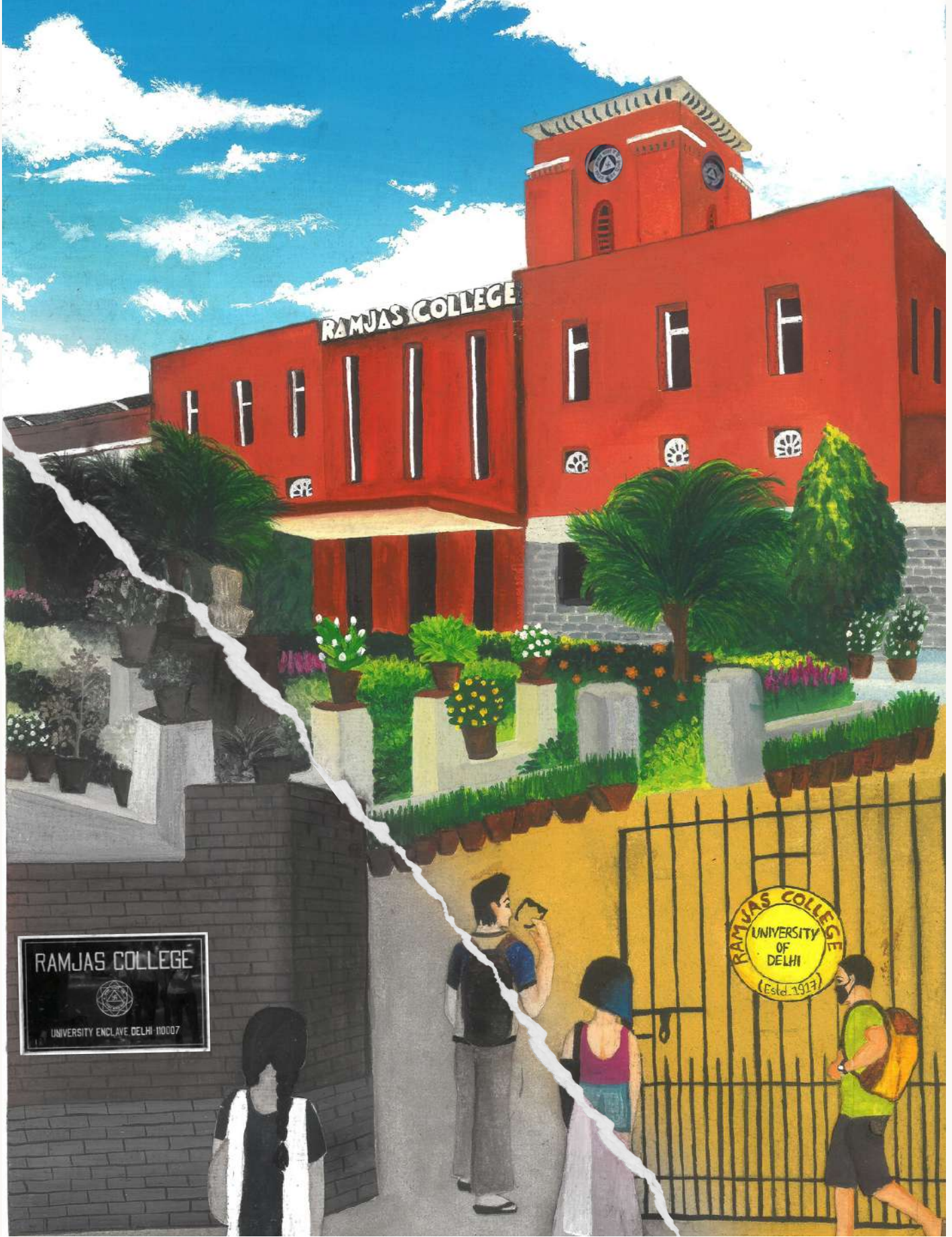




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Amrit Mahotsav

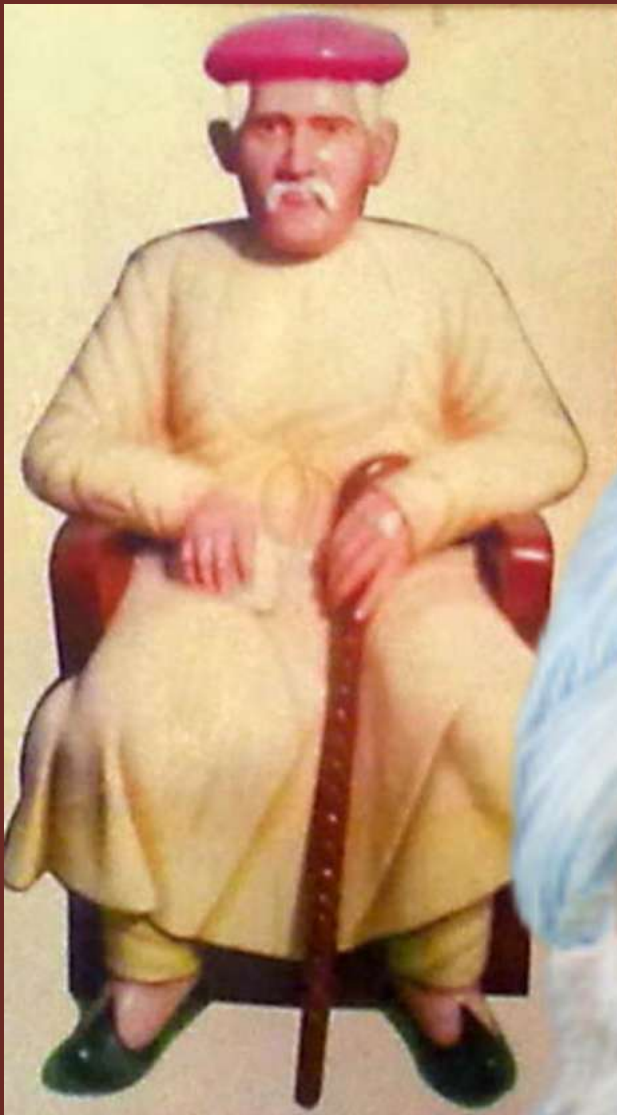
# ANAND PARVAT

RAMJAS COLLEGE MAGAZINE (2021-22)





# OUR INSPIRATION



*Lala Ramjas Mal*

Father of the Founder

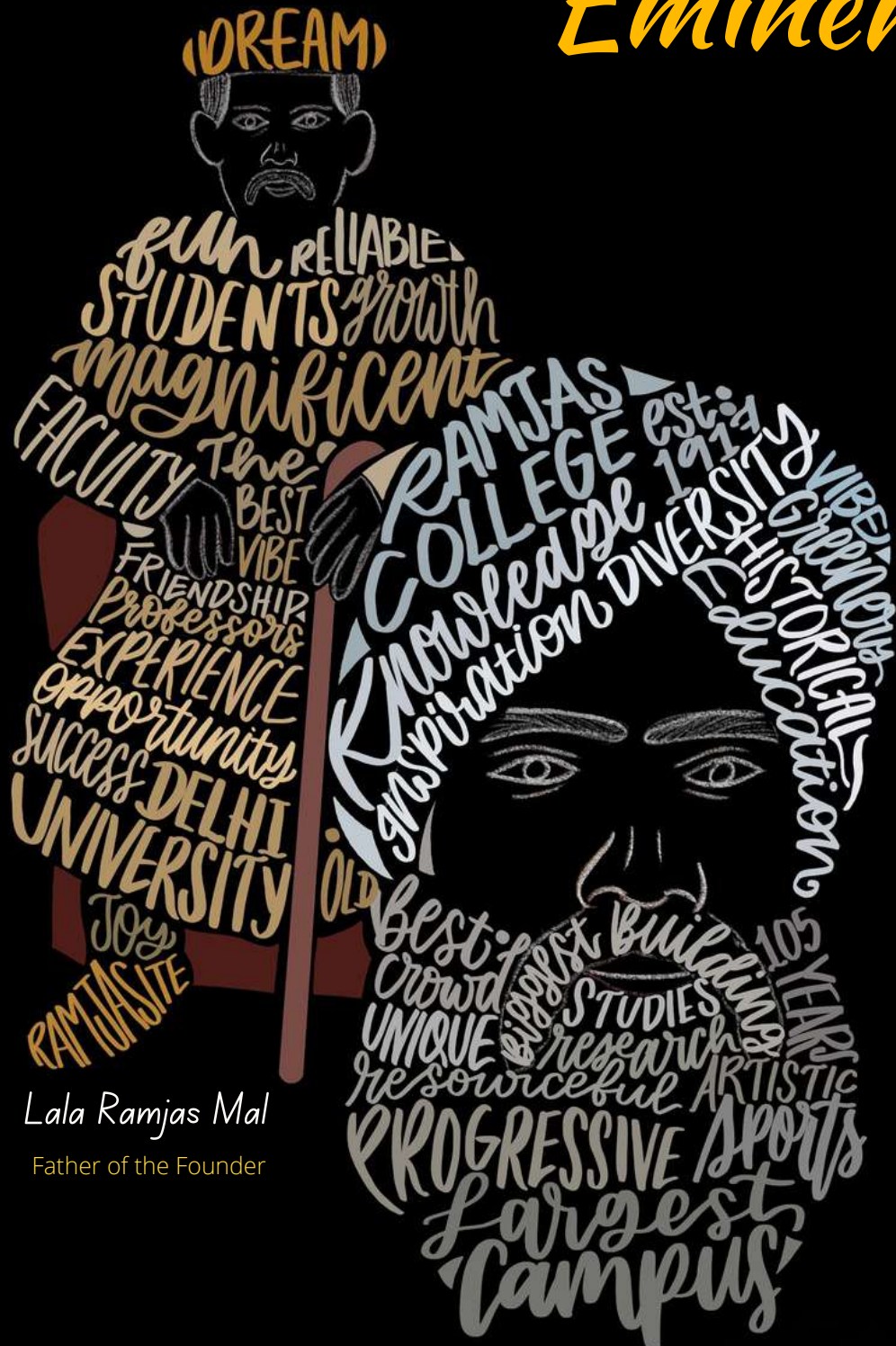


*Lala Rai Kedar Nath*

Founder of Ramjas College

# Celebrating 105 Years of *Eminence*

## OUR INSPIRATION



Lala Ramjas Mal  
Father of the Founder

Lala Rai Kedar Nath  
Founder of Ramjas College

(Images of the founder and his father in Typographic Art)



# THEME OF THE MAGAZINE

## ***"UNMASKING THE BOUNDARIES"***

It feels good to have moved away from the days when we were confined to our homes, extensively interacted with our laptops, and were immensely reliant on virtual classrooms. Rejoining the classrooms on campus is a dream come true after eliminating the boundaries created by the global health crisis. The scenes of jam-packed Vishwavidyalaya Metro Station at North Campus on 17th February 2022 after the University of Delhi released an official notification on the reopening of colleges on 9th February was a spectacle. The COVID crisis had forced masks on our faces and concealed the reflection of the true nature of our potential in diverse ways. At present, it is a wonderful feeling to experience the warmth of college life, not through Google Meet and Zoom but by zooming along the campus lanes. Thus, "Unmasking the boundaries", as the theme of Ramjas College Magazine, refers to the accessibility we have regained after demolishing the barriers today for a sustainable tomorrow.

-Editorial Team





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RAMJAS COLLEGE

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Convenor and Editor-in-Chief  
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**2021-22**



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Department of History



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Department of Statistics



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2021-2022



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B.Com. (H), Year III



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**GRAPHIC DESIGNER**  
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B.Com. (H), Year II



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# CHAIRMAN'S MESSAGE



At the outset, I would like to express that I truly feel privileged to be associated as the Chairman of this highly reputed college. Ramjas today stands on the cusp between the past and the future. While it retains the inspiring facets of its proud legacy, looking ahead it is to yet witness its major phase of development or 'the Great Leap Forward' with getting NAAC accreditation and a ranking of being amongst the top five colleges of the NCR region. I, along with my team, resolve to invest our concerted efforts in making it a reality.

I am committed to up-gradation of the infrastructure and making it one of the best. Library and hostel always define the essence and quality of an institute. We focus on making them in sync with the present ethos and state-of-the-art. Sports is another development yardstick. It will be a matter of immense pride to see our students bring laurels to the institute and set new benchmarks.

Since its inception in 1917, the college has stood unwavering in its pursuit of excellence in all spheres, such as academics, culture and sports. With a humble yet momentous beginning, Ramjas continues to proudly strive toward preparing and equipping young talented people with diverse perspectives to address the most complex of tomorrow's challenges.

I wish to reiterate that it is a matter of great pride to be part of the Ramjas fraternity. I wish the Ramjas family all the very best for the inspiration, energy, commitment, and expertise in bringing out this phenomenal magazine. May you explore new dimensions of this exciting world. Good luck to you all in 2022.

***-Shri Devesh Gupta, Chairman***





# PRINCIPAL'S MESSAGE



I convey my heartfelt compliments to teachers and students for the making of the present edition of our college magazine, the Anand Parvat, which reflects shared efforts and commitment. This literary platform provides a space to express creative forms and critical thinking, thus, enabling students to understand and discover their inner selves. It gives me immense satisfaction and pleasure to observe that even the global health challenges did not deter the team associated with the production of this magazine from reaching their goal. The college is committed to producing life-long learners and future leaders who would effectively contribute to the nation. I extend my best wishes for the further continuation of this teamwork of student and staff members towards achieving greater heights.

***-Prof. Manoj Kumar Khanna, Principal***



Lawn, Ramjas College



# VICE-PRINCIPAL'S DESK

FROM  
THE



We have come a long way as an institution, and together we have worked relentlessly to maintain Ramjas College as a progressive, equal opportunity college that is now at the forefront of the academic sphere on one hand, and liberal democratic values on the other. At Ramjas, we strive to provide a holistic and inclusive education. We believe that the youth are the future of our country and at Ramjas, we prepare them to handle all their difficulties by gradually and effectively moulding ourselves from being 'information consumers' to 'knowledge creators.' We provide a collaborative, diverse, and supportive atmosphere as a dynamic and innovative educational institution to stimulate creativity and guarantee that our students develop into autonomous individuals with a strong value system. What keeps us going is hope. Hope for a change, hope for a better tomorrow and hope for a world free of discrimination. Our students and teachers are the lights and pillars of our hope who keep us strong and make us believe that we can together make the world a better place to live in.

Together, let all of us keep our spirits up and rekindle the fire of hope within us to make our journey an even more exciting one, and prepare ourselves to reach great heights.

***-Prof. Hament Kumar Rajor, Vice-Principal***



Front Lane, Ramjas College





The college magazine portrays the growth of our institution accompanying its ethos, and unfolds the imaginations and the aspirations of students. The team of teachers and students worked in coordination to meet the objective. 'Unmasking the Boundaries' as the theme of the current magazine conveys multiple messages concerning our resolve to overcome the challenges of global health crisis, demolishing barriers in the way of inclusive education, etc. I feel honoured to be a part of this academic exercise aimed at promoting literary and cultural activities. I express my gratitude to all who contributed to achieving this goal.

***-Dr. Vikas Kumar Verma, Convenor,  
College Magazine Committee***



Auditorium, Ramjas College



I thank the college for the honour and recognition accorded to me. It feels so special to get my name in the magazine of my college. From my experience, I just want to tell the students, to do what they want to do in their life. You only live once. Just follow your dream. Don't look at what other person is doing in his life. Just do what you want to do. Every person has different interests and different specialities. When I decided to join para-sports, no one was happy with my decision, but I knew what I want to be in my life. Those who compare themselves with others should remember, the moon and sunshine in their times.



**-Sumit Antil**

*(Para-Olympic Gold Medalist,  
Major Dhyan Chand Khel Ratna and  
Padma Shree Awardee)*



मैं उम्मीद करता हूँ कि रामजस से प्रत्यक्ष और परोक्ष रूप से जुड़े सारे सदस्य जन स्वस्थ और खुश होंगे।

स्नातक (2012-2015) का अनुभव रामजस कॉलेज में कई मायनों में यादगार, सीखने वाला रहा। मैंने एक साधारण पारिवारिक, आर्थिक, वैचारिक पृष्ठभूमि के साथ रामजस कॉलेज में प्रवेश किया था लेकिन 3 साल के कालखंड ने स्नातक डिग्री देने के अलावा मुझे चिंतनशील, स्वाभिमानी और एक अच्छा इंसान बनाने में सहयोग किया। सबसे ज्यादा गर्व मुझे रामजसी होने के नाते मुझे इस बात का होता है कि मैंने कुछ बेहतरीन और लाजवाब दोस्तों को इसी कॉलेज के प्रांगण में पाया। मुझे कुछ असाधारण व्यक्तित्व वाले प्रोफेसरों जो कि अच्छे मार्गदर्शक हैं, उनका भी सानिध्य रामजस इतिहास विभाग में मिला।

इस संदर्भ में, मैं दिल से उन तमाम लोगों का आभारी हूँ जिनका सहयोग और आशीर्वाद मुझे मिला। कॉलेज के छात्रावास में भी मुझे 3 साल रहने का मौका मिला, इसलिए सारे छात्रावास कर्मचारी को भी बहुत सारा धन्यवाद। मुझे सही दिशा में मार्गदर्शन करने के लिए मैं अपने सभी शिक्षकों को धन्यवाद देता हूँ।

मैं समस्त पत्रिका समिति का आभारी हूँ, जिनके जरिये मुझे अपने विचार व्यक्त करने का मौका मिला और साथ ही साथ रामजस कार्यालय के व्यस्त माहौल में कॉलेज के अनुभवों को याद करने का समय मिला।

अंत में इस उम्मीद के साथ कि सभी रामजसी जिंदगी में खुश रहें और देश समाज की सेवा में अपना योगदान देते रहें, सभी को ढेरों शुभकामनाएं।

**-राजीव कुमार चौधरी,**  
भारतीय प्रशासनिक सेवा



# हिन्दी अभिव्यक्ति



ARTIST: MUKUND AWASTHI  
B.A. PROGRAMME, FIRST YEAR



"मैं" एक वर्ण हूँ, तो "माँ" पूरा शब्द है।  
मैं राम हूँ, तो वह माता कौशल्या है।  
मैं छंद हूँ, तो वह मेरी कविता है।  
मैं लव हूँ, तो वह मेरी सीता मैया है।  
मैं भाषा हूँ, तो वह मेरी परिभाषा है।  
मेरे लिए जिसने दिल में रखी अनेक आशा है।  
मैं एक चाँद हूँ, तो वह पूर्णिमा है।  
जिसके किरदार के बिना अधूरी ये दुनिया है।  
मैं सरकार हूँ, तो वह शासन है।  
मैं अभिमान हूँ, तो वह मेरी शान है।  
मैं पेड़ हूँ, तो वह मेरी जड़ें हैं।  
मैं पत्थर हूँ, तो वह पारस है।  
मैं अमीर हूँ, तो वह मेरा धन है।  
मेरे इस छोटे से दिल की जो धड़कन है।  
मैं बूंद हूँ, तो वह सागर है।  
जो वो डाँट है, तो वह प्यार-भरा आदर है।

खोकर अपने सारे सपने अपार,  
कैसे कर लेते हो हमसे प्यार?  
मुझे स्नेह करना आता नहीं परंतु,  
तुम्हारे पास हैं, तरीके हजार।  
परी हो या हो कोई जादूगर?  
आँचल में जिसके आकर,  
खत्म हो जाते मेरे सारे डर।  
मेरी दुनिया तेरे आँचल से बनी,  
बस छोटी सी चादर है।  
मैं तेरी बेटी हूँ, तू मेरी माता है।

**अनिषा पटेल मोना**

इतिहास (विशेष), द्वितीय वर्ष

एक रश्मि आकर पास तेरे, बोल तुझसे कह रही।  
क्या मर्म धारा, आश्रुधारा, तेरे हृदय में बह रही।  
ऐ तुच्छ प्राणी-है खबर, तेरे पास क्या-क्या हो रहा?  
उस चीखती-चिंघाड़ती, माता की तू आवाज सुन।  
उन आँखों ने की, जो गुहार सुन।  
उस दिल की भी, तू पुकार सुन।  
ये जग तुझे भरमा रहा,  
क्या पा लिया, क्या पाएगा।  
जब खुद में ही रम जाएगा,  
जो तू कदम ना उठाएगा।  
तो अश्रुधारा बहाएगा और मन ही मन पछताएगा।  
बेटी नहीं ये बोझ है,  
इस भ्रांति में तू क्रांति ला।  
अपने समर्थ प्रयासों से,  
सोए जहां को तू जगा।  
तू शूरवीर, तू कर्मवीर, तू ही यहां का क्रांतिवीर।  
तू उठ खड़े और विचार कर,  
ज्ञानाग्नि ला, संचार कर।  
तू भाव है, नवगीत है,  
इस गीत से भयभीत कर।  
जो तू सफल हो जायेगा,  
तो जगतवीर कहलाएगा।

**डिंपल**

वाणिज्य शास्त्र, प्रथम वर्ष





# जिंदगी- एक किताब

# शिक्षा: “जिसे मैं समझ ना पाई”

जिंदगी एक किताब ही तो है,  
और ये पल किताब के पन्ने हैं।  
कुछ पल रंग-बिरंगे, खूबसूरत हैं,  
तो कुछ में आंसुओं की बूंदें हैं।  
कुछ नटखट बचपन की कहानियां हैं,  
तो कुछ ख्वाबों के हवाई जहाज बन उड़ते हैं।  
कुछ पूरे, कुछ आधे सपने समेटे हुए हैं,  
तो कुछ में, असफलताओं के कारण लिखे हुए हैं।  
कुछ यादें बन कर हर पल याद आते हैं,  
तो कुछ कभी हँसाते हैं, तो कुछ रुलाते हैं।  
काश...इस किताब को पढ़ सकता मैं,  
समझ लेता जिंदगी के संदेशों को,  
चला जाता बचपन के पलों में,  
जी लेता जी भर कर उन्हें,  
पूरे कर लेता अधूरे पन्नों को,  
लिख लेता अपना जीवन, अपने मन से,  
जाने ना देता उन्हें, जो छोड़ गए हैं,  
प्यार से संभालता रिश्ते जो टूट गए हैं।  
जिंदगी एक किताब ही तो है,  
काश.... इस किताब को पढ़ सकता मैं।

**दिव्या गर्ग**

स्नातक वाणिज्य (विशेष), द्वितीय वर्ष



घर के आंगन में एक फुलवारी,  
फुलवारी में दो गुलाब के फूल,  
ना जाने, क्या शिक्षा देना चाहते थे,  
शायद, हँसना या उनकी तरह खिलखिलाकर रहना,  
वो शिक्षा “जिसे मैं समझ ना पाई”।  
घर के आँगन में एक पेड़,  
पेड़ पर बैठा एक पक्षी,  
ना जाने क्या सिखाना चाहता था,  
शायद, पंख फैलाकर खुले आसमान में  
उड़ जाना चाहता था,  
वो शिक्षा “जिसे मैं समझ ना पाई”।  
घर के बाहर एक स्कूल,  
स्कूल में नन्हें बच्चों का आगमन,  
ना जाने क्या बताना चाहते थे।  
शायद, मासूमियत में रहना,  
वो शिक्षा, “जिसे मैं समझ ना पाई”।  
घर के बाहर एक मंदिर,  
मंदिर में जाते श्रद्धालु,  
ना, जाने क्या जिज्ञासा थी उनमें,  
शायद, ईश्वर को जानने की,  
वो, शिक्षा “जिसे मैं समझ ना पाई”।  
शिक्षा, और इसके स्वरूप,  
जो प्राणी करे ग्रहण, जीवन हो अपार,  
माँ सरस्वती की अर्चना,  
निरंतर अभ्यास और विद्यार्थी जीवन,  
वो शिक्षा, “जिसे मैं समझ ना पाई”।

**अंजलि कादयान**

कला स्नातक, द्वितीय वर्ष



# अनुभूति के स्वर

# गुज़रते वक्त को अब थाम लेना चाहती हूँ

जन्म लिया मानव का पर,  
मानव के कर्म न कर सके।  
जो कर्ज लिया भारत मां का,  
उससे ऋण-मुक्त न हो सके।  
जो वचन दिया खुद को कवित्त का,  
उसको पूर्ण न कर सके।  
सोचा जो भी चिर पूर्ण देश का,  
अडिग न उस पर रह सके।  
तुम अंतर्मन के रोगी हो,  
तुम्हें वैद्य न कोई मिल सके।  
अपनी अंतर ज्वाला को तुम,  
क्षण भर भी प्रज्ज्वलित न रख सके।  
इस मोह-पाश ने घेरा तुमको,  
जटिलता न इसकी तुम समझ सके।  
क्या करते तुम हो मानुष...?  
जीवन ही ऐसा बीत चले।  
यह जन्म जटिल, जीवन जटिल,  
पग-पग पर यहां जटिलता है।  
पर कहो... कहाँ, कब मानव पिछड़ा है..?  
जग को इसने ही जीता है।

शुभम शर्मा  
भौतिकी (विशेष), तृतीय वर्ष

हर पुरुष को राम, हर नारी को सीता,  
हर भाई को लक्ष्मण, हर शिष्य को एकलव्य,  
हर युग को सतयुग बनाना चाहती हूँ!

हर नेता को गांधी, सुभाष, हर बालक को श्रवण कुमार,  
हर माँ को कौशल्या, हर पत्नी को सावित्री,  
इस देश से मंदिर-मस्जिद का किस्सा मिटाना चाहती हूँ!

पापियों के मन से पाप, चोरों के मन से चोरी,  
भारत से गरीबी की लाचारी, नेताओं के मन से भ्रष्टाचार,  
भारत से आतंकवाद का किस्सा मिटाना चाहती हूँ!

हिंदुस्तान को पुनः सोने की चिड़िया बनाना चाहती हूँ!  
महापुरुषों के सपनों का भारत बनाना चाहती हूँ!  
अपने भारत को आत्मनिर्भरता की ओर बढ़ते देखना चाहती हूँ!

जो नहीं कर सकती, वह भी करना चाहती हूँ!  
गुज़रते वक्त को अब थाम लेना चाहती हूँ!

अनिषा पटेल मोना  
इतिहास (विशेष), द्वितीय वर्ष





# आत्मनिर्भर भारत की राह: राष्ट्रीय शिक्षा नीति-2020

## ‘सा विद्या या विमुक्तये’

अर्थात्; विद्या वही जो बंधनों से मुक्त करे। अतः यह अत्यंत आवश्यक हो जाता है कि वह रोजगारोन्मुख एवं व्यावहारिक भी हो। “राष्ट्रीय शिक्षा नीति: 2020” के रूप में स्वतंत्र भारत का प्रथम गुणवत्तापूर्ण ‘शैक्षिक ढाँचा’ प्रतिष्ठापित किया गया है।

‘राष्ट्रीय शिक्षा नीति: 2020’ वर्ष 1988 तथा 1986 के बाद स्वतंत्र भारत की तीसरी सर्वाधिक सुधारात्मक शिक्षा नीति के बतौर सम्मुख आई है। यह एक सामान्य उपलब्धि नहीं अपितु प्रथमतः 34 वर्ष पुरानी शिक्षा नीति की आधारशिला में सुधारात्मक व्यावहारिक संशोधन है।

हम किसी भी बदलाव को पहले से अच्छा तभी कह सकते हैं जब हमने अब तक चले आ रहे सिस्टम को अच्छी तरह जाना हो और उसके परिणामों से परिचित रहे हों। स्वतंत्रता के बाद भी हमारे देश में अपनाई गई शिक्षा नीति लगभग वैसी ही रही जो 1835 में मैकाले ने हमारे देश में लागू की थी, जिसका उद्देश्य भारत की सभ्यता, संस्कृति और संस्कारों का जड़ से विनाश करना था और हमारे देश में शिक्षित मजदूर और बाबुओं की एक फौज खड़ी करना था। जिसका ज्वलंत उदाहरण हमें कुछ दिन पहले भी देखने को मिला। जब किसी प्रांत में चपरासियों के लिये प्रार्थना-पत्र माँगे गये तो अभ्यर्थियों में बी.ए, बी.टैक, एम.ए, एम.एससी तक शिक्षितों ने आवेदन-पत्र भेजे। यह सब उसी शिक्षा नीति का परिणाम था जो अब तक चली आ रही है। यही कारण है कि मैं ‘शिक्षा नीति: 2020’ को श्रेष्ठ और रोजगार परक शिक्षा नीति मानता हूँ।

दुर्भाग्यवश, इन्हीं कारणों से औपनिवेशिक दौर में जहाँ भारत को ‘सोने की चिड़िया’ कहा गया वहीं पाश्चात्य चिंतकों द्वारा इसे सापेयों, लुटेरों व गरीबों का देश बताकर सांस्कृतिक रूप से कु-प्रचारित-प्रसारित किया जाता रहा। आगे चलकर ‘आग में घी’ डालने का कार्य ‘थॉमस बैबिंगटन मैकाले की शिक्षा नीति’ (1835 ई.) ने बखूबी किया। जिसके कारण हमारे देश का युवा शिक्षांध तथा पंगु बन बैठा।

‘राष्ट्रीय शिक्षा नीति: 2020’ अपर्युक्त समस्त विसंगतियों पर करारी चपत है। नई शिक्षा नीति के तहत शिक्षा क्षेत्र में देश की जी.डी.पी. का कुल 6 प्रतिशत निवेश का लक्ष्य रखा गया है। इसके अनुसार वर्तमान राष्ट्र में कौशल आधारित शिक्षा को बढ़ावा दिया जाएगा। इसके साथ-ही-साथ शिक्षा हेतु डिजिटल संरचना का निर्माण, रोजगार प्राप्ति के अवसरों में वृद्धि तथा शिक्षा पाठ्यक्रमों में इंटरशिप के माध्यम से व्यावसायिक प्रशिक्षण इत्यादि प्रदान किया जाएगा।

‘राष्ट्रीय शिक्षा नीति: 2020’ इस दृष्टि से भी उत्कृष्ट है कि यह एक ‘लोकतांत्रिक नीति’ है। इस नीति के निर्माण हेतु देश के प्रत्येक कोने से प्रत्येक वर्ग के व्यक्ति की राय ली गई है।

शायद ऐसा पहली बार हुआ है कि शिक्षा नीति के निर्माण हेतु देश की 2.5 लाख ग्राम पंचायतों, 6,600 ब्लॉक और 676 जिलों से सलाह ली गई है। शिक्षाविदों, जन-प्रतिनिधियों, अध्यापकों, अभिभावकों और छात्रों तक के 2 लाख से अधिक सुझावों पर मंथन कर जन-आकांक्षाओं के अनुरूप राष्ट्रीय शिक्षा नीति को साकार किया गया है।

आज वर्तमान ‘इंडिया’ एवं ‘भारत’ में शैक्षिक स्तर पर एक वृहद् अंतर देखा जाता रहा है। इस दृष्टि से संसाधनों युक्त शैक्षिक संस्थानों का अभाव भी महसूस किया जाता रहा है। अतः इस खाई को पाटने हेतु राष्ट्रीय शिक्षा नीति में नवीन शैक्षिक संस्थानों के निर्माण पर जोर दिया गया है। इसके तहत देश में आईआईटी और आईआईएम के समकक्ष वैश्विक मानकों के ‘बहुविषयक शिक्षा एवं अनुसंधान विश्वविद्यालय’ की स्थापना शिक्षण के नवीन पथ पर अग्रिम कदम है। प्रशासनिक क्षेत्र में तकनीक के प्रयोग को बढ़ावा देने हेतु ‘राष्ट्रीय प्रौद्योगिकी मंच’ सम स्वायत्त निकाय की स्थापना का संकल्प भी सराहनीय प्रयास है।



मेरा व्यक्तिगत मत है कि भाषा एवं साहित्य को शिक्षण का अनिवार्य अंग बनाया जाना चाहिए। 'राष्ट्रीय शिक्षा नीति: 2020' में भाषा के प्रति सुधारात्मक चिंता प्रकट की गई है। इस हेतु विद्यालयी एवं विश्वविद्यालयी दोनों स्तरों पर सुधार किए जाने की योजना है। कक्षा- 5 तक की शिक्षा में मातृभाषा, स्थानीय अथवा क्षेत्रीय भाषा को अध्यापन के माध्यम के रूप में अपनाने पर बल दिया गया है। कक्षा- 8 तथा अग्रिम शिक्षा हेतु मातृभाषा को प्राथमिकता प्रदान की गई है। विद्यालयी एवं महाविद्यालयी शिक्षा हेतु छात्रों के हित में संस्कृत और अन्य प्राचीन भारतीय भाषाओं के चयन का विकल्प उल्लेखनीय कदम है।

मध्यकालीन संत साहित्य के प्रतिष्ठित संत कबीर ने भाषाओं का महत्व-“भाखा बहता नीर” कह कर समझाया था, जो अब 'राष्ट्रीय शिक्षा नीति: 2020' में दृष्टिगोचर हो रहा है। जिसे 'बहुभाषावाद' के महत्वपूर्ण कदम के रूप में इस नीति में सम्मिलित किया गया है।

राष्ट्रीय शिक्षा नीति के अनुसार समस्त भारतीय-शास्त्रीय-भाषाओं तथा साहित्य एवं शिक्षा से जुड़े संस्थानों का विस्तार किए जाने की योजना है तथा हजारों पांडुलिपियों को संग्रहित करने और उनके अनुवाद-कार्य को संपन्न करने का प्रयास किया जाएगा।

अनुवाद कार्य को दो संस्कृतियों के मध्य सेतु के रूप में प्रायः देखा जाता रहा है। 'राष्ट्रीय शिक्षा नीति: 2020' में भी इसको विशेष महत्व की दृष्टि से देखा जा रहा है। यदि प्रारूप का अध्ययन करें तो उसमें उल्लिखित फारसी, पालि और प्राकृत भाषा हेतु राष्ट्रीय संस्थान की निर्मिति, 'अनुवाद कर्म' को आगामी समय में अत्यंत प्रोत्साहित करेगी। अनुवाद के प्रारंभिक इतिहास में 'अनुवादक' को प्रवंचन और 'अनुवाद-कर्म' को दोयम दर्जे का कार्य कह अभिहित किया जाता रहा है। 'राष्ट्रीय शिक्षा नीति 2020' में अनुवाद हेतु निहित सुधारात्मक प्रयास उपर्युक्त समस्त कल्पित आरोपों पर सार्थक चपत है। निर्माण किया जा सकेगा। निश्चित रूप से, इस लक्ष्य की सफलता हेतु एक भाषा के शब्द अन्य समानांतर-भाषी-शब्दों हेतु अनुदित होंगे। अतः स्वतः ही अनुवाद क्षेत्र को प्रोत्साहन प्राप्त होगा।

कहा जा सकता है कि उपर्युक्त तकनीक के अभाव में 'अनुवाद और तकनीक' का सामंजस्य क्योंकर सार्थक होगा? किंतु हालिया समय में 'अनुवाद-कर्म' में व्यापकता हेतु गूगल द्वारा भारतीय भाषाओं और ऑनलाइन शिक्षा को बढ़ावा देने हेतु नवीनतम योजनाओं की घोषणा अविस्मरणीय जान पड़ती है।

'राष्ट्रीय शिक्षा नीति: 2020' में उल्लिखित विद्यालयी सुधारों के तहत शैक्षणिक पाठ्यक्रम, पाठ्येतर गतिविधियों एवं व्यावसायिक शिक्षा के बीच अंतर नहीं किया जा सकेगा अपितु कोडिंग जैसे आधुनिकतम वोकेशनल प्रशिक्षण भी छठी कक्षा से ही प्रारंभ किए जाएंगे। वोकेशनल शिक्षा के अन्य उच्चतर रूप महाविद्यालय स्तरीय शिक्षा में भी उपलब्ध होंगे। यह युवाओं के लिए रोजगार के स्व-अनुशासन को बढ़ावा देगा। अब विद्यालयी शिक्षा में स्ट्रीम का बंटवारा जड़बद्ध नहीं होगा। अब विज्ञान या कॉमर्स का विद्यार्थी मानविकी के विषय भी पढ़ सकेगा। पूर्व लिखित व्यवस्था स्नातक स्तर पर भी लागू होगी।

मैं अत्यंत गर्व के साथ कह सकता हूँ कि 'राष्ट्रीय शिक्षा नीति: 2020' के अंतर्गत एससी, एसटी, ओबीसी, बालिकाओं, दिव्यांगों व गरीब वंचितों के लिए विशेष रूप से निजी क्षेत्रों के उच्च शिक्षा संस्थानों में छात्रवृत्ति की सुविधा के प्रयास सराहनीय हैं।

यदि 'राष्ट्रीय शिक्षा नीति: 2020' में उच्च शिक्षा हेतु उल्लेखनीय सुधारों की बात करें तो 'मल्टी एंट्री और मल्टी-एग्जिट' बड़ी विशेषता है। वर्तमान में बैचलर की डिग्री तीन वर्षीय होती है। अगर किसी कारणवश छात्र को बीच में ही पढ़ाई छोड़नी पड़े तो समय, परिश्रम और धन व्यर्थ जाता है। अब जरूरत पड़ने पर एक या दो वर्ष की पढ़ाई के पश्चात् भी छात्र को सर्टिफिकेट या डिप्लोमा दिया जाएगा। छात्र वापस आकर शिक्षा पूर्ण रूप से ग्रहण कर सकता है। तीन वर्ष की शिक्षा पूर्ण होते ही उसे बैचलर डिग्री प्राप्त हो जाएगी और चार वर्षीय बैचलर डिग्री (बैचलर विद रिसर्च डिग्री) कहलाएगी। मास्टर्स एवं पीएच.डी. छात्रों हेतु प्रावधान भी सराहनीय हैं। जिसमें अनिवार्य एम.फिल को हटाने का भी प्रावधान है।

नई शिक्षा नीति में छात्र को पूर्ण स्वतंत्रता प्राप्त होगी कि वह कोई कोर्स बीच में छोड़कर नवीन कोर्स में दाखिला ले सकता है। इस संदर्भ में 'एकेडेमिक बैंक ऑफ क्रेडिट्स' का प्रावधान प्रशंसनीय है। यह एक प्रकार का 'डिजिटल क्रेडिट बैंक' होगा, जिसके द्वारा विद्यार्थियों को किसी एक प्रोग्राम या संस्थान से प्राप्त क्रेडिट्स को नए प्रोग्राम या संस्थान में स्थानांतरित किया जा सकेगा। यह प्रयास शिक्षा में गौरवपूर्ण चयन का विकल्प प्रस्तुत करेगा।

'राष्ट्रीय शिक्षा नीति: 2020' में निजी संस्थानों में फीस की मनमानी बंद करने हेतु कैपिंग का प्रावधान तथा उच्च शिक्षा में 2035 तक सकल नामांकन दर 27 प्रतिशत (वर्तमान) से 50 फीसदी तक पहुँचाने का लक्ष्य तथा उच्च शिक्षा में 3.5 करोड़ नई सीटों के जोड़े जाने के लक्ष्य भी सराहनीय कदम है।

'राष्ट्रीय शिक्षा नीति: 2020' के तहत एकल विषयक संस्थानों (एग्रीकल्चर, लॉ विवि) आदि को समाप्त कर बहुविषयक संस्थानों में भी कला और मानविकी का अधिकाधिक समन्वय कर समग्र एवं बहुविषयक दिशा की ओर विकास उल्लेखनीय उपलब्धि साबित होगा।

उच्च शिक्षा की समन्वित एवं समग्र नीति के निर्माण के लक्ष्य की पूर्ति हेतु सिंगल रेगुलेटर भारत उच्च शिक्षा आयोग का गठन किया जाना, जिसमें यू.जी.सी (विश्वविद्यालय अनुदान आयोग) का विलय संभव है। उच्च शिक्षा में शोध-संस्कृति को बढ़ावा देने की दिशा में 'नेशनल रिसर्च फाउंडेशन' की स्थापना से भी शिक्षा का नवीन मार्ग प्रशस्त होगा।

मेरा व्यक्तिगत मत है कि भारत के संविधान की 8वीं अनुसूची में उल्लिखित प्रत्येक भाषा के लिए अकादमी की स्थापना तथा प्रत्येक भाषा के श्रेष्ठ विद्वानों को इस योजना में शामिल कर सटीक शब्द-भंडार तथा नवीन शब्दकोशों का उच्च शिक्षा की समन्वित एवं समग्र नीति के निर्माण के लक्ष्य की पूर्ति हेतु सिंगल रेगुलेटर भारत उच्च शिक्षा आयोग का गठन किया जाना, जिसमें यू.जी.सी (विश्वविद्यालय अनुदान आयोग) का विलय संभव है। उच्च शिक्षा में शोध-संस्कृति को बढ़ावा देने की दिशा में 'नेशनल रिसर्च फाउंडेशन' की स्थापना से भी शिक्षा का नवीन मार्ग प्रशस्त होगा।

मुझे स्मरण है कि वर्ष 2002 में 15 अगस्त के उपलक्ष्य में माननीय अटल जी द्वारा लाल किले की प्राचीर से 'राष्ट्रीय पांडुलिपि मिशन' की स्थापना हेतु मंशा प्रकट की गई थी। वह स्वप्न वर्तमान परिप्रेक्ष्य में 'पांडुलिपि संरक्षण मिशन' के तौर पर सार्थक होते देखा जा सकता है। यह अत्यंत हर्ष का विषय भी है कि इसके माध्यम से भारतीय प्राचीन संस्कृत ग्रंथों को अनुदित कर उनका पुनर्पाठ संभव हो सकेगा। एक अरसे से काशी के संपूर्णानंद संस्कृत विश्वविद्यालय सम अनेकानेक विश्वविद्यालयों में पांडुलिपियों के अनुवाद का कार्य लंबित पड़ा है। 'राष्ट्रीय शिक्षा नीति 2020' द्वारा यह स्वप्न साकार किया जा सकेगा।

मुझे आज भी विस्मृत नहीं होता कि 1991 ई. में 'सोशलिस्ट युनाइटेड सोवियत रिपब्लिक' विखंडित होकर कई देशों में विभक्त हो गया था। उससे पूर्व वहाँ की शिक्षा प्रणाली में कुछ ऐसा प्रावधान था कि कक्षा-8 के पश्चात एक सघन जाँच 'विद्यार्थी' का रूझान परखने हेतु की जाती थी कि आखिर वह क्या बनना चाहता है?

उदाहरण के बतौर यदि एक विद्यार्थी कार मैकेनिक बनना चाहता है तो उसकी संपूर्ण शिक्षा उसकी अपनी ही भाषा में कार इंजीनियर बनने तक दी जाती थी। उसकी अपनी भाषा के अतिरिक्त किसी और विषय से उसका अधिक सरोकार नहीं रहता था। इस प्रकार की 'स्किल्ड शिक्षा' को वर्तमान समय में राष्ट्रीय शिक्षा नीति के अंतर्गत अपनाया जा रहा है।

अस्तु: 'राष्ट्रीय शिक्षा नीति: 2020', 21वीं सदी में भारत की शैक्षिक जरूरतों-चुनौतियों की पूर्ति करने में पूर्णतः सक्षम सिद्ध होगी। 'आत्मनिर्भर भारत' का शिक्षित युवा मात्र शिक्षित ही नहीं अपितु साक्षर भी हो सकेगा, ऐसा मेरा विश्वास है...। निश्चित रूप से 'राष्ट्रीय शिक्षा नीति: 2020' स्वर्णाक्षरों द्वारा भारत के इतिहास में दर्ज की जाएगी...। अतः 'राष्ट्रीय शिक्षा नीति: 2020' विश्व गुरु भारत की संकल्पना में सार्थक कदम है...।

**डॉ. विवेक शर्मा**

असिस्टेंट प्रोफ़ेसर  
हिंदी विभाग, रामजस कॉलेज



# हिंदी मेरी भाषा

माँ द्वारा सिखलाया...,  
पहला शब्द मेरा 'हिंदी' था।  
बढ़ता गया ज्ञान जिसमें,  
वो जहान मेरा 'हिंदी' था।

धीरे-धीरे छाया मेरे हृदय पटल पर,  
वो अभिमान मेरा 'हिंदी' था।  
इस भाषिक अमर्यादा के आधुनिक ज़माने में,  
मर्यादित संवाद मेरा 'हिंदी' था।

संस्कृत से निकला एक,  
उत्तम आविष्कार मेरा 'हिंदी' था।  
के हिरण्यकश्यप जमाने में वो,  
भक्त प्रह्लाद मेरा 'हिंदी' था।

पराधीनता को तोड़ता,  
स्वाधीनता सिखलाता,  
सब अनुप्रासों से सुसज्जित,  
वो अंलकार मेरा 'हिंदी' था।

भारत की अखंडता,  
सभ्यता को बचाता,  
वो अटल आधार मेरा 'हिंदी' था।  
इन जड़ भाषाओं के काल में,  
निरंतर विकास मेरा 'हिंदी' था।  
असल प्रेम को परिभाषित करता,  
वो पहला प्रयास मेरा 'हिंदी' था।

संस्कृत-पालि-प्राकृत-अपभ्रंश और,  
अवहट्ट के चरणों से गुजरा,  
मलयानिल से वो बहता,  
स्वच्छंद, सुगंधित मेरा एहसास 'हिंदी' था।

भाषा का मतलब ही है- 'हिंदी'।  
संस्कृत का नया अवतार है- 'हिंदी'।  
इस मतलबी-सी दुनिया में असल संज्ञान है- 'हिंदी'।

किसी ने राजभाषा स्वीकारा,  
तो किसी ने इसे नकारा।  
देखो एक विदेशी भाषा के पीछे,  
हमने अपनी ही भाषा को धुत्कारा।

आधुनिकता की अंधी दौड़ में,  
कहीं भूल न जाए 'हिंदी' को।  
चिंतित मनन तो बहुत कर चुके,  
अब हर प्रयास हो केवल 'हिंदी' में।

राष्ट्र भाषा बने 'हिंदी',  
वो इसकी असल अधिकारी है।  
सूर्य की किरणों सी उज्ज्वल,  
हर सुरमई शाम सी है- 'हिंदी'।  
सबके हृदय में बसती,  
हमारी अस्मिता, अस्तित्व की पहचान है- 'हिंदी'।

प्रिया आनंद झा  
हिंदी (विशेष), तृतीय वर्ष



थी वीरांगना वो सब में एक,  
मार गिराए उसने अंग्रेज़ अनेक।

मराठों का वह थी अभिमान,  
भाले, तलवार ही थे उसकी शान।

प्रशंसा जन-जन ने की थी उसकी,  
वीर तेजस्वी सेना थी जिसकी।

भगत, सुभाष की प्रेरणा का स्रोत,  
जो रहती थी सदा उत्साह से ओतप्रोत।

थी पृथ्वी की वो एकमात्र वीरांगना,  
इतिहास जिसकी करता है-सदा वंदना।

**सौरभ सिंह**

हिंदी विशेष, तृतीय वर्ष

हिलती-डुलती रस्सी पर संभलते हुए देखा बचपन,  
एक छोर से दूसरे छोर पर चलते हुए देखा बचपन।  
है, उम्र निकल कर घर से, खेल-कूद करने की,  
ज़रूरतें पूरी करने घर से निकलते हुए देखा बचपन।  
चेहरे पर मासूमियत, उसकी बातों में बड़प्पन है,  
ज़िम्मेदारियों के बोझ तले, ढलते हुए देखा बचपन।  
देखा उसको, ऐसा लगा, हो गया बड़ा वो उम्र से पहले,  
बड़प्पन जाग के भाग रहा, आँखें मलते हुए देखा बचपन।  
दुःखों का सूरज चमक रहा, खुशियों की कहीं छांव नहीं,  
इस सूरज की तपिश में जलते हुए देखा बचपन।  
उस बचपन को जो हार रहा, अकेले परिवार सँभाल रहा,  
इतने सारे कष्टों में भी, अखिर हंसते देखा बचपन।  
हिलती-डुलती रस्सी पर संभलते हुए देखा बचपन,  
एक छोर से दूसरे छोर पर चलते हुए देखा बचपन...।

**अजय सिंह राठौर**

कला स्नातक, द्वितीय वर्ष





# अंजुली का नीर

जल ही देह, जल ही जीवन, जल में उत्पन्न, जल में विसर्जन,  
जल सी बहती जीवनधारा में, डूबे उतरे भीगा तन मन।

इसी जल के विभिन्न रूप और महत्व को दर्शाती हैं ये कुछ पंक्तियाँ, शीर्षक है "अंजुली का नीर"।

हँसमुख धार बहे आँखों से,  
प्रफुल्लित जीवन जग प्यारा,  
दर्द का दरिया बन जो उमड़े,  
बहा ले जाए गम सारा।

श्रम के मोती चमके माथे,  
घबराए, पसीना रिस जाए,  
अभी जागे या कब से न सोए  
दो नैन जलाशय सम भर जाएं।

लालच भर कर ताके ऐसे,  
कि मुँह, सराबोर हुआ,  
शर्मसार, गर्दन धंसी,  
चुल्लू में सिमटा, डूबा दिया।

भय, कसरत ने दिया उड़ा,  
कि सबकुछ शुष्क रेत हुआ,  
प्रेम प्रवाह की रिमझिम ने  
फिर सींच दिया आँचल सारा।

आजीवन प्रमुख रहे,  
प्रसव का पहला लक्षण ये छूटे,  
पर्याप्त, निरंतर सेवन से,  
उम्र स्वस्थ रहे, न रोग फूटे।

राख बने इस के तट पे,  
सतह पर वितरित हो जाएं,  
स्वीकारे तो फिर मोक्ष मिले,  
पाप-कर्म सब धुल जाएं।

अमृत!  
अक्षय तृष्णा तृप्त करे,  
अधरों को जो ये छू जाए,  
सौँधी सौँधी मिट्टी से,  
महक जाए मरुस्थल सारा।

अंजुली तन में श्वास नीर,  
पल पल बीते, टप टप टपके,  
खाली आदि, खाली अंत,  
देखो स्वाद, सुगंध, रंग भरके,  
हर घूंट फिर मदहोश करे,  
जीवन बन जाए मधुशाला,  
पैर धरा, मन पंख लगा,  
घूम आयेगा जग सारा,  
कल कल बहती जलधारा सा  
स्वच्छंद, निरंकुश, आवारा।

पर्याप्त, निरंतर सेवन से,  
उम्र स्वस्थ रहे, न रोग फूटे।

डॉ. चारू डोगरा रावत

एसोसिएट प्रोफेसर  
जंतु विज्ञान विभाग, रामजस कॉलेज

# गांधीवादी मूल्य दृष्टि और हिंदी साहित्य

गांधीवादी मूल्य दृष्टि महात्मा मोहनदास करमचंद गांधीजी की विचार पद्धति का व्यापक नाम है। अर्थात् गांधीवादी मूल्य दृष्टि गांधीजी द्वारा अपनाई और विकसित की गई उन धार्मिक, सामाजिक, राजनीतिक विचारों पर आधारित दृष्टि है जो उन्होंने सबसे पहले दक्षिण अफ्रीका में तथा उसके बाद भारत में अपनाई थी। गांधीवादी दृष्टि में त्याग और तप का प्राधान्य तथा भोग एवं आनंद का तिरस्कार है। कला के क्षेत्र में भी उन्होंने शिवम् और सत्यम् पर बल दिया और सुंदरम् को इन दोनों से या तो अभिनय माना या अस्वीकार किया। गांधी जी की विचारधारा पूर्णतः जटिलता की बजाय सरलता के चारों ओर घूमती है। गांधी जी का कहना था कि मानवीय स्वभाव उतना जटिल नहीं होता जितना कि मनोवैज्ञानिकों ने उसे बना डाला है। इसलिए यदि कलाओं को भी आनंद और संतोष का स्रोत बनना है तो उन्हें भी सरल एवं प्रत्यक्ष होना चाहिए तथा प्रकृति के समान उनकी अपील भी तात्कालिक होनी चाहिए।

गांधीवादी मूल्य दृष्टि में कलाओं के साथ नैतिकता का भी संबंध अभिन्न रूप से जुड़ा हुआ है। "शुद्ध जीवन ही श्रेष्ठतम सत्यतम् कला है।" गांधीजी धर्म और नैतिकता में अटूट विश्वास रखते थे। उनके लिए धर्म प्रथाओं व आडंबरों की सीमा में बंधा हुआ नहीं वरन आचरण की एक विधि था। गांधीजी साधन व साध्य दोनों की शुद्धता पर बल देते थे। उनके अनुसार साधन एवं साध्य में अन्योन्याश्रित संबंध होता है। इस संबंध में गांधी जी के ऊपर जॉन रस्किन, टॉलस्टॉय, भगवद गीता, जैन धर्म, बौद्ध धर्म, बाइबिल एवं गोपाल कृष्ण गोखले के विचारों की स्पष्ट छाया है। टॉलस्टॉय की पुस्तक 'द किंगडम ऑफ गॉड इज विदिन यू' और 'वार एंड पीस' तथा जॉन रस्किन की पुस्तक 'अनटू दिस लास्ट' ने भी गांधी जी के विचारों को प्रभावित किया। आंतरिक अनुशासन, आत्म त्याग एवं सहानुभूति को इस संबंध में महत्व प्रदान किया गया है। गांधी जी का मानना था कि वास्तविक साधु कला की साधना नहीं करता, उसमें रमता भी है। इसलिए उन्होंने ईसा मसीह को 'श्रेष्ठतम कलाकार' एवं 'कुरान' को अरबी साहित्य की संपूर्ण कृति माना है।

गांधीवादी मूल्य दृष्टि के अंतर्गत सबसे पहले सत्य पर जोर दिया जाता है। गांधीजी सत्य के बड़े आग्रही थे और सत्य को ईश्वर मानते थे। सत्य उनके लिए सर्वोपरि सिद्धांत था। गांधी जी के विचारों का मूल लक्ष्य सत्य एवं अहिंसा के माध्यम से विरोधियों का हृदय परिवर्तन करना है। गांधीजी के अनुसार मन, वचन और शरीर से किसी को भी दुःख न पहुंचाना ही अहिंसा है। वहीं सत्याग्रह का अर्थ है - सभी प्रकार के अन्याय, उत्पीड़न और शोषण के खिलाफ शुद्धतम आत्मबल का प्रयोग करना है। गांधी जी ने सर्वोदय पर भी जोर दिया। उनके अनुसार सर्वोदय ऐसे वर्गविहीन, जातिविहीन और शोषण मुक्त समाज की स्थापना करना चाहता है जिसमें प्रत्येक व्यक्ति और समूह को अपने सर्वांगीण विकास का साधन और अवसर मिले। गांधी जी ने गरीब लोगों की मदद के लिए 'ट्रस्टीशिप' का सिद्धांत भी दिया, जिसके माध्यम से अमीर लोगों को सामान्य लोगों की मदद करने के लिए प्रेरित किया। गांधी जी ने 'स्वराज' और 'स्वदेशी' के द्वारा स्वतंत्रता तथा आत्मनिर्भरता पर भी जोर दिया। अतः कहा जा सकता है कि गांधीवादी मूल्य दृष्टि आदर्शवाद की अपेक्षा व्यावहारिक आदर्शवाद पर बल देती है।

महात्मा गांधी के संदर्भ में ऐसा कहना अतिशयोक्तिपूर्ण नहीं होगा कि इतिहास में ऐसे बहुत कम महापुरुष हुए हैं जिन्होंने भारतीय जीवन दृष्टि, राजनीति विचारधारा, समाज, रीति और मानवीय संवेदनाओं को गहरे स्तर पर प्रभावित किया है। जब गांधी जी भारत लौटे तो उन्होंने सबसे पहले अंग्रेजों की शासन व्यवस्था एवं भारतीय जनमानस की मनोस्थिति को समझने का प्रयास किया। इसी कड़ी में उन्होंने धीरे-धीरे अपने विचारों से भारतीय समाज, धर्म एवं साहित्य को प्रभावित करना प्रारंभ कर दिया और इसी के फलस्वरूप हिंदी साहित्य में गांधी जी के मूल्यों का प्रभाव स्पष्टतः दिखाई देने लगा।

हिंदी साहित्य में गांधी व्यक्तित्व के अनेक पक्ष व उनकी व्यवहार प्रक्रिया के विविध रूप अभिव्यक्त हुए हैं। जिन्हें हिंदी साहित्य पर गांधीवादी मूल्य दृष्टि के प्रभाव के अंतर्गत समझा जा सकता है। प्रेमचंद के उपन्यासों और कहानियों में सत्याग्रह, हृदय-परिवर्तन, स्वाधीनता आंदोलन में सत्य, अहिंसा के शस्त्रों का प्रयोग, आश्रमों की स्थापना द्वारा सुधार आदि गांधीवाद के अनेक पक्ष अभिव्यक्त हुए हैं। "गांधी जी की तरह प्रेमचंद ने भी भारत की ताकतवर आत्मा को पहचाना था।



आम जनता और उसकी आवाज, उसकी जुबान के हक में गांधी जी के विचारों की अहमियत और उनके दूरगामी फलीतार्थों को पहचानते हुए उन्होंने उसे अपने लेखन के जरिए बोलियों और शैलियों के खेमों में बंटी हिंदी पट्टी को एक जागृत सामूहिक जन-चेतना में बदलने की भरसक कोशिश की। स्वराज के संघर्ष की भाषाओं, खासकर हिंदी-उर्दू के समन्वय को लेकर गांधी जी ने जो सपना देखा था, उसे अपनी कहानियों, उपन्यासों, निबंध आदि के जरिए एक सुनिश्चित रूपाकार दिया।<sup>1</sup> गांधीजी राष्ट्रीय आंदोलन के व्यापक दायरे में दलित समस्या को हल करना चाहते थे। स्वयं गांधीजी कहते हैं- 'अछूतपन को उखाड़ फेंकना मेरे जीवन का उद्देश्य है, पचास वर्षों से लगातार मैं उसे उखाड़ फेंकने में लगा हूँ।' गांधी जी ने अछूतों के लिए 'हरिजन' शब्द का प्रयोग किया, मंदिर प्रवेश के लिए अनेक आंदोलन चलाए। प्रेमचंद ने 'कर्मभूमि' उपन्यास में हरिजनों के मंदिर प्रवेश के आंदोलन को सफल घोषित करते हुए लिखा की आज पुजारी बहुत खुश था क्योंकि चढ़ावा अधिक चढ़ा था। उन्होंने 'मंदिर' शीर्षक कहानी एवं 'मंदिर प्रवेश और हरिजन' शीर्षक टिप्पणी में अस्पृश्यता निवारण संबंधित कई प्रश्न उठाये। प्रेमचंद ने अपने साहित्य में समाजवाद का रूप सत्यम्, शिवम्, सुंदरम् में निहित किया। इसलिए डॉ नगेंद्र ने कहा है कि "प्रेमचंद के साहित्य पर सर्वत्र शिव का शासन है, सत्य और सुंदर शिव के अनुचर होकर आते हैं। उनकी कला स्वीकृत रूप में जीवन के लिए थी और जीवन का अर्थ उनके लिए वर्तमान सामाजिक जीवन ही था।"<sup>2</sup> गांधी जी के 'स्वराज्य' का स्पष्ट प्रभाव प्रेमचंद में दिखाई देता है। उन्होंने अपने अंतिम लेख 'महाजनी सभ्यता' में कहा है "धन्य है वह समता जो मालदारी और व्यक्तिगत संपत्ति का अंत कर रही है - - पर जो सत्य है एक दिन उसी की विजय होगी।"

प्रेमचंद के उपन्यास 'रंगभूमि' के नायक सूरदास के नैतिक विचार, आशावाद, संयम, शत्रु के प्रति भी निर्दोष आत्मीयता, ईश्वर में विश्वास, मृत्यु के प्रति निर्भयता, आत्मविश्वास आदि गुणों को देखकर लगता है कि सूरदास, महात्मा गांधी का ही प्रतिरूप है। 'गोदान' में उन्होंने कृषक जीवन की समस्याओं और स्त्री विषयक प्रश्नों को उठाया। 'निर्मला' और 'सेवासदन' के माध्यम से उन्होंने दहेज प्रथा, कुलीनता का प्रश्न एवं अनमेल विवाह की समस्याओं को उठाया। गोदान में प्रेमचंद ने अपने नारी विषयक विचारों को प्रोफेसर मेहता के माध्यम से उद्घाटित किया है जिन पर गांधीवाद की स्पष्ट झलक देखी जा सकती हैं।

"स्त्री पुरुष से उतनी ही श्रेष्ठ है जितना प्रकाश अंधेरे से। मनुष्य के लिए क्षमा, त्याग और अहिंसा जीवन के उच्चतम आदर्श हैं। नारी इस आदर्श को प्राप्त कर चुकी है।" <sup>3</sup> प्रेमचंद की 'नमक का दरोगा', 'समरयात्रा', 'ठाकुर का कुंआ', 'कफन', 'नशा', 'पूस की रात', 'आहुति', 'जुलूस', 'सत्याग्रह' एवं अन्य कहानियों में गांधीवादी मूल्यों का व्यवहारिक पक्ष जितना उभर कर आया है, उतना किसी अन्य लेखक में नहीं मिलता।

जैनद्र की कहानियों और उपन्यासों पर भी गांधीवादी मूल्यों का प्रभाव दिखलाई पड़ता है। ऐसी प्रमुख कहानियां हैं- 'वे तीन', 'फांसी', 'वातायन', 'एक रात' और 'पाजेब'। 'सुनीता' और 'त्यागपत्र' उपन्यासों में गांधी जी के नारी विषयक दृष्टिकोण को चरितार्थ किया गया है। इनके अलावा विश्वभरनाथ शर्मा 'कौशिक', सुदर्शन, भगवतीचरण वर्मा एवं अन्य कथाकार हैं जो गांधीवादी मूल्यों की यत्र-तत्र अभिव्यक्ति करते हैं। वासुदेव आठले की कहानी 'मानवता की भेंट', स्वरूप कुमार बख्शी की कहानी 'कौड़ियों का नाच', विनोद शंकर व्यास की कहानी 'स्वराज कब मिलेगा', आनंद प्रकाश जैन की कहानी 'देवताओं की चिंता', विष्णु प्रभाकर की कहानी 'उस दिन', बलदेव उपाध्याय की कहानी 'पतिव्रता का व्रत', अमृतलाल नागर की 'एटम बम' कहानी और आनंद प्रकाश जैन की 'मूँछ का बाल' कहानियों में गांधीवाद की मान्यताएं दृष्टिगोचर होती हुई दिखाई पड़ती हैं।

हिंदी काव्य में भी गांधीवादी मूल्यों की स्पष्ट अभिव्यक्ति हुई है। जिनमें सबसे प्रमुख नाम मैथिलीशरण गुप्त का है। जिस समय गुप्त जी ने 'साकेत' की रचना की, उस समय अंग्रेजों के विरुद्ध स्वतंत्रता आंदोलन चल रहा था। 'सीता' को प्रतीक रूप में भारत लक्ष्मी और अंग्रेजों को 'राक्षस' कहते हुए साकेत में गुप्त जी कहते हैं:- 'भारत लक्ष्मी पड़ी राक्षसों के बंधन में।

सिंधु पार वह बिलख रही है व्याकुल मन में।।'

गांधीवादी मूल्यों का समावेश 'साकेत' में कई स्थलों पर किया गया है। अधिकारों के लिए संघर्ष करना, नारी समानता की बात करना, स्वावलंबन एवं सदाचार, सत्य, अहिंसा, प्रेम आदि का उल्लेख किया गया है। गांधीजी के सत्याग्रह आंदोलन का 'साकेत' में कुछ इस तरह चित्रण हुआ है:-

'जाओ यदि जा सको रोंद हमको यहां।

यो कह पथ में लेट गए बहुजन वहां।।'

गुप्त जी की 'भारत-भारती' राष्ट्रीयता एवं स्वातंत्र्य चेतना से ओत-प्रोत रचना थी, जिस पर अंग्रेज सरकार ने प्रतिबंध लगा दिया था:-

'शासन किसी परजाति का चाहे विवेक विशिष्ट हो।

संभव नहीं है किंतु जो सर्वांश में वह इष्ट हो।।'

भारतवासियों के अहिंसापूर्ण आंदोलनों एवं सत्याग्रह की शक्ति का उद्घोष करते हुए गुप्तजी ने तत्कालीन युग का चित्र खींचा:-

'अस्थिर किया टोप वालों को गांधी टोपी वालों ने।

शस्त्र बिना संग्राम किया है इन माई के लालों ने।।'

उन्होंने 'किसान' नामक काव्य ग्रंथ में किसानों की दीन-हीन दयनीय दशा के चित्र अंकित किए हैं। 'स्वदेश संगीत' में गुप्तजी ने गांधी जी के सत्याग्रह की प्रशंसा करते हुए कहा है:-

'सत्याग्रह है कवच हमारा कर देखो कोई भी वार।

हार मान कर शत्रु स्वयं ही यहां करेंगे मित्राचार।।'

गुप्तजी ने अपने साहित्य में मानवतावाद, सामाजिक समता, राष्ट्रीय चेतना, हिंदू-मुस्लिम एकता और दलित वर्ग को प्रतिष्ठा प्रदान करने पर जोर दिया। उनके नारी विषयक विचार 'द्वापर', 'यशोधरा', 'साकेत', और 'विष्णु प्रिया' में परिलक्षित हुए हैं। उन्होंने 'यशोधरा' में नारी की महत्ता का प्रतिपादन करते हुए कहा:-

'अबला जीवन हाय तुम्हारी यही कहानी।

आंचल में है दूध और आंखों में पानी।।'

रामनरेश त्रिपाठी ने अपने प्रसिद्ध खंड काव्य 'पथिक' में गांधीजी को राष्ट्र नायक के रूप में प्रस्तुत किया:-

'अति अशांत दुःखपूर्ण विशृंखल क्रांति-उपासक जग में,

रखना अपनी आत्मशक्ति पर दृढ़ निश्चल प्रति पग में।

दुःखदायी शासन से अपनी सारी शक्ति हटा लो,

निज सुख-दुःख का अपने ऊपर सारा भाल संभालो।।'

गांधीवादी जीवन मूल्यों का प्रभाव जयशंकर प्रसाद के साहित्य में भी दिखाई देता है। मानवतावाद, विश्वबंधुत्व, अहिंसा और लोक कल्याण की भावना 'कामायनी' में मुखर रूप से उजागर होती है। 'कामायनी' की पात्र श्रद्धा तकली पर सूत कातती है और हिंसा का भी विरोध करती है:-

'चल री तकली धीरे-धीरे, प्रिय गए खेलने को अहेर।'

'सर्वात्मवाद' और लोक कल्याण की भावना की अनुगूंज 'कामायनी' में भी उद्घाटित होती है:-

'औरों को हंसते देखो, मनु हंसो और सुख पाओ।

अपने सुख को विस्तृत कर लो सबको सुखी बनाओ।।'

प्रसाद जी के नाटकों 'चंद्रगुप्त' एवं 'ध्रुवस्वामिनी' में भी राष्ट्रीयता एवं स्वदेशानुराग की भावना गांधीवादी मूल्यों का ही प्रभाव है। सुमित्रानंदन पंत की रचनाओं में भी गांधीवाद को अभिव्यक्ति मिली है। 'बापू के प्रति' कविता में उन्होंने सत्य, अहिंसा एवं प्रेम की तत्वों को अभिव्यक्ति दी है:-

'सुख भोग खोजने आते सब,

आए तुम करने सत्य खोज।

जग की मिट्टी के पुतले जन,

तुम आत्मा के मन के मनोज।।'



उन्होंने सूर्यकांत त्रिपाठी 'निराला' की रचनाओं में भी गांधीवादी मूल्यों के प्रति आदरभाव व्यक्त हुआ है। महादेवी वर्मा ने भी गांधीजी को धरा का अमर पुत्र बताते हुए कहा है:-

'हे धरा के अमर पूत, तुमको अशेष प्रणाम।  
जीवन के अजस्र प्रणाम, मानव के अनंत प्रणाम।।'

सुभद्रा कुमारी चौहान की कविताओं में भी असहयोग आंदोलन एवं धर्मनिरपेक्षता का प्रभाव परिलक्षित होता है। भवानी प्रसाद मिश्र, बालकृष्ण शर्मा 'नवीन', माखनलाल चतुर्वेदी, सियारामशरण गुप्त की रचनाओं में भी गांधी मूल्यों की अभिव्यक्ति पाई जाती है। सोहनलाल द्विवेदी ने गांधी जी को महात्मा और पुण्यात्मा बताते हुए लिखा है:-

'ठहरो, चिता लगाव मत, ओ निर्मम देश महात्मा की,  
एक बार फिर चरण-धुलि, ले लेने दो पुण्यात्मा की।'

निष्कर्षतः कहा जा सकता है कि गांधी जी का व्यक्तित्व इतना महान था कि समकालीन जीवन का प्रत्येक पक्ष उनसे किसी न किसी रूप में प्रभावित अवश्य हुआ है। कला और साहित्य भी इससे अछूते नहीं रहे हैं। इस दृष्टि से हिंदी साहित्य के अधिकांश कवि और लेखकों ने गांधीवादी मूल्य दृष्टि से किसी न किसी रूप में प्रभावित होकर उनकी जीवन-दृष्टि को अभिव्यक्ति दी है।

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**डॉ. विजयश्री मीना**

असिस्टेंट प्रोफेसर

हिंदी विभाग, रामजस कॉलेज

# गिल्लू गिलहरी

कितनी प्यारी कितनी नादान हो तुम,  
ज़ालिम दुनिया से अंजान हो तुम,  
जो देता है तुम्हें संरक्षण,  
उस पर सदा कुर्बान हो तुम।

तुम्हें छुटपन से बढ़ते देखा है,  
बंद आंखों से सिहरते देखा है,  
प्यार से अंगुली पर लिपटते देखा है,  
अपनेपन का अहसास जगते देखा है।

कितनी चंचल हो तुम,  
पल में इधर पल में उधर हो तुम,  
पास में आया देखकर किसी को भी,  
उस पर कूदने को आतुर हो तुम।

यही तुम्हारी छोटी सी दुनिया है,  
जिसमें तुमने जीना सीखा है,  
घर के सब सदस्यों ने भी,  
तुम्हारे साथ हंसना सीखा है।

सबकी आंखों का तारा हो तुम,  
सबका ध्यान बंटाती हो तुम,  
कोई तुम्हें भुला न दे,  
यह सोच ज़ोर से बुलाती हो तुम।

अपने चंचल चितवन से,  
मोह लिया है तुमने सबको,  
चुप रहकर भी कह जाती हो,  
अपने मन की बातों को।

सोचा न था जीवन में कभी,  
ऐसा दिन भी आएगा,  
एक छोटे से जीव से सबको,  
इतना मोह हो जाएगा।

**डॉ. ज्योत्स्ना आनन्द**

एसोसिएट प्रोफेसर,  
हिंदी विभाग, रामजस कॉलेज





# भारत माँ के वीर

# एक शहीद के शब्द...

हर साल दिवाली आती है,  
हर ईद खुशी से जाती है,  
जब तक वो वीर तैनात वहाँ,  
लेकर लोहे की छाती हैं...।

हर सुबह सूर्य की ज्योति है,  
हर रात चाँदनी होती है,  
उन वीर सपूतों के कारण,  
हर माँ सुकून से सोती है...।

यहाँ खेत हरे, खलिहान भरे,  
बच्चों से हैं मैदान भरे,  
जब तक वो वहाँ दुश्मन के,  
सीने से सीना तान खड़े...।

वो सब कुछ अपना छोड़ चले,  
वो सर पे कफ़न-सा ओढ़ चले,  
ले महाराणा-सी विराट भुजा,  
वो एक ही एक करोड़ चले...।

दुश्मन का सीना चीर आए,  
वो भारत माँ के वीर आए,  
कभी आते खुद मुस्कान लिए,  
कभी केवल एक तस्वीर आए...।

मेरे देश का ऊँचा मान रहे,  
मेरे देश में मेरी जान रहे,  
मेरे देश के हर एक बेटे का,  
ना व्यर्थ कभी बलिदान रहे...।  
ना व्यर्थ कभी बलिदान रहे...।

**कपिल यादव**

कला स्नातक, द्वितीय वर्ष

जो कर दूँ प्राण न्योछावर रण में तो तुम रोना नहीं।  
मरा नहीं शहीद हुआ हूँ, उदास तुम होना नहीं।  
कण-कण में मेरे देशभक्ति का ही तो लहू बहता है।  
न हो देशप्रेम जहाँ दिल में कोई, ऐसा कोई कोना नहीं।

रो मत माँ तूने एक वीर सपूत को पाला था।  
लड़ा है दुश्मन से छाती तान, बहादुर-हिम्मत वाला था।  
बचपन से ही देश प्रेम का पाठ पढ़ाया था-तुमने।  
बड़ा हुआ वो बेटा, भारत माता का रखवाला था।

क्यों रोते हो पापा! लड़ना तुमने ही मुझे सिखाया था।  
देश से ऊपर कुछ नहीं, ये तुमने ही बतलाया था।  
कफ़न में नहीं, बेटा तुम्हारा, तिरंगे में लिपटकर आया है।  
भारत माता पर हुआ शहीद, सौभाग्य यह कमाया है।

बड़े भैया, मम्मी-पापा को अब सँभाल लेना।  
जब-जब हो वो उदास तो दुगना प्यार उन्हें देना।  
तुम-हमारा साथ यहाँ तक था, अब मुझको चलना होगा।  
जो उगा था सूरज आँगन में, उसको अब ढलना होगा।

दुबारा कोई दूसरा सूरज फिर से ऊपर आएगा।  
दिया है जो बलिदान वो व्यर्थ कभी न जाएगा।  
मेरी माँ-मैं तेरा राजा बेटा और राज दुलारा हूँ।  
धरती से मैं चला गया अब आसमान का तारा हूँ।

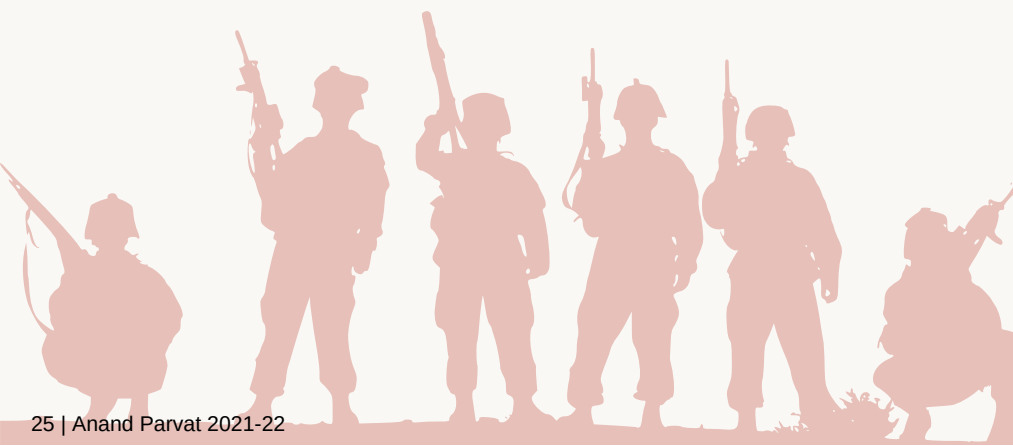
दोस्तों क्यों हो उदास, तुम तो मुझे हँसाते थे।  
मुसीबत कैसी भी हो, ढाल मेरी बन जाते थे।  
मेरे बाद तुम मेरे परिवार की ढाल बन जाना।  
शहीद हुआ तुम्हारा दोस्त इस बात पर इठलाना।

काश ये सारी बातें, सामने सबको कह पाता।  
अच्छा है, जो नहीं कहा, समंदर आँखों से बह जाता।  
रखना खयाल अपना, मैंने अपना धर्म निभाया है।  
गर्व करो बेटे पर, शहीद का दर्जा मैंने कमाया है।

मिले जन्म दुबारा, इसी धरती पर जन्म पुनः मिले।  
हो जाऊँ शहीद इसके लिए, सौभाग्य यही हर बार मिले।।

**अजय सिंह राठौर**

कला स्नातक, द्वितीय वर्ष



तू आग है तू आग रह ,  
तू सूर्य सा बेदाग रह।  
तू रह धनुष के बाण पे,  
जान फूंक स्वाभिमान पे।  
तू बेड़ियों को तोड़ दे,  
सैलाबों को तू मोड़ दे।  
खुद की ही अब तू साख बन,  
तू जल भले ही राख बन!  
तू दे आकार आप को,  
तू भूल जा हर श्राप को।  
कृष्ण का सुदर्शन चक्र है,  
दृष्टि शत्रुओं पर वक्र है।  
सत्य का तू भान रख,  
ज़रा खुद पर भी अभिमान रख।  
एक है पर काफी है,  
तू खुद ही खुद का साखी है।  
तू इंद्र का जाल है,  
तू खुद में बेमिसाल है।  
तू ऊर्जा का अक्ष है,  
शिव की जटा का नक्ष है।  
तू अनूठा एक आह्वान है,  
तू कोख से श्मशान है।

वैभव

कला स्नातक, द्वितीय वर्ष

कभी गैर लगे, तो कभी लगे अपनों-सा शहर दिल्ली,  
कभी हकीकत, कभी खुली आँखों के सपनों-सा ये शहर दिल्ली।  
हर रोज़ एक नई कहानी कहता हर शख्स इस शहर में,  
कभी खेलखिलाता, तो कभी लगे भरे नयनों-सा ये शहर दिल्ली।

ये जो शहर है-दिल्ली। हर किसी को रास आता नहीं,  
जो आए पसंद तो ख्याल इसका ज़ेहन से जाता नहीं।  
ये शहर कई बार बिखरा है, बना कई बार है,  
हार मान जाना ज़िंदगी में, ये शहर सिखाता नहीं।

कभी मखमली धूप, कभी लगे सर्द रातों -सा ये शहर दिल्ली,  
कभी जेठ की दुपहरी, कभी सावन की बरसातों-सा ये शहर दिल्ली।

ये शहर चुपचाप होकर भी कह जाता है-बहुत कुछ,  
जो भाए दिल को, लगे कुछ ऐसी बातों-सा ये शहर दिल्ली।

ये शहर कभी मूक लगे-गहन अल्फ़ाज़ों-सा,  
कभी बिना ताल का गीत, कभी लगे सुरीले साज़ों-सा।  
ये शहर मोहब्बत के जैसा, कभी दर्द मिले कभी मिले सुकून,  
कभी ख्वाब लगे, कभी हकीकत, कभी लगे दिल की आवाज़ों-सा।

कभी लगे ज़वाब, तो कभी मासूम सवालों-सा ये शहर दिल्ली,  
कभी अमृतवाणी, तो कभी ज़हर के प्यालों-से ये शहर दिल्ली।  
हर किसी की अलग समझ, अलग मायने हैं इस शहर के,  
मुझे लगे किसी कवि के पुलकित ख्यालों-सा ये शहर दिल्ली...

अजय सिंह राठौर

कला स्नातक, द्वितीय वर्ष





# PROJECTS IN RAMJAS

Ramjas College has been selected as one of the participating institutions under the *Unnat Bharat Abhiyan*, a national programme launched by the Ministry of Education, Government of India, to engage students of higher education institutions to understand and work in rural areas. The programme involves visiting the villages, interacting with the people, and understanding their work and social life. Under this programme, the college has adopted the following five villages of Delhi; 1. Rani Khera (North-West Delhi) 2. Kamalpur Majra Burari (North Delhi) 3. Mukundpur (North Delhi) 4. Jharoda Majra (North Delhi) 5. Chauhan Patti (North East). For this purpose, several training sessions were conducted for the students, in which they were trained on how to do a field survey. More than 120 students have been trained so far in five different sessions. The response from the students has been overwhelmingly positive and enthusiastic.



Survey of Jharoda Village



Training Session



Village Survey

Dr. Charu Dogra Rawat, Associate Professor, Department of Zoology, Ramjas College, is the Principal Investigator (PI) of two research projects funded by the Government of India. The first project is multi-institutional and is titled, 'Remediation and Reclamation of Hexachlorocyclohexane (HCH) Dumpsite by using Microbial Bioremediation Technology'. It is funded by the Department of Biotechnology, Government of India. Prof. Sukanya Lal, Department of Zoology, Ramjas College is the Co-PI in the project.



PIs and Co-PIs from different institutions! (DBT)



Dr. Suresh K. along with Research Students

The 'Medicinal Plant Research Laboratory' of the Botany Department has been functional since 2008. It began with major and minor projects funded by various government organisations, including the DST (SERB), UGC, and DU. Under the guidance of Prof. Suresh Kumar, the Medicinal Plant Research Laboratory is the first among the colleges of the University of Delhi to offer Ph.D. and M.Phil. to research scholars enrolled in the Department of Botany, University of Delhi.





Wordcraft Members



Art Exhibition - Mélange



Debsoc Members

RAMJAS COLLEGE

# PRIDE OF RAMJAS

The Cells, The Societies and  
The Forums of Ramjas



Quiz Society Members



Music Society Members

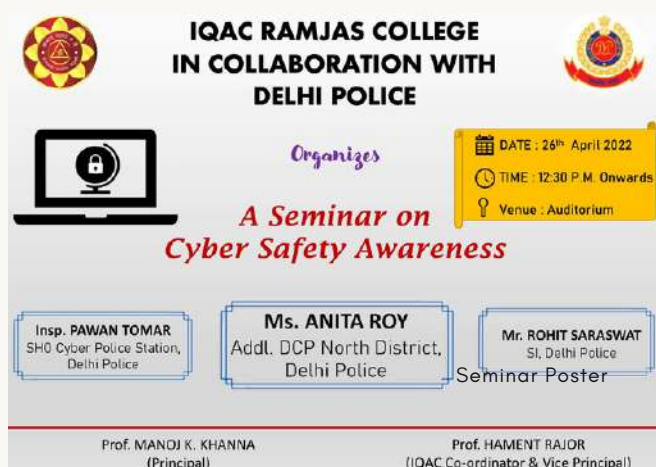


Group Discussion of TRMUN



# IQAC

IQAC has been an integral part of Ramjas College. It seeks the upliftment of the college through innovative and sustainable solutions. This year, IQAC focused on building the IT infrastructure by updating the Ramjas students' portal with the help of the Students' Information System (SIS). The portal allows the students to submit their assignments digitally to their respective teachers. In addition, Google Classrooms were created to facilitate the teaching-learning process, and a new updated user-friendly college website was also developed that contains the students' and teachers' data, and relevant information regarding the college.



IQAC has organised various webinars and seminars for creating awareness regarding various aspects. During this academic session, a seminar was organised on "Understanding Our Constitution: Its Role, Relevance, and Significance in Our Lives in the Present Times" in which Sunil Fernandes, Advocate On-record, Supreme Court of India, was the speaker. Archana Pathak Dave, Advocate at the Supreme Court of India, delivered a lecture in another seminar on the theme "Introduction to Legislation on Sexual Harassment in the Workplace".

On 25th June 2021, another webinar was organised on "Understanding the Global Politics on Vaccination", and the speakers for the webinar were Prof V.K. Kaul, Department of Finance and Business Economics, University of Delhi, and Dr. Narendra K. Rustagi, Director of CGBS and Professor at Howard University, Washington, USA.





# THE NSS UNIT

National Service Scheme (NSS), which directly comes under the Ministry of Youth Affairs and Sports, has been a platform that provides vast opportunities to the volunteers for engaging in community service with the spirit of nation building. Under the mission "राहत", the unit organised a plasma donation campaign. Volunteers served as the connecting links between the plasma donors and the recipients.



Ramjas NSS Unit

NSS Ramjas performed a skit under the project "इन्द्रधनुष" on International Nurse Day to pay reverence to the healthcare workers. The unit also celebrated 'International Yoga Day' this year in online mode under the guidance of Yoga instructor, Ms. Reena Kumari. It was a week-long session with volunteers joining from different institutions. Collaborating with "Azadi ka Amrit Mahotsav", the NSS unit provided opportunities to volunteers for actively participating in diverse activities.

The unit successfully organised a sanitary pads donation drive that benefitted around 200 women from the slum areas of Haiderpur in Delhi. The mission "Aarohan", a plantation drive, was initiated to commemorate the 52nd NSS Day. A stationary drive was organised on the occasion of Vasant Panchami to encourage the underprivileged students of Timarpur area in Delhi. The NSS unit also participated in the "Yamuna Cleanliness Drive" organised under the aegis of the Ministry of Sports and Youth Affairs.



Yoga Session



Blood Donation Camp





# THE NCC UNIT

Ramjas College provides opportunities to students to join the National Cadet Corps (NCC). The training helps them develop character, discipline and the spirit to emerge as responsible citizens of our nation. Every year many of our students join the Armed Forces to serve the nation. Following the motto of 'Unity and Discipline', the cadets from Ramjas College through the years have contributed through their community service and spirit of selflessness towards nation-building.



Ramjas College, NCC Unit



2 Delhi Arty Bty, at CATC'21



CUO Rahul with Best Dye Runner up Trophy



2DGBn at CATC'22, Delhi Cantt

During 2021-22, CUO Rahul Chauhan (1 Delhi Air Squadron) of Chemistry Department, third year, was selected to be a part of the National Cadet Corps Republic Day Camp, the most prestigious camp of NCC held in Rajpath every year on 26th January. He also participated in the Prime Minister's Rally 2022, which is the culmination of NCC Republic Day Camp held on 28 January every year.

SGT Sahil Jakhar (2 Delhi Arty Bty) of Chemistry Department, second year, and SGT Shatakshi Bhatt (1 Delhi Girls Battalion) of Physical Science with Electronic, second year were also selected for the Prime Minister's Rally 2022.

LCPL Samridhi Gupta (2 Delhi Girls Battalion) of Zoology Department, second year attended the All-India Girls Trekking Expedition - Kanchenjunga. Cadets from all the 17 Directorates of NCC across India participated in this national expedition.



PMR 2022, Delhi Directorate

# WOMEN DEVELOPMENT COMMITTEE

The Women Development Committee organised many seminars on topics related to laws and rights for women. Several awareness programs such as those on food safety and anaemia, workshops on maintaining a healthy lifestyle and hygiene, and cultural programs including poetry sessions were also organised. At present, it is in the process of conducting a series of workshops on financial literacy and entrepreneurship to empower women.

On 26th February 2022, a workshop on "Empowering Women through Financial Literacy" was conducted by Dr. Kiran Gupta, Professor of Law, University of Delhi, and Ms. Kalpana Kumari, Officer, Canara Bank. The programme was in order to create awareness regarding various financial schemes, especially for women, run by the Government of India.

On 8th March 2022, a workshop on "Empowering Women through Entrepreneurship" was conducted by Prof. Vishakha Raina, KIIT School of Biotechnology (Odisha), and Managing Director and Co-founder, Krea Food and Beverages Pvt. Ltd.

Ms. Shifali Jain, COO and Mr. Sunny Garg, Co-founder & CEO, Crib, also delivered lectures. Both of them are Ramjas alumni. The workshop was organised to celebrate International Women's Day, with a vision to achieve a better future for women.

**Women Development Committee(2021-2022)**  
Ramjas college, University of Delhi  
(under the aegis of IQAC)  
Celebrates  
**International women's Day**  
A Workshop On  
**EMPOWERING WOMEN THROUGH ENTREPRENEURSHIP**  
**SPEAKERS**

**Prof. Vishakha Raina**  
School of Biotechnology, Odisha  
Managing Director and Co founder  
Krea foods and beverages Pvt Ltd.

**Ms. Shifali Jain**  
(Ramjas Alumna)  
Co founder and COO  
Crib

**Mr. Sunny Garg**  
(Ramjas Alumnus)  
Co Founder and CEO  
Crib

**Date- March 8, 2022**  
**Time: 4:30 pm onwards**  
Registration link: <https://forms.gle/ZCBam10Kz2s5Rev3A>  
Meeting link: <https://meet.google.com/ftn-rzke-bvv>  
E-certificates to participants

**PATRON:**  
Prof. Manoj Khanna (Principal)  
Prof. Harman Kumar Rajar (Vice Principal, IQAC Coordinator)

**Workshop organising committee:**  
Dr. Chitra Deyra (Convener & Co Coordinator)  
Dr. Mausumi Bose (Faculty Organizer)  
Dr. Savita Garg (Faculty Organizer)  
Dr. Sarabhi Singh (Coordinator)

**Student volunteers:**  
Trijiti, 8306524329  
Garima, 8569944794  
Aashish, 9873264453  
Bhaskar, 8873348497  
Kajal, 8306119377

Webinar Poster

**WOMEN DEVELOPMENT COMMITTEE 2021-22**  
**RAMJAS COLLEGE**  
**UNIVERSITY OF DELHI**  
(under the aegis of IQAC)  
presents  
**A WORKSHOP ON**  
**"EMPOWERING WOMEN THROUGH FINANCIAL LITERACY"**

**SPEAKER 1**  
**Dr. Kiran Gupta**  
Professor of Law,  
University of Delhi

**SPEAKER 2**  
**Ms. Kalpana Kumari**  
Officer, Canara Bank (A  
Guest of India Undertaking),  
Delhi Circle

**DATE AND TIME**  
**26TH FEBRUARY, 2022**  
**3:30 PM ONWARDS**

**REGISTRATION FORM:** <https://forms.gle/ztvz8h3WZ8E8wv3A>  
**WORKSHOP JOINING LINK:** <https://meet.google.com/ftn-rzke-bvv>

**RSVP**

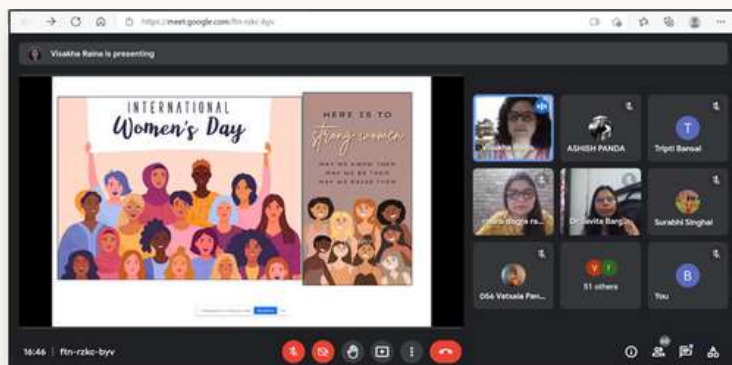
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Dr. Chitra Deyra (Convener & Co-ordinator)  
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Dr. Savita Garg (Faculty Organizer)  
Dr. Sarabhi Singh (Coordinator)

**STUDENT VOLUNTEERS:**  
Trijiti, 8306524329  
Garima, 8569944794  
Aashish, 9873264453  
Bhaskar, 8873348497  
Kajal, 8306119377

**EMPOWERED WOMEN**

Workshop Poster



Webinar in Progress



# ENABLING UNIT



Students along with Dr. Pritam Sharma

The University of Delhi provides a safe space for all students and promotes the socio-economic empowerment of deprived sections in society. Following this aim, Ramjas college has an Enabling Unit, consisting of around 75 PWD category students, which came into existence on 13th October 2017. Since then, Dr. Pritam Singh Sharma, Coordinator, has maintained constant communication with students and helped them overcome issues pertaining to their academic requirements. The Unit made the best possible efforts to ensure the accessibility of reading materials for students.

The Unit helps specially-abled students in obtaining information related to various competitions and events held at the university level. Furthermore, it also creates awareness about numerous scholarships for students from the government. The focus is also on building relationships with the NGOs to facilitate their students with the required apparatus. The achievements of students have added to the strength of the Unit. Aman and Madan brought laurels to the college by winning individual prizes and bagged trophies in Switzerland and Dubai respectively. The Unit also organises an annual event called "Samanvay" which aims at ensuring inclusivity and sensitivity in the campus.

# WELLNESS & COUNSELLING UNIT

The Wellness and Counselling Unit, under the aegis of IQAC, Ramjas College, organised a workshop on 3rd July 2021, on the topic "Guidance for Psychosocial Counselling and COVID Helper Skills - Beat the COVID Campaign". Ms. Neha Dagar, Consultant, Mahatma Gandhi National Council of Rural Education, was invited to deliver a lecture and interact with students.

On 16th November 2021, a webinar lecture on "Cancer Prevention and Palliative Care" was delivered jointly by Dr. Ramesh Dawar, Vice-President, and Dr. Pragya Singh, Sr. Manager - Projects, Dharamshila Cancer Foundation and Research Centre. This event was organised for promoting awareness about cancer prevention and palliative care.

On 6th March 2022, a workshop on "Journey from Illness to Wellness" was conducted by Prof. Bala Ganapathi, HoD, Department of Philosophy, University of Delhi, and Dr. Partha Patim Bose, Senior Consultant (Pulmonologist) & President, SAANS Foundation. The objective was to present the idea of holistic wellness and counselling.

DEPARTMENT OF PHILOSOPHY  
& WELLNESS/COUNSELING UNIT  
RAMJAS COLLEGE  
UNIVERSITY OF DELHI  
(Under the Aegis of IQAC)

Organise

**WELLNESS WORKSHOP**

**"A JOURNEY FROM ILLNESS TO WELLNESS"**

- Date : 6th March, 2022 (Sunday)
- Time : 11:00am
- Platform : Google Meet

Workshop Registration form:  
<https://forms.gle/88bW1ZokE-4jX7RJS>

Workshop Joining link:  
<https://meet.google.com/cgn-sfsb-jug>

"E-certificates for registered participants who fill the wellness survey and feedback form."

Webinar Poster

# PINNACLE

## THE RAMJAS PLACEMENT CELL



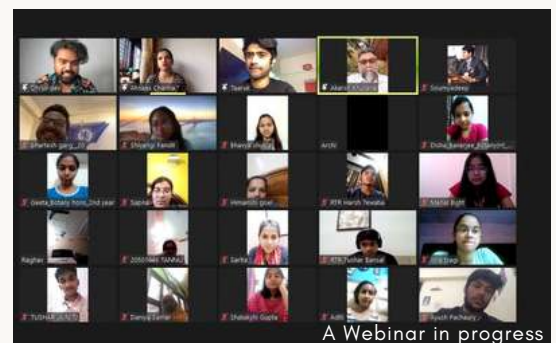
The Placement Cell's Group Photo

The Placement Cell of the college has consistently been ranked among one of the most potent forums of the University of Delhi. The Cell continued with its operations and responsibility of engaging with placements in top-tier firms and global companies efficiently, even in the online mode.

In the academic session 2021-22, more than 70 renowned companies such as D.E. Shaw, Deloitte, EY, Milliman, Tresvista, Willis Towers Watson, Avasant, Acuity Knowledge Partners, Upgrad, Aon, Shadowfax, and many more visited the campus. Our talented students with extraordinary skills have never failed to impress them and bagged extremely lucrative packages, soaring as high as 21 lakh rupees per annum.



The Placement Cell's Group Photo

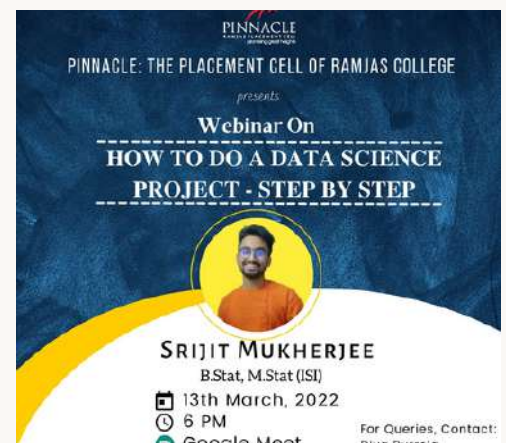


A Webinar in progress

More than sixty students have been placed in these globally acclaimed firms and companies during the last year. In addition to this, the students also applied for internships in a vast pool of more than 120 companies with diverse profiles chosen from those that came on board with Pinnacle. Through the Placement Cell, about 110 students were placed as interns, and one student was selected as a Finance Intern at D.E. Shaw with a monthly stipend of about Rs. 50,000. Pinnacle has so far successfully conducted around twenty webinars covering some of the most intriguing and crucial topics including Data & Actuarial Sciences, Finance, Consulting, Analytics, etc.



Core Group





# NORTH-EAST CELL

The North-East Cell (NEC) of the college organised events on Gender and Journalism, which were chaired by Ms. Patricia Mukhim, Editor of the Shillong Times. The event was attended by students across the country. It shed light on the importance and the crucial role of journalism in the northeastern region and its contribution towards understanding gender perspectives.

The NEC also organised a talk on "Post-colonial Political Discourse of North-East India", which was delivered by Prof. Akhil Ranjan Dutta, Guwahati University. The event attracted an enthusiastic response.



In May 2022, the Cell also collaborated with the Eco-Club of the College for organising a seminar on biodiversity.



# SC/ST CELL

The SC/ST Cell facilitates the implementation of the various policies and programmes launched by the UGC for the benefit of SC/ST students and employees. The staff members of the cell are actively engaged in coordinating and solving the problems in matters relating to admission, recruitment, and resource utilization in the college. It also announces the details of government scholarships and fellowships through circulars to the SC/ST students. The Cell concentrates on the implementation of the rules of reservation in students' admission and appointments in teaching and non-teaching positions as well as monitoring the prevention of atrocities against the concerned underprivileged communities.

Moreover, the Cell also takes up the issues of SC/ST students and employees with the concerned authorities and works towards achieving efficient solutions. The Liaison Officer, on behalf of the Cell, organises periodical meetings with SC/ST students to help them understand the facilities available on the college campus. Interactive sessions and informal meetings with them are also conducted to equip them to deal with personal, social, and academic problems. The Liaison Officer also looks after the prompt disposal of grievances of the SC/ST employees. The Cell particularly attempts to liaise between the college authorities and the government by supplying required information, answering queries, clearing doubts, and conducting an annual inspection of the records of the rosters maintained for SCs/STs in the college.



# MÉLANGE

## THE FINE ARTS SOCIETY



Society's Farewell



Society's Group Photo

Mélange - The Fine Arts Society of Ramjas College was established in 1987 and has been a community of art specialists. 'Mélange' means 'a mixture or a variety of different things' and has always been a pride of the College's ECA events and other activities. Even in the virtual environment, the Society functioned to provide its members with a space to work and interact with fellow enthusiasts by conducting various online workshops and competitions.

On 9th September 2021, the society released the second edition of its renowned newsletter - 'Aurora' showcasing various artworks of its members. Moving forward, on 1st October 2021, the Society collaborated with the NGO, Eco-Femme, to promote healthy and eco-positive menstrual practices. On 2nd October 2021, a workshop entitled "Aesthetic Brush Pen Calligraphy" was conducted by Abinaya, a member of Mélange. Along with this, the Society maintained its legacy of organising - "ART SLAM", an inter-college art and craft exhibition competition during 3rd-6th February 2022 through a virtual platform to exhibit talents and skills of students. The annual fine arts festival "ARTOSPHERE'21", was organised on the theme "Indian Cinema".

Events like art and craft competitions were held between 23rd and 27th February 2022. Two workshops were conducted which included the 'Clay Jewellery Workshop' and the 'In and Through Folk Art', by renowned artists including Ms. Vinita and Mr. Chetan.



Art Work



Workshop Poster



Art walk to Sundar Nursery



Focus - the Film and Photography Society, was founded in 2012 to nourish the skill of photography among students. From being a relatively new forum to winning top accolades in various national and international competitions, the Focus has created a brand for itself in the Delhi University Photography Circuit. Our family consists of more than 100 artists, who came together in celebrating a decade of Focus this year.



Group Photo of Society Members



Photo by- Manav Gupta  
B.Sc. (H) Physics, 2nd Year



Photo by- Manav Gupta  
B.Sc. (H) Physics, 2nd Year

Focus introduced a 'Spotify Podcast Channel' on 1st August 2021, in the name 'InFocus Guftagoo' to channelise a discourse on "Art - Analyse, Criticize, and Observe". All aspects of arts are dealt with through the Channel which covers the description ranging from films to olden buildings. To prepare the members for the "IFP 50 hours Film Making Challenge", a film-making workshop was held on 9th September 2021. Several photo walks and photo series events were organised throughout the session.

On 23rd November 2021, the Society screened a documentary called 'Bhuiput' directed by our ECA Filmmaking entrant, Kabir Naik. During 16th-25th November 2021, a "21-Day Photography Challenge" was conducted by clicking and sharing 'One Photo A Day'. The purpose of this competition was to build a habit of clicking pictures using one's own camera more often. Another workshop conducted by Milan Jain on 5th January 2022, aimed to engage in a new perspective on how we can witness art as a process. To spread awareness on mental health issues, the Focus collaborated with the NGO "Now and Me" on 9th March 2022, and put up a board where students expressed their feelings and thoughts.



## THE RAMJAS DANCE SOCIETY



Ramjas Dance Society, the RDS is known for its uniqueness and teamwork. Phoenix, the logo of the Society is a symbol of not only authenticity and strength but also of transformation and rebirth. It has always ensured to make it to the top ten teams of Delhi University. Fest season became more vibrant in March 2022 when the RDS performed on stage after two years. The team was shortlisted for most of the fests organised by the colleges of Delhi University and other institutions.



This year our team participated in the fest organized by IIT Gandhinagar. Every year we conduct our annual fest "Bop Till You Drop". Besides, we also conducted an annual event called "Camp", which aimed to help society members grow and find creative space in dancing. This seven days camp which was held during 11th-17th February 2022, included exploring new dance styles and learning different choreographies. All the members of the dance society participated actively in this event.



# QNIGHTS

## THE RAMJAS QUIZ SOCIETY

Qnights, the Quiz Society is one of the reputed societies of the college, and the "Mahaqumbh" is one of the most awaited quizzing events organised annually. The members have won several prizes in popular quiz contests such as Tata Crucible Campus Quiz. The society has also conducted quizzes in various institutions.



The society conducted many Intra-Society quizzes to enhance members' quizzing skills, including "Jai Ho - The India Quiz", "CryptoQnights - The Business Quiz", and "General Quiz" and "Pop Quiz Qayas - The Music Quiz" etc. The "Shauryagatha - The Open India Quiz" was held on 15th August 2021. The "Gen Sangh - The General Quiz" and "Milan Ta Quiz - The FLAMES Quiz" were organized in collaboration with the B.A. Programme Society between 12th and 13th March 2022. A webinar on the theme "Gender Sensitisation in the Quizzing Fraternity", was conducted on 10th July 2021 with guest speakers Twinkle Gupta (Ex-President of The Quiz Society of Miranda House), Shanya Sinha (Ex-Vice President of Conquistadors), Shailya Shankar (Member of Qnights), Arihant Tyagi (Ex-President of Qnights) and Vishal Singh (Ex-Vice President of Qnights) to make this platform more inclusive.



# BACKBEAT

## THE RAMJAS MUSIC SOCIETY

Backbeat, the Music Society of Ramjas College, consists of talented musicians from all courses. It is a family where the members help to bring out the best in each other. Cultural diversity is one of the most important aspects of the Society.



"Yügen '22", the annual fest of the Society was conducted online via the Google Meet platform. It provided a platform for musicians from different backgrounds and genres to come together, perform and compete with each other. The Society organised a picnic at Lodhi Garden, which was an ice-breaking session for its members. The Backbeat in association with Azadi ka Amrit Mahotsav, Ramjas College, presented patriotic songs in regional languages in an Elocution Competition held on 29th October 2021.





# UPSC WING

## THE RAMJAS UPSC WING



Group Photo of Society Members



The UPSC Wing was formed with a vision to provide a place for the academic interaction between students of Ramjas College and the aspirants of civil services. It regularly conducts seminars, group discussions, awareness campaigns, etc. to motivate students to achieve their goals. This wing matured gradually, with sheer motivation and immense support from chairperson Dr. Dhani Ram.

The Wing also participated in the "Clean Yamuna Drive" in collaboration with Namami Gange on 29th September 2021 and attended the 'Ganga Utsav' organised by the Ministry of Jal Shakti. The Society came to a full circle when the cabinet carried on the legacy of their predecessors by organising "Parishram 2". A sudden shift to online mode was challenging for the Wing and its members. Yet overcoming the obstacles, an online Mega Event "Avyukt' 21" was held on 25th-26th September 2021. This event included quiz competitions, performances by SAM workshop, and intellectual discussions with bureaucrats and renowned authors. Many students of the Wing qualify for Civil Services every year.



Presenting a token of honour to the Principal



A Lecture Session



# CONNECTING DREAMS FOUNDATION

The Ramjas Chapter of Connecting Dream Foundation (CDF) is currently working towards a common vision of inculcating social entrepreneurship skills among students, and providing them with a learning experience by conducting free workshops, competitions, and training sessions along with the popular Global Changemakers Festival from time to time.



Discussion in Lawn



Group Photo of Society Members

It organised a multitude of events to reach the objective of connecting people to achieve Sustainable Development Goals (SDG). One of the events organised was the "CDF Changemakers Festival" on 23rd September 2021, which included "PANORAMA - A Photography Competition" in collaboration with Focus - the Film and Photography Society, with the theme "Zero Hunger & Gender Equality". The event saw numerous creative entries from various universities in the country. "The Treasure Hunt - A War of Expedition" was one of our flagship events which saw huge participation of more than 350 participants from across India.

The 'Best Out Of Waste' DIY Workshop was conducted by the famous YouTuber, Ms. Aarti Gupta. This helped participants to learn how to make decorative items from clay and waste materials discarded after Diwali at homes. "The Dream Awards", an annual event to celebrate the change created by different changemakers across the globe was celebrated on 12th March 2022.

Through ongoing projects like "Project Kilkari", "Project Aahar" and "Student Learning Committee" (SLC), the CDF attempts to create an impact in society and develop the entrepreneurial mindset of students. We hope to launch new projects, create solutions and change the world into a better place for the future.



# ENACTUS

Enactus Ramjas, established in 2011, is a student-run organisation that seeks to uplift communities through entrepreneurial action. The Society started with its focus on internal team training and research. Simultaneously, they continued with their on-ground operations with all necessary protective measures, thereby commencing their journey of impacting lives. The "Feed-in Need Campaign" was conducted by the team on 3rd March 2022 with the objective to distribute food packets to the needy people in Timarpur area of North Delhi. More than 100 packets were distributed by the team. On 27th February 2022, a community development session on "Waste Management" was conducted with the purpose to sensitize the local community near the Yamuna Ghat in Delhi towards the ideas of waste management through a "Nukkad Natak".



Group Photo of Members

The "Pad Donation Drive" was organised to distribute sanitary napkins in which over fifty pads were distributed in Wazirabad area of North Delhi. The pads were provided by Mangrove Naturezaa India. In collaboration with Vishalakshi Foundation, the Enactus also organised a "Cloth and Book Donation Drive" to donate these items to the children of Dream School, Gurugram.

The Enactus has received recognition from Dr. Harsh Vardhan, Former Minister of Family and Health Care, Shri Gajendra Singh Shekhawat, Ministry of Jal Shakti, Department of Environment and Climate Action, and a letter of Recommendation from the All India Queer Association.



Donation Drive



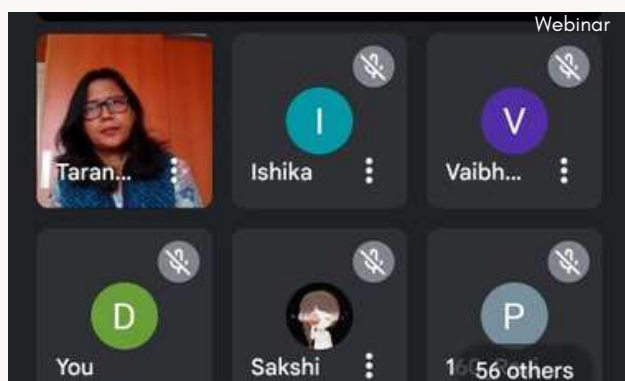
Community Drive Project

# FINANCE AND INVESTMENT CELL

The Finance and Investment Cell organised an online competition - "Di Valore'21", that boasts of being the only virtual stock market-based competition in Delhi University, for which over 3300 registrations were received. This Mock Stock competition along with a bunch of other events including case competitions and live auctions were held in April 2021.



This year's "Financial Literacy Campaign" (FLC) was conducted in the month of February 2022 through online and offline modes. Following the previous edition of FLC, which included a bunch of events and sessions, the present campaign aimed especially at educating high school students through online quizzes, speaker sessions, and sessions on stock markets. More than 1700 people were surveyed, and the data collected was used to publish an exclusive report. Furthermore, booklets containing solutions to maintain financial discipline will be published in both English and Hindi to be distributed to people covered in the survey.



# CAREER & DEVELOPMENT CELL

The Career and Development Cell (CDC) of the college organises sessions by inviting experts from different fields. It makes its best efforts to equip the students with the necessary skills, guide them about various career choices and mould them into confident and intellectually driven people.



The CDC in collaboration with the 'Next IAS Academy', conducted a webinar dealing with the intricacies of the preparation strategy for UPSC, which witnessed an overwhelming participation of more than 250 students.





# GLOBAL YOUTH



Society Members Group Photo

Global Youth is an international organisation with twenty branches located in different colleges of Delhi University and more than 500 members. Its prime objective is to provide a platform to youth towards settling with a career in international organisations. The Global Youth continued with all its activities via the virtual mode even during the pandemic.



Mock Diplomacy Session



Session in Collaboration With Hansraj

As the pandemic waned, we also organised offline sessions with several dignitaries such as Harsh Vardhan Shringla, the incumbent Foreign Secretary of India. The Ramjas Chapter of Global Youth hosted its mock diplomacy session "Perils of Afghanistan" on 31st August 2021. This was organized in collaboration with the Hansraj Chapter of Global Youth. The objective of the discussion was to develop a greater understanding of how international diplomacy plays out in such circumstances. On 4th September 2021, a poster-making competition was organised on the theme "Quintessence of Democracy - What it Means to Me". It was held on the occasion of International Day of Democracy to bring out diverse layers of the idea as upheld by the general public. A documentary screening of "Five Broken Cameras" was also conducted on 9th October 2021. The documentary is an Academy award-winning Palestinian documentary that chronicles the non-violent resistance by the people of a village against the Israeli army. The Ramjas Chapter launched its first official newsletter "Polymorphuous" in the month of December 2021. The newsletter enclosed entries from the member students who submitted articles and opinion pieces on key areas of foreign affairs, important international bodies, and social issues. The magazine was named 'Polymorphuous' owing to the ever-changing currents of global diplomacy. Excerpts were posted on its social media handles and the digital copy was also circulated.

# RCS

## RAMJAS CONSULTING SOCIETY



The roots of The Ramjas Consulting Society (RCS) lie in the vision of transforming and bringing forth a consultation-driven organisation of students comprising of members with indomitable spirit and ignited minds. The Society organised the annual event "Consultanza" during 4th-13th March 2022 with varieties of intriguing and challenging programmes which received more than 350 registrations. Alongside, a two-day consulting sessions "Bootcamp-Race2Ace with RCS" was organised with experts from Google, Boston Consulting Group, Grant Thornton LLP, etc.

The Society takes pride in being a channel to incorporate case interviews in a case-study challenge, "Case-O-Crypt" that receives participation from all colleges and universities across India. This is conducted under the guidance of eminent jury members from companies like MasterCard, Bain & Company, etc. This year, our members have won more than forty national podium finishes and more than sixty finalist finishes across various finance, business strategy case, and analytics competitions conducted by institutions like IIM Lucknow, Shri Ram College of Commerce, Hindu College, St. Stephen's College, SP Jain Institute of Management and Research, Shaheed Sukhdev College of Business Studies, IIT Guwahati and many more. The society has also completed five live corporate consulting projects in the domains of business transformation, market-entry, and start-up funding analysis.



# SHUNYA

## THE RAMJAS THEATRE SOCIETY

With a passion for art, the Shunya has always reflected the world we live in. The Society realizes that theatre can only be practised in an atmosphere with an inclusive space. The pandemic years posed new challenges for the world of theatre to convey its message through online platforms.



Group Discussions



Performing Art

Even during this period of crisis, the Shunya maintained its legacy by creating two online pieces that are yet to be screened for Ramjas. The first one was "Voices - Find Your Own", an original play written and directed by Jai Mahajan and Simran Anand, which portrayed the box(ed) idea of gender and how the boxes are claustrophobic chambers that breed on structures and regulations. The second with the title "Backspace - From the Excerpts of Sarah Kane's Psychosis 4.48", was an online live production also directed by Jai Mahajan. It dealt with the aspects of mental health and identities. With the reopening of the college recently, the Shunya has again sprung into action in the offline space.



Scene from a Play

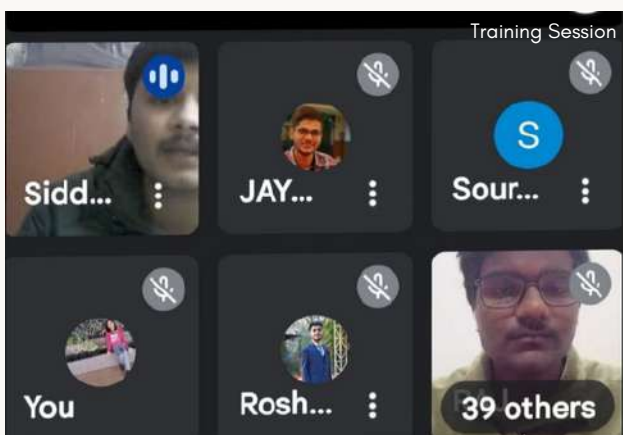
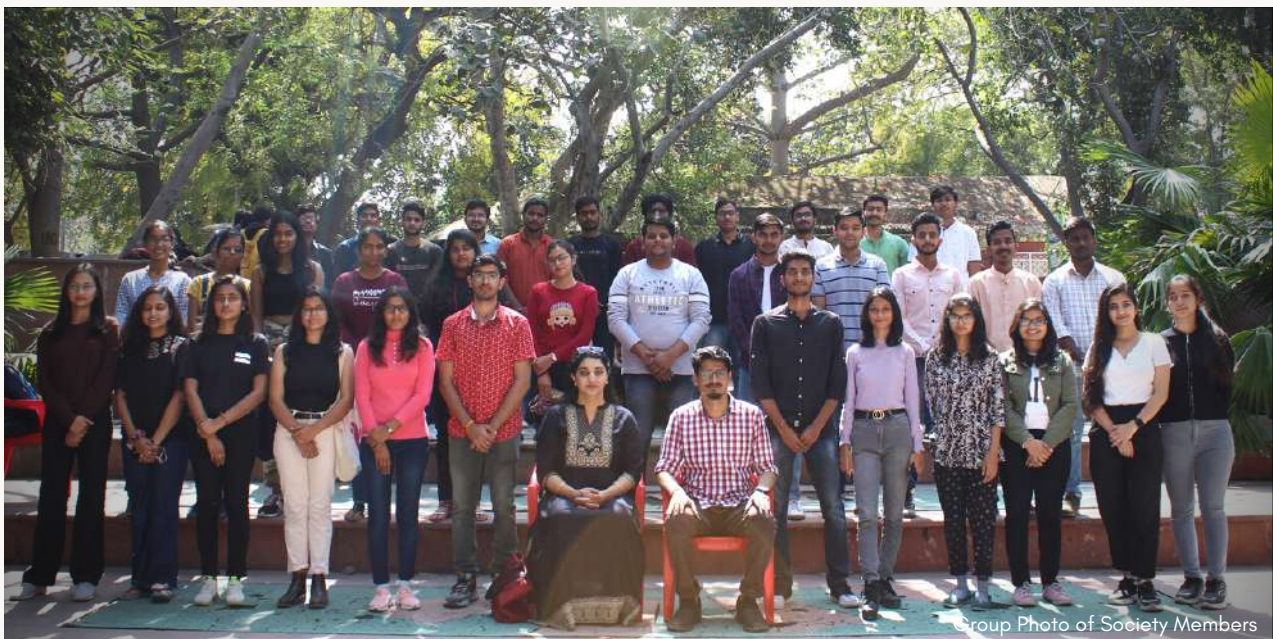


Stage Performance

# TRMUN

## THE RAMJAS MODEL UNITED NATIONS

The Ramjas Model United Nations is a platform for the students where they can represent on different portfolios and discuss to find solutions for real-world issues at the national and international levels. This year, the Society took the initiative to form a Book Review Club – the "Gyaan Ganga", where students are encouraged to read, explore, and share their experiences.



The Ramjas MUN organised a conference on 26th and 27th June 2021, which had various committees like Lok Sabha, Niti Aayog, International Law Commission, and International Organization for Migration. Ms. Anjali Birla, Ramjas alumni, and an IAS officer, and Maharaj Lakshyaraj Singh Mewar of Udaipur were invited as the special guests for the event.

A spectacular webinar was organised by the Society on 27th December 2021, to develop the basic approach towards the functioning and significance of MUN. Training sessions for freshers were conducted from 21st-24th January 2022 on Indian and International organisations. The event included a session on the "Rules and Procedures (ROP) of MUNs" to provide insight about the MUN.



# DEBSOC

## The Ramjas Debating Society

### रामजस वाद-विवाद समिति

The English Wing of Debating Society hosted the 16th edition of its annual 3v3 debate tournament, "Polemic 2022" through online mode. It was attended by debaters from the Indian and International circuits. With more than 90 teams competing in the tournament, this year's "Polemic" was the largest ever organised tournament by the Society. Freshers exhibited outstanding dedication and brought laurels to the Society. The teams qualified to reach the out rounds of renowned tournaments such as Cornell, Hansraj BPD, Linkbate, Vitark, etc.

With the reopening of the college, the activities of the debating society have returned to the college lawns. With collective efforts of both the Hindi and English wings, the first-ever Equity Committee was formed for the harmonious growth of the Society.



Society's group image



Mock Sessions



Society's Group Image

भारतीय वाद-विवाद जगत में एक नवचेतना के सृजन की आशा के साथ वर्ष 2017 में रामजस वाद-विवाद समिति की हिंदी शाखा की स्थापना हुई। 12 सदस्यों की एक साहसी शुरुआत के पश्चात समिति आज लगभग 70 कार्यनिष्ठ सदस्यों के एक परिवार के रूप में वाक् जगत में नए कीर्तिमान स्थापित कर रही है। समिति का उद्देश्य महाविद्यालय एवं वाद-विवाद की कला के मूल दर्शन के प्रचारक एवं ध्वजवाहक बनने का है। अपनी स्थापना से आज तक समिति ने संसदीय वाद की दो मुख्य प्रतियोगिताएं जीती है एवं अनेक संसदीय और पारंपरिक वाद-विवाद प्रारूप में कीर्तिमान स्थापित किए हैं।

समिति के दो मुख्य वार्षिक वाक् आयोजन हैं -- "कपिल रतनू स्मृति नवागन्तुक संसदीय वाद-विवाद प्रतियोगिता" एवं "वाक्-व्यूह संसदीय वाद-विवाद प्रतियोगिता"। रामजस वाद-विवाद समिति, हिंदी सर्किट की प्रथम समिति है जिसने अपने आयोजनों में समता समिति स्थापित की, जिसे अधिनिर्णायक परीक्षण का जनक भी माना जाता है। समिति की दैनिक अभ्यास सत्र, वाद-विवाद के प्रारूपों पर आधारित सत्र, विषय सम्बंधित सत्र, आदि गतिविधियों के द्वारा अपना संचालन करती है।



Launch of Society's Magazine

# WORDCRAFT

The Ramjas Literary Society

रामजस साहित्यिक समिति



Group Photo of the Society Members



Farewell: Jashn-I-Rukshat

"वर्डक्राफ्ट", रामजस साहित्यिक समिति 1987 से साहित्य अनुरागियों को एक मंच प्रदान करती आ रही है। हर वर्ष तरह-तरह के कार्यक्रमों के आयोजन के साथ यह समिति सभी भाषाओं और विषयों पर चर्चा करती है तथा साहित्य-ज्ञान के पथ पर अग्रसर रहती है। वर्ष 2021-22 में "वर्डक्राफ्ट" ने कई उत्सव मनाये, कई नई ऊँचाइयों को छूआ और नए मापदंड हासिल किए। दो-दिवसीय "हिंदी महोत्सव महोत्सव '21" के आयोजन से यह सत्र शुरू हुआ।, 13 सितंबर 2021 को आयोजित बौद्धिक सत्र, "तत्कालीन समाज में हिंदी और रोजगार (परिस्थिति दिशा और भविष्य)" का आरंभ माननीय प्रधानाचार्य प्रो. मनोज खन्ना के सम्बोधन से हुआ जिसे प्रो. पूरन चंद टंडन, हिंदी विभाग, दिल्ली विश्वविद्यालय, के व्याख्यान ने गति प्रदान की।

"वर्डक्राफ्ट" ने 14 सितंबर 2021 को डॉ. प्रीतम शर्मा, हिंदी विभाग, रामजस महाविद्यालय, की अध्यक्षता में आयोजित "अखिल भारतीय कवि सम्मेलन" में कई गणमान्य हस्तियों को आमंत्रित किया जिसमें श्री ज्ञान प्रकाश अकुल, श्री जे. पी. नाचीज़ और अन्य कवियों ने अपनी प्रस्तुति दी। इसके पश्चात्, 9 नवंबर 2021 की शाम "उर्दू दिवस" का आयोजन किया गया जिसके अंतर्गत, 'शब-ए-गुफ्तगू' नामक कार्यक्रम में उर्दू के सुप्रसिद्ध लेखक श्री सावन शुक्ला आमंत्रित थे। इन सत्रों के अलावा, "वर्डक्राफ्ट" ने "इन्हाज़" नामक द्विमासिक पत्रिका के रूप में एक नई पहल की शुरुआत की।

12 जनवरी 2022, को राष्ट्रीय युवा दिवस के उपलक्ष में एक सत्र आयोजित किया गया जिसमें श्री मुकुल मांगलिक, इतिहास विभाग, रामजस महाविद्यालय, ने युवा पीढ़ी को प्रेरित करते हुए एक अभिभाषण दिया और साथ ही एक निबंध लेखन प्रतियोगिता का भी आयोजन किया गया। समिति ने जनवरी-फरवरी के महीनों में कई कार्यशालाओं का आयोजन किया, जैसे- श्री मिहिर वात्सा की रचनात्मक लेखन पर कार्यशाला, डॉ एन.ए. जैकब का चेहरों पर बात करना, डॉ. रूपा धवन का साहित्य और उस पर आयोजित एक खूबसूरत सत्र और डॉ. रवि शर्मा द्वारा 'मधुप' का हिंदी और उसकी परिस्थिति पर आयोजित एक सत्र। कई सत्रों, संगोष्ठी एवं परिचर्चा के अलावा वर्डक्राफ्ट ने बी. ए. प्रोग्राम के वार्षिकोत्सव "संगम '22" के उद्घाटन सत्र 'अल्फाज़' में एक कविता पाठन कार्यक्रम का आयोजन किया जिसमें छात्रों एवं शिक्षकों ने बढ़-चढ़ कर भाग लिया और इसे सफल बनाया।

इन सभी कार्यक्रमों के सफल आयोजन के साथ समिति में इस वर्ष नए सदस्यों की चयन प्रक्रिया को सुचारू रूप से पूर्ण किया। 29 अप्रैल 2022 को तृतीय वर्ष के सभी सदस्यों को भावपूर्ण विदाई देते हुए "जश्र-ए-रुखसत" कार्यक्रम का आयोजन किया।



Afsaane Selling



Administrative Council, 2021-22





# AZADI KA AMRIT MAHOTSAV

Shy/Si Cells photo

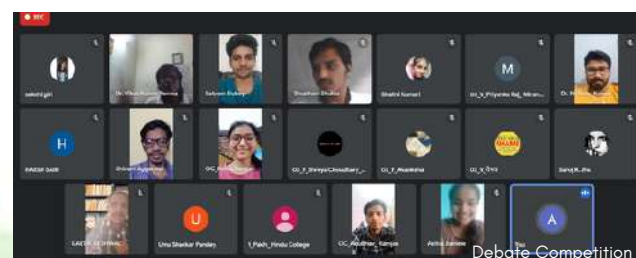


Poster Competition

Azadi Ka Amrit Mahotsav is an initiative of the Government of India to celebrate and commemorate 75 years of independence and the glorious history of its people, culture and achievements.

With more than a hundred years of humble existence, Ramjas College contributed immensely during the freedom struggle of India and have left its impressions on the history of our independence movement.

The festival began with a splendid programme marking the commencement of the celebration at the college through a brief review of our national movement and



Debate Competition



Webinar

Rashtra Gaan (singing of National Anthem) on 1st August 2021 by the teachers and students. An essay writing competition for UG students on the topic "Future Technology Needs for India-2047" was conducted. The best five entries were forwarded to Technology Information, Forecasting & Assessment Council (TIFAC), Department of Science and Technology Government of India, to take part in the Essay Writing competition at the national level.

On 14th August 2021, a webinar on the Topic: "Issues and Biases of Narratives: Understanding Chauri Chaura in Context and Reality", was organised featuring eminent speaker Prof. Himanshu Chaturvedi, Department of History, Deen Dayal Upadhyaya University, Gorakhpur.

It was followed by another engrossing webinar on the topic "Subramania Bharati: The Poet Patriot" on 10th September 2021 celebrating the anniversary and life of the great 'Mahakavi Bharati'. Prof. T.K. Venkatasubramanian, Eminent Historian, University of Delhi, graced the webinar. A national-level Hindi debate competition on the topic "वर्तमान परिवेश में निजीकरण समानता लाने की राह में बाधा नहीं है।", was organised on 10th October 2021, which gathered the enthusiastic participation.



Team Meeting

# "Celebrating 75 Years of Independence"

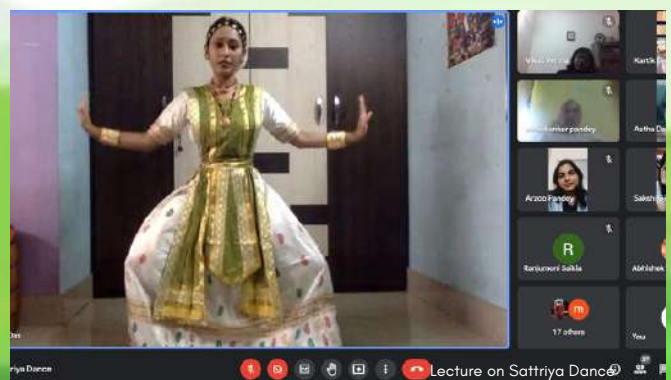
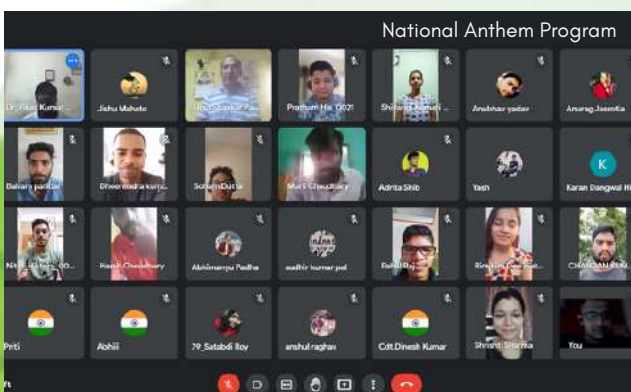
A large number of students from the college also participated in "Know Your Rivers (Nadi Ko Jaano)" launched by the Minister for Education which aimed at a campaign for crowdsourcing data about rivers.

On 29th October 2021, an Elocution Competition was organized on the topic, "Independent India @75: Self Reliance with Integrity" ("स्वतंत्र भारत @75: सत्यनिष्ठा से आत्मनिर्भरता") to commemorate the Vigilance Awareness Week.

The Lecture Demonstration on Sattriya Dance, by Ms. Oomana Das, was an initiative to promote the essence and philosophy of this classical dance form of Assam.



The team received constant motivation and support from the Principal, Prof. Manoj Kumar Khanna. The Nodal Officer, Dr. Vikas Kumar Verma, the Event Coordinator, Dr. Uma Shanker Pandey and the Student Coordinator Kartik Deshwal, along with a team of twelve students left no stone unturned to make the events successful. The team earnestly looks forward to hosting a plethora of events in future.



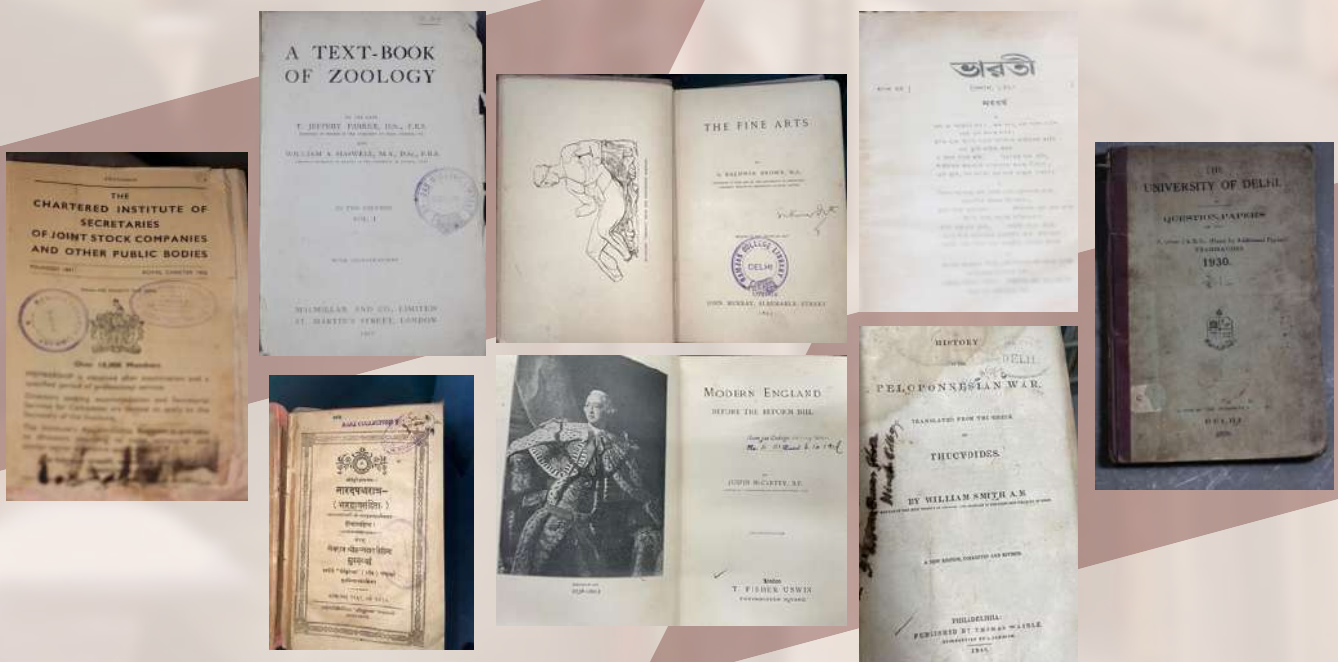


# RAMJAS LIBRARY

The college library has over 1,50,000 titles which are all bar-coded making the process of issue and return of books efficient. In addition, it has more than two lacs e-books, access to more than 30,000 e-journals, and more than 150 digital databases. At present, the library holds around 800 braille books, as well as a large number of audiobooks for the assistance of students. The computerised cataloguing system further helps in locating the books and marking their availability.



## THE RARE COLLECTION



AND MANY MORE...

# VOICING OUT IN ENGLISH



ARTIST: DEEKSHA SINGH  
B.COM (H) , FIRST YEAR



# From State and its Military to Metaverse: Is Globalisation All About Monopoly?

Since the beginning, information and communication technology (ICT) has been intrinsic to globalisation. From simple helping hands to trade and commerce, ICT became the face of the present-day globalised world order. However, every phase of globalisation was some sort of global monopolisation. May it be State and its military, or tech giants, ICT was and is in the hands of some overpowering force. However, with the development of blockchains, it was projected by many scholars that the next phase of globalisation would be a decentralised one where each individual will be a system in itself; and data centres and servers will wither away with colossal corporates. Now, Metaverse is coming, which might turn the hour hand back, ultimately leading to Metapoly. What's left for individuals?

## **The Initial Phase**

In the pre-modern world, civilisations and empires were the traces of human organisation which controlled political power, organised and allocated the available resources. The historic roller-coaster ride started from production for self-consumption and headed towards trade and technological advancements like an iron plough, water-wheels, and transplantation.

Excess production was controlled by the political elites governing the civilisations and empires like Indus valley civilisation, Mesopotamian civilisation, Roman Empire, and Ottoman Empire. Hence, human connectivity across the globe was a see-saw game, dependent on the rise and fall of civilisations and empires.

## **The Beginning of Capitalism**

The radical shift in decision making power from Church and landed gentry to the Westphalian modern nation-state nurtured its blood child ideology of capitalism and sowed the seeds for the globalisation that we see today.

Unlike feudalism, decision making power, military and resources converged into a single institution that funded commercial classes to trade and tap resources of unheard and unseen territories for profit while expanding the geographical mentality.

The industrial revolution, railways and telephone worked as a catalyst to frame the politics and economy of the whole globe under the ideology of capitalism and nation-state. Colonial states and their militaries founded and controlled the sea and land routes for trade, dominating and channeling the profits only to colonial states.

## **The 20th Century Leap**

However, something happened in the latter half of the 20th century that was never imagined before in the history of human connectivity and organisation. The economic realm came to dominate and decide the global connection. It was something more than just exporting and importing goods from one nation-state to another.

Unprecedented advancements in information technology, transport and communication were exploited by the militaries and States around the world. For instance, Nazi Germany controlled the media for spreading Nazi propaganda and curbing the so-called 'anti-national' activities. Similar policies were adopted by the Erstwhile USSR. To make things more clear, even the World Wide Web was an off-shoot invention of the US Military. This was a time when space was stuffed with satellites owned by the State and its military. In essence, information and communication technology was monopolised by the State.

## **Passing the Baton: From States to Corporates**

Further advancements in the capitalist world order and the liberal moment in world history, the hapless demise of the USSR facilitated the global expansion of multinational corporations and transnational corporations which saw the whole globe as a single market. These MNCs, bringing invaluable FDI with them, were welcomed by developing countries and changed the fate of many countries like South Korea. National boundaries were blurred, and the State lost its control over economic affairs.

The USA became the world hegemon, pushing the so-called 'never-setting' Sun of the Britannica to the West. A web of global connections was created and was monopolised by the MNCs, facilitated by international institutions like UN, IMF, and WTO, which, instead of providing global governance, fostered the expansion of global networks. Now, complex data fields and infrastructure, the invaluable keys of entry into the world of the internet, were the playing ducks of corporates and data giants.

## **Information and Communication Technology: The Face of Globalisation**

The economic crisis of 2008 led to the emergence of the information technology that earlier was a simple helping hand of economic and financial globalisation. Now, it has become the forefront of globalisation, bringing even more people to the complex web of global connections and networks.

An unprecedented rise in social media platforms connected individual to individual, not just corporate to corporate, and in unprecedented number. It allowed information technology not to just facilitate corporate functions but to allow small and new start-ups having no capital and infrastructure to compete with the well-established major corporates. Social media platforms allowed the economic realm to combine with the social realm. It is all about data and information.

However, this much flow of data and information is still monopolised by big tech companies like Google, Apple and Microsoft- the alpha, beta and gamma of the current globalised world order. For instance, almost half of 400 hyperscale data centres are located in the USA, the motherland of Google, Apple, and Microsoft.

## **Decentralised Globalization: A New World Order?**

Things are changing, landscapes are changing, and people are changing. Technology seems to be self-capable now for the transparent, unhindered and unmanipulated data and networks that don't need gigantic global data centres.

The autonomous technology of blockchain compels us to imagine the scenario where each computer is in a network with another, need no server and data centre, no monopoly of tech giants and hence no insecurity of data. Each individual would be a part of a network formed and run by each individual, decentralising globalisation. As many scholars argue, this is the future of globalisation- for individuals, of individuals and by individuals.

## **Metaverse: The Next Phase of Globalisation**

What will it be like when one can scale Everest, swim with whales, and skydive over the massive city of Vijayanagar sitting in their living room? In its fully evolved form, Metaverse will help one experience real-time vision, sounds, and even smells from anywhere in the world. That is, one no longer needs to travel to Kanyakumari to see the sunset or visit Kashmir to embrace the captivating odour of Kesar.

According to Kevin Kelly, "physical reality" will "merge" with Metaverse, creating a virtual shared space, a total of all virtual worlds, augmented reality, and the internet. In simple words, the Metaverse is the future of the internet.

## **Towards Metapoly?**

Mark Zuckerberg believes that 3 out of 5 people in the world will use Metaverse in one way or the other. Experts, like Melanie Subin of Future Technology Institute, NYC, believe that by 2035, a large proportion of the world population will be directly engaged in Metaverse.



Patric Cozzi of Cesium opines that AR wearables will be as common as smartphones of today in the future.

However, it is anathema to the predictions of various scholars and institutes like Systems Innovation, who pointed out that the next phase of globalisation will be centred on individuals. Globalisation always took an individual-focused path.

Consumerism, e-governance, increased choices, reduced costs, the internet, global interconnectedness, etc. are the direct results of globalisation.

As mentioned before, from States, military, and corporates with massive data banks and technology necessary to enter into the virtual space, anyone with a smartphone is now a system in itself. Blockchains and individual networks were projected to revolutionise globalisation as a highly decentralised force with individuals as microcosms in action. In simpler words, we're currently supposed to be in a transition phase where States and corporates give way to individuals as the prime actors in the future globalised world.

Now, Metaverse is coming, which is a "big deal", as exclaimed by an article published in Forbes. Yes, it is a big deal. While individuals were projected to overpower the monopolistic tendencies of the military, states, corporates, and tech giants in the future, Metaverse will now bring everything back to square one- Metapoly- monopoly of Meta. Mark Zuckerberg's company, Meta, will be the future face of globalisation. We can also expect a meta-oligarchy, with companies like Snap, Amazon, Microsoft, Apple, and Meta being the driving force of globalisation.

### **Where Are The Individuals?**

With Metaverse, we will be entering into the next phase of globalisation- not the one charged by the power of individuals, but the one driven by Metapoly or Meta-oligarchy. As predicted, if 60% of the world population really uses Metaverse, the question now is will individuals really get a chance, or will they just be mere pawns in the chessboard of globalisation, governed and guided by some superior force.

**Sofiya Ansari**

**B.A. (Hons.) Political Science, Year II**

**Adwaith PB**

**B.A. (Hons.) Political Science, Year II**



# Clarion Call From The Cage

One day,  
there will be no brave bulbuls left to sing -  
melodies of freedom and resisting gilded cages.  
The cage-keepers will ensure that all the free bulbuls  
are starved, and lost courage to utter - hymns of rebel and  
psalms of dissent. But their defeat will not stir those  
cages - they will bar still like the crystal harems of barbaric sultans. Far removed  
from the weak, submissive, selfish, Sparrows - ever chanting tunes of reverence  
in  
dystopia celebrations.  
For the second cup of water or extra grains,  
taken from rivers and farms, belonging once  
to all the birds and whence once the bulbuls sang  
in gay abandon - and gave their life for. The unnamed graves  
of those bulbuls will mark - a new dawn - of despondence,  
of injustice, of oppression, of intolerance until,  
there will be left, no bulbuls to resist, to sing freedom ditties, ballads of  
equanimity - and in their stead alone  
grain-chirping sparrows chanting meek tunes of reverence.

**Kushagra**

**B.A. (Hons.) Political Science, Year III**





# Instagram Poetry: Aesthetics & Problems

With the rising consumption of social media notably Instagram, a photo blogging website based on picture sharing and visual attraction, it's no surprise to us that "literature" too has found its way into the mainstream. By saying mainstream, we tend to focus how poetry along with other literary creation was always reviewed and approached by quite few people due to the main reason being that it is seen as a quite complex art by the general people, and that it requires not only time but also some intellectual to decode what poets in their sometimes- inscrutable word structure would try to create what most people can only admire and leave in awe without understanding most part of it.

However, this scene has taken a vivid turn among the gen z. Poetry in today's date or to put it simply, "modern art" has its own definition which authentically means that "Art can be defined by none". This closely translates as what might not be art to you, can definitely be art to someone else since "Art knows no bounds". Think about how a banana duct-taped to a wall was sold for \$120,000 at Miami's Art Basel. Sometimes in my perception, modern art can also to be loosely stated as "Here is what have I created and you are absolutely not allowed to call this anything but art".

Instagram poetry, significantly noted by its main characteristic of being extremely short (mostly two-five lines long) and most time spaced randomly, sometimes accompanied with simple doodles primarily to achieve the visual aesthetic have also been regarded as self help book content for some.

Often regarded as the pioneer of this aesthetic/Instagram poetry; Rupi Kaur and her immense success and popularity is very awe-inspiring and spectacularly extraordinary. Her background is that of a brown female in a western country. Her various life experiences and difficulties regarding racism like the language barrier have been few among many of those difficulties that have been reflected in her writings. Three of her books namely "Milk and Honey", "The Sun and Her Flowers" and "Home Body" have succeeded to sell over a million copies worldwide and became instant New York Time bestsellers. However, to the disappointment of many who grew up reading Robert Frost, Emily Dickinson, Edgar Allan Poe, John Keats etc. some of her "poetries" are even as long as one line.

Other poets like her such as Bridgett Devoue (author of "Soft Thorns" vol I and II), R.H Sin (author of "Whiskey Words and A Shovel") etc. too have earned a massive fan following on most social media websites and fame.

This admiration and acceptance of these visually appealing and very easy to understand short poetries have influenced enough youngsters on social media to create in this category and get going a sub-genre of poetry.

Despite the vast embracement and even greater number of enthusiasts of such poetries and poets, they have not been spared from bitter criticism and controversy.

The major controversy is "The introduction of such poetries might eliminate the main distinction of traditional poetries that is the complexity and word structure as well as the use of the poetic device and the amount of practice and devotion and intellect required to achieve that".

Having said that, this contrasts the main idea and the spread of these short poetries. The main intention of these poetries has always been to make “poetry” more accessible, convenient and relatable to the greater mass and even for people who neither have a literature background nor has the time or patience to try to comprehend the baffling traditional long poetry. Instagram poetries on the other hand are short and easy to understand written in simple English that can be quite convenient to go through while scrolling our everyday social media feed.

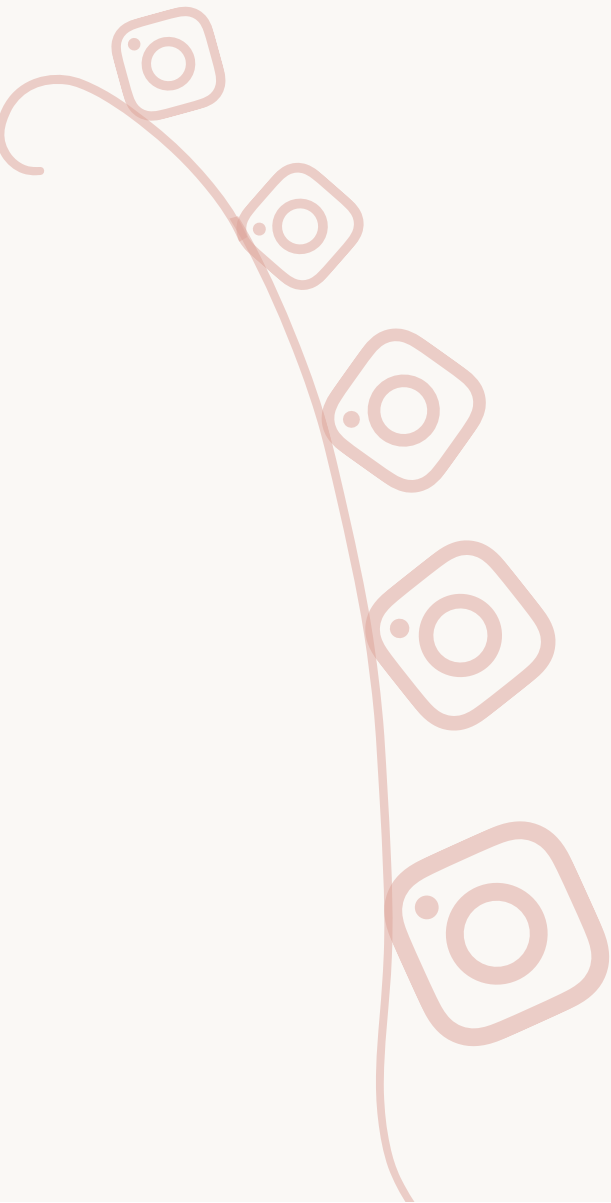
Adding to that, the not-so problematic part of such poetries is that they can be an admirable start in the poetry genre for someone with less time and no literary background since they are straightforward and unchallenging in nature. Appreciation of any form of art or creation and criticism go hand in hand.

While Instagram poetries made poetry accessible for everyone and anyone, traditional poetries touch greater topics or even simple everyday topics with a studious and intellectual insight.

Instagram poetry is not a threat to the poets working on thoughtful and well-read pieces but the hardest pill to swallow is that the consumption and adoration of traditional long poetries will always be comparatively less than some of the famous Instagram poets for obvious reasons that the general readers acknowledge. Intellectual touch to long poetries will always confine it to a small group of people as well as for the self-acclaimed, upper-crust of the literary circle.

**Ankumoni Talukdar**

**B.A. (Hons.) English, Year I**





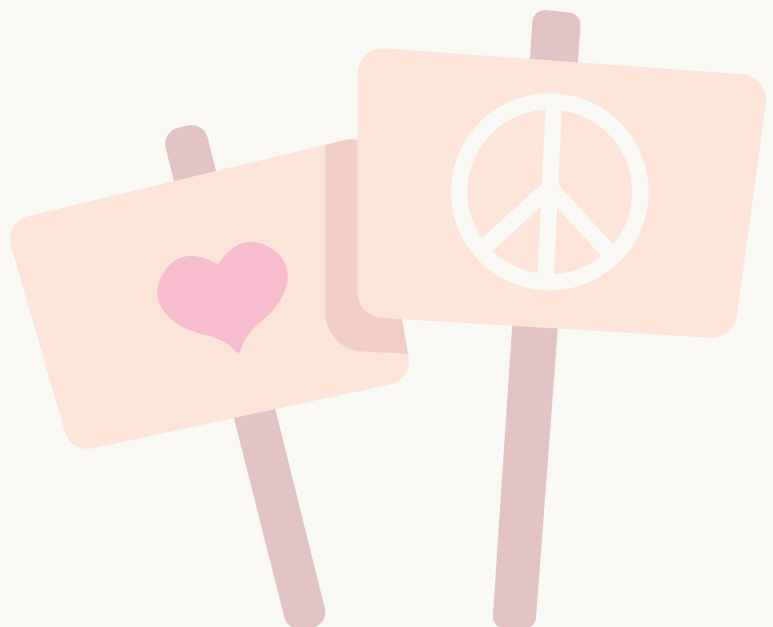
# Silences

Resounding Silence.  
Louder than words.  
Does it speak words?  
Or a sign? Does it,  
through image, communicate ?  
Is it a sound that touches,  
so profound to pierce the  
eardrums and burst hearts and brains?  
Does it use a continuous refrain  
to create a conundrum or,  
is it a pandemonious figment?  
Trapped in Time's box, is it  
a presence overwhelmingly looming  
behind reasons infinite - seeking  
a cause for its infinite births?  
Silence, dear Silence!  
Silence of the seas,  
of the leaves, the trees,  
the birds and of the streams  
Silence, eternal bliss!  
Silence!  
A teacher's booming voice  
Over the cheery classroom chirps.  
Silence!  
Of understanding an exchange - wordless.  
Silence - Sister of Quiet!  
What stories you seek to tell?  
Wordless.  
Mouthless.  
Voiceless.  
Mediumless presences  
Silences of bliss, of pain,

of shame, of regret,  
of frustrations unsaid,  
of a child, an adult, a human,  
a citizen, and a nation hidden in  
secrets, ailments and pains.  
Silence of solidarity, of integrity  
of togetherness, of separation,  
of emotions, of apathy - enforced -  
and of fear, of tears,  
Of a Past and Future locked in hide-and seek  
with Present Silence, putting a finger on your lips.  
Silent. Night. Day.  
Sky. A wind rushing.  
Earth. Man - dreams screaming, silent prayers,  
Sibilant pleas and sycophant tears -  
Quiet! Quiet! Quiet!  
Silence in endings.  
Death. A Bookmark.  
Silence.  
Eternal peace.

**Sristi Ray**

**B.A. (Hons.) History, Year II**



# Preserving a Heritage: The Kaithi Script

Kaithi, also known as ‘Kayathi’ or ‘Kayasthi’ was a very popular historical script in India. The script originated from the Brahmi script after the 10th century AD. It derives its name from the word Kayasth, the traditional writers’ class of India. It is also considered that Kaithi was the only script that was Bihar’s own. It was used widely in parts of Northern India, primarily in the present day states of U.P, Jharkhand and Bihar. The major languages of this script are Angika, Awadhi, Bhojouri, Hindustani, Magahi, Maithili and Nagpuri. As per the belief of Kayasth community to which this script belong, Shri Chitragupta ( Kayasth’s God of letters) laid the foundation of Kaithi script in heaven. According to the Buddhist source, Lalit Vistar, the Kaithi script originated through a class of writers called Karana, who after a certain period of time became known as Kayasth. According to Lalit Vistar this script emerged during the rule of Magadha Empire where it began to be called Magadhi script. This script was widely used during the Mughal period. In 1540, Emperor Sher Shah Suri, the founder of the Suri dynasty of North India, officially included it in his royal court. We can still see the use of the Kaithi script in the official documents of that time. Sher Shah Suri had also issued seals in Kaithi for business transactions in his kingdom.

क	ख	ग	घ	ङ	च	छ	ज	झ	ण
ka	kha	ga	gha	ṅa	ca	cha	ja	jha	ṇa
ट	ठ	ड	ढ	ढ	ढ	ढ	ढ	ढ	ढ
ṭa	ṭha	ḍa	ḍha	ḍha	ṛha	ṇa	ṭa	ṭha	ḍa
ध	न	प	फ	ब	भ	म	य	र	ल
dha	na	pa	pha	ba	bha	ma	ya	ra	la
व	श	ष	स	ह					
va	śa	ṣa	sa	ha					

After that during the British period it became the official script of the law courts of Bihar. The language policy of Dr. George Abraham Grierson (a linguist) led to the introduction of the Kaithi script in the courts of Bihar. An order was issued in 1880 by Sir Ashley Eden (Lieutenant Governor of Bengal) to establish Kaithi as the official script. But in January 1881 another order was issued to use the Devanagari as the court language and again in 1882 the government reversed its order and changed the script from Devanagari to Kaithi. Grierson in his book, Handbook of the Kaithi characters (1889) mentions about Ashley Eden being the first person to declare Kaithi the official script of the court and government of Bihar. Rudolf Herne in 1880 writes that the Devanagari script was almost surpassed by its Kaithi counterpart as it could be written quickly and easily than Devanagari. The emphasis was not given so much to grammatical errors. We can say that it was the script related to common public, less literate, dalits, other backward classes and women. As pointed out earlier it was widely used in North India and West Bengal. In fact, 77,368 school primers were in Kaithi script in 1854 while only 25,151 were in Devanagari and 24,302 in Mahajani. This script was considered to be neutral/secular i.e. used by both Hindus and Muslims, while Devanagari was used by Hindus and Persian by Muslims. This made Kaithi increasingly unpalatable to the more conservative and religiously inclined members of the society who started promoting Devanagari particularly in north western provinces (present day UP). It was also influenced by the Socio-political conditions of early independent India.



In 1893 the British government was pressurised to make Devanagari the official court language but the government was obliged to reverse its decision in 1897 as there was acute shortage of people working in offices who were proficient in the Devanagari script.

The Nagari Pracharini Sabha (NPS) strongly advocated in the favour of the Devanagari script in the early 20th century. They forced the government to adopt Devanagari as the sole script of Hindi and argued that it was necessary for political amity and unity. The politics of the dominant caste and the dominant force in rising nationalism were the main reasons that led to the discontinuance or gradual decline of Kaithi. The NPS got success in popularizing the script but still Kaithi continued as official script of the Bihar government till mid 20th century. However it successfully established itself at social and political level and proved that it can replace Kaithi. Kaithi began to decline over time. After 1975 even Kayasthas started focussing towards Devanagari for government jobs which speeded up the pace of decline of the Kaithi. Due to the government's indifference towards the Kaithi script, its heritage value is dwindling rapidly.

The problem arises when there are legal problems related to the records of that period. As far as Bihar is concerned, the decline in the number of experts who can read and understand the Kaithi script has led to an increase in illegal land grabbing and property related crimes. So it has become necessary to protect Kaithi not only as a script but also for the rights and justice of the people. In Patna edition of Dainik Jagran, on September 9, 2009, on page twenty, a news story of Kanchan Kishor published from Buxar is referenced, now only two people who know this script are left in that district. Both are very old. In such a situation, in the near future, there will probably be no one who knows this script and after that how difficult it will be to translate the land records written in this script into the current scripts, can be easily understood or guessed. According to language experts, this situation is everywhere which suggests that there is a need to protect this script.

The Central Institute of Indian Languages (CIIL), Mysore, expressed its desire to digitise documents written in Kaithi script in Bihar and provide it to the public if the state government helps. The first-ever workshop was organised by the CIIL at Patna Museum to assess the "Present condition of knowledge in Kaithi script". Bhairab Lal Das the coordinator of the workshop, said its aim was to sensitise the government and the people about the possibility of the extinction of Kaithi and motivate them to conserve and protect it. Bihar Research Society chief Shiv Kumar Mishra, former director of museums U.C. Dwivedi and several others were present at the workshop. Recently, in Bihar, Munger University has started a certificate course in endangered scripts, while Patna University is willing to start workshops and training programmes. The government should think about including this script at primary/middle school level education under the new education policy, and creating permanent jobs for those who can read and write Kaithi script. This will not only help in preserving the script but also in creating employment opportunities. But this is not enough. A bigger step should be taken to preserve it. UNESCO should take Kaithi under the intangible and endangered heritage scheme to revive it.

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**Shivangi Kumari**

**B.A. (Hons.) History, Year II**

# Of Deaths and More

Deaths are perennial cycles - usual yet unknown.  
Trauma to some, for some a piece of cinema.  
The ultimate veracity but an unwanted stigma.  
Death is not the extinction of life - but an  
estranged elusive twin of Life.  
You deacease not with senses numbing.  
You do, the moment you succumb.  
Death is surrounded by a huge enigma.  
Life isn't past the inevitable demise,  
A sunrise precedes sunset - and everything  
else has been a lie.  
Death is feeling, momentary,  
un-static unlike events. For a sheer glance of the  
Beloved can bring death - her magical touch inject  
vitality. Some leave this world and forever haunt,  
Some remain but their presence fails.  
Behind me, there'll remain my aroma - of the flowers  
I stole smells off and rain-drenched mud I  
lathered over.  
A devastating flood unbound unwitting retina,  
Deaths are perennial cycles - usual yet unknown.

**Jatin Ojha**

BA Programme, Year II



# Friendship: An Ode

Like pearls in the deep of the ocean,  
Like rainbows that arch the heaven -  
Friendship is like nature's warmth  
And whisper in the language of the heart.  
Like hues the sky took,  
Like flowers grown near the brook,  
Friendship is blended with spectral shades -  
And dual promises to stay together for decades.  
Like the music of the still waters,  
Like the freshness of the afternoon of winters,  
Friendship is a connection of emotions -  
Nothing less than the freshest, dew-drenched  
blossom.  
Like the floating pastels in a sea-sunset,  
Like the monotone exhilaration of a bee buzz,  
Friendship never dies in crests and troughs -  
And some battles are too small for the infinitude  
of life.  
Like the pearl-stars that blink in the darkness of  
the night,  
Like the morning dew that sits still on the bird's  
flight,  
Friendship heathens life with love -  
And pushes to grow and take wings like a dove.  
Nature is the art of God - ever seeking  
completion,  
A string with curated miracles,  
Inspiring bonds of faith and dreams, and  
breaths, and breaks -  
the elixir that scarcely moves past your all  
enclosing ribs

**Divya Garg**

B. Com. (Hons.), Year II



# Governmental Educational Institutions: A Comparison

Education is the backbone of any country's economy and one of the major determinants of a nation's prosperity. It results in a more skilled and productive workforce, further contributing to a nation's economic growth and success. Education, an inalienable right of an individual, is not only about enrolling in school; it's more about strategic development, skill development, ensuring a person's social security, and finally preparing an individual to make their valuable contributions to the socio-economic development and progress of a nation. Ensuring access to quality education for all is one of the 17 sustainable goals defined and adopted by the UN. It has a transformative effect on all the other sustainable development goals intended to be achieved by the year 2030. From eradicating poverty and improving healthcare to maintaining peace, it is an important instrument to transform the life of an individual and that of the world as a whole.

For a nation to embark upon the path of growth, prosperity, and happiness, it is essential to have an efficient education system and institutions in place. In India, education has been made compulsory and free for children in the age group of 6-14 or up to class 8 under the Right to Free and Compulsory Education Act 2009. The Indian Education system comprises the world's second-largest Higher Education System with more than 800 universities, 39,000 colleges, and a capacity of enrolling more than a whopping 20 million students. Even with such large numbers, the question remains whether our country is prepared to provide quality education to every single child and student. India's average literacy rate stands at 77.7%, according to the NSO. Kerala tops the list with the highest female literacy rate of 95.2%, while Rajasthan is the worst performing state with only 57.6% of its female population being literate.

In India, education (both at the primary as well as higher levels) is imparted through government and private institutions. Earlier, the school system in India had four levels: lower primary (age 6 to 10), upper primary (11 and 12), high (13 to 15), and higher secondary (17 and 18). The lower primary school is divided into five "standards", upper primary school into two, high school into three, and higher secondary into two.

However, The Union Cabinet in July 2020 approved the New Education policy which aims at universalizing education from pre-school to secondary level. Now, the levels are divided as 5+3+3+4, i.e, age 3 to 6: 3 Years (Anganwadi/Pre-school/Balvatika), age 6 to 8: 2 Years (Class 1 & Class 2). The new 5+3+3+4 school structure will comprise 12 years of school & 3 years of pre-school (or Anganwadi or Balvatika). While various contemporary surveys have done extensive research on the infrastructure and quality of education imparted by both types of institutions, our research focuses primarily on obtaining and analyzing the perspective of students on government and private educational institutions both on account of their own experience as well as their externally informed and deduced opinions. Recently, the World Bank said, "In rural India, just under three-quarters of students in grade 3 could not solve a two-digit subtraction such as 46 minus 17, and by grade 5 half could still not do so,". According to the World Economic Forum (WEF), which forms a global competitiveness index of 141 countries, India was placed at 58th rank in 2018 and slipped to 68th rank in 2019. This slippage is even more alarming because this has happened despite India having got a high rank in "size". The WEF has placed India at 3rd for its size of the economy. Our rank would be lower if we look at the qualitative parameters only and ignore the size of the economy. Overall, India has been slipping in the last few years and is presently at nearly the lowest rank among the five BRICS countries.

The main cause of this slippage is our education system. India was placed at 59th rank among 64 countries in education. They have also said that youth unemployment increased from 10.4% to 23.0% in the last year. Our education system is not providing skills that may enable the youth to earn a living. This unfortunate situation exists despite considerable expenditures being made by the Union and State Governments. According to the Reserve Bank of India, the governments spent 3.3% of GDP on education in 2019-20. The statement raises several questions about the quality of education provided at the school level itself in our nation.

The research on whether or not quality education is achieved by the nation has become quite relevant in the backdrop of the ongoing fierce debate among educationists today in this country as to whether government educational institutions are behind private institutions in imparting quality education among students, especially children, and if major reforms are the need of the times or whether private educational institutions are becoming exploitative, producing little of value and getting increasingly out of the reach of the ever-growing Indian middle class.

A right ecosystem is essential for imparting quality education to children at both lower and higher levels for their holistic development so that they can be an asset to the nation. An educated and aware citizen makes the right decisions in their life and for the nation as well.

Even though it is very difficult to predict the expertise and skills that will be required in the next 5 years, it is important to embed the concept of lifelong learning within children. Education is the right of an individual and the right investments in the sector will benefit the nation in the long term.

One of the key requirements of the government-funded educational institutions, especially in the lower levels, is quality infrastructure. It includes maintaining clean, spacious school buildings with basic facilities like spacious classrooms with necessary furniture, boards, electrical fittings etc. Besides this, water tanks and hygienic toilets for binary, non-binary and disabled students must be accommodated within the school premises. Laboratories with requisite equipment, facilities for extra-curricular activities and computers for students to learn digitally (a necessity when the world is progressing with technology and computers) must be compulsory. Students would find these facilities inviting and encourage them to come to school every day.

Besides this, several government schools and colleges lack the proportionate teacher-student ratio. A teacher is a key component in ensuring that students get the necessary lessons that keep their minds motivated and open to seeking knowledge. The challenge of improving the quality of teaching needs to be taken up by training teachers and providing them with modern teaching aids, tools, and methodologies (like smart classrooms and digital course content) so that teachers take pride in their jobs and can fulfil their duties.

For the holistic development of an individual, government educational institutions must focus on facilitating extracurricular infrastructure as well. Government Schools and Colleges should have the necessary sporting facilities and avenues for cultural events, which together contribute to building a student's life skills and personality.

The However, addressing gaps in the Indian education system is the urgent need of the hour. Several government initiatives and programs have been taken up to encourage students to go to schools and colleges as well as to maintain the quality of education provided there.



Initiatives like Sarva Shiksha Abhiyan, launched in 2001, do seek to address the issue of school infrastructure, teacher quality, and training, filling vacancies, but there is still a long way to go. We need to transform our education system to meet the ambitious needs of the new generation, which will ensure that India's demographic dividend continues to remain its asset.

The recent initiatives of having smart classrooms in educational institutions could go a long way in addressing this need of an enabling ecosystem with features and facilities like digital content, broadcasting classes conducted by experienced teachers, interactive classes through video conferencing, etc. This is something we all need to ponder upon and make sure that the governments ensure these facilities.

The country faced a major lockdown amidst the Covid 19 outbreak due to which schools and colleges were shut. There was a major shift from offline to online classes. Students were on the verge of losing their interest in studies and professors were trying hard to learn new technologies to deliver good quality lectures online. Covid had a huge impact on India's education sector. However, government colleges seemed to have a hard time coping with the sudden change due to a lack of proper training and manpower to teach professors to get used to technologies. Private colleges being rich enough to train students were able to overcome this challenge to some extent. Few government colleges were unable to provide salaries to their professors and as a result, many professors dropped out.

Therefore, government colleges need to maintain their legacy by overcoming their shortcomings and private colleges have to improve their quality of education and other factors. Thus, there is a scope for improvement in both private and government-run schools and colleges.

**R. Poosa**  
B.A. Programme, Year II



# Farewell

Dear Diary, 2023

Tracing the lines of my face, in a framed photograph, looking at all decked up faces.  
I realise I've lost memories.  
Deep in heart-wrung tears, I'll pledge to look back.  
For memory is faceless form of grace I admire.

But, have I lost memories?  
Or have I made some?  
I've no song to sing to you,  
What summons do I hear?  
Last summer,  
Caramel wind was touching my coffee-colored skin,  
Green lawns sprawled beneath me,  
My heart was soft and my lungs breathing an English breath,  
Last summer,  
It was sun above my head,  
Adorning my little homebody,  
I was sitting in the vicinity of this red-brick building,  
And my heart pumped blood for my soul.  
Last Summer,  
My tongue tasted of brownies that I ate,  
On a picnic day.  
And my hands smelled of ink that spilled letters of wholeness,  
My March didn't go feverish,  
And my April was not foolish,  
I was not lying my Pjs in May.  
Last summer,  
I confessed secrets of love to people around me,  
Standing in a conference room,  
All dressed up in pretty things.

I come back to my senses,  
I realise I have been dreaming with my eyes open,  
I have been dancing to the illuminated sensations,  
And rubricated signals of excitement my body is faking.  
Section me through half,  
And split my body in two.  
Through my veins, inject the potion of reminisce.  
Oh, how am I gonna leave?  
Tell me, how?  
In the dark of my bright lit room,  
I keep a portrait of memories.





In between the novels on my bookshelf,  
In between Room no 12 and 20,  
There lies a soul of existence,  
Making me feel alive, making us feel alive.  
There are some days, some moments,  
I am gonna miss, we are gonna miss.  
Inside the much strongly built human,  
There lies a childish urge to stay put,  
And live a little again.

Sun-honeyed trees shining bright through lanes,  
Tinted fragments of luster illuminating my way,  
I look here and there,  
I stand apart in a lonely corner by a billboard,  
Looking at many reckless faces,  
Full of cheer.  
O, I hear songs of newness,  
I still remember when I entered Ramjas.  
O, I hear songs of cheer,  
I still remember listening to a writing workshop that was there.  
Feels like I was sitting silently with nothing to say,  
Just a day ago.  
I've grown,  
I've learnt, and I dare to speak now.  
But of those memories I have, of unaware stinging self,  
It doesn't feel like ages.

Like April mornings,  
Fleeting on fragmented corners of the old building,  
With my favourite black shoes,  
And my favourite yellow t-shirt,  
Distorted by a touch of my own heart,  
I look at broken benches,  
And all I see is love pouring itself around me.

O, I hear laugh of people.  
I still remember sitting in my first SFC.  
O, I see faces blushing,  
I still remember my body rushing to first 8:30 class.

Do you ever feel like falling apart?  
I do  
I see abyss I my own eyes,  
And start listening to "Imagine"  
Imagine, there's no heaven or hell,  
How'd life be, if it rings a bell?  
I have forbidden your name in my heart,  
Or I will shed tears of love that breaks me apart.  
I circle my hollows, allowing myself to regenerate.  
I pick up my bag, and dress in a cozy winter sweater.  
I found myself sitting in a room full of faceless voices.



I only came home for my mid-sem break,  
How did I stay here for longer time?  
I see faces full of storm and dust,  
I hear voices of hope,  
Depressed souls, listening to a lecture on “Alice in Wonderland”.  
When did I go from basking at Ramjas,  
To intermediate spell of Google Meet University.

Yay, I came back, we came back  
With a different hope, different emotion,  
Living life among stars of twilight,  
In gorgeous half semester.  
Adorning masks of laughter,  
And willing to run through world in my last semester, our last semester.  
I made memories,  
I know I lost some,  
But I made memories of whistling corridors again,  
Of juggling grass and blooming flowers,  
Of conversations and chocolates with teachers,  
Of celebration of love, and of survival of hope.  
Made memories of narrow rays of sunshine,  
And open windows, of looking at phone screens among boring classes again.  
I imagine my reflection staring back at me,  
From the clavicle I made in the sky,  
How did I hope to survive?  
How I my sky go from black to luminous sapphire again?

I carry my silhouette flesh against sun’s shadows,  
Dimming violet, and oranges edges upon,  
Smoke coming out from a chimney of dreams,  
And all I think about is,  
Blushing memories of crimson brick,  
And million footsteps walking on the marble,  
Beneath the blue skies,  
Carrying unbound, undefined emotions.  
All I think about is why I have to leave?  
How many times can we part,  
And still remain whole?  
I may have fleeting memories,  
Of you and how you offered me love,  
While lie among a bed of thorns,  
Listening to music of little sylphs circling around my body,  
I hardly realise how I fell in love with you.

**Parneet Kaur**

**B.A. English. (Hons.), Year III**





# THE GLORY OF RAMJAS

## ACHIEVEMENTS OF TEACHERS AND STUDENTS



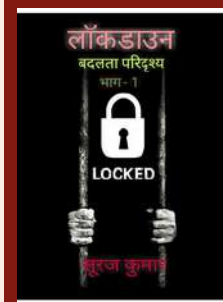
On the Occasion of the 99th Foundation Day of University of Delhi, the University recognized the outstanding service and contribution to research and academics by **Dr. P. C. Tulsian, Associate Professor, Department of Commerce.**

**Dr. Charu Dogra Rawat, Associate Professor, Department of Zoology** received the prestigious INSA Teachers Award 2021, instituted by the Indian National Science Academy (INSA) to recognize and honour teachers.



**Suraj Kumar Giri**, a second year student of B.A. (Programme) has developed an app named the ChatChart to provide statistical analysis of any WhatsApp conversation.

**Happy Sourav**, a first year student of M.A. Sanskrit, had won 105 prizes in debating at different levels during his undergraduate course (2018-21).



Several students of Ramjas College published their works in the form of books.



## RAMJAS IN NEWS

### DELHI NEWS

#### DU at 100: Ramjas College took a university from the middle-class to the masses

Celebrating a hundred years of Delhi University, a special series by HT commemorates the institution, its academics, students, schools, colleges, canteens, culture and the impact it has had on life in general in Delhi, and the country at large



The Anand Parbat campus is intrinsically linked with Mahatma Gandhi and the freedom struggle. It is believed that soon after the college was established there, Mahatma Gandhi was invited by Rai Kedar Nath to see the efforts being made at the college to educate the people of Delhi. (Raj K Raj/HT Photo)

Updated on May 02, 2022 06:21 PM IST

### PLANTATION DRIVE

#### Smiling Tree plants over 2000 saplings at Delhi's Hansraj and Ramjas College

Our Correspondent

Posted on 03 Dec 2021 11:35 AM



Till date, Smiling Tree has planted thousands of grown trees at University of Delhi, Hansraj College and Ramjas College.

Students and teachers of Hansraj College and Ramjas College in Delhi along with Smiling Tree undertook a plantation drive and planted over 2,000 saplings in their

### The Indian EXPRESS

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Home / Cities / Delhi / More sought after courses to see higher cut-offs: Ramjas College principal Manoj Khanna

#### More sought after courses to see higher cut-offs: Ramjas College principal Manoj Khanna

Written by Aranya Shankar | New Delhi | Updated: September 24, 2021 11:43:13 am



Ramjas Principal Manoj Khanna

*Covid a challenge to face the unknown: After a break during the lockdown, the college resumed with the teaching through online platforms, says Ramjas Principal Manoj*





Classroom



Comsoc Session



Students in Lab



College Ground

# RAMJAS COLLEGE

# THE

# ACADEMIA

Departments of Ramjas



Department Farewell



A Discussion



# Bloom

## The Botany Department



Botany Department Magazine

BLOOM - The Botanical Society organised several competitive and innovative events attracting a significant number of participants. On 13th-14th August 2021, a workshop on "National Virtual Hands-On Workshop Tools Used in Biostatistics Research and Teaching" was held with the aim to provide a detailed overview on biologically relevant statistics to participants.

An inaugural lecture of the Botany Society on "Integrated Pest Management - Challenges and Prospects in Present Scenario" was delivered by Dr. O.P. Sharma on 25th September 2021.



Botany Department Batch 2022



Laboratory Class

A webinar was conducted on 14th January 2022, where Prof. Katharina Pawlowski, Stockholm University, Sweden, presented a talk on "Root nodule symbiosis". The "Vasudha", the winter edition of the e-magazine of the Society was launched on 14th January 2022, by the Principal and Vice-Principal.



The Society organized its annual festival "SAMARA 2022" on 1st March 2022 in which the students participated in several competitions.

Another international webinar was conducted on 15th March 2022, by Dr. Prachi Tripathi, Assistant Professor, Inter American University of Puerto, on the theme "Nanoscale Study of Probiotic Bacteria & Quot".



Botany Department Farewell



Botany Department Farewell





## **DEPARTMENT OF BOTANY**



## **DEPARTMENT OF CHEMISTRY**



# Rasayaniki

## The Chemistry Department

The Chemistry Department organised an International Science Webinar on "Chemistry for Sustainable Human Life – Essentials of New Education Policy" on 28th July 2021. The 'World Mental Health Day' was observed on 10th October 2021, by conducting a workshop.

On this occasion, an Inter-College Declamation contest on the topic "Impact of Online Learning on Mental Health" was also organised.

A departmental alumni meet "Alma Shines" was held on 18th December 2021. Several distinguished alumni met together on a common virtual platform and shared their experiences as Ramjasites in the event "Ye Unn Dino ki Baat Hai". The inaugural ceremony of "Rasayaniki", the Chemistry Society, was conducted by Dr. Krishna Sharma on 29th January 2022 on the topic "How nature inspires research and my journey to Oxford and Cambridge University".

An International Webinar was held on 19th February 2022 on "Analysis of failure of garter springs in CANDU nuclear reactors". An international webinar was held on 26th February 2022, on "CO<sub>2</sub> capture and conversion: A potential solution for rising CO<sub>2</sub> emission in the environment".

A National Webinar on the occasion of National Science Day was held on 28th February 2022 on the topic "Energy from agricultural waste: Way ahead for sustainable agriculture and energy".

On 4th-5th March 2022, various competitions including Extempore speech, Quiz, Poster making, and E-Advertisement contest were held in which students participated enthusiastically.



Department Farewell



Event Poster



Chemistry Lab

# Litwits

## The English Department

The Department of English conducted a multitude of talks, interviews, conversations, and keynote lectures that assisted students in various disciplines across the nations. A series of talks and lecture sessions under the aegis of IQAC was hosted on diverse themes in literature with the speakers like Ms. Sanam Khanna, Dr. Someshwar Sati, Dr. Ronald Leavo, Dr. Kaustav Bakshi, Dr. Vivek Kumar, and Dr. Adil Hussain.

The Annual Seminar 2021-22 on "Cultures of Love: Literature, Cinema, Society" was held on 4th-5th March 2022. Rahul Sen delivered a presentation on "Did Pakeezah Read Sappho? Or, A Curious Case Of Queer Dance, engaging with the triangle between queerness, dancing, and the modalities of the literary".

Dr. Saikat Majumdar discussed different facets of love, romance, desire, and sexuality in his writings, in conversation with Dr. Debolina Dey on a panel titled "Love as Disruption".



Department Farewell

Apart from the two panelists, the annual seminar also featured paper presentations from ten students from various colleges across the country, including Delhi University, Jadavpur University, Jawaharlal University among others.



Event Poster



Seminar On "Cultures of Love: Literature, Cinema and Society"



Department Picnic





## **DEPARTMENT OF ENGLISH**



## **B.Sc. (Prog.) LIFE SCIENCE**



# Genesis

## B.Sc. (Prog.) Life science

To mark the 'World Mental Health Day', a webinar on "Enhancing well-being through positive psychological intervention" was conducted on 9th October 2021 by Dr. Pooja V. Anand in order to raise awareness on mental health issues around the world and mobilize efforts to create positive mental health.

A webinar on the theme "In Conversation with Grad Scholars" was held on 15th January 2022 to facilitate interaction with the alumni of the department.

The alumni for the session included Ms. Preeti Berhguzar, Head, India Marketing Maruti Suzuki, Maharashtra; Mr. Deepak Panchal, a Ph.D. Scholar on wastewater technology from AcSIR – NEERI, Nagpur; Mr. Sharad Pratap Singh, MBA, Delhi School of Economics; Mr. Shubham, Assistant Manager, Legal Department of Logistics, MNC, and Ms. Gauri Sethi, a Research Ph.D. Scholar in Bio-Medical sciences from the U.K.

B.Sc.(Prog.) Life sciences Farewell



Department Farewell



Laboratory



Department Farewell

In addition, a webinar was organised on the topic "Biodiversity and need for its conservation" on 12th February 2022 with an objective to create awareness about the conservation of biodiversity. The speaker was Prof. Rita Singh, Dean and Proctor, University School of Environment Management, Guru Gobind Singh Indraprastha University, New Delhi.



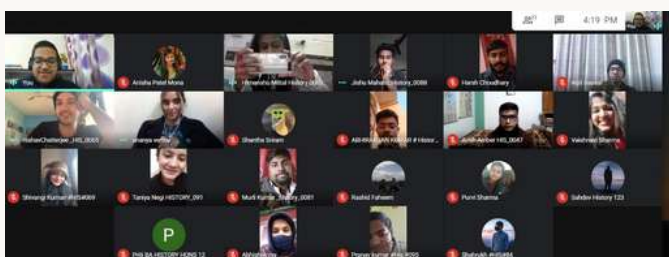
Webinar In Progress



# Hadd-Anhad

## The History Department

The department has been at the forefront in terms of academic pursuits. Dr. Monika Saxena, Dr. Vikas Kumar Verma, Dr. Uma Shanker Pandey, and Dr. Sujay Biswas published their papers in reputed journals. Dr. Vikas Kumar Verma delivered a lecture as the guest speaker on the topic "Region, Environment and People: With Special Reference to Ancient India" in a seminar organised by the History Society, Aryabhatta College, University of Delhi. Dr. Sujay Biswas delivered a special lecture on the topic "Gandhi and Ambedkar against Untouchability: A Reappraisal" on the eve of Martyr's Day in an online lecture organized by Punjab University Rural Centre, Kauni, Sri Muktsar Sahib, on 29th January 2022.



Webinar

The students have shown great fervour in multiple disciplines and held positions as office bearers of various societies in the college. Dr. Dipti Tripathi, a member of the GSC, along with Dr. Vinita Chandra, organised GSC meetings and awareness programmes.



Farewell Function 2022



Faculties with the group from St. John College, Nagaland

A group of forty-five students and teachers from St. John College affiliated with Nagaland University visited Ramjas college on 16th April 2022. On this occasion, the IQAC of the college in association with the Department of History organised two lecture-cum-learning presentations for their students which were delivered by Dr. Uma Shanker Pandey and Dr. Sujay Biswas.

The farewell function for the passing out batch was organised in April 2022. The Ramjas History Department would continue to maintain its legacy for years to come.



Field Visit To Sangeet Natak Academy





## DEPARTMENT OF HISTORY



## DEPARTMENT OF PHYSICS



# Physics Department

The Department of Physics organised a one-day seminar on "What is NANO? Why NANO? How to see NANO?" on 31st January 2022, which focused on a very crucial subject matter, especially for the students of Physics.

In continuation, another seminar on the topic "Terahertz 3-Dimensional Imaging: An approach for a safe society", was conducted on 7th February 2022.



Physics Department Farewell

**Ramjas College, University of Delhi**  
Department of Physics,  
Under the Aegis of IQAC  
Inaugural Lecture, Physics Seminar  
On  
**"What is Nano? Why Nano? How to see Nano?"**

**BY**  
**Dr. Suvankar Chakraverty**  
Head of Quantum Materials and Devices Unit,  
Scientist E, Associate Professor,  
[https://india.ac.in/suvankar01](mailto:https://india.ac.in/suvankar01)  
Institute of Nanoscience and Technology  
(Dept. of Science and Technology, Govt. of India),  
Mumbai, India

**31st January 2022 | 11 : 00 AM**  
Google meet  
Link :- <https://meet.google.com/dmm-yvde-pwx>

**Department of Physics,**  
Under the Aegis of IQAC,  
Ramjas College, University of Delhi  
is organising a seminar  
On  
**Title : Terahertz 3-Dimensional Imaging: An  
Approach for Safe Society.**

**BY**  
**Dr. Mukesh Jewariya**  
Senior Scientist and Assistant Professor (ACSR)  
Length, Dimension and Nanometrology  
National Metrology Laboratory  
Dr. K.S. Krishnan Marg, New Delhi 110012,  
(Council of Scientific & Industrial Research)  
Ministry of Science and Technology, Govt. of India.

**7th February 2022 | 10 : 00 AM**  
Google meet  
Link :- <http://Meetmeet.google.com/jx-zhdj-koujoin>



Laboratory Photo

# Sanskrit Department

The Department of Sanskrit maintained its tradition of contributing significantly to create a healthy academic environment, even in the unprecedented time of the Covid-19 pandemic. The students participated in various workshops, competitions, and seminars. Trikant, Rohit Kumar and Avinash Kumar took part in various programs. The teachers of the department - Dr. P.K Panda, Dr. Rajmangal Yadav, Dr. Sahib Singh, Dr. Sunita Meena, Dr. Rameshwar, and Mrs. Suknya Barun, published their papers in various journals.



Magazine Launch



Seminar



Seminar in Progress





## DEPARTMENT OF SANSKRIT



## DEPARTMENT OF HINDI



# हिन्दी विभाग

हिंदी विभाग द्वारा 14 सितंबर 2021 को हिंदी दिवस के अवसर पर वर्चुअल अंतर महाविद्यालयी काव्य पाठ प्रतियोगिता का आयोजन किया गया। इस उपलक्ष पर हिंदी विभाग के समस्त शिक्षक परिवार की गरिमामय उपस्थिति रही। इस काव्य पाठ प्रतियोगिता में निर्णायकों के रूप में डॉ. विजयश्री मीणा एवं डॉ. सत्येंद्र ने उपस्थिति दर्ज कराई। इस दौरान मेधावी छात्रों को प्रथम, द्वितीय एवं तृतीय पुरस्कार प्रोत्साहन स्वरूप प्रदान किए गए। समस्त शिक्षक सदस्यों ने भी हिंदी दिवस के संदर्भ में अपने-अपने विचारों को व्यक्त किया।

विभागीय उल्लेखनीय उपलब्धियों में सर्वज्ञ वाद-विवाद समिति, शहीद भगत सिंह महाविद्यालय (प्रातः) द्वारा आयोजित "क्रांति 2021" (नवागंतुक संसदीय वाद-विवाद प्रतियोगिता) में रामजस वाद-विवाद समिति के सदस्य कार्तिक अग्रवाल एवं भावना सती, बी.ए. (हिंदी विशेष), प्रथम वर्ष ने प्रथम स्थान अर्जित किया।



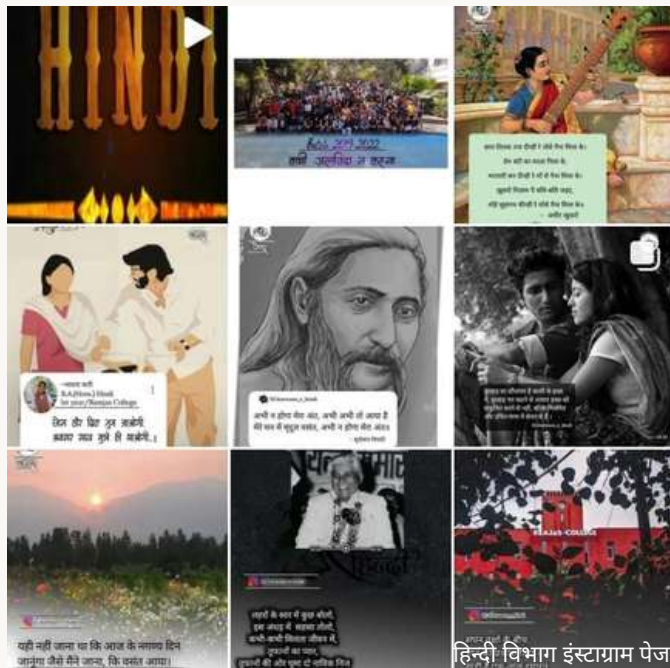
हिन्दी विभाग विदाई समारोह



प्रथम वर्ष की सामूहिक तस्वीर



तृतीय वर्ष की सामूहिक तस्वीर



महाविद्यालय के हिंदी विभाग में अध्ययनरत सौरभ शुक्ला, बी.ए. (हिंदी विशेष), द्वितीय वर्ष, ने अंतरराष्ट्रीय निबंध प्रतियोगिता काव्य पाठ प्रतियोगिता (देशबंधु महाविद्यालय) फोटोग्राफी प्रतियोगिता (राष्ट्रीय इंजीनियरिंग महाविद्यालय) सहित रामजस साहित्यिक समिति (वर्डक्राफ्ट) तथा राष्ट्रीय सेवा योजना (NSS) के 'मिशन राहत' के संदर्भ में अनेक सम्मान अर्जित किए एवं सक्रिय सहभागिता निभाई।

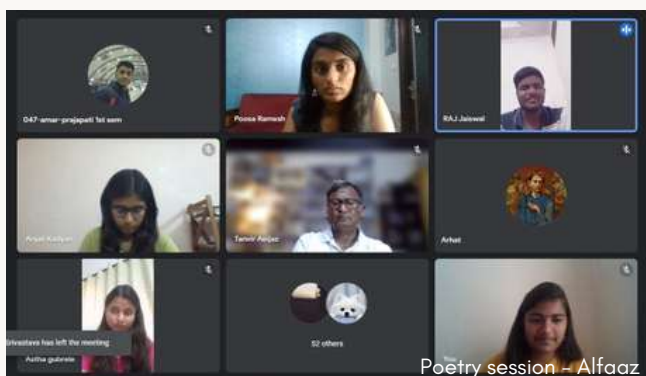
# Spectrum

## B.A. Programme

The "Spectrum", B.A. Programme Society of the college organised the annual fest "SANGAM'22" in virtual mode. A talk on the current issue titled "Why does the Ukraine war go on?" by Prof. Anuradha M. Chenoy and Prof. Amitabh Singh, who has expertise in the geopolitics around Russia and Central Asia, was held on 12th March 2022. The session was very informative and interactive.



Another informative talk on the topic, "Sexual offences against women" was also organized by the society during the fest. Renowned feminist speaker and an expert of Criminal law and Gender justice, Prof. Vageshwari Deswal, Faculty of Law, University of Delhi, and Ms. Chinki Sinha, Editor of Outlook India, were invited as the speakers for the seminar. They shed light upon the social evil of sexual offence against women and the possible solutions of the same.



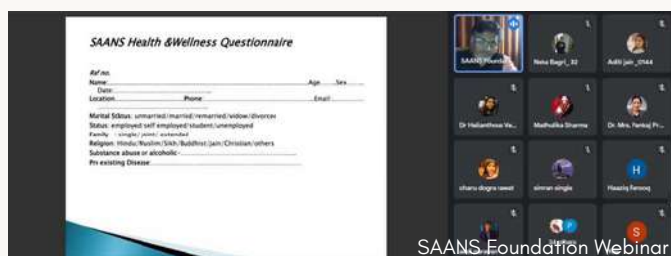
# Philosophy

## Department

The department organised a webinar on 10th February 2022 in which Dr. Rekha Navneet and Dr. Ajay Verma delivered their lectures on the topic "Portrayal of Women in Current Hindi Cinema: An Aesthetic Appraisal of Art-Reality Interface" and "Importance of Cosmogony in Classical Indian Philosophy" respectively. The objective was to create awareness amongst teaching, non-teaching staff, and students, about these contrasting yet important topics of Philosophy.



The event witnessed the participation of over 160 students. Dr. Rekha Navneet expressed pressing concerns and observations about the role of gender and its unapparent manifestation in Indian Cinema while Dr. Ajay Verma had thought-provoking takes on the origin of the universe and the role of Indian Philosophy in explaining the phenomena.







## **B.A. PROGRAMME**





The Economics Department organised a series of "Alumni Talks" in three phases from 4th September 2021 to 7th November 2021 to benefit from the rich experiences of the students who have passed out from the college. The key speakers in the programme included Mr. Anirban Basu, Global Innovation Director at Danone; Mr. Gautam Raj Anand, Founder and CEO of Hubhopper, and Mr. Parth Goyal, Market Analysis and Economics Division of BHP. The Department journal was launched on 16th September 2021 by Prof. Prabhat Patnaik, an eminent economist.



Economics Department Farewell

Meanwhile, the Society conducted its first virtual alumni meet on 27th November 2021. The event started with remembering Prof. R.R. Suresh, who left us and joined heavenly abode in July 2021.



Webinar



The department hosted its 20th "Annual Winter Conference" on 19th February 2022. This event was marked by a Paper Presentation Competition and a Panel Discussion on the topic "Labour and Economic Growth". The annual economics fest was organized on 20th February 2022, in which Dr. Samir Kapur, Director of PR Company - Adfactors, and Ms. Himani Rautela, Founder and Marketing Communications at Zupee, shared their experiences. The talk on "Union Budget 2022-23" was a special webinar that was enlightened by Prof. Pronab Sen, Country Director of the International Growth Centre's India Program.

The *Ramjas Economic Review* gets international recognition from ISSN. At present, it is the only undergraduate journal of Delhi University, that has an International ISSN affiliation.

Rijul Alvan Das, a B.A. (Hons.) Economics student of third year, won the best paper award under the theme "Urban Transportation" at the 17th South Asian Economics Students' Meet, 2021.



Third Year Students of Economics Department





## **DEPARTMENT OF ECONOMICS**



## **DEPARTMENT OF POLITICAL SCIENCE**

# Spartacus

## The Political Science Department

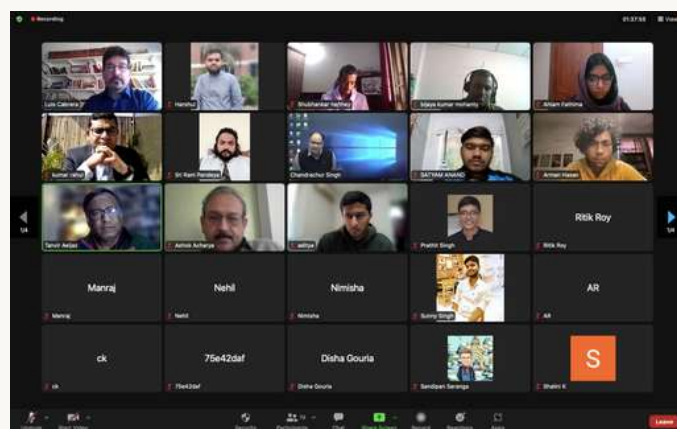
The "Spartacus", the Society of Political Science Department, is overwhelming in its academic culture and discourse giving place to a wide variety of activities such as seminars, faculty lectures, movie screenings, and fun learning educational-cum-cultural trips. Taking the pandemic into cognizance, the students initiated an online talking space called "Spartacus Dhaba", where they met virtually on 27th October 2021 to discuss their ongoing life amid the pandemic and to seek solace in each other.



Department Farewell

A talk on "Public Policy Possibilities" was organised to which the alumni were invited. Ms. Snigdha Shahi from Harvard College and Mr. Rahul Sambath Kumar from Hertie School of Public Policy interacted with students on the given topic. Snigdha highlighted the US perspective whereas Rahul brought in the UK perspective.

Webinar in Progress



Talk on "Public Policy Possibilities"

Furthermore, another talk was organised on the topic "Becoming a Policy Administrator" with Ms. Hamna Mariam, a college alumna and an IFS officer. The department also maintains connections with foreign academicians and in this chain, we invited Prof. Luis Cabrera, Griffith University, Brisbane, Australia, to deliver a lecture.

"Prof. V. R. Mehta Lecture" was instituted by the Department in 2019 in recognition of the pioneering contributions of Prof. V. R. Mehta to the discipline of Political Science, who was the former Vice-Chancellor of Delhi University and an alumnus of the Political Science Department. Prof. Rajeev Bhargava was invited to the college on 9th March 2022 to deliver a lecture in this lecture series. This marked the first among the events to be organised in offline mode after almost two years gap of the pandemic.



# Mathematics

## Department

Besides academic activities, the Department of Mathematics organised two popular talks in online mode by eminent professors in Mathematics. The talk on "Torus and Toral Automorphisms" was delivered by Prof. Tarun Kumar Das on 4th October 2021. The focus here was on the idea of set theory, accountability, and uncountability of sets relating the concept to some Indian ancient literature.



Department Farewell

Another webinar was organised on 7th December 2021 in which Prof. S.G. Dani, UMDAE Centre, University of Mumbai, delivered a lecture on "Some Adhoc Mathematical Formulae from Ancient Times". The speaker shed light on the idea of some ad-hoc formulae related to geometry and trigonometry in ancient India. It further highlighted the legacy of ancient Indian mathematics and the development of the discipline by various mathematicians in ancient India.



Online Interaction with Seniors



Department Farewell



Webinar on "History of Mathematics"

Under the aegis of IQAC, the Department of Mathematics organised an International Conference on "History of Mathematics" jointly with the Society for History of Mathematics (India) during 16th-18th December 2021.

The conference, which covered a large variety of topics relating to the history and development of the discipline, was attended by more than a hundred participants from India and abroad. The "Aryabhatta Paper Presentation Competition" was organised to attract young and dynamic researchers to work on the history of mathematics.





## **DEPARTMENT OF MATHEMATICS**



## **DEPARTMENT OF ZOOLOGY**



# Zoon

## The Zoology Department

The Zoological Society of the department named 'ZOOM' conducts seminars, webinars, workshops, educational field trips and various extra-curricular activities.

On 18th September 2021, a webinar was held on the theme "At the tri-junction of fragility and vulnerability: The Andaman and Nicobar story" by Prof. Pankaj Sekhsaria. This talk also engaged with the issue of language in the policy and other documents in the islands to illustrate how language conceals (or perhaps reveals) some of our fundamental biases and also the critical performative role played.



Department Farewell



Students in the Ground

On 25th September 2021, Prof. Shibnath Mazumdar delivered a talk on "Immune Diversity: Two Sides of a Coin". In addition to this, a few more talk sessions were held under the aegis of IQAC. A webinar was organised by ZOOM on the occasion of 'National Science Day' in India on 28th February 2022.



Alumni Meet Poster



Zoology Department Farewell

The first formal alumni meet of the Department of Zoology was successfully organised in virtual mode on 29th January 2022. More than 200 students attended the event along with the faculty members and the retired teachers of the department.

# Statistics

## Department

The department organised a webinar on the topic "Getting started with Kaggle and application of data science in the real world" on 15th February 2022. The lecture was delivered by Ms. Usha Rengaraju, Principal Data Scientist and the Founder of NeuroAI.

Under the aegis of IQAC, another webinar on the topic "Past, present & future of time series forecasting" was conducted by Dr. Tanujit Chakraborty on 19th February 2022, to introduce burgeoning fields of time series forecasting.

Under Statistica'22, Several online competitions like "Treasure Hunt, Data Analytics, and Mock Stock Competition" were also organised during 26th-28th February 2022.

Paper Presentation Competition was also held on 2nd March 2022 with a judging panel of our faculty members. An online workshop on the topic "Data Analytics for Beginners" was conducted by Mr. Prateek Agrawal on 1st-2nd March 2022.



Another webinar on "Statistics and Society" was held on 3rd March 2022. The guest speaker for the session was Dr. Y.P. Sabharwal, who himself is an alumnus and served Ramjas College as an outstanding teacher for more than four decades.







## **DEPARTMENT OF STATISTICS**



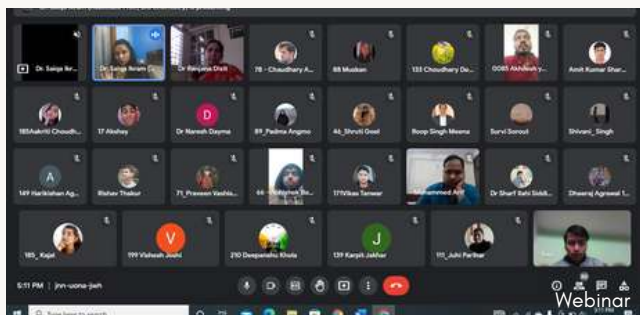
## **B.Sc. PHYSICAL SCIENCE WITH CHEMISTRY**



# Anveshan

## B.Sc. Physical Science with Chemistry

The department organised several events throughout the year to create awareness about sustainability. Webinars were organised on the eve of 'National Science Day' which witnessed the enthusiastic participation of students. Prof. Amit Mishra, School of Environmental Science, Jawaharlal Nehru University, was the speaker at the one held on 28th February 2022 on the topic "Climate Change and Its Socio-Economic Impact". Another webinar was held on 2nd March 2022, in which Prof. Janhawi Ojha, Department of Zoology, Kalindi College, was invited to present her views on the topic "Service Through Science: Possibilities and Challenges".



Poster of Photography Competition



The department also celebrated their annual fest "Decipher" with great enthusiasm, which consisted of a plethora of informative and exhilarating events, such as chess, photography competition, talent show, etc. The department's overall annual activities were focused towards making this planet Earth a better place to live for every creature and working towards sustainable goals with the help of science and technology.



Even though the session 2021-22, remained a mixed match of online and offline modes during this pandemic, the Commerce Department always stood ahead to create a platform of practical learning for the students. The department organised workshops on various themes like Financial Modelling, Technical Analysis, etc.

This year the department released two issues of 'Ramjas Business Review', a biannual magazine. The Commerce Society conducted more than twenty-five sessions to enhance the understanding in the field of Commerce. Renowned speakers like Dr. Shipli Thapar, Harsh Dev Chaudhary, CFA Shantanu Shrivastava, Mohit Dhamor, CA Ayush Airan, and CA Nihal Chand J Jain were invited to deliver lectures on various brainstorming topics related to financial career.



Commerce Department Teachers along with Core Members



"Arbitrage 22"

The society also organised the annual fest "Arbitrage'22" during 2nd-5th March 2022. A series of competitions and speaker sessions were organised on this occasion, which attracted participants from across India. The event began on 2nd March 2022 with an inauguration ceremony and a speaker session. The "Stock Wars 4.0", a stock market-based competition was also conducted on the same day. It was followed by the second competition of the fest, "Eagle's Nest" which was based on the popular reality show "Shark Tank". The third competition was the "Tug of Words", a debate competition that was organised in collaboration with Azadi ka Amrit Mahotsav, Ramjas College. The last competition, "Corporate Hunt" like a Treasure Hunt Competition was conducted on 3rd March 2022. A photography session and lunch were also arranged by the department on 4th March 2022 and 5th March 2022 respectively to celebrate the success of the fest.



Weekly Sessions



Department Gathering





## **DEPARTMENT OF COMMERCE (B.COM. HONOURS)**



## **DEPARTMENT OF COMMERCE (B.COM. PROGRAMME)**



# Department of Physical Education



Sumit Antil Receiving Padma Shri for Javelin Throw in Paralympics by The President of India



Sports Block

Sports have always been an integral part of the Ramjasian identity, and the Department of Physical Education works round the year to validate it, by inviting mass participation of students, teaching faculty as well as non-teaching staff in all kinds of competitive and recreational sports events. This is well reflected in the department's slogan "*Jo fit hai wo hit hai*" which conveys the importance of sports for all.



Students' Achievements



Principal Sir Cheering for Olympic Players



Students Playing Table Tennis



Basketball Court

This year our Department underwent renovation and the newly constructed cemented sitting steps in the football ground added to its scenic beauty. Under the aegis of IQAC, the department organised a webinar to celebrate International Yoga Day on 21st June 2021.

On 23rd June 2021, the department hosted an online "Slogan Writing Competition" to celebrate the International Olympic Day. On the occasion of International Youth Day on 12th August 2021, an International Webinar was conducted, along with a workshop series on "Life Skills" in which Dr. Naveen Gulia, Dr. Sunaina Singh, and Ilma Afroz (I.P.S) were invited to deliver the lecture and share their experiences. Online gym classes were also conducted for the students. Moreover, our students left no stones unturned and they participated in various tournaments at the International, National, University, State, and also Invitational tournaments.





## **DEPARTMENT OF PHYSICAL EDUCATION**



## **B.Sc. PHYSICAL SCIENCE WITH ELECTRONICS**



# SPORTS ACHIEVERS

S. No.	Name	Game	Achievements
01	MADAN (VH)	ATHLETICS	Participated in 13th Fazza International Para Athletics Championships held at Dubai in March 2022. Gold in (100m) 3rd Indian Open National Para Athletics Championships held from 19th to 20th December 2021 at Bangalore.
02	TANISHDEEP SINGH	ARCHERY (COMPOUND)	Gold in all-India Inter-University Archery Championship held from 24th to 28th February 2022 at Chandigarh University, Mohali.
03	AMAN (VH)	ATHLETICS	Silver in (400m) & Bronze in (200m) 3rd Indian Open National Para Athletics Championships held from 19th to 20th December 2021 at Bangalore.
04	SOVENDRA SINGH (VH)	FOOTBALL	Bronze in 5th Men's National Blind Football Championship held from 27th to 30th October 2021 at Chennai.
05	SAMBHAV	JUDO	Bronze in IX Junior National Kurash Championship held from 11th to 13th march 2022 at Saharanpur. Gold in Senior State Judo Championship held on 12th-13th February 2022, in Jharkhand.
06	MRIDUL YAGNICK	PENCAK SILATE	Participated and won Bronze in 5th Delhi State Pencak Silat Championship held from 18th to 19th December at New Delhi.
07	YASHASVEE RAJPUT	BASKETBALL (Men)	Bronze in 55th Haryana State Junior Basketball Championship held from 16th November to 18th November 2021.
08	VANSHIKA	JUDO	Bronze in Senior State Judo Championship held on 16th February 2022 at Saharanpur.
09	SAKSHI	JUDO	Gold in Bihar State Junior Judo Championship held on 10th-11th February 2022, Patna. Silver in Bihar State Senior Judo Championship held on 12th-13th February 2022 at Patna.





# संस्कृत वागर्थ



ARTIST: JAYANT KUMAR

B.A. (H) POLITICAL SCIENCE, SECOND YEAR



# विद्याविहीनः पशुः

ज्ञानार्थकविद्यातोः विद्याशब्दः सिध्यति। यस्य कस्यचिदपि वस्तुनः सम्यक्तया ज्ञानं विद्येति कथ्यते। वेददर्शनसाहित्यविज्ञानादीनां विषयाणां पठनं सम्यक् ज्ञानं च विद्येति अभिधीयते।

विद्या ददाति विनयं, विनयाद्याति पात्रताम्।  
पात्रत्वात् धनमाप्नोति, धनात् धर्मं ततः सुखम्॥

विद्या मनुष्यं विनम्रताम् ददाति। विनम्रतातः योग्यता, योग्यतात् धनं, धनात् धर्मं तत्पश्चात् धर्मात् सुखं प्राप्नोति। यद्यपि संसारे बहूनि वस्तूनि सन्ति, परन्तु विद्यैव सर्वश्रेष्ठम् धनं। अतः एवोच्यते "विद्याधनं सर्वधनं प्रधानम्"। विद्यया मनुष्यः स्वकीयं कर्तव्यं जानाति। विद्ययैव मनुष्यो जानाति यत् को धर्मः, को अधर्मः, किं कर्तव्यं, किं अकर्तव्यं, किं पापं, किं पुण्यं, किं कृत्वा लाभो भविष्यति, केन कार्येण वा हानिः भविष्यति। स विद्याप्राप्त्या सन्मार्गं अनुवर्तितुं प्रयतते। एवं विद्ययैव मनुष्यः मनुष्योऽस्ति। यो मनुष्यो विद्याहीनोऽस्ति स कर्तव्यं अकर्तव्यस्य अज्ञानात् पशुवद् आचरति, अतः सः पशुरित्यभिधीयते। विद्याविहीनः पशुरिति।

येषां न विद्या न तपो न दानं  
ज्ञानं न शीलं न गुणो न धर्मः  
ते मर्त्यलोके भुवि भारभूता  
मनुष्यरूपेण मृगाश्चरन्ति॥

येषां पार्श्वे विद्या तपः ज्ञानं शीलं दानं गुणः धर्माश्च नास्ति। ते जनाः मनुष्यरूपेण पृथिव्याम् भारस्वरूपेण इत्युक्ते पशुवत् विचरन्ति। विद्या सर्वेषु धनेषु श्रेष्ठमस्ति, यतो हि विद्यैव व्यये कृते क्षयं न प्राप्नोति। अतैवोक्तम्-

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति।  
व्ययतो वृद्धिमायाति क्षयमायाति संचयात्॥  
अयि भारति! भवत्याः कोषः अपूर्वः विद्यते। यतोऽहि अयं कोषः व्ययेन वर्धते तथा च संचयेन न्यूनं भवति।

न चौरहार्यं न भ्रातृभाज्यं,  
न राजहार्यं न च भारकारि।  
व्यये कृते वर्धते एव नित्यं  
विद्या धनम् सर्वधनप्रधानम्॥

विद्या एतादृशं धनं अस्ति। यं कोऽपि चोरः न लुण्ठनं कर्तुं शक्नोति, न भ्रातः विभागं कर्तुं शक्नोति, न नृपः हरति, विद्या धनं एतावत् भवति यं कोऽपि न वहति व्ययेन विद्या वर्धते। विद्या धनं सर्वधनं प्रधानं भवति। विद्यैव जगति मनुष्यस्य उन्नतिं प्राप्नोति। दुःखेषु विपत्तिषु च यस्य रक्षा करोति। विद्यैव कीर्तिं धनश्च ददाति।

कुत्र विधेयो यत्नः विद्याभ्यासे सदैव धने दाने।  
अवधीरणा क्व कार्या खलपरयोपित्तर धनेषु॥

एतस्मिन् श्लोके उक्तं यत् अस्माभिः कुत्र यत्नं करणीयम्? विद्याभ्यासे सदौषधने परोपकार च। अनादर कुत्र करणीयम् ? दुर्जन परदारं परधने च।सस्कृतं साहित्ये विद्यायाः महान् महिमा प्राप्नोति। विद्यैव मनुष्यस्य पाश्वे ईदृशं तत्त्वमस्ति, यया वैशिष्ट्यं सम्पद्यते। विद्यया जनाः पशुभिः भिन्नाः सन्ति। यदा शिशु जायते, तदा सः पशुतुल्यं एवं भवति, किन्तु पश्चात् विद्यया तस्य द्वितीय जन्म इव भवति।

न च विद्यासमो बन्धुः न च व्याधिसमो रिपुः ।

न चापत्यसमो स्नेहः न च धर्मो दयापरः॥

विद्या समं कोऽपि मित्रं नास्ति। व्याधि समं कोऽपि शत्रु नास्ति। पुत्र समं स्नेह नास्ति । दयायाः श्रेष्ठं धर्मं नास्ति। विद्यैव मनुष्यः सर्वत्र सम्मानं प्राप्नोति। राजानोऽपि तस्य पुरस्तात् नतशिरसो भवन्ति। विद्वांस एव संसारस्य दुःखानि दूरी कुर्वन्ति। तया उपदेशकाः विचारकाः ऋषयोः महर्षयोः मन्त्रिणोः नेतारश्च भवन्ति। विद्वांस एव विविधान् अविष्कारान् कृत्वा संसारस्य श्रियं वर्धयन्ति । लोकानां परोपकारं कुर्वन्ति। अतः सर्वैरपि आलस्यप्रमादादिकं त्यक्त्वा विद्याध्ययनं अवश्यमेव कर्तव्यं चैव मोक्षप्राप्तिः भवति ।

॥ ऋते ज्ञानान्न मुक्तिः ॥

त्रिकान्त  
स्नातक संस्कृतम्





# सर्वेभ्यः शिक्षिकाभ्यः शिक्षकेभ्यश्च समर्पितम्

# विद्यार्थिनां कर्तव्यानि

किम् अस्ति तत् पदम्  
यः लभते इह सम्मानम्  
किम् अस्ति तत् पदम्  
यः करोति देशान् निर्माणम्।

विद्यया विना नरः पशुवत् अस्ति।  
प्रत्येक नरस्य जीवने छात्रजीवनं स्वर्णकालः भवति।  
मनुष्यस्य बाल्यकाले ये संस्काराः बालकः ग्रहणं  
करोति तेषां प्रभावः आजीवनं वसति।

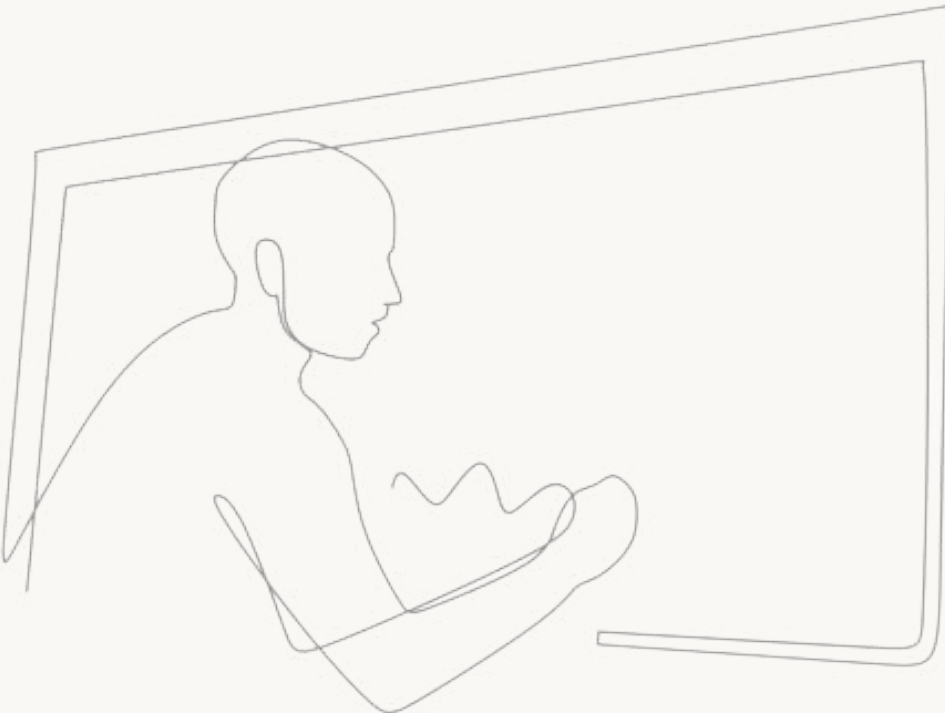
किम् अस्ति तत् पदम्  
यं कुर्वन्ति सर्वे प्रणामम्  
किम् अस्ति तत् पदम्  
यस्य छायायै प्राप्तं ज्ञानम्।

अत्र छात्रजीवने सदैव सावधान तथा सुसंस्कराः ग्रहणीयाः।  
छात्रः सदैव प्रातः सूर्योदयात् पूर्वम् उत्तिष्ठेत्।  
सर्वप्रथमं माता पिता सादरं नमेत्।  
छात्रं पठनं कदापि भारं न जानियात्,  
पठनसमये ध्यानं केवलं पुस्तकैव, वसेत् अन्यत्र न।  
छात्रं पठनेन सह क्रीडनपि क्रीडेत्।  
क्रीडनेन शरीरं पुष्टं भवति।  
प्रति दिनं दुग्धं पिबेत्।  
छात्रं अधिकात् अधिकं शिक्षां प्राप्य स्वजीवनं सफलं कुर्यात्।

किम् अस्ति तत् पदम्  
यः रचयति चरित्रं जनानाम्  
'गुरु' अस्ति अस्य पदस्य नाम  
सर्वेषां गुरुणां मम शतं प्रणामम्॥

हुमेरा  
स्नातकम् संस्कृतम्

अंकिता शेओरन  
स्नातकम् संस्कृतम्



ज्ञानं तु अत्यन्तमावश्यकं वर्तते अस्माकं जीवने। जीवनस्य सर्वदुःखनाशाय सुखागमाय च अस्यावश्यकता दरीदृश्यते। परन्तु ज्ञानस्य तात्पर्यं किम् किमुद्देश्यञ्च? केवलं आजीविकाचालनाय पठनपाठनं तु अस्योद्देश्यं कदापि न भवितुं शक्यते। ज्ञानं तु नितान्तावश्यकं अस्माकं जीवने परन्तु तस्य ज्ञानस्य यदि सम्यक्तया धारणमेव न भविष्यति अस्माभिः तदा तज्ज्ञानस्य को लाभः?

कोऽपि अज्ञः यदि प्राप्तज्ञानस्य स्वजीवने प्रयोगमेव न करिष्यति तदा तस्य अज्ञत्वं वास्तविकपरिप्रेक्ष्ये निरर्थको भवति। ज्ञानम् तु मूलतया अस्माकं मनसिस्थ अज्ञानावरणं दूरीकरोति। यदि अध्यापकः स्वप्राप्तज्ञानस्य स्वजीवने एव धारणं न कर्तुं शक्नोति तदा सः तां छात्रान् किं शिक्षयिष्यति? शिक्षकः न केवलं पठितज्ञानं पाठयति अपितु तस्य ज्ञानस्य वास्तविकजीवने सन्धारणं कथं भवेदेतदपि शिक्षयति। गुरोः आदर्शरूपं तु शास्त्रेष्वपि वर्णितम् यत्:-

धर्मज्ञो धर्मकर्ता च सदा धर्मपरायणः।

तत्त्वेभ्यः सर्वशास्त्रार्थदिशको गुरुरुच्यते॥

अतः ज्ञानस्य महत्त्वं विप्राणां व्यवहारेणैव दरीदृश्यते। यदि व्यवहारे शुद्धता भविष्यति तदा ज्ञानस्य सम्प्रसारणमपि तीव्रतया तस्य आदर्शरूपे च प्रसरिष्यति। सत्यं हि उक्तं शास्त्रेषु यत्:-

विद्या ददाति विनयं, विनयाद्याति पात्रताम्।

पात्रत्वाद्धनमाप्नोति, धनाद्धर्मं ततः सुखम्॥

दीपक थपलियालः

परास्नातकम् संस्कृतम्, प्रथमवर्षः

एकः वानरः एकस्मिन् वृक्षे मधुकोशं अपश्यत्। अहो कीदृशं सौभाग्यमं अद्य तु तृप्तिपर्यन्तं मध्वैव खादिष्यामि। मधुमक्षिका तं वारयति। अरे रे कपे! अस्मिन् वृक्षे मा आरोह। अत्र अस्माकं गृहम् अस्माकं मधुकोश। अयि मूर्खे! तस्मात् एव आरोहामि। इदं मधुं भोक्तुम् इच्छामि। अलम् अलं चापल्येन। वयं तूष्णीं न स्थस्यामः। सर्वाः मिलित्वा त्वां दंशिष्यामः। तासां वचनानि उपेक्ष्य वानरः मधुकोशस्य समीपं आगच्छति। परं तावदेव कोशे स्थिताः सर्वाः मधुमक्षिकाः तं कर्णयोः मुखे, नेत्रयोः सर्वस्मिन् शरीरे एव दंशन्ति। हा हन्त, हतोऽहम्। अधुना किं करवाणि? दंशनैः व्याकुलः मरकटः पलायति। मक्षिकाः तदापि न त्यजन्ति। प्राणरक्षार्थं सः तडागे कूर्दति, येन केन प्रकारेण च स्व-जीवनं रक्षति। सत्यमेव उच्यते-यथा कर्म तथा फलम्॥

रोहित

स्नातक संस्कृतम्





# आर्याणाम् संस्कृतिः

संस्करणं परिष्करणं संस्कृतिः भवति । सा संस्कृतिः कथ्यते या दुर्गुणान् दुर्व्यसनानि पापानि पापभावनाश्च हृदयेभ्यो निस्सार्थं हृदयानि निष्पापानि निर्मलानि सत्त्वभावोपेतानि च करोति। प्राचीनानां आर्याणां संस्कृतेः एतैव विशेषताः सन्ति। तेषां संस्कृतिः मनुष्यान् सर्वविधशपापेभ्योः निवारयति। तान् सन्मार्गमुपनयति, तेषां हृदयेषु सत्यस्य अहिंसायाः धर्मस्यः दयायाः परोपकारस्य धैर्यस्य त्यागस्य शीलस्य साहनुभूतेः दानादिगुणानां स्थापनां करोति।

आर्यसंस्कृतेः विशेषगुणानां संक्षेपते एते सन्ति ।

धर्मप्राधान्यम् - यतोऽभ्युदयानिः श्रेयसासीद्धिः स धर्मः, इति लक्षणानुसारं यतो लौकिकं पारलौकिकं च कल्याणं भवति, तदैव कर्म कर्तव्यम्, नान्यतः धर्मेव मनुष्येषु, पशुभ्यो विशेषोऽस्ति, इति तेषां मतम्।

वर्णव्यवस्था - ब्राह्मणक्षत्रियवैश्यशूद्राः चत्वारो वर्णाः सन्ति। ते एवं स्वं कर्म कुर्युः । वर्णव्यवस्था गुण-कर्मानुसारं आसीत्, न तु जन्ममात्रेण।

आश्रम व्यवस्था - ब्रह्मचर्यगृहस्थवानप्रस्थसंन्यासाः चत्वारः आश्रमाः सन्ति, ते सर्वेऽपि स्वकर्तव्याणां पालनीयाः।

कर्मवादः - मनुष्यः स्वकर्मानुसारं फलं प्राप्नोति, पुण्यकर्मणां पुण्यं पापकर्मणां च पापम्।

"अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभं ।  
ना भुक्तं क्षीयते कर्म कल्प कोटिशतैरपि॥"  
(बृहदारण्यकम्)

पुनर्जन्मवादः - मनुष्यस्य कर्मानुसारं पुनर्जन्म भवति उक्तं च गीतायां- " जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च।"

मोक्ष- मनुष्यो ज्ञानाग्निना सर्वकर्माणि प्रदह्य मोक्षं लभते। मोक्षप्राप्तौ जीवनस्य पुनरावृत्तिर्न भवति। मोक्ष एव परमः पुरुषार्थः।

श्रुतीनां प्रामाण्यम् - वेदाः परमप्रमाणभूताः सन्ति । वेदोक्तमार्गेण सदा प्रवर्तितव्यम् ।

यजस्य महत्तवम् - सर्वमनुष्याणां पञ्चमहायज्ञानां अवश्यमेव कर्तव्यं।

अध्यात्म प्रवृत्तिः - भौतिकवादं त्यक्त्वा अध्यात्मे प्रवृत्तिः आवश्यकं। त्यागः- जनः संसारस्य विषयेषु असक्तो भूत्वा कर्म कुर्यात्। यथा च गीतायां निष्कामकर्मयोगः प्रतिपादितः। उक्तं च वेदेऽपि।  
"तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यास्विद्धनम्॥"

तपोमयं जीवनम् - मनुष्याणां जीवनं तपोमयं स्यात् न तु भोगप्रधानम्।

तपोवनानां महत्तवम् - मनुष्यो ब्रह्मचर्यगृहस्थवानप्रस्थसंन्यासाश्च आश्रमकाले तपोवनं सेवेत्।

मातृपितृगुरुभक्तिः - आर्याणां संस्कृते मनुष्यस्य प्रथमं देवमाता भवति, द्वितीयं देवपिता एवं तृतीयं देवआचार्यो भवति। 'मातृदेवो भवः' 'पितृदेवो भवः' 'आचार्यदेवो भवः' इति।

सत्यनिष्ठता - आर्याणां संस्कृते सत्यस्य पालनं अत्यावश्यकं वर्तते। सत्यैव मोक्षस्य द्वारं अस्ति। असत्यस्य सर्वथा परित्यज्य करणीयं। सत्यमेव ग्राह्यम्, नासत्यम्। 'सत्यमेव जयते नानृतं' इति।

अहिंसापालनम् - 'अहिंसा परमोधर्मः।' अर्थात् मनुष्यान् मनसाकर्मणावाचाश्च हिंसा न करणीयाः।

प्रीति शर्मा  
स्नातक

# स्त्री शिक्षया

वैदिकयुगे स्त्रीशिक्षयाः महत्त्वं सर्वे जानन्ति स्म। वेदेषु यथार्थपुरुषाः मंत्रदृष्टारः आसन्। तथैव कश्चन नार्यापि ब्रह्मवादिन्यः मैत्रेयी समाः स्त्रियः भारते अभवन्।

अस्माकं समाजे न केवल पुरुषाणां, किन्तु नारीणामपि अस्ति। अतः सुसंस्कृते समाजे पुरुषाणां शिक्षावश्यकि अस्ति तथा स्त्रीणामपि। स्त्रीणाम् समाजे स्थान समानरूपेणास्ति। समाजस्थस्य द्वे चक्रे स्तः। यथा एकेन चक्रेण रथस्य गतिः असंभवा, तथा जीवनस्य गति नारिणा विना असंभृता। अशिक्षिता नारी संसाररथ कथं चालयति। अतः स्त्रीशिक्षा अतीवावश्यती। प्राचीनकालेऽपि स्त्रीशिक्षा अनिवार्या आसीत्। वैदिककाले नार्यः आधिकाशिक्षिताः आसन्। गार्गी मैत्रेयी लोपाः घोषापि विदुष्यः वेदशास्त्रार्थानिपुणाः आसन्। कालिदासस्य पत्नी विद्वोत्तमा महती विदुषी आसीत्। आधुनिककाले स्त्रियः शिक्षणानिवार्यम्। यदि माता सुशिक्षिता भवेत् तर्हि सा स्वपुत्राणां पालनं शिक्षणं च सुचारुरूपेण कर्तुं शक्नोति। यदि सा अशिक्षिता, तर्हि तस्याः सन्तानमपि विद्याहीना संस्कारहीना च भविष्यति। शिक्षिता नारी अधिकयोग्यता गृहकार्यसंचालने समर्था भवति।

प्रियंका वर्मा

स्नातकम्



# जीवनं किं अस्ति

जीवनं किं अस्ति, उत्तीर्णं भव।  
जीवनं शुद्धं अस्ति, तत्र विजयं पश्य।  
जीवनं गीतं अस्ति, तस्य गायनं कुरु।  
जीवनं पर्वतोऽस्ति, तस्य शिखरं आरूरोह।  
जीवनं उपहारं अस्ति, तस्य प्रत्येकक्षणं स्वीकुरु।।

शिवानी

परास्नातकम् संस्कृतम्, प्रथमवर्षः

## पुस्तकम्

ज्ञानस्य भंडारं पुस्तकम्।  
विचित्र एकं संसारं पुस्तकम्।  
ध्यानेन ये पठन्ति पुस्तकम्।  
जीवनं सफलं करोति पुस्तकम्।  
बुद्धिं तीव्रं करोति पुस्तकम्।  
मनोरंजनं अपि करोति पुस्तकम्।  
अस्मान् कार्यशीलं करोति पुस्तकम्।  
धनोपार्जनाय समर्थं करोति पुस्तकम्।  
परीक्षाकाले ब्रह्मास्त्रं पुस्तकम्।  
सम्पूर्णसंसारस्य सारं पुस्तकम्।।

शिवानी

परास्नातकम् संस्कृतम्, प्रथमवर्षः



# सन्तोषैव पुरुषस्य परं विधानम्

संसारे सर्वे जनाः सुखमिच्छन्ति। सुखं शान्तिश्च तदैव भवतो यदा मनुष्यः सन्तुष्ट भवति। यत्किञ्चित् स्वकीयेन परिश्रमेण प्रयत्नेन च प्राप्नोति। तत्रैव सुखानुभूतिकरणं सन्तोषमित्युच्यते। ये जनाः सन्तोषहीना भवन्ति, ते धनलाभेऽपि पर्याप्ति सुखसामग्री सत्वेऽपि असन्तुष्टाः सन्तोऽन्यदपि धनं प्राप्तुमिच्छन्तो भ्रमन्ति। एवं तेषां जीवनं दुखमयं अशान्तियुक्तं भवति। जीवनसुखशान्तिलाभाय सन्तोषस्य महत्यावश्यकता वर्तते। सन्तोषस्य सद्भावादेव ऋषयोः मुनयोः महर्षयश्च जगद्धन्वा भवन्ति। उक्तं च-

सन्तोषामृततृप्तानां यत्सुखं शान्तचेतसाम्।  
कुतस्तद्धनलुब्धाना-मितश्चेतश्च धावताम्॥

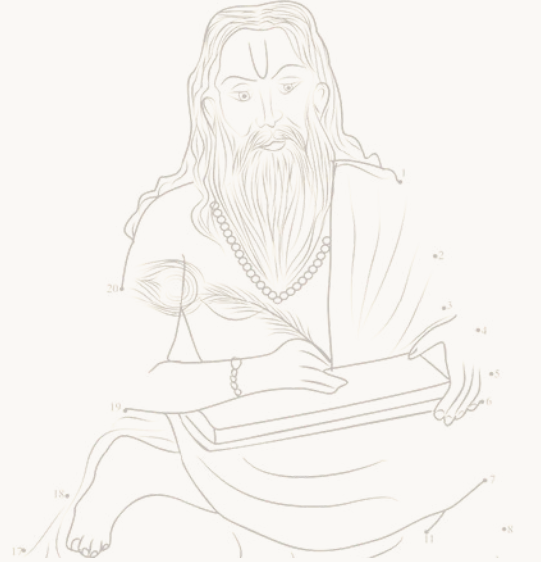
महाभारते भगवता व्यासेनापि सन्तोषस्य महत्वं प्रतिपादयतोक्तमस्ति- 'अन्तो नास्ति पियासायाः सन्तोषः परमं सुखं।' ये एवं विचारयन्ति यद् यदि वयं सन्तोषमाश्रयिष्यामस्तर्हि अस्माकमुन्नतिर्न भविष्यतीति ते वस्तुतो मुखा एवं सन्ति। सन्तोषोऽपि महती श्रीरस्ति। तथा हि -

सर्पाः पिबन्ति पवनं न च दुर्बलास्ते  
शुष्कैस्तृणैः वनगजा बलिनो भवन्ति।  
रुक्षाशनेन मुनयः क्षपयन्ति कालम्  
सन्तोष एव पुरुषस्य परं निधानम्॥

ये सन्तोषयुक्ता भवन्ति, तेषां कृते जगदेतत् सुखमयं भवति। यता हि-  
वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः  
सम इव परितोषो निर्विशेषो विशेषः।  
स तु भवति दरिद्रो यस्य तृष्णा विशाला  
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः॥

अपि च -  
अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः।  
मया संतुष्टमनसः सर्वाः सुखमया दिशः॥

केचन सन्तोषस्य इमयर्थं मृहणन्ति यद् मनुष्यः सर्वं कर्म त्यजेत् तेऽपि अतत्वाज्ञाः सन्ति। सन्तोषस्य केवलमयं भावोऽस्ति यद् यत्किञ्चित् श्रमेण प्राप्नुयात्, तत्रैव सन्तोषं कुर्यात्। अनुचितैः प्रकारैः धनस्योपार्जनं यत्नं न कुर्यात्। धनरूपकृते वा स्वकीये स्वास्थ्यं न विनाशयेत् सर्वेषां प्रियो न स्वान्। धनं सुखार्थं चास्ति, धनं चास्माकं कृते वर्तते, न तु वयं धनार्थं स्मः। अतस्तावदेव धनं हितकरः वर्तते, यतः स्वास्थ्यमपि सुरक्षितं भवति सुखं शान्तिं च प्राप्नोति। अतः सर्वेऽपि सुखशान्तिप्राप्तयै सन्तोषोपादेयः॥



जतिन

स्नातक संस्कृतम्, प्रथमवर्षः

# योगः आयुर्वेदः च

योगविद्या भारतवर्षस्य अमूल्यनिधिः। पुराकालादेव अविच्छिन्नरूपेण गुरुपरम्परापूर्वकम् प्रचलिताऽऽसीत् गुरुपरम्परेयम्। वस्तुतः ऋषिमुनियोगिनामध्यवसायजनितं साधनालब्धं अन्तर्जगतो महत्त्वपूर्णमन्तविज्ञानं भवति तथा। अनेन योगसमाधिना ऋषयो मन्त्रान् दृष्टंसमर्थाः आसन् श्रीमद्भगवद्गीतायां योगस्य द्विविधत्वं वर्णितं श्रीकृष्णेन। यथा- ज्ञानयोगः, कर्मयोगश्च। परम्परानिरपेक्षं मोक्षसाधनत्वेन कर्मज्ञानयोगरूपं निष्ठाद्वयमुक्तम्। योगदर्शनानुसारेण योगस्य अष्ट अङ्गानि सन्ति। तदुक्तं योगदर्शनं, यम्-नियम्-आसन प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽष्टाङ्गानि- इति। एतेषां वहिरङ्गान्तरङ्गभेदेन द्विविधत्वं कल्प्यते। एषु यम- नियम- आसन-प्राणायाम- प्रत्याहरादीनि पञ्चाङ्गानि वहिरङ्गानि सन्ति। धारणा- ध्यान- समाधीति त्रीणि अन्तरङ्गानि भवन्ति। यतो हि एतेषामन्तःकरणेन साकमेव सम्बन्धो विद्यते।

अतः एतेषामन्तरङ्गत्वम्। महर्षिणा पतञ्जलिना त्रयानां कृते संयमः इत्युच्यते। तद्यथा- त्रयमेकत्र संयमः। अष्टाङ्गयोगद्वारा प्रमाण- विपर्यय- विकल्प- निद्रा- स्मृत्यादिपञ्चप्रवृत्तीनां निरोधं कृत्वा योगसमाधौ प्रविशति योगी। कर्मफलमनपेक्षमाणः सन् अवश्यं कार्यतया विहितं कर्म यः करोति स एव योगी भवति। इन्द्रियभोगेषु तत्साधनेषु च कर्मसु यदा आसक्तिं न करोति, सर्वान् भोगविषयान् परित्यजति तदा स योगारूढ उच्यते। स एकान्ते स्थितः सन् सङ्गशून्यो भूत्वा मनः वशीकृत्य आशां परिग्रहञ्च परित्यज्य सततमात्मानं समाहितां कुर्यात्। तत्रासनमुपविश्य एकाग्रं विक्षेपरहितं मनः कृत्वा योगमध्यसेत्। यस्य आहारविहारश्च नियमितः, सर्वेषु कर्मसु यस्य चेष्टा नियमिता, यस्य शयनः जागरणञ्च नियमितं तस्य दुःखनिवर्तको योगो सिध्यति।

आयुर्वेदस्य इतिहासः वैदिककालादेव आरभ्यते। अतः पश्चात्सहस्रवर्षेभ्योऽपि प्राचीनोऽयं इतिहासः। विशेषतः क्रिस्तपूर्वचतुर्थशतकादारम्भ्य क्रिस्तशकस्य ११ शतकपर्यन्तम् आयुर्वेदस्य उत्कृष्टपरम्पराः न केवलं प्रचारे आसन् अपि तु तत्कालीनेषु प्रख्यातेषु नालन्दा, विक्रमशीला, वलभी इत्यादिषु विश्वविद्यालयेषु प्रमुखविषयत्वेन पाठयन्ते स्म। भारतीयेः सह विदेशीयच्छात्रा अपि अस्य प्रयोजनं प्राप्तवन्त आसन्।

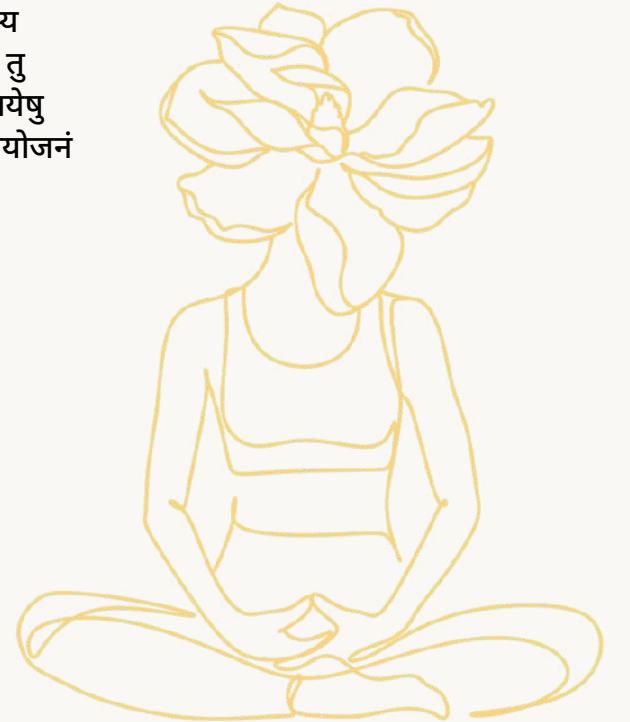
चरकाचार्यविरचिता 'चरकसंहिता',  
सुश्रुताचार्यप्रणीता 'सुश्रुतसंहिता'  
वाग्भटग्रथितम् 'अष्टाङ्गहृदयम्'  
माधवकरस्य 'माधवनिदानम्'  
शाङ्गधरस्य 'शाङ्गधरपद्धतिः' इत्यादयः  
आयुर्वेदस्य प्रमुखग्रन्थाः।

चरकसंहितायां ३४१ सस्यजन्यद्रव्याणां,  
१७७ प्राणिजन्यद्रव्याणां,  
६४ खनिजद्रव्याणां च उल्लेखः  
कृतोऽस्ति।

ग्रन्थस्यास्य महत्त्वमभिलक्ष्य  
अस्य नैकानि व्याख्यानानि रचितानि।  
चरकसंहितायां ८ स्थानानि सन्ति।

मूलतः एषा अग्निवेशेन रचिता संहिता। तत्र चरकमहर्षिणा प्रतिसंस्कारः कृतः। ततः दृढबलनाम्ना अपरेण वैद्येन संपूरणं कृतम्। एवम् अद्य उपलब्धायां चरकसंहितायाम् एषां त्रयाणां कर्तृत्वं विद्यते। कृत्स्नोऽपि आयुर्वेदः अष्टाधा विभक्तः।

शल्य-शालाक्य-कायचिकित्सा-कौमारभृत्य-  
अगदतन्त्र-रसाचनतन्त्र-वाजीकरणानीति।।



अभिषेक झा  
परास्नातक



# स्त्रीशिक्षाया आवश्यकता

शिक्षा मनुष्ये स्वकर्तव्याकर्तव्यस्य ज्ञानमादधाति। शिक्षयैव जनाः शुभं कर्म कुर्वन्ति, अशुभं च परित्यजन्ति। शिक्षिता एवं जना देशसेवां राष्ट्ररक्षां राष्ट्रसंचालनं पठनं पाठनं विज्ञानोन्नतिं च कुर्वन्ति। यथा पुरुषेभ्यः शिक्षा श्रेयस्करी वर्तते, तथैव स्त्रीभ्योऽपि शिक्षायाः महती आवश्यकता वर्तते।

स्त्रीणां कृते शिक्षायाः महती आवश्यकता एकस्मात् कारणाद् वर्तते यत् सा एव समर्थं प्राप्त मातरो भवन्ति। यथा मातरो भवन्ति, तथैव सन्ततिर्भवति यदि मातरोऽशिक्षिताः विद्याशून्याः कर्तव्यज्ञानहीनाश्च सन्ति, तर्हि पुत्राः पुत्र्यश्च तथैवाविद्याग्रस्ताः कुशलता - रहितारच भविष्यन्ति। यदि नार्याः शिक्षिताः सन्ति, तर्हि ताः स्वपुत्राणां पालनं रक्षणं शिक्षणविकं च सम्यक्ता करिष्यन्ति, एवं तासां सन्ततिः विद्यायुक्ता दृष्टा पुष्टा सद्गुणोपेता च भविष्यति। अतएव महानिर्वाणतन्त्रो अप्युक्तमस्ति-

'कन्याऽप्येवं लालनीया, शिक्षणीया प्रयत्नतः।'

विवाहे संज्ञाते कन्याः गृहस्थाश्रमे प्रविशन्ति। यदि पुरुषो विद्वान् स्त्री च विद्याशून्या भवति तर्हि तयोः दाम्पत्यजीवनं सुखकरं न भवति। विद्याया अभावात् स्त्री स्वकीयं कर्तव्यं स्त्री कर्तव्यं न जानाति, अतएव वटवो रोगा व्याधयश्च तत्र स्थानं कुर्वन्ति। अतः स्त्रीणामपि शिक्षा पुत्राणां शिक्षाषपेत आवश्यकी वर्तते। स्त्रियो मातृशक्ते, प्रतीकभूताः सन्ति अतस्तासां सदा सम्मानं करणीयः। यस्मिन् देशे समाजे च स्त्रीणामादरो भवति, स देशः समाजश्चोन्नतिं प्राप्नुतः। उक्तं च मनुना।

'यत्र नार्यस्तु पूजयन्ते, रमन्ते तत्र देवता :'

बालिकानां शिक्षा बालकैः सदैव स्यात्, पृथक् वा, इत्येष विषयः साम्प्रतं यावद् विवादास्पदमेवास्ति। स्त्रीशिक्षाया भारते प्रथमं बहूविरोधोऽभवत्। सामग्रत सं समाप्तप्रायैव स्त्रीशिक्षायाः काश्चन हान्योऽपि दृश्यन्ते, तासां परिमार्जनं कर्तव्यम्। शिक्षिताः स्त्रियः प्रायोऽधिकं सुकुमार्यो भवन्ति। तासां चेतो ग्रहकर्मसम्पादने न तथा संलग्नं भवति यथा विलासे अमोदे प्रमोदे च रमते। एतास्त्रुटयः परिभार्जनीयाः स्त्रीणां सा शिक्षाऽधत्वे विशेषतो लाभप्रदा विद्यते, यथा ताः गृहकर्मप्रवीणाः कुलाङ्गनाः सत्यः पतिव्रताः साध्यो विदुष्यो मातश्च भवन्ति। यथा ता देशस्य समाजस्य च कल्याणसम्पादने प्रकृता भवन्ति, सैव शिक्षा हिताकरी वर्तते।

देशस्थ समाजस्थ चोन्नत्यै श्रीवृद्धयै च स्त्रीशिक्षाऽत्यावश्यकी वर्तते ।।

सोनल

स्नातक संस्कृतम्, प्रथमवर्षः



कदाचिदोऽहमं मन्ये  
खड्गं भूत्वा संसारात् भ्रष्टाचारं छिन्नं कुर्याम्  
कदाचिदोऽहमं मन्ये  
छुरिकां भूत्वा आवयोः समस्यानां छिन्नं कुर्याम्  
कदाचिदोऽहमं मन्ये  
शतघ्नीं भूत्वा संसारात् आतङ्कवादं हन्तयाम्  
कदाचिदोऽहमं मन्ये  
दुखेधिनीम् भूत्वा पृथिव्याः पीडानाम् सुसदनं कुर्याम्

परं वयं सर्वे मनुष्याः.....!  
परन्तु यदा वयं केवलं प्रेम-सहचारौ प्रसारयितुं शक्नुमः  
तदा प्रेम एव सर्वा समस्यानां निदानं कुर्मः॥

**आर्या जामकरः**

स्नातक वाणिज्य विभागः, द्वितीयवर्षः

एकमपि क्षेत्र नास्ति, यत्र नार्याः प्रभावं नास्ति। विद्यालयेषु, महाविद्यालयेषु, कार्यालयेषु सर्वत्र नार्याः कार्यरताः सन्ति। । किंबहुता अनेकाः नार्याः संसद्सदस्याः सन्ति। नगरपालिकासु, विधानसभासु, लोकसभासु अपि सदस्याः सन्ति, ताः सुचारुरूपेण कार्यं कुर्वन्ति च। श्रीमती इंदिरा गांधी महोदया अस्माकं देशस्य प्रधानमंत्रिपदमलंकृता। श्रीमती सोनिया गांधी महोदयापि राजनीत्यां कार्यरतास्ति। कुलस्य तथा समाजस्य उन्नतयार्थं स्त्रीशिक्षा अनिवार्यं खलु। यतः शिक्षिता नारी न केवलं स्वजीवनं सफलीकरोति, किन्तु सा परिवारस्य राष्ट्रस्याऽपि अभ्युदयं करोति। सुशिक्षिता नारी सदैव पूज्यते। उचितं इदं कथ्यते- "यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवताः।" शिक्षणं तावत् सर्वेषां मानवानां मूलभूताधिकाराः। पुरुषाः यथा उन्नाध्ययनं कुर्वन्ति तथैव महिला अपि अध्येतुं अर्हन्ति। प्राचीनकाले अपि स्त्रियः विशेषाध्यायनं कुर्वन्ति स्म। वेदकाले गार्गी, मैत्रेयी, वाचक्नवी इत्याद्याः स्त्रियः स्वेषां ज्ञानवैभवेन विद्वत्सभासु विराजन्ते स्म। एतत् सर्वति शिक्षणस्यैव प्रभावः। सुशिक्षिता स्त्री अन्यानपि शिक्षणार्थं प्रेरयति। कालान्तरे वैदेशिकैः अस्माकं देश आक्रांतः। तदा स्त्रीणां शिक्षणं स्थगितप्रायः सज्जातं॥

**विवेक**

स्नातक संस्कृतम्, प्रथमवर्षः





# स्वच्छभारत अभियानम्

स्वच्छभारताभियानस्य प्रारम्भः अक्टूबरमासस्य द्वितीयतारिकायां २०१४ ईस्वीयतमे वर्षे भारतसर्वकारस्य लोकप्रिय प्रधानमन्त्रिणा श्रीमता नरेन्द्र मोदी महाभागेन कृतः । अस्मिन् दिवसे महात्मागांधिनः जन्मदिवसः मान्यते । गांधी महोदयस्य महत्प्रयासेन भारतं स्वतन्त्रं तु अभवत् परन्तु स्वच्छभारतस्य " तस्य स्वप्नः न अपूरयत । एतदर्थं भारतसर्वकारेण अभियानं प्रचालितम् ।

स्वच्छभारताभियानस्य उद्देश्य सर्वत्र सामुहिकानां शौचालयानां निर्माणमस्ति येन शौचसमस्यायाः समाधानं भवेत् । जनाः नार्यः पुरुषाश्च निर्मितशौचालयं एव मलविसर्जनं कुर्युः नान्यत्र । अपि चावकारणी यत्र तत्र निक्षेपणं निषिद्धं स्यात् तेन देशः स्वच्छः निर्मलः च तिष्ठेत् ।

इदमभियानं अधिकारिकरूपेण अप्रैलमासस्य प्रथमतारिकायां १९९९ तमे वर्षे प्रचालितम् । भारतसर्वकारः व्यापकग्रामीणस्वच्छताकार्यक्रमस्य पुनर्गठनं अकरोत् पूर्णस्वच्छता अभियानं च अचालयत् । इदमभियानं 'निर्मल भारत अभियानम्' इति नाम्ना अपि अभीर्तम् । स्वच्छ भारत अभियानं सितम्बरमासस्य २४ तारिकायां २०१४ तमे वर्षे केन्द्रीयमन्त्रीमण्डलेन निर्मलं भारत अभियानस्य पुनर्गठनं कृतम् ।

'निर्मल भारत अभियानम्,' (१९९९ तः २०१२ पर्यन्तं पूर्णं स्वच्छता अभियानं भारत सर्वकारेण प्रचालितं सामुदायिकः - भागीदारी युक्तं पूर्णस्वच्छतायाः सिद्धान्तानामेकः कार्यक्रमः आसीत् । इमां स्थितिं प्राप्तकर्तुं ग्रामाः "ग्रामपुरस्कार " कार्यक्रमस्य अन्तर्गतं मौद्रिकपुरस्कारान् प्राप्तवन्तः । सर्वकारेण अक्टूबरमासस्य द्वितीयतारिका २०१९ पर्यन्तं मुक्तस्थानेषु शौचमुक्तं भारतं प्राप्तुं संकल्पः कृतः वर्तते । महात्मनः गांधिनः १५० जन्मदिवसे १.२ कोटि शौचालयानां निर्माणं करणीयम् । एतदर्थं सर्वकारेण १.९६ मध्यकोटिरूपयकाणि आवंटितानि सन्ति ।

अस्माकं देशस्य महानगरेषु, नगरेषु, ग्रामेषु च यत्र तत्र अवकारादयः अवशिष्टयः प्रसृताः भवन्ति स्म । अधुनाऽपि भवन्ति एव । अस्मात् कारणात् व्यापकजनजागरणस्य आवश्यकता सर्वकारेण अनुभूता एतदर्थं विख्याताः सामाजिक कार्यकर्तारः नेतारः अभिनेत्र्यादयः जनजागरणार्थाय नियुक्ताः । एतेषां कर्तव्यं यत् सर्वत्र स्व-स्वलोकप्रियतायाः उपयोगः देशस्य स्वच्छतायै कर्तव्यः । जनेषु अस्मिन् विषये जागरूकता उद्घाटयते येन ते तत्र- कुत्रापि अस्वच्छताप्रसारणं न कुर्युः । गृहेषु, आपणेषु, मार्गेषु राजमार्गेषु सरणिषु सार्वजनिकस्थानेषु स्वच्छतायाः वातावरणं निर्माणन्तु । स्वच्छतायामेव शोभनं स्वास्थ्यं भवति, जनाः रुग्णाः न भवन्ति । अस्माकं वातावरणं शुद्धं निर्मलं च भवेत् इति सर्वैः एव अवगन्तव्यं एव ।

अविनाशः कुमार वर्माः  
स्नातक संस्कृतम्



# भारतस्य प्राचीनतमं विश्वविख्याताः विश्वविद्यालयाः

ज्ञानार्जनं, विद्याभ्यासः, अध्ययनेत्यादयः शब्दाः आ वैदिकात् कालात् विशिष्टं स्थानमावहन्ति भारते। चिरं ज्ञानं पिपासवः सन्तः अस्मत्पूर्वजाः विभिन्नानां शास्त्राणां अध्ययनाध्यापनतत्पराः सन्तः बहूनां शास्त्रकलाविधानां धातारः आसन् । व्याकरणदर्शनादीनां तु महत्यः परम्पराः एव भारतस्य नानाकोणेषु विलसन्ति स्म । गुरुगृहे अध्ययनं, आश्रमे अध्ययनं इत्यादिकं तु महता प्रमाणेन एव आसीत् । बहवः विश्वविद्यालयाः अपि भारते आसन् । तेषु केचन प्रसिद्धाः । पुनः केचन न तावत् प्रसिद्धिं गताः । किन्तु सर्वेषाम् अपि विश्वविद्यालयानां देशाय प्रदानं तु अस्ति अनितरसाधारणम् । तेषु प्रमुखाणां केषाञ्चित् विश्वविद्यालयानां सामान्यपरिचयः अनेन लेखने कार्यते ।

## १. नालन्दा -

प्राचीनभारतीयविश्वविद्यालयेषु अत्यन्तं प्रसिद्धः - अयं विद्यालयः ४२७ तमसामान्यवर्षतः ११९७ पर्यन्तं विश्वस्तरीयं अध्ययनकेन्द्रं आसीत् । वर्तमान बिहारराज्यस्थस्य पाटणानगरस्य समीपे मगध साम्राज्ये आसीत् अयं विश्वविद्यालयः । भारतीयाः छात्राः इव इण्डोनेशिया-चीन-ग्रीक-पर्शिया प्रभृतिभ्यः देशेभ्यः अपि आगताः छात्राः नलन्दायां अधीयते स्म । अस्मिन् विश्वविद्यालये विश्वस्य महत्तमः ग्रन्थालयः आसीत्, यत्र सहस्रशः ताडग्रन्थाः अपि आसन् । धर्मज्चनामके भवन समुच्चये रत्नसागरः, रत्नोदधिः, रत्नरज्जकः चेति भवनत्रये विस्तृतः आसीत् ग्रन्थालयः । तेषु रत्नोदधिभवनं नवाट्टात्मकं आसीत् इत्यत्र प्रमाणानि उपलभ्यन्ते । बौद्धमतीयं केवत्तसूतं ज्ञापयति यत् नलन्दा महत्या जनसङ्ख्या युक्तं किञ्चन समृद्धं महानगरं आसीत् इति ।

तस्मिन् विश्व विद्यालयपरिसरः एव त्रिंशद्-एकपरिमिते प्रदेशे व्याप्तः आसीत् । भक्तियारखिल्लिजिः १२०० तमे वर्षे भीकरेण केन्द्र आक्रमणेन समग्रं नगरं विश्वविद्यालयं च नाशितवान् । मासान् यावत् तु ग्रन्थालयः ज्वलन् आसीत् इत्यादिकं कृता बर्बरं वर्णनं सर्वेण अपि ज्ञातपूर्वं इत्यतः स च अंशः नात्र विस्तार्यते ।

## २. तक्षशिला-

नलन्दासमनन्तरं श्रूयमाणं नाम इदम् । स्वीयां महत्तां ख्यापयत् इदं नाम तत्कालिकस्य प्रसिद्धस्य विश्वविद्यालयस्य स्मृतीः जागरयति अस्मासु । वर्तमान पाकिस्थानस्य उत्तरदिशि राजते स्म अयं विश्वविद्यालयः । पञ्चमे शतके स्थिते अस्मिन् विश्वविद्यालये वैदिकं, धर्मशास्त्रपरं, दर्शनसम्बद्धं च अध्ययनं भवति स्म आधिक्येन । हिन्दुतत्त्वज्ञानेन सह बौद्धजैनादीनां अपि तत्त्वज्ञानं तक्षशिलायां अध्याप्यते स्म । चाणक्येन चन्द्रगुप्तमौर्यः अपि अध्ययनार्थं अत्रैव नीतः आसीत् । बौद्धतत्त्वज्ञानस्य 'महायान'भागः अपि अत्रैव स्वरूपं लब्धवान् इत्यतः बौद्धानां दृष्ट्या तक्षशिला विशेषस्थानं भजते।



वयसः षोडशे वर्षे तक्षशिलायां प्रवेशः दीयते स्म । वेदाः, नानाविद्याः, विभिन्नाः कलाः च पाठ्यन्ते स्म तत्र । धनुर्विद्या, गजविद्या, वैद्यकीयविज्ञानं, सैन्यविद्या इत्यादयः अपि विशेषतया अध्याप्यन्ते स्म । केषाञ्चित् मतं यत् तक्षशिला क्रैस्तपूर्वं सप्तमे वर्षे आसीत् इति । दाशरथेः भरतस्य पुत्रस्य 'तक्ष'स्य नाम्ना एषा नगरी अभिज्ञायते । चाणक्यः अर्थशास्त्रं अत्रैव प्रणीतवान्, आयुर्वेदज्ञः : चरकः अत्रैव पठितवान् इत्येतदपि महत्त्वभूतं तत्त्वं स्मर्यम् ।

वैश्विकभूगोलदृष्ट्या मौर्य-ग्रीक्-कुशानां योजयित्री आसीत् इयं तक्षशिला एव ।





दक्षिणेशिया-मध्येशिययोः केन्द्रभागे स्थितायां तक्षशिलायां स्वीयं साम्राज्यं प्रतिष्ठापयितुं बहुभिः राज्यकर्तृभिः अनेके प्रयत्नाः कृताः । अन्ते पञ्चमे शतके हूणाः तां नाशितवन्तः ।

### 3. विक्रमशिला-

महाराजः धर्मपालः एतं विश्वविद्यालयं स्थापितवान् । खिल्जिद्वारा अस्यापि नाशः यावत् न जातः, तावत् सहस्रच्छात्रयुता शताधिकशिक्षकयुता च विक्रमशिला राराज्यते स्म ।

वर्तमानबिहारराज्ये भागलपुरसमीपे एतदीयं स्थानं इति उच्यते । अतीशः इति कश्चन विद्वान् अस्याः मठाधिपतिः आसीत् । तन्त्रशास्त्रस्य अध्ययनं विक्रमशिलाम् अन्येभ्यः विश्वविद्यालयेभ्यः पृथक्करोति । तिबेटीयबौद्धमतस्य शर्मपरम्परायाः प्रणेता अतीशदीपङ्करः विक्रमशिलायाः छात्रः आसीत् ।



### ४. वलभी-

गुजराते सौराष्ट्रे ६००-१२०० तमं ख्रिस्ताब्दं यावत् स्वीयं अस्तित्वं आवहति स्म वलभीविश्वविद्यालयः । बौद्धमतस्य हीनयानपरम्परायाः प्रमुखकेन्द्रभूतः अयं विश्वविद्यालयः अर्थशास्त्र-नीतिशास्त्र-व्यवसाय-कृषिव्यवस्थापनादीनां विषयाणामपि अध्यापनकेन्द्रं आसीत् । वलभ्यां पठितवद्भ्यः छात्रेभ्यः देशस्य विभिन्नस्थानेषु उन्नतपदे नियुक्तिः कल्प्यते स्म राजभिः । गुणमतिः, स्थिरमतिः इत्येतौ बौद्धविद्वांसौ वलभीस्नातकौ आस्ताम् । कथासरित्सागरे अस्य विश्वविद्यालयस्य गौरवोल्लेखः अस्ति - 'कश्चन ब्राह्मणः स्वीयं पुत्रं नलन्दावाराणसीप्रभृतीनि स्थानानि प्रति अप्रेषयित्वा वलभीं प्रति प्रेषयति' इति । हुआन् त्साङ्गः वलभीं वर्णयन् लिखति- 'षट्सहस्रं भिक्षवः अस्मिन् विश्वविद्यालये पठन्ति स्म' इति ।



शताधिकेषु मठेषु भिक्षूणां आवासव्यवस्था परिकल्पिता भवति स्म । वलभ्यां बहवः धनाढ्याः विश्वविद्यालयीयव्यवस्थाभ्यः अर्थसाहाय्यं कुर्वन्ति स्म । महाराजः मैत्रकः विश्व विद्यालयस्य पालकः आसीत् । तस्य दिवङ्गतेः अनन्तरं तद्वंशीयाः अपि वलभीं पालितवन्तः ।

### ५. सोमपुरम् -

बङ्गाले चतुश्शतं वर्षाणि यावत् स्थितस्य सोमपुरविश्वविद्यालयस्य निर्माणं महाराजेन धर्मपालेन कृतं आसीत् । २७ एकर्विस्तृतायां भूमौ २१एकर् परिमिते स्थाने विश्वविद्यालयस्य भवनं आसीत् । हिन्दु बौद्ध जैनदर्शनानां सुपुष्टं केन्द्रं आसीत् इदम् । भवनस्य अलङ्कारपद्धतिः कम्बोडियापद्धतिं अनुसरति स्म । महायानबौद्धमतस्य वज्रयानपरम्परा सोमपुरे परिपाल्यते स्म । अतः 'सोमपुरमहाविहारः' इति नाम्ना अस्य विश्व विद्यालयस्य प्रसिद्धिः ।



### ६. जगदलः -

वर्तमानबाङ्गलादेशे वरेन्द्रनामके स्थाने रामपालमहाराजेन स्थापितः अयं विश्वविद्यालयः पाल वंशीयैः भूरिशः पालितः । मगधबङ्गालयोः विद्यमानेषु विश्वविद्यालयेषु अस्य विषये आधिक्येन वर्णनं न उपलभ्यते । राज्यनियन्त्रणेन प्रवृत्तस्य अस्य विश्व विद्यालयस्य अन्यैः सोमपुर-ओदन्तपुरीप्रभृतिभिः सह सामञ्जस्यव्यवहाराः आसन् । अयम् अपि महाविहारः इति कथ्यते ।



### ७. ओदन्तपुरी-

बिहारस्थे हिरण्यप्रभाते अस्य विश्व विद्यालयस्य अवशेषाः उपलभ्यन्ते । पालवंशीयेन गोपालमहाराजेन अस्य स्थापना कृता।विश्वविद्यालयस्य इतिहासः तिबेटीयचीनदेशीयग्रन्थेभ्यः ज्ञातुं शक्यः । अस्मिन् विश्वविद्यालये १२,००० छात्राः पठन्ति स्म इति श्रूयते । विक्रमशिलायां प्राध्यापकत्वेन कार्यं कुर्वन् आचार्यः श्रीगङ्गः ओदन्तपुरीस्नातकः आसीत् । दुर्देव भाक् अयं अपि विश्वविद्यालयः क्रूरकर्मणा बख्तियार खिल्जिना ध्वंसितः ।



### ८. पुष्पगिरिः -

एतदीयाः अवशेषाः ओडिशाराज्यस्य कटक-जजपुरजनपदयोः समुपलभ्यन्ते। आश्रय-मन्दिर स्तूपादीन् आवहत्सु त्रिषु पर्वताग्रेषु विश्वविद्यालयस्य व्याप्तिः अवर्तत । तेषां नामानि - ललितगिरिः, रत्नगिरिः, उदयगिरिः चेति । एते पर्वताः लङ्गुडीपर्वतमालायाः भागभूताः । ब्राह्मणीनद्याः उपनदी केलुवा एतेषां पर्वतानां पूर्वोत्तरदिशि प्रवहन्ती विश्वविद्यालयस्य चित्रं स्पष्टी करोति।



पुष्पगिरिविश्वविद्यालयस्य निर्माता आसीत् स्वयं सम्राट् अशोकः एव । एतेषु त्रिषु गिरिषु ललितगिरिः प्राचीनतमः । बौद्धविचारस्य प्राचीनतमवास्तुरूपेण तदीया ख्यातिः इति अभिप्रयन्ति इतिहासज्ञाः । अस्मिन् गिरौ तारा, अपराजिता, प्रज्ञापारमिता, मैत्रेयः इत्येतेषां चित्रैः सह भूमिस्पृक्, ध्यानमग्नः च बुद्धः अपि चित्रितः दृश्यते। ललितगिरिः मुख्यस्तूपः साञ्चिषैल्या निर्मितः सन् १५ पादमितं व्यासविस्तारं आधत्ते। तेन दूरतः सः द्रष्टुं शक्यः। विरूपा, चित्रोत्पला इत्येतयोः नद्योः सान्निध्ये अस्ति अयं ललितगिरिः।

एतदतिरिच्य नागार्जुनकोण्डः (८००-१०४०) शारदापीठं, काञ्चीपुरं, सुनेत्रदेवीपरिवारेणा (श्री लङ्कास्थम्), वाराणासी, मान्यखेटः (कर्णाटकस्थः) इत्यादीनि अपि बहूनि शिक्षाकेन्द्राणि ख्यातानि आसन् जागतिकस्तरे । २०१३ तमे वर्षे बङ्गालराज्ये उत्खननावसरे मुन्शीगङ्गविहारस्य अस्तित्वं अभिज्ञातं, यत्र च ८००० छात्राः अध्ययनं कुर्वन्ति स्म इति श्रूयते । अद्यावधि अज्ञातानि केन्द्राणि अपि स्युः एव बहूनि एतानि केन्द्राणि भारतस्य शिक्षणव्यवस्थायाः उत्कृष्टतां सर्वजनलभ्यतां व्यापकतां च प्रमाणयन्ति ।

नलन्दाजनपदे (बिहारराज्ये 'तेल्हारविश्वविद्यालयः आसीत् इत्यंशः २०१४ तमे जातात् उत्खननात् अवगतः । अयं विश्वविद्यालयः नलन्दातः पूर्वम् एव आसीत् ।ह्युयेन्साङ्गः स्वप्रवासावसरे एतं विश्वविद्यालयं सन्दृष्टवान् आसीत् । एवंविधाः इतोऽप्यन्ये बहवः विश्वविद्यालयाः प्राचीनकाले स्युः । वैदेशिकैः कृतैः वर्णनैः केषाञ्चित् अस्तित्वं स्फुटीभूतम् । अन्ये तु क्रूरकर्मणां बर्बरतायाः कवलीभूताः सन्तः इति ह आस' इति शब्दवाच्याः टी- अभवन् । सहस्रशः छात्राणां ज्ञानपिपासां शमयितुं क्षमाः एते विश्वविद्यालयाः भारतीयाम् अध्ययनासक्तिं रैः द्योतयन्ति । तदानीन्तनैः राजवंशैः, महाराजैः च एतदर्थं या विशेषप्राधान्यं यत् परिकल्पितम् आसीत् तेन तेषामपि सामाजिकज्ञानवृद्धये सकर्तव्यतायाः बोधः आसीत् इति अवगम्यते ।

स्वीयं साम्राज्यं प्रतिष्ठापयितुं कृतः महान् नरसंहारः तु एकविधः । किन्तु ईदृशानां विश्वविद्यालयानां नाशः विश्वस्य मानवतायाः च हानये इति आक्रान्तैः हूण-शक ने अरब-मुस्लिमैः न बुद्धम् । भारतीयज्ञानभाण्डारभूतानां एतेषां विश्वविद्यालयानां महान् भागः नाशितः स्यात् चेदपि अधुनापि अध्ययनार्थं उपलभ्यमानानि साक्ष्याणि तु सन्ति एव बहूनि । संस्कृतज्ञाः तदितरविषयनिष्णाताः सन्तः ज्ञानाध्ययनकेन्द्राणि उद्धाट्य पुनरपि विश्वस्य मानव सभ्यतायै परिशुद्धं ज्ञानं किं वितरेयुः ? नामानि भिन्नानि स्युः नाम, किन्तु 'आ नो भद्राः क्रतवो यन्तु विश्वतः' इत्यत्र यथा उक्तं तथा छात्राः अध्येतारः च विश्वस्य नानाकोणेभ्यः अत्र आगत्य येषु पठेयुः तादृशानि स्थानानि, विश्व विद्यालयाः वा किं पुनरपि न सृज्येरन् ? प्रेरकात् इतिहासात् प्रेरणां लब्ध्वा ज्ञानमूलं प्रेरकभविष्यं किं वयं स्त्रष्टुं न शक्नुयाम ?



हैप्पी सौरभ

परास्नातकम् संस्कृतम्, प्रथमवर्षः



# परोपकारी चोरः

कस्मिंश्चित् नगरे कश्चन चोरः आसीत्। सः चौर्यं अतीव निपुणः । एकदा चत्वारः पण्डिताः तस्मिन् नगरे आगतवन्तः । पण्डितानां सविधे अधिकं धनम् आसीत् । तद् धनम् अपहरणीयम् इति चोरः चिन्तितवान् अतः सः तेषां स्नेहं सम्पादितवान् । किन्तु पण्डिताः सर्वं धनं दत्त्वा बहुमूल्यानि रत्नानि क्रीतवन्तः । तानि रत्नानि कोषे स्थापयित्वा ततः ते प्रस्थितवन्तः ।

तदा चोरः चिन्तितवान् - 'अहम् अपि एतैः सह गच्छामि। मार्गे कुत्रापि एतेषां वधं कृत्वा रत्नानि अपहरिष्यामि' इति । अतः सः तान् उक्तवान् - "भोः पण्डिताः! अहं भवद्भिः विना जीवितुं न शक्नोमि। अतः भवद्भिः सह एव आगच्छामि, कृपया अनुमतिं यच्छन्तु" इति। पण्डिताः एतत् अङ्गीकृतवन्तः । अनन्तरं ते सर्वे ततः प्रस्थितवन्तः ।

मार्गमध्ये अरण्यम् आसीत्। तत्र किराताः वासं कुर्वन्ति। किरातवसतौ कश्चन काकः आसीत् । सः विचित्रशक्तिमान्। मार्गे ये गच्छन्ति तेषां सविधे धनम् अस्ति चेत् सः जानाति। किरातान् सूचयति च। इदानीं पण्डितान् दृष्ट्वा काकः स्वभाषया किरातान् उक्तवान् - "रे किराताः! धावन्तु, एतेषां पण्डितानां सविधे धनम् अस्ति। तद् भवन्तः वशीकुर्वन्तु" इति ।

तदा पण्डिताः रत्नरक्षणार्थम् एकम् उपायं चिन्तितवन्तः । ते रत्नानि गीर्णवन्तः । किराताः काकस्य वचनं श्रुत्वा पण्डितान् बद्धवन्तः । तेषां वस्त्राणि निष्कास्य सर्वत्र अन्विष्टवन्तः । परन्तु धनं न लब्धम् । तदा किराताः उक्तवन्तः - "भोः ! धनम् अस्ति एव । तत् यच्छन्तु । नो चेत् सर्वेषां वधं कृत्वा चर्म विदार्य प्रत्यङ्गम् अन्वेषणं कुर्मः" इति ।

किरातानां वचनं श्रुत्वा चोरः चिन्तितवान्- 'यदा एते पण्डितानां वधं कृत्वा शरीरे अन्वेषणं कुर्वन्ति तदा रत्नानि लभ्यन्ते । तदा मम शरीरे अपि रत्नं स्यात् इति ममापि वधं कुर्वन्ति एव । अतः अहं प्रथमं मम वधं कर्तुं वदामि । मम शरीरे तु रत्नं नास्ति । तद् ज्ञात्वा किराताः पण्डितान् मुञ्चन्ति । मम प्राणार्पणेन पण्डितानां रक्षणं भवतु' इति ।

अनन्तरं सः उक्तवान् - "भोः किराताः ! अस्माकं सविधे धनं किमपि नास्ति । तथापि संशयः अस्ति चेत् मम वधं कृत्वा पश्यन्तु" इति । किराताः चोरस्य वधं कृतवन्तः । शरीरे सर्वत्र अन्वेषणं कृतवन्तः। परन्तु कुत्रापि धनं न लब्धम् । तदा ते काकस्य वचनम् एव असत्यं स्यात् इति चिन्तयित्वा क्षमायाचनं कृत्वा तान् पण्डितान् सगौरवं ततः प्रेषितवन्तः ।



डिम्पल केन

परास्नातकम् संस्कृतम्, प्रथमवर्षः

# पञ्चमहायज्ञानां महत्त्वं

वैदिकवाङ्मये प्रतिपादितानांपञ्चमहायज्ञानां मानवजीवने नितान्तं उपादेयत्वं अस्ति । यज्ञैः प्राकृतिकं सन्तुलनं सम्भवति । यज्ञेन पर्यावरणसुरक्षा, वायुमण्डलपवित्रता, विविधानां शारीरिकी मानसिकी रोगाणां विनाशः उन्नतिश्च दीर्घायुष्यञ्च प्राप्यते । यज्ञेन भूमि-वायुप्रदुषणञ्च अपाकर्तुं शक्यन्ते । यज्ञानां महत्त्वं वेदेषु उद्घोषितम् । यजुर्वेदे स्पष्टोक्तिः अस्ति यत् यज्ञ एव विश्वस्य नाभिः-

अयं यज्ञो भुवनस्य नाभिः।'

ऋग्वेदस्य पुरुषसूक्ते वर्णितमस्ति यत् संसारस्य उत्पत्तिः यज्ञादेव अभवत् । स एव संसारस्य प्रथमो धर्मोऽप्यस्ति । स्पष्टं यत् वैदिके धर्मे संस्कृत्याञ्चल यज्ञानां प्रमुख स्थानं आसीत् ।

वैदिकयुगस्य धार्मिकं जीवने पञ्चमहायज्ञानां सम्पादनाय व्यवस्थाऽऽसीत् । पञ्चमहायज्ञानां सम्पादनं गृहस्थस्य अनिवार्यं कर्तव्यमासीत् । महायज्ञेषु सर्वेषां पोषणाय विविधप्रकाराणां त्यागादीनां विधानमासीत् । अस्मै प्रयोजनाय ब्रह्मचर्याश्रमे गृहितानि विद्या, आचारः, स्वास्थ्यबलं च साहाय्यान्भवन् । एभिरेव गृहस्थो धनमुपाज्य यज्ञान् सम्पादयति स्म।

मनुस्मृतौ वैवाहिकेऽग्नावेव पञ्चमहायज्ञानां प्रारम्भः प्रतिपादितः। अनेन गृही पञ्चसूना दोषैः न लिप्यते। पञ्चसूना सन्ति- चुल्ली-उद्धाहनी, पोषणी-दृषदुपलात्मिका, उपस्करः - गृहोपकरणकुण्डसम्मार्जन्यादिः, कण्डनी-उलूखले, उदकुम्भः- जलाधारकलशश्च।

पशुवधस्थानंहि सूना। सूना इवेमाः चुल्यादयः हिंसास्थानगुणयोगादहिंसा बीजान्येव गृहस्थस्य। अतः दोषैः एभिः न लिप्यते गृहीति कृत्वा पञ्चमहायज्ञाः विहिताः। यदुक्तं मनुस्मृत्याम्-

वैवाहिकेऽन्नौ कुर्वीत गृहं कर्म यथाविधि।  
पञ्चयज्ञविधानं च पंक्तिं चान्वाहिकीं गृही॥  
पञ्चसूनागृहस्थस्य चुल्ली पेषण्युपस्करः ।  
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन्॥  
तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः।  
पञ्चक्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम्॥

यो यथाशक्ति पञ्चमहायज्ञानां सम्पादयति सः उपर्युक्त पञ्चदोषैः च लिप्यते । यः गृहस्थः देवतानाम्, अतिथीनाम्, गुरूणाम्, पितृणाम्, आत्मनः न निर्वपति स च्छवसन न जीवति । यथा-

पञ्चैतान्यो महायज्ञान्न हापयति शक्तितः।

स गृहेऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ।

देवताऽतिथि भृत्यानां पितृगणामात्मनश्च यः ।

न निर्वपति पञ्चानमुच्छवसन्न स जीवति ॥

पञ्चमहायज्ञेषु अध्ययनाध्यापनं ब्रह्मयज्ञः, पिण्डदानं दैनिक पितृतर्पणदिकार्यं च पितृयज्ञः, दैनिकहवनादिकर्म देवयज्ञः, बलिवैश्वदेवः भूतयज्ञः, अतिथिसत्कारश्च नृयज्ञः।

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ॥

कात्यायनस्मृत्यापि एवमेवोक्तम्-

देवभूत-पितृब्रह्ममनुष्याणामनुक्रमात् ।

महासत्राणि जानीयात् त एवेह महामखाः ॥

गृहस्थाश्रमस्तु गृहस्थकर्तव्याणां सम्यग् सम्पादनार्थमस्ति न केवलं सुखोपभोगाय। अतव निर्धारिताः पञ्चमहायज्ञाः धर्मशास्त्रकारैः।

ब्रह्मयज्ञः-

शतपथब्राह्मणे वर्णितमस्ति यत् प्रतिदिनस्य वेदाध्ययनमेव ब्रह्मयज्ञः। ब्रह्मशब्दः तात्पर्यं सत्येन मन्त्रेण वेदेन वा अस्ति, अतः ब्रह्मयज्ञस्याभिप्रायः वैदिकानां मन्त्राणामध्ययना-ध्यापनेन अस्ति । वेदानामध्ययनाध्यापनेन ज्ञानस्य वृद्धिर्भवति । अतः ब्रह्मयज्ञः ज्ञानयज्ञोऽपि कथ्यते । सर्वोच्चोदयं यज्ञः देवाः ब्रह्मयज्ञेन प्रीणिताः स्वाध्यायिभ्यो विविधानभ्युदयान् ददाति । स्वाध्यायविषयास्तु वेदवेदाङ्गेतिहासपुराणादयः । ब्रह्मयज्ञे व्यक्तिगताभ्युदयः समष्टिकल्याणं चान्तर्भवति । न केदलमार्या अपित्वार्येतरा अपि स्वाध्यायं कुर्वन्ति स्म। रामायणानुसारं यातुधानानां स्वाध्यायः प्रसिद्धः। ब्रह्मयज्ञस्य प्रतीकोऽधुना सन्ध्याविधौ गायत्रीमन्त्र पाठ एव वर्तते ।



## देवयज्ञः-

देवयज्ञे देवप्रीत्यर्थं स्तुतिः हवनादिको सम्पाद्यते। अतएव मनुना होमो देवयज्ञः उक्तः- हुतोहोमः ।

एतदेव विशदी क्रियते मनुस्मृत्याः प्रसिद्धेन टीकाकारेण कुल्लूकभट्टेन- हुतशब्देन देवयज्ञाख्यो होमः। वैदिकाः आर्याः देवानां अनुग्रहणेनैव आत्माभ्युदयं मन्यन्ते स्म । यज्ञमुखेन ते देवानां सान्निध्यमनुभूतवन्तः। देवसान्निध्येन मानवानां व्यक्तित्वविकासस्य सम्भावनासीत्। वैदिकधारणानुसारं देवास्तु कर्मण्याः सत्यपरायणाः उदाराः पराक्रमिणः सहायशीलाश्च सन्ति।

मानवा अपि देवसान्निध्येन एतेषां गुणानात्मनि प्रतिष्ठा कर्तुः शक्नुवन्ति । वैदिके काले गृहिणः सायं प्रातः अग्निहोत्रविधानेन जुहन्ति स्म। हवने प्रायशोऽग्निः स्तूयते स्म। मध्याह्ने सोमयज्ञः सम्पाद्यते स्म । अन्येभ्यो देवेभ्यो विविधा यज्ञ विहिता आसन् । विधिपूर्वकं हुतादातित्याद् वृष्टिः, वृष्टेन्नम्, अन्नात् प्रजाः जायन्ते, प्रजाश्चधारयन्ति जीवनम् । अतः देवयज्ञो हि सृष्टिर्मूलम्-

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।  
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥'

विद्वांसः महर्षयश्च भोजनवस्त्रवासादीनां चिन्त्याभ्यो विनिर्मुक्ता ज्ञानविज्ञानदर्शनयोगादिप्रवृत्तिषु सर्वथा संलग्ना अभवन्।

निष्कर्षरूपेण वक्तुं शक्यते यत् ब्रह्मयज्ञेन ज्ञानस्य धारा निस्सरिता, देवयज्ञेन देवानां पराक्रमपरोपकारी स्वायत्ती कृतौ, पितृयज्ञेन तपश्चर्याणां सञ्चयं कृतम्, भूतयज्ञेन सर्वभूतात्मैक्यं प्रतिष्ठापितं तथा च अतिथि यज्ञेन सर्वजन सम्मृक्तिश्च प्रसाधितेति पञ्चमहायज्ञानां महिमा धन्य एव॥

## पितृयज्ञः-

मनुस्मृत्यां पितृयज्ञस्य सम्पादनार्थं त्रयः विधयः वर्णिताः। तेषु प्रथमः तर्पणम्, द्वितीयः बलिहरणम्, तृतीयस्तु प्रतिदिनं श्राद्धः। पितरादिपूर्वजान् प्रति गृहस्थस्य कृतज्ञता ज्ञापनमेव पितृयज्ञः। नितरेभ्यः तर्पणस्य विधानं वर्तते । शतपथब्राह्मणानुसारं पितृणां परितृप्तये स्वधया सह सोमहविर्जलादिकं समर्पणीयम्। तैत्तिरीयब्राह्मणानुसारं पितृयज्ञेन स्वर्गलामस्य सम्भावनाभिमत-

## पितृयज्ञेन स्वर्गं गमयति ।"

पुराणेषु प्रतिदिनम् अन्नजलदुग्धफलमूलादिभिः श्रद्धया श्राद्धकर्म विहितम् । अयं यज्ञः नित्यः श्राद्धविधिः । पितृयज्ञेन पितृणामुच्चादर्शः प्रोत्साहनाय भवतीत्यसन्दिग्धमेव ।

## भूतयज्ञः-

सर्वेऽत्र सुखिनः सन्त्विति सनातनी धारणा विद्यते। भूतयज्ञे सर्वेषां प्राणिनां परितृप्तये गृहिणी नित्यमेव बलिर्दीयते स्म । उपनिषत्स्वाग्निहोत्रमुखेन सर्वेषां प्राणिनां भरणपोषणयोः योजना सम्पादिता । मनुर्बलिवैश्वदेवद्वारा सर्वेषां परितृप्तये बलिविधानं निर्दिशति। मनुना भूतयज्ञस्य माहात्म्यमेवं प्रतिपादितम्-

शुनां च पतितानां च श्वपचां पापरोगिणाम् ।  
वायसानां कृमीणां च शनकैर्निर्वपेद् भुवि ॥  
एवं यः सर्वभूतानि ब्राह्मणो नित्यमर्चति ।  
स गच्छति परं स्थानं तेजोमूर्तिपथर्जुना ॥

## नृयज्ञः-

अतिथि-भिक्षुक-ब्राह्मणादीनां भोजनादिकेन सत्कारः एवास्मि नृयज्ञः । अतिथीन् प्रति गृहस्थाणां हृदये सेवा भावना उत्पद्यते इत्येवास्य प्रमुखं प्रयोजनम्। महर्षिः मनुःअतिथिमेवं परिभाषते-

अकरात्रं तु निवसन्नतिथिब्रह्मणः स्मृतः ।  
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥

वैदिककालादेव लोकप्रियोऽभवत् नृयज्ञः। सैव अतिथियज्ञनाम्नाऽपि अभिधीयते । अतिथि यज्ञेन सांस्कृतिकमभ्युत्थानं प्रतिपालितम् । असंख्यः विद्वांसः महर्षयश्च भोजनवस्त्रवासादीनां चिन्त्याभ्यो विनिर्मुक्ता ज्ञानविज्ञानदर्शनयोगादिप्रवृत्तिषु सर्वथा संलग्ना अभवन्।

निष्कर्षरूपेण वक्तुं शक्यते यत् ब्रह्मयज्ञेन ज्ञानस्य धारा निस्सरिता, देवयज्ञेन देवानां पराक्रमपरोपकारी स्वायत्ती कृतौ, पितृयज्ञेन तपश्चर्याणां सञ्चयं कृतम्, भूतयज्ञेन सर्वभूतात्मैक्यं प्रतिष्ठापितं तथा च अतिथि यज्ञेन सर्वजन सम्मृक्तिश्च प्रसाधितेति पञ्चमहायज्ञानां महिमा धन्य एव॥

भागवत कुमार

परास्नातकम्

# ACKNOWLEDGEMENTS

To those who worked behind the frame



**AABDIKA SHARMA**

Alumnus of Ramjas College



**S. ABINAYA**

B.A. (H) Economics, Third Year



**NASHID KANNETH**

B.A. (H) English, Second Year



**SAUMYA SRIRANGAM**

B.Sc. (H) Chemistry, Second Year



**HIMANGI AGARWAL**

B.A. (Programme), Second Year



# OUR ART EXPRESSIONS



Photo by- Ishan Gupta  
B.Sc. (H) Physics, 2nd Year

Artwork by- Manassvi B Jain  
B.Sc (H) Mathematics , 3rd year



Artwork by- Samridhi Gupta  
B.Sc (H) Zoology, 2nd year



Artwork by- Nikhil



Artwork by- Saumya Srirangam  
B.Sc (H) Chemistry, 2nd year



Photo by- Akshay Rathore  
B.A. (H) Hindi , Year I



Photo by- Manav Gupta  
B.Sc. (H) Physics, 2nd Year



# Experiencing Art



Embroidery by- Sunidhi Gupta  
B.Com (H), 2nd year



Photo by- Ajay Pratap Jaiswal  
B.Com . Prog., 2nd Year



Artwork by - Mehek Arora  
Physical Sci with Che, 2nd year



Photo by- Razia Sultana  
B.Sc. Prog. Life Science, 1st Year



Art By - Rajan Tomar



Artwork by - Adyasha Abhilipsa  
B.A. (H) English, 1st year



Art By - Rajan Tomar

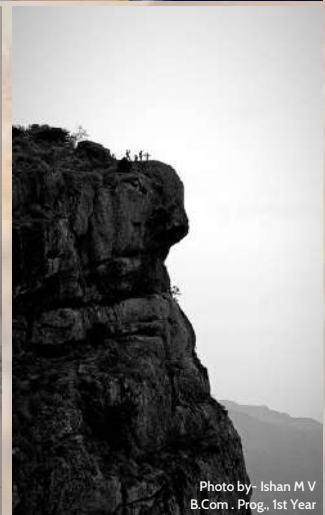


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B.Com . Prog., 1st Year



Art by- Mohit Singh



Photo by- Simran  
B.A. (H) Political Science, 2nd Year







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