न करोमि

राजकोटस्थः कश्चन् विद्यालयः। तस्य निरीक्षणाय कदाचित् निरीक्षकाधिकारी आगतः। मुख्याध्यापकः तं भक्त्या स्वागतीकृत्य एकैकं प्रकोष्ठं प्रति अनयत्। तत्र निरीक्षकाधिकारी छात्रान् उद्दिश्य काश्चन प्रश्नान् पृच्छति स्म। समुचितम् उत्तरं प्राप्तं चेत् संतोषं च प्रकटयति स्म सः। मुख्याध्यापकः तं नवकक्ष्याप्रकोष्ठम् अनयत्। अधिकारी छात्रान् उद्दिश्य –“अहं पञ्च आङ्गलशब्दान् वदामि। विना दोषं तान् लिखत” इति उक्त्वा पञ्च आङ्गलशब्दान् अवदत्। सर्वे छात्राः लेखितुम् उद्यताः। मुख्याध्यापकः छात्राणां मध्ये संञ्चरन् सर्वे सम्यक् लिखन्तः सन्ति किम् इति परिशीलयन् आसीत्। तदवसरे तेन ज्ञातं यत् एकेन छात्रेण ‘केटल्’ इत्ययं शब्दः दोषपूर्णतया लिखितः इति। सः पादेन तस्य छात्रस्य पादं स्पृष्ट्वा तदीयम् अवधानम् आकृष्य नेत्रसङ्केतेन असूचयत्—“पार्श्वस्थेन छात्रेण यत् लिखितं तत् दृष्ट्वा दोषं समीचीनम् कुरु” इति। किन्तु तेन छात्रेण तदीयः आदेशः न पालितः। तेन छात्रेण दोषः कृतः इत्ययम् अंशः सौभाग्येन अधिकारिणा न लक्षितः एव। अधिकारिणः निर्गमनस्य अनन्तरं मुख्याध्यापकः तं छात्रम् अपृच्छत् –“मया यत् सूचितं तस्य आशयः त्वया किं न अवगतः?” इति।

“अवगतः एव श्रीमन्!”— छात्रः अवदत्।

“एवं तर्हि मम आदेशः किमर्थं न पालितः त्वया?”— असन्तोषेण अपृच्छत् मुख्याध्यापकः।

“अन्येन लिखितं दृष्ट्वा लेखनम् अनुचितं कार्यम्। चौर्यम् इव तत्। तादृशं कार्यं कर्तुम् अहं न सज्जः।”

“मम आदेशं धिक्कृतवान् छात्रः दण्डयते इत्येतत् किं त्वया न स्मर्यते?”

“अहं दण्डम् अनुभोक्तुं सज्जः, न तु अनुचितं कार्यं कर्तुम्”— सः छात्रः धैर्येण अवदत्।

तस्य धीरवचनं श्रुत्वा आश्चर्यम् अनुभवन् मुख्याध्यापकः तदीयं मुखं निर्निमेषम् अपश्यत्। तस्य छात्रस्य नाम एव ‘मोहनदासः’ इति। गान्धिकुले जातः सः भाविनिकाले ‘महात्मा गान्धिः’ इति नाम्ना ख्यातः अभवत्।

हैप्पीसौरभः

पाठ्यक्रम— बी.ए.(विशेष) संस्कृतम्

द्वितीयवर्षः

सृष्टिः उत्पत्तिः नासदीयसूक्तम् बिग बैंग इति सिद्धान्तश्च

वेदाः भारतीयमनीषिणाम् अतुल्यज्ञानराशेः सर्वोत्कृष्ट स्वरूपत्वेन विद्यते । येषु पूर्वः सृष्टिभिः ज्ञानविज्ञानस्य प्रत्येकं पक्षस्य चिन्तनं विहितं अस्ति । वेदेषु, भौतिकी, रसायनं, वनस्पतिः प्रोद्यौगिकी, कृषिः, पर्यावरणम्, ज्योतिषम्, खगोलविज्ञानसम्बद्धानि च प्रचुर सामग्री विद्यमाना वर्तते । ज्ञानार्थकं विद् धातोः निष्पन्नः वेद शब्दः ज्ञानराशे वाचकः । विज्ञानच्यव आङ्गलभाषायाः साइंस इति शब्दस्य हिन्दी रूपांतरणम् यस्योत्पत्तिः लैटिन भाषायाः साइन्टीका शब्दाज्जाता अस्यार्थं ज्ञानं जानाति । वस्तुतः विज्ञानस्य अभिप्रायोस्ति विशिष्टम् ज्ञानम् ।

विज्ञानस्य प्रथमाचरणम् प्राक्कल्पना इत्यस्योत्कटस्वरूपं अस्मान् ऋग्वेदीय नासदीयो सूक्ते सृष्टिः पूर्वावस्थायाः गंभीर वर्णनेन सह दृग्गोचरी भवति । ऋषिः कथयति यत् सृष्टेः पूर्वं न सत् आसीत्, न असत् नैवांतरिक्षमासीत् तस्मिन् काले वायुं बिनाश्वासाग्रीता एकमेव तत्त्वमासीत् –

‘आनदिवातं स्वध्या तदेकं’ (ना.सू.)

अन्यद् किमपि नासीत् मात्रं अन्धकारावृते अन्धकार एवं सम्पूर्णं जगत् जलमयमासीत् ।

“तम आसीत्तमसा गूढम्..... ।” (ना.सू.)

इत्थं ऋषिभिः स्वमनसा असति सतः बन्धस्यान्वेषणम् कृतम् आसीत् । आधुनिक भौतिकशास्त्रे सृष्टेः उत्पत्तिसिद्धान्ते बिगबैंग इत्यास्मिन् । सन् प्रयोगशालायां प्रचलन शोधकार्ये अस्यैव तप्यस्य वास्तविकताः विषये प्रयासोभवत् कठोपनिषदि अन्तरिक्षस्य गहनातायाः सुचना प्राप्यते –

न तत्र सूर्यो भाति च चन्द्रतारकं..... (कठो.)

डालटेन महोदयात् पूर्वं परमाणुवादस्य सिद्धान्तः महर्षि कणादस्य मतेन उल्लिखितमास्ति एवं वेदेषु विज्ञाने च नानाविधाः समानताः विद्यते ।

हर्षितमिश्रः

पाठ्यक्रम—बी.ए.(विशेष)संस्कृत

द्वितीयवर्षः

॥ पस्पशाह्निकामृतम् (सटिप्पणम्) ॥

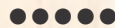
(वि.) (अथ शब्दानुशासनम्)¹ । (पू.) केषां शब्दानाम्? (सि.) लौकिकानां वैदिकानां च² । (पू.) कस्तर्हि शब्दः? (सि.) प्रतीतपदार्थको³ लोके ध्वनिः शब्द इत्युच्यते । (पू.) कानि पुनः शब्दानुशासनस्य प्रयोजनानि? (सि.) (रक्षोहागमलघ्वसन्देहाः)⁴ । रक्षार्थं वेदानामध्येयं व्याकरणस्य लोपागमवर्णविकारज्ञो हि सम्यग्वेदान् परिपालयिष्यति⁵ । ऊहः खल्वपि न सर्वैर्लिङ्गैर्न च सर्वाभिर्विभक्तिभिः वेदे मन्त्रा निगदितास्तान्नावैयाकरणः शक्नोति यथायथं विपरिणमयितुम् तस्मात् । आगमैः⁶ खल्वपि; ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येयो ज्ञेयश्चेति⁷, प्रधानं च षट्स्वङ्गेषु व्याकरणम्⁸ । लघ्वर्थं च⁹; न चान्तरेण व्याकरणं लघुनोपायेन शब्दाः शक्या ज्ञातुम् । असन्देहार्थं¹⁰ च ।

(वि.) शब्दानुशासनमिदानीं कर्तव्यम् । (पू.) तत्कथम्? किं शब्दोपदेशः कर्तव्यः, आहोस्विदपशब्दोपदेशः, आहोस्विदुभयोपदेश इति? किं पुनरत्र ज्यायः? (सि.) लघुत्वाच्छब्दोपदेशः¹¹; एकैकस्य शब्दस्य बहवोऽपभ्रंशाः¹² । (पू.) अथैतस्मिन् शब्दोपदेशे सति किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः, शब्दाः पठितव्याः? (सि.) नेत्याह । अनभ्युपाय एष शब्दानां प्रतिपत्तौ प्रतिपदपाठः । एवं हि श्रूयते कृ बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम । बृहस्पतिश्च प्रवक्ता, इन्द्रश्चाध्येता, दिव्यं वर्षसहस्रमध्ययनकालो न चान्तं जगामय किं पुनरद्यत्वे? तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः ।

(पू.) किं पुनर्नित्यः शब्दः, आहोस्वित्कार्यः? कथं पुनरिदं भगवतः पाणिनेराचार्यस्य लक्षणं¹³ प्रवृत्तम्? (सि.) (सिद्धे शब्दार्थसम्बन्धे¹⁴) । सिद्धे शब्देऽर्थसम्बन्धे चेति । नित्यपर्यायवाची सिद्धशब्दः¹⁵ । नित्यो ह्यर्थवतामर्थः अभिसम्बन्धः¹⁶ । (पू.) कथं पुनर्ज्यायते कृ सिद्धः शब्दोऽर्थः सम्बन्धश्चेति? (सि.) (लोकतः) । (पू.) यदि तर्हि लोक एषु प्रमाणम्, किं शास्त्रेण क्रियते? (सि.) धर्मनियमः¹⁷ । (पू.) किं पुनः शब्दस्य ज्ञाने धर्म आहोस्वित् प्रयोगे? ज्ञाने धर्म इति चेत्, तथाऽधर्मोऽपि प्राप्नोति । यथैव शब्दज्ञाने धर्म, एवम् अपशब्दज्ञानेऽपि अधर्मः । यदि प्रयोगे, सर्वो लोकोऽभ्युदयेन युज्येत । (सि.) (शास्त्रपूर्वके प्रयोगेऽभ्युदयस्तत्तुल्यं वेदशब्देन) । शास्त्रपूर्वकं यः शब्दान् प्रयुङ्क्ते, सोऽभ्युदयेन युज्यते¹⁸; यथा वेदशब्दा नियमपूर्वकमधीताः फलवन्तो भवन्ति¹⁹ ।

(पू.) अथ व्याकरणमित्यस्य शब्दस्य कः पदार्थः? (सि.) सूत्रमेव²⁰ । (पू.) तर्हि सूत्रे व्याकरणे षष्ठ्यर्थो नोपपद्यते कृ व्याकरणस्य सूत्रम् इति । (सि.) नैष दोषः, व्यपदेशिवद्भावेन²¹ भविष्यति । (पू.) अथ किमर्थो वर्णानामुपदेशः? (सि.) वृत्तिसमवायार्थः²² । वृत्तिस्तु शास्त्रप्रवृत्तिः, समवायो वर्णानामानुपूर्व्येण सन्निवेशः; उपदेश उच्चारणम् । इष्टबुद्ध्यर्थश्च²³; न ह्यनुपदिश्य वर्णानिष्टा वर्णाः शक्या विज्ञातुम् । अनुबन्धकरणार्थश्च न ह्यनुपदिश्य वर्णाननुबन्धाः शक्या आसङ्क्तुम् । वृत्तिसमवायश्चानुबन्धकरणं च प्रत्याहारार्थम्²⁴ ।

॥ इति श्रीमद्भगवत्पतञ्जलिकृतव्याकरणमहाभाष्यस्थं पस्पशाह्निकामृतम् ॥



टिप्पणानि

इदं न तु सूत्रकृतः यतस्त्वत्रस्थाशब्दस्य माङ्गलिकेन ग्रहणाद् व्याख्यातृणां 'वृद्धिरादैच्' (सू.1.1.

1) इत्यत्र वृद्धिपदे मङ्गलानुसन्धानं निरर्थकं स्यात् यत्तु प्राह भगवान् महाभाष्यकारः 'मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते' (भा.1.1.1) इति। पुनश्च प्रबन्धांशोऽयं पस्पशाह्निकाभिधेयो यत्र पस्पशं नाम भूमिकाभागः। प्रदीपोद्योतनेऽन्नम्भट्टाचार्योऽपि 'शास्त्रस्यारम्भको ग्रन्थ उपोद्घात इतीरितः। स एव ग्रन्थसन्दर्भः पस्पशः कथितो बुधैः' इत्याह। यदि 'अथ शब्दानुशासनम्' इति सूत्रकृद्वचस्तर्ह्यस्य पस्पशाह्निकसञ्ज्ञायामानर्थक्यप्रसक्तिः। महाभाष्यस्य उपोद्घात एव पस्पशाह्निकम्। अतो नेदं सूत्रं सूत्रकृता कृतमिति। अथ पुनस्सूत्रमिदं परम्परागतं केनचित्प्राक्पाणिन्याचार्यकृतम् न तु महाभाष्यकृद्विरचितम्। तथाप्यस्य सङ्कलनमेवात्र कृतं भगवत्पतञ्जलिना इत्यस्मद्धीः यतोऽस्य विवरणममि चकार स्वभाष्ये भगवद्भाष्यकारः। स्ववचनस्य विवरणं ग्रन्थादावनुपपन्नं प्रतीयते, उत पूर्वाचार्यकृतवचः सङ्कलनं शिवकरमिति। यथा गीताभाष्ये श्रीशङ्कराचार्योऽपि जगद्गुरुर्वैयासिकं वचनमुदाहरति 'नारायणः परोऽव्यक्तात्' (वायुपुराणे 1.6.72) इति यतथैवात्र ज्ञातव्यम्। 'अथेत्ययं शब्दोऽधिकारार्थः प्रयुज्यते। शब्दानुशासनं नाम शास्त्रमधिकृतं वेदितव्यम्' इति महाभाष्ये।

'कथमनुशासनम्? प्रकृत्यादिविभागकल्पनया सामान्यविशेषवता लक्षणेन' पुनरिति काशिकायाम्। 'लोके स्वराणादराद्वेदे तदादराच्च स्वरविशिष्टानां वेदमात्रविषयतामभिप्रेत्य ... पूर्वं लौकिका उदाह्रियन्ते पश्चाद्वैदिकाः। वैदिकानां प्रधानत्वेऽपि लौकिकानां पूर्वनिर्देशस्तद्वदादरसूचनार्थः' इति नागेशभट्टाचार्यः। शब्दस्तु 'येनोच्चारितेन ... सम्प्रत्ययो भवति' इति पातञ्जलमहाभाष्ये। स चतुर्विधः, यथा महाभाष्यकारः 'चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च' इति। सत्त्वप्रधानं नाम सुबिति व्याकरणे, रामादिशब्दरूपाणि व्यवहारे। भावप्रधानमाख्यातं पठादिक्रियारूपाणि लोके, तिङिति कथ्यते पुनश्च शब्दशास्त्रे। 'उपसर्गः क्रियायोगे' इति श्रोत्रियाग्रणी भगवान् पाणिनिः, नामाख्यातयोरुपरिभावमैश्वर्यं वा कथ्यते येन। निपाताश्च उच्चावचेष्वर्येषु निपतन्ति ये, पादपूरकादिकाः वा। विवरणमेषां निरुक्तशास्त्रे विशिष्टम्।

इदं कैयटाचार्यमते महाभाष्यकृद्वचः, परञ्चौतद्वार्तिकं कात्यायनकृतं पुनर्विवृतं पतञ्जलिनेति भगवान् सायणाचार्यः। तथैव 'तस्यैतस्य व्याकरणाध्ययनस्य प्रयोजनविशेषो वररुचिना वार्तिके दर्शितः — रक्षोहागमलघ्वसन्देहाः प्रयोजनमिति। एतानि रक्षादीनि प्रयोजनानि प्रयोजनान्तराणि च महाभाष्ये पतञ्जलिना स्पष्टीकृतानि' इति ऋग्वेदभाष्यभूमिकायां प्रकामं पुनः।

'लोके लोपाद्यदृष्टं वेदे दृष्ट्वा भ्राम्येऽवैयाकरणः। वैयाकरणस्तु न भ्राम्यति वेदार्थं चाध्यवस्यति' इति कैयटाचार्यः।

'पारम्पर्येणाविच्छिन्न उपदेश आगमः श्रुतिलक्षणः स्मृतिलक्षणश्च' इति महाभाष्यदीपिकायामाचार्यो भर्तृहरिः।

'वेदमेव सदाभ्यस्येत्तपस्तपस्यन् द्विजोत्तमः। वेदाभ्यासो हि विप्रस्य तपः परं इहोच्यते' (2.166) इति मनुस्मृतौ तत्कर्ता।

'आसन्नं ब्रह्मणस्तस्य तपसामुत्तमं तपः। प्रथमं छन्दसामङ्गमाहुर्व्याकरणं बुधाः। प्राप्त्यरूपविभागाया यो वाचः परमो रसः। यत्तत्पुण्यतमं ज्योतिस्तस्य मार्गोऽमाञ्जसः। अर्थप्रवृत्तितत्त्वानां शब्दा एव निबन्धनम्। तत्त्वावबोधः शब्दानां नास्ति व्याकरणादृते। तद्धारमपवर्गस्य वाङ्मलानां चिकित्सितम्। पवित्रं सर्वविद्यानामधिधिद्यं प्रकाशते। यथार्थजातयः सर्वाः शब्दाकृतिनिबन्धनाः। तथैव लोके विद्यानामेषा विद्या परायणम्। इदमाद्यं पदस्थानं सिद्धिसोपानपर्वणाम्। इयं सा मोक्षमाणानामजिह्वा राजपद्धतिः। अत्रातीतविपर्यासः केवलामनुपस्यति। छन्दस्यश्छन्दसां योनिमात्मा छन्दोमयीं

तनुम् । प्रत्यस्थमितभेदाया यद्वाचो रूपमुत्तमम् । यदस्मिन्नेव तमसि ज्योतिः शुद्धं विवर्तते' (1.11-18) इति वाक्यपदीये व्याकरणप्रशस्तिः ।

विवृतमग्रे भगवता भाष्यकारेणैव 'किं शब्दोपदेशः कर्तव्यः' इत्यत्र ।

'यद्यपि बहुनाधीषे तथापि पठ पुत्र व्याकरणम् । स्वजनः श्वजनो मा भूत्सकलः शकलः सकृच्छकृत्' इत्यत्र प्रासङ्गिकम् । 'साधुत्वज्ञानविषया सेयं व्याकरणस्मृतिः' (1.158) इति वाक्यपदीये ।

अपभ्रंशोऽपभाषा ग्राम्यगिरा वा । 'यथा गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोतलिकेत्येवमादयः' इति पातञ्जलमहाभाष्ये ।

लक्षणं नाम शास्त्रम् ।

शब्दश्चार्थश्च सम्बन्धश्चेति शब्दार्थसम्बन्धस्य तस्मिन् ।

'सङ्ग्रहे तावत्कार्यप्रतिद्वन्दिभावान्मन्यामहे नित्यपर्यायवाचिनो ग्रहणम्' इति पतञ्जलिर्महाभाष्ये ।

'नित्याः शब्दार्थसम्बन्धाः समाम्नाता महर्षिभिः । सूत्राणां सानुतन्त्राणां भाष्याणां च प्रणेतृभिः' (1.23) इति वाक्यपदीये ।

'धर्माय नियमः, धर्मार्थो वा नियमः, धर्मप्रयोजनो वा नियमः' इति पातञ्जलमहाभाष्ये ।

अन्यत्रापि 'एकः शब्दः सम्यग्ज्ञातः सुप्रयुक्तः स्वर्गलोके च कामधुग्भवति' (6.1.84) इति भगवत्पतञ्जलिर्महाभाष्ये, 'यथैषां तत्र सामर्थ्यं धर्मेऽप्येवं प्रतीयताम् । साधूनां साधुभिस्तस्माद्वाच्यं अभ्युदयार्थिनाम् । सर्वोऽदृष्टफलानर्थान् आगमात्प्रतिपद्यते' (1.156) इति च वाक्यपदीये भर्तृहरिः ।

स्वमते दृष्टान्तमिदम् ।

सूत्रमित्युपलक्षणं वार्तिकीनामपि । प्रासङ्गिकमत्र मधुसूदनसरस्वतीस्वामिनो वचः 'तच्च वृद्धिरादैजित्याद्यध्यायाष्टकात्मकं महेश्वरप्रसादेन भगवता पाणिनिनैव प्रकाशितम् । तत्र कात्यायनेन मुनिना पाणिनीयसूत्रेषु वार्तिकं विरचितम् । तद्वार्तिकस्योपरि च भगवता मुनिना पतञ्जलिना महाभाष्यमारचितम् । तदेतत्त्रिमुनि व्याकरणं वेदाङ्गं माहेश्वरमित्याख्यायते' इति प्रस्थानभेदे ।

राहोशिशर इतिवदभेदे भेदोपचारः ।

'वृत्तये समवायो वृत्तिसमवायः' इति पतञ्जलिर्महाभाष्ये । 'वर्णानामुपदेशः क्रमान्निवेशानुबन्धासञ्ज्ञानार्थः' इति भाषावृत्तौ ।

'प्रकृतिप्रत्ययविभागपरिकल्पनया सामान्यविशेषवता च लक्षणेन' इति भाषावृत्तौ ।

'प्रत्याहारो लाघवेन शास्त्रप्रवृत्त्यर्थः' इति काशिकायाम् ।

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अत्र ज्ञातव्यम् कृ यथा सिद्धान्तकौमुदीमधिकृत्य सङ्कलिता लघुकौमुदी, तथैव महाभाष्यादेव सङ्कलितमिदं पस्पशाह्निकामृतं बालानां सुखबोधाय । लघुकौमुद्याः प्रागस्याध्ययनमपेक्षितमिति शम् । अथ च;

महाभाष्यप्रशस्तिरस्मत्कृता शार्दूलविक्रीडिते —

भाष्ये वादसहस्रकं प्रतिपुटे लब्ध्वाऽवधानात्पुनश्शेषोऽयं हि सहस्रमौलिभगवान् वक्तव्यसावज्ञसा ।

नासीद्यस्य प्रतीतिरत्र भुवने मूर्खश्च पापात्मना कस्तेनेह महार्णवे सुवचसामर्थोऽपि सम्पादितः ।।

।।इति शम् ।।

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सङ्केताक्षराणि:— वि.= विषयः । पू. = पूर्वपक्षः । सि. = सिद्धान्तः (उत्तरपक्षः) । सू. = पाणिनीयव्याकरणसूत्रम् । भा. = व्याकरणमहाभाष्यम् ।

अंकुरनागपालः

एम.ए. द्वितीयवर्षः

नेदं जलं सुरकृपालवचक्रमेव

वियच्छिन्नं मेघैः सलिलनिचितैरन्धकयुतैः
सृतिं गर्जच्छम्पा दिशति मनुजं ध्वान्तदिवसे ।
पयोपूर्णा नित्यं प्रवहति नदी क्रान्तपुलिना
तदायाता प्रावृट् निजजलघनैरद्य सुखदा ॥1॥

सदा धारापातैः कनकसमुदायैः दशदिशः
जलैः पूर्णा कृत्स्ना प्रलयसमयं साम्प्रतमिव ।
विनिर्मुक्तैर्मैघात् कुटिलकुटिलैः पाटलदलं
परिच्छिन्नं ह्यदिभः दिशति सरलं मानवगणम् ॥2॥

वर्षद्गर्जदिनजलचयैः पूरितादानसिन्धौ
प्रत्युद्याते नयनसुखदैश्चक्रवाकैस्सुवाग्भिः ।
आयातेस्मिन् जलधरगणे क्षालिता वारिभिश्च
शोभन्तेमू सकलसकलाः शाखिशाखाः सुदीर्घाः ॥3॥

ग्रीष्मार्कतापनिकरेण विदग्धप्रायं
वर्षान्विते भवति शीतलमेव सर्वम् ।
तद्वद्वयं सकलजीवव्रजस्य दुःखं
धर्मादिशीतलकरैश्शमयेम नित्यम् ॥4॥

चेतः प्रसीदतितरां रसितं घनानां
श्रुत्वा विभाति सकलं च विलोक्य शष्प
श्यामायमानमखिलं किल सृष्टिजातं
नेदं जलं सुरकृपालवचक्रमेव ॥5॥

क्षणप्रभचलजिह्वः इन्द्रकोदण्डबाहुः
जलधररवगीतः चण्डसंघट्टवाद्यः ।
विविधकरकदण्डःसीकरापःप्रसादः
अविरतजलधारः यातु मेघः सवेगः ॥6॥

सोहनार्यः

पाठ्यक्रम— .एम.ए. द्वितीयवर्षः

व्याकरणस्य वैशिष्ट्यप्रयोजनम्

‘आसन्नं ब्रह्मणस्तस्य तपसामुत्तमं तपः ।

प्रथमं छन्दसामङ्गं, प्राहुर्व्याकरणं बुधाः ।।’

विश्वस्य प्राचीनतमास्वखिलासु भाषासु संस्कृतभाषा सर्वा अपि अतिशेते—इत्यत न कस्यापि वैमत्यम् । विषयो अयं आश्चर्यकरः बहुविधेषु राजनीतिकपरिवर्तनेषु, धार्मिकान्दोलनेषु च यदि काचिद् भाषास्ति तादृशी भाषायाः शक्तिः यः अस्मिन् विशाले अपि भारतं आ—सेतु हिमाचलं मूलभाषा पदवीमारूढा भाषणादिव्यवहार पदमधिष्ठिता संजागर्तितराम् तर्हि सा केवलामियं सुरभारती एव इति विमर्शकाः आकलयन्ति । वस्तुतः अस्य वैशिष्ट्यम् अस्याः व्याकरणं प्रामुख्यं भजते, येनाद्यापीयं भाषाद्वक्षुण्णरूपेण विराजमाना सर्वान् भारतीयान् वैदेशिकान् अपि च सम्मोहयति । वेदानां सन्त्यग् ज्ञानाय तेषां षडंगानां ज्ञानम् आवश्यकमेव । अतएव व्याकरण विषये प्राचीन कालादेव विज्ञायति—यत्—‘छन्दः पादौ तु वेदस्य, मुखं व्याकरणम्, स्मृतम् ।’

षट्स्वंगेषु व्याकरणं पद—पदार्थ ज्ञानस्य प्रधानम् । तत्र व्याकरणे महेश्वर— प्रसादादधिगत वैशिष्ट्यं पाणिनीय व्याकरणम् लौकिकं वैदिकोऽभयं शब्दानां नियामकम् । महर्षि पाणिनिः स्वकीययाद्भुतम् प्रतिभया सकल शब्दशास्त्र समुद्रम् समुन्मथ्याष्टं स्वध्यायेषु नवनीतं जनापेक्षित सर्व व्याकरणम् सूत्ररूपेण प्रोक्तवान् तत्राष्टाध्यायीम् । तस्यां व्याकरणशास्त्र सम्बद्धाः सर्वे अपि विषयाः सूत्र शैल्यां प्रतिपादिताः ।”

सर्वस्यैव हि शास्त्रस्य प्रयोजनं तर्हि व्याकरणप्रयोजनं अनिवार्य रूपेण परिग्रहणं भवति एव यतः—

“प्रयोजनमनुद्दिश्य मन्दोऽपि न प्रयुज्यते ।”

एतदर्थं भाष्यकारः भगवान् पतञ्जलिः व्याकरण शास्त्रस्य प्रयोजनमाह—तत्र रक्षार्थानां वेदानाम् अध्येयं व्याकरणम्, लोपागम वर्ण विकारज्ञो हि सम्यग् वेदान् परिपालयिष्यति । ऊहः खल्वपि न सर्वलिङ्गेन च सर्वाभिर्विभक्तिभिर्वेदे मन्त्राः निगदिताः । ते चावश्यं यज्ञगतेन पुरुषेण यथायथं विपरिणमयितुम् । तस्माद्ध्येयं व्याकरणम् । ब्राह्मणेनावश्यं शब्दा ज्ञेयाः इति । न चान्तरेण व्याकरणं लघुनोपायेन शब्दा शक्या ज्ञातुम् असन्देहार्थं चाध्येयं व्याकरणम् । तस्यां सन्देहः स्थूला चाषौ पृषती च स्थूलपृषती, स्थूलानि प्रषन्ती यस्याः सेयं स्थूलपृषतीति तां नावैयाकरणः स्मरतो अध्यवसति । यदि पूर्वपदं प्रकृतिस्वरत्वं ततो बहुव्रीहिः अथ समासान्तोदतत्वं तत्पुरुषः इति ।

“यस्तु प्रयुङ्ते कुशलो विशेषे शब्दान् यथावद् व्यवहारकाले ।

सोऽनन्तमाप्नोति जयं परत्र, वाग्योगविद् तुष्यति चापशब्दैः ।।”

शिवममणि त्रिपाठी

पाठ्यक्रम— बी.ए.(विशेष) संस्कृतम्

तृतीयवर्षः

श्रीमद्भगवद्गीतायाम् स्थितप्रज्ञस्य स्थितिः

भारतीयसंस्कृते: गीतायाः अत्याधिकं विशिष्टं महत्त्वं अस्ति । श्रीमद्भगवद्गीता नीतिशास्त्रस्य दर्शनशास्त्रस्य धर्मशास्त्रस्य च सम्मिलितं रूपमस्ति । कश्चित् अन्यग्रन्थस्य अपेक्षया श्रीमद्भगवद्गीता अत्याधिकं गूढं ग्रन्थं अस्ति, इत्थमेव कारणं वर्तते बहवःविद्वांसः श्रीमद्भगवद्गीतायाः विषये स्वविचारान् प्रदत्तः ।

गीतायाः स्थितप्रज्ञस्य स्थितिः शिक्षा द्वितीये अध्याये प्रारंभं भवति । श्रीकृष्णः द्वितीये अध्याये विषादायुक्ते अर्जुनं आत्मा, इंद्रियसंयमः, निष्कामकर्मयोगः, समत्वबुद्धिः, स्थितप्रज्ञः एवं च शांतिम् विषये गीतायाम् प्रवचनं कृते सन् मोहं त्यक्त्वा स्थिरबुद्धिः प्राप्तीकरणस्यमुपायं प्रदत्तः । द्वितीयाध्यायस्य अन्तिमेषु अष्टादश श्लोकेषु स्थितप्रज्ञस्य पूर्णचित्रणं अस्ति । आचार्य विनोबाभावे अनुसारं एतेषु अष्टादश श्लोकेषु गीतायाः अष्टादश अध्यायस्य सारेव एकत्रितम् । ते अग्रे कथयन्ति यत् स्थितप्रज्ञः गीतायाः आदर्श मूर्तिः अस्ति एवं च अयं शब्दः अपि गीतायाः स्वकीयं अस्ति । आचार्य भावे दृष्ट्या साख्यबुद्धिः (निर्गुण) योगबुद्धिः (सगुणः) तथा च स्थितप्रज्ञः, (साकारः) मिलित्वा संपूर्णं जीवनशास्त्रस्य निर्माणं करोति ।

अर्जुन उवाच—

स्थितप्रज्ञस्यस्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किम् प्रभाषेत् किमासीत् व्रजेत् किम् ।।

एतत् पूर्वं श्लोके श्रीकृष्णः कथयन्ति यत् “समाधावचला” अर्थात् अचलबुद्धियुक्ता मनुष्याः एव योगं प्राप्तनुवन्ति । अर्जुनः उपर्युक्तश्लोके जिज्ञासाम् कृत्वा अकथयत् स्थितप्रज्ञस्य का भाषा अथवा किम् लक्षणं ? ते कथं वदन्ति ? ते कथं तिष्ठन्ति ? ते कथं चलन्ति ? ते कथं आचरणं कुर्वन्ति ? भगवान् श्रीकृष्णः एतेषाम् प्रश्नानामुत्तराणामग्रिमेषु श्लोकेषु माध्यमेषु प्रदत्तः ।

श्लोकान् सन्ति—

प्रजाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।।

दुरुखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनीरुच्यते ।।

यः सर्वत्रानाभस्नेहस्तत् प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठा ।।

यदा संहरते चायं कूर्मोऽङ्गानि सर्वशः ।

इन्द्रियाणिन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठा ।।

एतत् प्रकारेभ्यः वयं दृष्टुम् शक्नुमः स्थितप्रज्ञस्य स्थितिः गीतायाम् । महात्मा बुद्धेनापि अकथितम्—

यथा चन्द्रः मेघेभ्यः बहिः आगच्छति तथैव जागृतः व्यक्तिः ज्ञानेन प्रकाशितः भवति ।।

इति शम्

प्रियांशु ओझा

पाठयक्रम—बी.ए.(प्रोग्राम)

द्वितीय वर्ष

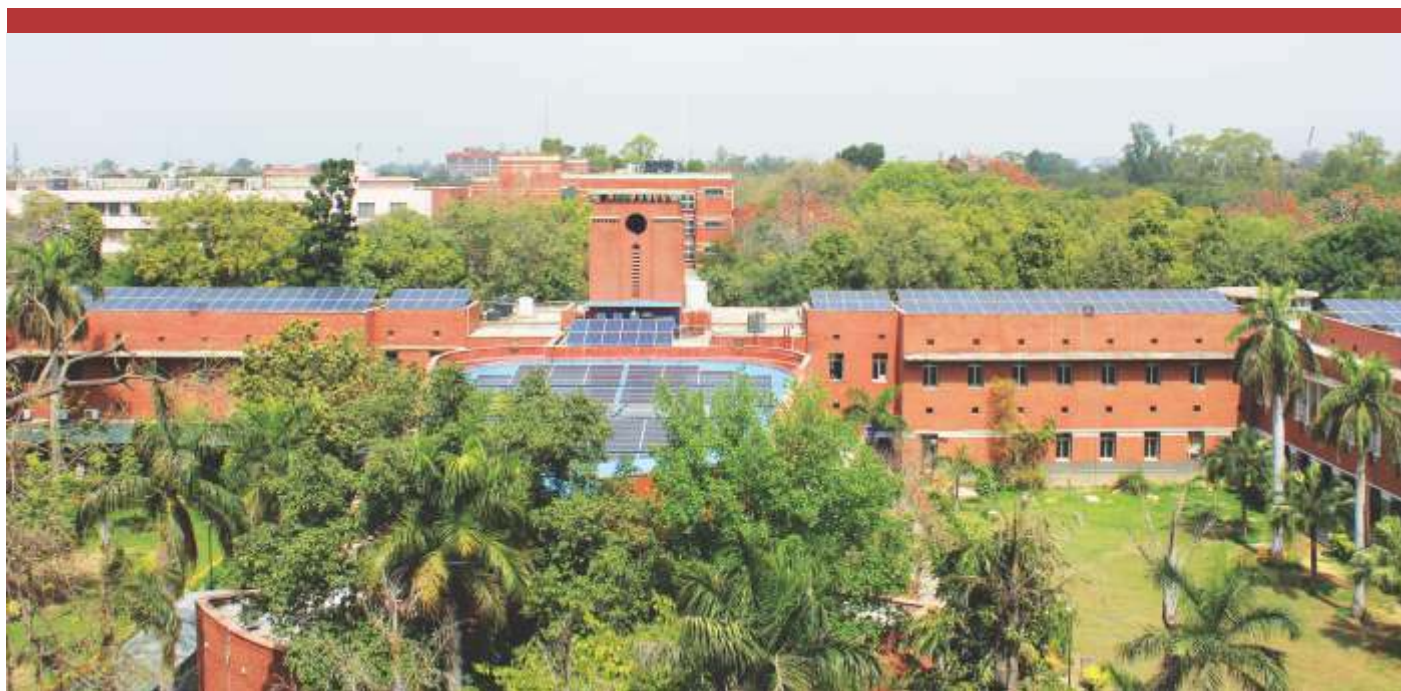




Jolly Tales







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