असतो मा सद्गमय

अंकुर



'वंदे मातरम्' के 150 वर्षों का स्मरणोत्सव

पी.जी.डी.ए.वी. महाविद्यालय (प्रातः)

दिल्ली विश्वविद्यालय

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वर्ष : 2025-26

अंक : 74

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Publisher
Dr. Garima Gaur Srivastava

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पत्रिका संबंधी विवरण

फार्म नियम - 04

फार्म

(नियम - 04 देखिए)

1.	प्रकाशक स्थान	:	पी.जी.डी.ए.वी. महाविद्यालय (दिल्ली विश्वविद्यालय) नेहरू नगर, नई दिल्ली
2.	प्रकाशन की अवधि	:	वार्षिक
3.	मुद्रक का नाम	:	डॉ. गरिमा गौड़ श्रीवास्तव
4.	क्या भारत के नागरिक हैं	:	हाँ
	यदि विदशी मूल है तो देश का पता	:	.....
5.	सम्पादक का नाम	:	प्रो. (डॉ.) मुकेश कुमार बैरवा
	यदि विदेशी मूल है तो देश का पता	:	.....
6.	उन व्यक्तियों के नाम व पते जो समाचार-पत्र के स्वामी हों तथा जो समस्त पूँजी के एक प्रकाशित से अधिक के साझेदार हों।	:	प्रो. (डॉ.) दरविंदर कुमार पी.जी.डी.ए.वी. महाविद्यालय

मैं, डॉ. गरिमा गौड़ श्रीवास्तव, एतद् द्वारा घोषित करती हूँ कि मेरी अधिकतम जानकारी एवम् विश्वास के अनुसार ऊपर दिए गए विवरण सत्य हैं।

प्रकाशक के हस्ताक्षर

वर्ष : 2025-26 **अंक : 74**

Message from the Principal…



Today's youth embody a remarkable mélange of passion, knowledge and aspiration. In the age of digital revolution, they are well-informed, with easy access to vast spheres of knowledge that structure their perspectives. What distinguishes them is not only their courage to question the established norms but also their eagerness to explore new ideas and alternative possibilities. Their voice indicates diversity, inclusivity and awareness about and commitment to social justice.

However, besides their strengths, today's youth confront unfathomable challenges- stiff academic competition, digital distractions and taxing demand for performance. So, it is incumbent on the educational institutions to guide them not only in academics but also in developing balance and resilience.

I am elated to present 'Ankur', the Annual Magazine of our college. It is an amazing manifestation of the creativity, intellect and dedication of our students and faculty. This publication reflects the dynamic spirit of our institution, where learning stretches beyond classrooms, and attains expression in imagination and thought.

Over the years, our college has continued to work for excellence in academics, co-curricular and extracurricular pursuits. Our students have displayed remarkable resilience, inquisitiveness and dedication, achieving success in diverse fields. I take pride in their achievements and in the endeavours of our faculty members who constantly mentor and motivate them.

The 'Ankur' magazine presents a reflection of our institution's cultural, creative and academic accomplishments. It offers an accessible platform to students and teachers to articulate their ideas, emotions and achievements in various fields.

I commend the dedication and hard work of the entire editorial team under the guidance of the Chief Editor, Professor Mukesh Kumar Bairva, in bringing out this fascinating publication.

As we step forward, let us strive together to cultivate critical thinking, creativity and empathy. Education is more than attaining knowledge; it is also about shaping character and making meaningful contributions to nation- building.

I extend my best wishes to all contributors and readers. May this magazine inspire more voices to come up and thrive.

Best Regards

Prof. (Dr.) Darvinder Kumar
Principal

Editorial



Globally, we stand at a critical juncture today as the world is torn apart by violence, conflict, inequality, injustice and unhappiness. In such a despairing scenario, we need to revisit Bharatiya ethos and values. Gautam Buddha's message of *maitri, karuna* and *ahimsa* carry profound resonance in today's chaotic firmament. Swami Vivekananda's powerful words from his famous Chicago speech of 1893, "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance" underlines the relevance of Bharatiya values in contemporary times when religious intolerance is unleashing trouble in the world.

This century has registered its footprints in history due to massive natural calamities, wars and other man-made catastrophes; so it is time to turn to Bharatiya philosophical tradition. The Bharatiya ethos reflected in the idea of Vasudhaiva Kutumbakam (The World is One Family) can bridge the schisms gripping the world today. It imparts the idea of treating the whole world as one family. Sant Guru Ravidas, who envisaged Begumpura (a land without sorrow), said:

''ऐसा चाहूँ राज मैं, जहाँ मिलै सबको अन्न।
छोट-बड़ो सब सम बसै, रैदास रहे प्रसन्न।।
(I aim for such a kingdom, where everyone gets food. Where rich and poor live together happily. Ravidas lives gladly.)

The Bharatiya saints aimed for an egalitarian world distinguished by the peaceful co-existence of people hailing from various classes and creeds. Satguru Kabir's poetic line "जाति-पाति पूछे नहिं कोई, हरि को भजे सा हरि का होई" ((No one should ask about caste or lineage, whoever worships God, belongs to God), counters the fissiparous tendencies to rupture the social fabric of Bharatiya society. Today's youth is gripped by restlessness, anxiety and angst in spite of the access to ample resources; the western consumerist culture has destabilized equanimity. Panchkosh theory from Taittiriya Upanishad proffers alternative possibilities for living a contented and happy life in the modern world. It enshrines a holistic method for health, well-being, personal growth and self-realization by going beyond the outer sheaths to the subtle inner spirit. Bharatiya culture, marked by its commitment to egalitarianism, compassion, fraternity and care, can whisk the world out of the present quagmire.

I am elated to introduce this year's edition of our annual magazine 'Ankur'- a rich tapestry of poetic cadences, ideas and articulations that manifest the spirit of our institution. As we introduce this year's "Ankur", we reflect on what Vande Mataram stands for us today. As a revolutionary song, Vande Mataram symbolizes a defiance against domination and a powerful unifying force that transcended the impediments of caste, language and creed. These two words entail the pulse of history, the spirit of resistance and the feeling of belonging. But its meaning is not frozen in the past, it carries more profound resonance in contemporary times. It propels us not merely to revere the nation, but to profoundly engage with it; it asks us to celebrate and respect its diversity,

interrogate its inequalities and contribute to its continuing transformation. So, Vande Mataram becomes an ethical call. It tells us that love for one's country is not just articulated in words, but in the pursuit of knowledge, in the courage to question untruth and in the unflinching commitment to justice and dignity.

'Ankur' embodies not just a collection of writings; it beautifully reflects the intellectual depth, creativity and heteroglossia that proliferate in our academic spaces. reflects concerns of contemporary times. Each poetic and critical piece in the magazine ponders over the idea of nation-its promises and paradoxes. Together they reflect a collective quest: to envisage a more just, compassionate and inclusive society. Vande Mataram resurfaces not just as a patriotic spirit, but as a strong commitment to critical inquiry, to empathy and to the shared journey of becoming. This edition bears testimony to the resilience and protean imagination of our students and contributors. Within these pages you will come across a powerful mélange of poems, articles, short stories and reflections that philosophically and aesthetically engage with contemporary issues while also exploring and celebrating the eternal joy of ecriture and expression. From intellectually stimulating essays to poetic articulations, each contribution adds a new facet to this collective effort. At a time when the world is rapidly changing, space for intellectual reflection and creative expression gains more urgency. This magazine aims to be one such space- a realm where all voices and perspectives matter and produce a meaningful dialogue.

The journey of this magazine has been both challenging and rewarding; it required immense dedication, coordination and a collective commitment to excellence.

I wish to sincerely thank our Principal and Patron, Prof. (Dr.) Darvinder Kumar for his visionary leadership, unwavering support and mentorship. His vision, intellectual insights and constant encouragement played a pivotal role in shaping this amazing publication. His deep faith in academic excellence and holistic development of the institution motivates us to try for creativity and intellectual growth. 'Ankur' reflects his dynamic leadership and commitment to nurturing young voices and ideas. I wish to extend my gratitude to Dr. Garima Gaur Srivastava for her vibrant support and guidance. I also would like to thank the faculty and student editors for their productive and meaningful efforts and involvement. I also wish to applaud all the contributors for their memorable contributions without whom this marvelous magazine would not come into being. Their enthusiasm and perseverance have materialized ideas into a rich and meaningful compilation.

Prof. (Dr.) Mukesh Kumar Bairva
Chief Editor

——o——

In Conversation with our Principal Prof. (Dr.) Darvinder Kumar



संस्कृत विभाग :-

गायत्री ठाकुर- सर, अपने महाविद्यालय के विद्यार्थियों और अध्यापकों के लिए आपका क्या संदेश है?

प्राचार्य- सभी विद्यार्थी और अध्यापक अपने कार्यों को पूर्ण निष्ठा और जिम्मेदारी के साथ करें। नई टेक्नोलॉजी पर ध्यान दें और उसका प्रभावी उपयोग करें। उपलब्ध संसाधनों और तकनीकों का सही तरीके से इस्तेमाल किया जाए। कक्षाओं में विद्यार्थियों की कम उपस्थिति पर शिक्षक और छात्र दोनों को ध्यान देना चाहिए तथा कक्षाओं में नियमित रूप से उपस्थित होना चाहिए। साथ ही, विद्यार्थियों को शिक्षा के साथ-साथ अच्छे संस्कार भी ग्रहण करने चाहिए।

भागेश्वरी- संस्कृत भाषा में भारतीय ज्ञान परम्परा से संबंधित भरपूर सामग्री उपलब्ध है, महाविद्यालय के सभी विद्यार्थियों को भारतीय ज्ञान परम्परा से परिचित होना चाहिए, इस पर आपकी क्या राय है?



प्राचार्य- संस्कृत को सभी भाषाओं की जननी माना जाता है, इसलिए इसका अध्ययन अत्यंत महत्वपूर्ण है। विद्यार्थियों को भारतीय ज्ञान परम्परा से जोड़ने के लिए पाठ्यक्रम और संबंधित सामग्री को डिजिटल रूप (पीडीएफ) में उपलब्ध कराया जाना चाहिए। इसके साथ ही, अधिक से अधिक शैक्षणिक एवं सांस्कृतिक कार्यक्रम आयोजित किए जाएँ और आवश्यक सामग्री पुस्तकालय में भी उपलब्ध कराई जाए,

ताकि विद्यार्थियों को समुचित ज्ञान प्राप्त हो सके।

हिंदी विभाग :-

मनीषः सर, आप अपने कॉलेज के वर्तमान स्तर को किस तरह देखते हैं और आनेवाले वर्षों में इसे आप कहाँ देखना चाहते हैं?

प्राचार्य : PGDAV कॉलेज के प्राचार्य के रूप में मैं हमारे महाविद्यालय के वर्तमान स्तर को एक सुदृढ़ और निरंतर प्रगति करने वाले संस्थान के रूप में देखता हूँ। यहाँ शैक्षणिक उत्कृष्टता, समर्पित शिक्षकगण और विविध गतिविधियों के माध्यम से विद्यार्थियों को एक समग्र और प्रेरणादायक वातावरण प्रदान किया जा रहा है। हमारे छात्र-छात्राएँ विभिन्न क्षेत्रों में अच्छा प्रदर्शन कर रहे हैं, जो हमारी गुणवत्ता को दर्शाता है।

आने वाले वर्षों में हमारा लक्ष्य PGDAV कॉलेज को एक उत्कृष्टता केंद्र (Centre of Excellence) के रूप में विकसित करना है। इसके लिए हम आधुनिक तकनीकी सुविधाओं को बढ़ाने, डिजिटल तकनीकी को मजबूत करने और उद्योगों के साथ सहयोग को विस्तार देने पर कार्य कर रहे हैं।

साथ ही, हम विद्यार्थियों के समग्र विकास —अकादमिक, व्यक्तित्व और नैतिकमूल्यों — पर विशेष ध्यान दे रहे हैं, ताकि वे भविष्य की चुनौतियों के लिए पूरी तरह तैयार हो सकें।

मनीषः आज के डिजिटल युग में, आप कॉलेज में तकनीकी सुविधाओं को कैसे बढ़ाने की योजना बना रहे हैं?

प्राचार्यः हम आज के डिजिटल युग की आवश्यकताओं को ध्यान में रखते हुए तकनीकी सुविधाओं के विस्तार पर विशेष ध्यान दे रहे हैं। हमारा उद्देश्य है कि शिक्षा को अधिक आधुनिक, प्रभावी और सुलभ बनाया जाए।

हम स्मार्ट क्लासरूम की संख्या बढ़ाने, पूरे परिसर में हाई-स्पीड वाई-फाई को सुदृढ़ करने और डिजिटल लाइब्रेरी व ई-लर्निंग संसाधनों को विकसित करने पर कार्य कर रहे हैं। इसके साथ ही, ऑनलाइन और हाइब्रिड शिक्षण पद्धति को बढ़ावा दिया जा रहा है, ताकि विद्यार्थी कहीं से भी सीखने में सक्षम हो सकें।

साथ ही, हम शिक्षकों के लिए प्रशिक्षण कार्यक्रम आयोजित कर रहे हैं, ताकि वे नई तकनीकों का प्रभावी उपयोग कर सकें। विद्यार्थियों को भी प्रोजेक्ट्स, रिसर्च और इनोवेशन के लिए बेहतर आईटी संसाधन उपलब्ध कराए जा रहे हैं।

हमारा लक्ष्य है कि तकनीकि के माध्यम से शिक्षा को अधिक गुणवत्तापूर्ण और रोजगारोन्मुख बनाया जाए, ताकि विद्यार्थी भविष्य की चुनौतियों के लिए पूरी तरह तैयार हो सकें।

मनीषः छात्रों के समग्र विकास (अकादमिक के साथ-साथ व्यक्तित्व विकास) के लिए कॉलेज क्या कदम उठा रहा है?

प्राचार्यः हमारा मानना है कि शिक्षा केवल अकादमिक तक सीमित नहीं होनी चाहिए, बल्कि विद्यार्थियों

के समग्र विकास पर समान रूप से ध्यान देना आवश्यक है। इसी उद्देश्य से हम कॉलेज में विभिन्न सह-पाठ्यक्रम और अतिरिक्त गतिविधियों — जैसे वाद-विवाद, सांस्कृतिक कार्यक्रम, खेलकूद, एन एस एस और सोसाइटी गतिविधियों — को सक्रियरूप से बढ़ावा दे रहे हैं। ये गतिविधियाँ विद्यार्थियों में नेतृत्व क्षमता, आत्मविश्वास और टीमवर्क की भावना विकसित करती हैं।

साथ ही, हम व्यक्तित्व विकास, संचार कौशल और करियर मार्गदर्शन से संबंधित कार्यशालाओं एवं सेमिनारों का आयोजन करते हैं, जिससे विद्यार्थी अपने भविष्य के लिए बेहतर रूप से तैयार हो सकें।

हमारा प्रयास है कि प्रत्येक विद्यार्थी न केवल शैक्षणिक रूप से सक्षम बने, बल्कि एक जिम्मेदार, आत्मनिर्भर और सामाजिक रूप से जागरूक नागरिक के रूप में विकसित हो।

मनीष : सर जैसा कि हिंदी हमारी राजभाषा है तो इसके सन्दर्भ में आपका क्या दृष्टिकोण है और हिंदी के विकास से सम्बंधित आप क्या क्या कार्य कर रहे हैं अपने महाविद्यालय में?

प्राचार्य: सर, मेरे द्वारा और हमारे पूरे कॉलेज स्टाफ के द्वारा हिंदी भाषा को बहुत अधिक महत्व दिया जाता है, यहाँ तक कि हम पोस्टर या कोई नोटिस भी प्रिंट करते हैं तो उसमें भी हिंदी भाषा को ऊपर स्थान देते हैं। PGDAV कॉलेज के बहुत से शिक्षक जो हिंदी भाषा सीखना चाहते थे, उन्हें हिंदी विभाग के अध्यापकों द्वारा हिंदी पढ़ाई भी जाती है, जैसे पिछले वर्ष डॉ. संदीप रंजन और डॉ. चैनसिंह मीणा ने कॉलेज के अन्य अध्यापकों को भी हिंदी पढ़ाई।

English Department:-

B. Parijat: Sir, what have been the toughest challenges to tackle that you have faced as the principal of an institution so diverse and vibrant in its workings, across all aspects?

Principal, Prof. Darvinder Kumar: As the Principal of PGDAV College, one of the main challenges is managing the diverse needs and expectations of students, faculty, and administration while maintaining a positive and disciplined academic environment.

Another challenge is keeping pace with the rapidly changing education systems, especially in terms of technology, curriculum updates, and industry requirements. Ensuring student engagement and motivation across such a large and dynamic campus is also important.



However, these challenges motivate us to continuously improve and create a more inclusive, innovative, and effective learning environment.

B. Parijat: Sir, how has your journey

been from your beginnings, to professorship, to then being the vice-principal and finally the principal of this prestigious institution?

Principal, Prof. Darvinder Kumar: My journey to becoming the Principal of PGDAV College has been both enriching and fulfilling. I began my career as a teacher with a deep interest in education and students' development. With time and experience, I progressed to the role of a professor, where I was actively involved in teaching, mentoring, and academic growth.

Later, serving as Vice-Principal gave me valuable exposure to administration and institutional management, helping me understand the broader functioning of the college.

Becoming the Principal has been a proud and responsible role, allowing me to contribute more meaningfully to the institution's progress. Overall, it has been a journey of continuous learning, dedication, and growth.

B. Parijat: Sir, what steps have been taken to safeguard the interests of the students, from mental health to ragging to women empowerment on our campus?

Principal, Prof. Darvinder Kumar: Safeguarding the interests and well-being of our students is our top priority. We have taken several important steps to ensure a safe, supportive, and inclusive environment on campus.

Towards ensuring mental health and well-being of our students, we provide access to counselling services, organize wellness workshops, and create awareness about stress management and emotional well-being. Students are encouraged to seek help without hesitation.

To prevent ragging, the college follows a strict zero-tolerance policy with active anti-ragging committees and regular awareness programs, ensuring a safe and respectful campus for all students.

In terms of women empowerment, we have established dedicated bodies such as the Women Development Cell and Internal Complaints Committee, which work towards gender sensitization, safety, and equal opportunities. Workshops, self-defense training, and awareness drives are regularly conducted. Overall, our aim is to create a campus where every student feels safe, respected, and empowered to grow academically and personally.

B. Parijat: Sir, what do you consider your priority areas at the moment are, in terms of development of the college?

Principal, Prof. Darvinder Kumar: My current priority areas for the development of the college focus on both academic excellence and overall growth.

Firstly, strengthening academic quality through updated curriculum, innovative teaching methods, and promoting research and innovation are key priorities

Secondly, we are mindful that enhancing digital and physical infrastructure such as smart

classrooms, better IT facilities, and improved campus resources is essential to meet modern educational requirements.

Another important area is boosting placement and career opportunities by building stronger industry connections and expanding internship programs.

B. Parijat: What are the achievements of the college that you are currently most proud of?

Principal, Prof. Darvinder Kumar: I take pride in several key achievements of our institution.

One of our biggest strengths is the consistent academic performance of our students, who continue to excel in university examinations and secure top positions.

I am also proud of the active participation and achievements of our students in cultural, sports, and social activities, where they have brought recognition to the college at various levels.

Another significant achievement is the growth of our placement initiatives, with more students securing internships and job opportunities in reputed organizations.

Additionally, the development of a vibrant campus environment, along with the dedication of our faculty and staff, is something we value greatly.

These achievements reflect our collective effort towards making PGDAV college a well-rounded and progressive space.

B. Parijat: Sir, what are the steps being taken in consideration of the needs of the shining stars of the college, the sportspersons, and their growth?

Principal, Prof. Darvinder Kumar: We place great importance on the growth and well-being of our sportspersons, who are truly the shining stars of the institution.

We are continuously working on improving sports infrastructure, including better grounds, latest sports equipment, and training facilities to support various sports activities in the college.

In order to ensure balanced development, we provide flexibility in academics for students actively involved in sports, helping them manage both studies and training effectively.

We also encourage participation in inter-college, university-level, and national-level competitions, offering proper guidance and support from qualified coaches.

Additionally, deserving sportspersons are given recognition, incentives, and scholarships, which motivate them to perform better.

Our aim is to create an environment where students can excel not only academically but also achieve success in sports at higher levels.

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अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मिलितं येन तस्मै श्री गुरवे नमः ।।

भावार्थ - अज्ञान रूपी अन्धकार से अंधे हुए जीव की आंखों को जिसने अपने ज्ञानरुपी शलाकाओं से खोल दिया है, ऐसे श्री गुरु को प्रणाम है।

सम्पादकीयम्



डॉ. रोहित कुमारः
संस्कृत विभाग



डॉ. पूजा कुमारी
संस्कृत विभाग

अनादि निधनानित्या वागुत्सृष्टा स्वयम्भुवा।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः॥

भारतीय भाषासु संस्कृतस्य माहात्म्यम् अनितरसाधारणं वर्तते। यद्यपि एषा भाषा इदानींतनकाले सर्वजनभाषा नास्ति तथापि भारतीयानां सम्पूर्ण जीवनं संस्कृते व्यक्तानां विचाराणां चिन्तनस्य च मूर्तरूपम्। संस्कृतम् अस्माकं संस्कृतेः भाषा। भारतीयानां सामाजिक परम्पराः सांस्कृतिकोत्सवाः, आचारधर्माः संस्कृताधारेणैव प्रचलन्ति। अस्माकं राष्ट्रियजीवनप्रवाहः संस्कृतम् अवलम्ब्यैव गमनशीलः अस्ति। संस्कृतम् सहस्राणि वर्षाणि यावत् अस्माकं राष्ट्रस्य ऐक्यसूत्रम्। आभारतं एकैव भाषा व्यवहारभाषापदवीं न भजते। उत्तरभारतीयाः हिन्द्यादिभाषाः जानन्ति ताभिः व्यवहरन्ति च। दाक्षिणात्यास्तु तमिळमल्याळम्प्रभृतिभिः भाषाभिः। अतः साधारणभाषाभावात् विचाराणाम् आदानप्रदाने नित्यमेव काठिन्यानुभूतिः। यद्यपि आङ्ग्ला विश्वभाषात्वेन प्रसिद्धा तथापि तां जनानाः, तया व्यवहर्तुं च क्षमाः जनाः भारते न्यूनमात्रया एव। अपि च सा परकीयभाषा। तेन भारतीयानां सा व्यवहारभाषा, मातृभाषा वा भवितुं नार्हत्येव। उक्तञ्च-

मातृभाषासमा नास्ति भाषा काचिद्गरीयसी।
यतो हृद्भावबोधो नो मातृभाषागमादृते॥

संस्कृत भाषा निखिलेऽपि विश्वे सर्वत्र समानरूपेणाद्रियते। या च सर्वमान्या, प्राचीनतमा, चिरनवीना, न जातपरिवर्त्तना सर्वत्र भासते। यत्र च बहुधा ''सर्वे भवन्तु...., कृण्वन्तो विश्वमार्यम्'' इत्यादिकं विश्वहितविषयकं चिन्तनं क्रियते। सा वर्तते अस्मदीया संस्कृतभाषा।

एकं संस्कृतमेव तादृशं येन वयं सर्वे प्रान्तभिन्नताम् अपाकृत्य विचाराणाम् आदानप्रदानं कर्तुं प्रभवामः, यतः प्रायः सर्वाः भारतीयभाषाः संस्कृतोद्भवाः। याः तथा न सन्ति तासामपि शब्दसम्पदा महता प्रमाणेन संस्कृतात् एव यथावत् अथवा किञ्चित् परिवर्तनं कृत्वा स्वीकृता। अतः संस्कृतावगमने कश्मीरादारभ्य कन्याकुमारीं यावत्, गुर्जरप्रान्तात् आरभ्य असमप्रान्तपर्यन्तं कुत्रापि न क्लेशान् जनाः अनुभवन्ति। अतः संस्कृताय न कुत्रापि विरोधः प्रदर्श्यते। संस्कृतम् अस्माकं ज्ञानभाषा अपि। सहस्रावधिवर्षाणि तपः कृत्वा ऋषिभिः यज्ज्ञानं प्राप्तं स सर्वोपि ज्ञाननिधिः संस्कृते एव सङ्गृहीतः। गणित-खगोल-रसायन-धातुनिर्मिति-योग-आयुर्वेदादीनि लौकिकशास्त्राणि पारलौकिकानि वेदान्तादीनि च संस्कृते एव सन्ति। एतैः सर्वैः कारणैः संस्कृतस्य रक्षणं, सवर्धनं च व्यवहारभाषात्वेन, मातृभाषात्वेन, ज्ञानभाषात्वेन च पुनः तस्य प्रचालनम् अतीव आवश्यकं येन वयं भारतं पुनरेकवारं विश्वगुरुपदवीं प्रापयितुं शक्नुयाम इति।

डॉ. रोहित कुमारः
डॉ. पूजा कुमारी

The Bhagavad Gita's Teaching on Mental Discipline



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Mental discipline, or control over the mind, is a central theme in the Bhagavad Gita, playing a crucial role in the spiritual development and self-realization of an individual. The Gita teaches that mental discipline is the foundation for achieving inner peace, self-mastery, and liberation (mokṣa). Mental discipline, known as samyama in Sanskrit, refers to the conscious regulation of one's thoughts, emotions, and sensory experiences. In the Gita, it is presented as an essential skill for achieving mental stability, equanimity, and ultimate liberation from the cycle of birth and death. Through mental discipline, one learns to overcome the restless, ever-changing nature of the mind and attain a state of inner peace and clarity.

Techniques for Mental Discipline in the Bhagavad Gita :-

1. Bhagavad Gita 6.10

योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः।।

This verse highlights the importance of solitude, concentration, and detachment in meditation. Krishna advises that the yogi should continuously engage in meditation, using it as a tool to control the mind and body. By withdrawing from material desires and distractions, the mind can become focused and disciplined.

2. Bhagavad Gita 6.11-12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्।।
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये।।

Here, Krishna gives practical instructions for the physical and mental aspects of meditation. The environment should be clean, and the mind should be made onepointed, focusing on the divine or the self. By controlling the mind and senses through meditation, one purifies the self and strengthens mental discipline.

The Fruits of Mental Discipline

The Bhagavad Gita teaches that mental discipline leads to profound spiritual and practical benefits. A disciplined mind brings inner peace, freedom from suffering, and spiritual liberation. Krishna describes these fruits in several verses:

1. Bhagavad Gita 2.70

''आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी।।''

This verse describes the tranquility achieved through mental discipline. Just as the ocean remains unmoved despite the inflow of rivers, a disciplined mind remains peaceful even when desires arise. Such a person is not swayed by desires or external circumstances and experiences true inner peace.

2. Bhagavad Gita 6.15

''युञ्जन्नेवं सदात्मानं योगी नियममास्थितः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति।।''

Mental discipline, practiced through meditation and self-control, leads to the highest form of peace—nirvana. This state of liberation is described as residing in Krishna himself, indicating union with the divine.

The Bhagavad Gita provides a profound and practical guide to mental discipline. Through consistent practice, detachment, meditation, and self-mastery, one can gain control over the restless mind. A disciplined mind is the key to overcoming desires, distractions, and attachments, ultimately leading to inner peace and liberation. As Krishna teaches, mastering the mind is not easy, but it is achievable through effort, and the rewards are transformative, leading to a life of purpose, balance, and divine connection.

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नमन्ति फलिनो वृक्षाः नमन्ति गुणिनो जनाः।
शुष्ककाष्ठश्च मूर्खश्च न नमन्ति कदाचन।।

जिस प्रकार से फलों से लदी हुई वृक्ष की डाल झुक जाती है, उसी प्रकार गुणीजन सदैव विनम्र होते हैं किन्तु मूर्ख उस सूखी लकड़ी के समान होता है जो कभी नहीं झुकता।

स्वामीविवेकानन्दस्य विचाराः



पंकजा यादव
कला स्नातक (प्रोग्राम)
द्वितीय वर्ष

भारतदेशस्य युवा राष्ट्रस्य आत्मा इव सन्ति। मम मते युवानां चेतना, शक्ति, विचाराः च एव राष्ट्रस्य भविष्यं निर्मान्ति। इतिहासे यदा यदा भारतः जागृतः अभवत्, तदा तदा युवाः अग्रे स्थिताः आसन्। अतः भारतस्य प्रगत्यै युवानां भूमिका अत्यन्तं महत्त्वपूर्णा अस्ति। स्वामीविवेकानन्दः अपि युवानां महत्त्वं गम्भीरतया अवदत्। सः मन्यते स्म "युवानां चरित्रेण एव राष्ट्रस्य चरित्रं निर्मीयते।" तस्य मतानुसारं बलं, आत्मविश्वासः तथा कर्मनिष्ठा एते गुणाः युवानां भूषणानि सन्ति। दुर्बलता, भयः, निराशा च राष्ट्रस्य शत्रवः इति सः स्पष्टं अवदत्।

भारतीययुवाः यदि शिक्षां केवलं आजीविकायै न, अपितु राष्ट्रसेवायै स्वीकुर्वन्ति, तर्हि समाजः स्वयमेव परिवर्तते। विवेकानन्दस्य विचारः आसीत् यत् सेवा एव सत्यं धर्मं अस्ति। अतः युवाः यदि दरिद्रसेवां, समाजसेवां, राष्ट्रसेवां च कुर्वन्ति, तर्हि तेन भारतस्य आत्मा बलवती भवति। मम विचारः अस्ति यत् अद्यतन युवानां कर्तव्यं अस्ति स्वयं जागरूकाः भवितुम्, राष्ट्रस्य एकतां रक्षितुम् तथा सत्ये स्थितुम्। यदि युवाः स्वार्थं त्यक्त्वा राष्ट्रहितं चिन्तयन्ति, तर्हि विवेकानन्दस्य स्वप्नितं भारतं अवश्यमेव साकारं भविष्यति।

अतः अहं मन्ये यत् भारतस्य युवाः केवलं भविष्यस्य प्रतीक्षा न कुर्वन्ति, अपि तु वर्तमानकाले एव राष्ट्रनिर्माणं कुर्वन्ति। स्वामीविवेकानन्दस्य विचाराः युवानां पन्थानं दर्शयन्ति तथा भारतदेशं विश्वे महत्त्वपूर्णं स्थानं प्रापयितुं समर्थाः भवन्ति। एषा एव युवशक्तेः सत्यमहिमा।

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प्रदोषे दीपकश्चन्द्रः प्रभाते दीपको रविः।
त्रैलोक्ये दीपको धर्मः सुपुत्र कुलदीपकः॥

शाम का दीपक चन्द्रमा होता है, सुबह का दीपक सूर्य होता है, तीनों लोकों का दीपक धर्म होता है और कुल का दीपक सुपुत्र होता है।

दर्शनशास्त्रम्



भागेश्वरी
कला स्नातक (प्रोग्राम)
तृतीय वर्ष

दर्शनशास्त्रम् भारतीयसंस्कृतेः एकं प्रमुखं ज्ञानविभागम् अस्ति। "दृश्" इति धातोः "ल्युट्" प्रत्ययेन "दर्शन" शब्दः निष्पद्यते, यस्य अर्थः भवति-यथार्थस्य अवलोकनम्, तत्त्वस्य साक्षात्कारः तथा च जीवनस्य परमसत्यस्य अन्वेषणम्। दर्शनशास्त्रं न केवलं बाह्यजगतः निरीक्षणं करोति, अपि तु अन्तर्जगतः, आत्मनः चित्तस्य तथा च परमात्मनः स्वरूपस्य अपि अन्वेषणं करोति।

भारतीयदर्शनशास्त्रे षड्दर्शनानि प्रमुखानि सन्ति-न्यायदर्शनम्, वैशेषिकदर्शनम्, सांख्यदर्शनम्, योगदर्शनम्, पूर्वमीमांसा, उत्तरमीमांसा (वेदान्तः) च। एतेषां दर्शनानां मूललक्ष्यं तत्त्वज्ञानप्राप्तिः तथा मोक्षसाधनम् अस्ति। न्यायदर्शनम् तर्कशास्त्रस्य आधारभूतं दर्शनम् अस्ति। अनेन प्रमाण, अनुमान, उपमान, शब्द इत्यादीनां माध्यमेन यथार्थज्ञानं प्राप्यते। वैशेषिकदर्शनम् पदार्थानां वर्गीकरणं करोति द्रव्य, गुण, कर्म, सामान्य, विशेष, समवाय इत्यादीनि तत्त्वानि विविच्य जगतः संरचनां स्पष्टयति। सांख्यदर्शनम् पुरुष-प्रकृत्योः भेदं प्रतिपादयति। अस्य मते पुरुषः चेतनः, प्रकृतिः जडरूपा च अस्ति। तयोः संयोगेन एव संसारः प्रवर्तते।

योगदर्शनम् पतञ्जलिमुनेः कृतिः अस्ति, यत्र अष्टाङ्गयोगस्य वर्णनं दृश्यते- यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधयः। योगदर्शनस्य मुख्यलक्ष्यं चित्तवृत्तिनिरोधः अस्ति, येन आत्मसाक्षात्कारः भवति। पूर्वमीमांसादर्शनम् कर्मकाण्डस्य महत्त्वं प्रतिपादयति। अत्र यज्ञादिकर्मणां पालनं धर्मस्य मूलम् इति स्वीक्रियते। उत्तरमीमांसादर्शनम् अथवा वेदान्तः आत्मा-ब्रह्मणोः ऐक्यं प्रतिपादयति- "अहं ब्रह्मास्मि", "तत्त्वमसि" इत्यादयः महावाक्यानि अस्य दर्शनस्य मूलाधाराः सन्ति।

दर्शनशास्त्रस्य प्रमुखलक्ष्यं दुःखनिवारणम् तथा मोक्षप्राप्तिः अस्ति। मनुष्यः अज्ञानवशात् संसारचक्रे बद्धः भवति। ज्ञानप्राप्त्या सः बन्धनात् मुक्तः भवति। अतः दर्शनशास्त्रं जीवनस्य मार्गदर्शकं दीपकवत् कार्यं करोति। दर्शनशास्त्रं न केवलं आध्यात्मिकजीवनस्य, अपि तु नैतिकजीवनस्य अपि आधारः अस्ति। एतत् मनुष्यं सत्यम्, अहिंसा, धर्मपालनम् तथा च आत्मसंयमं शिक्षयति। आधुनिकसमये अपि दर्शनशास्त्रस्य महत्त्वं न्यूनं न जातम्। विज्ञानस्य प्रगतौ अपि मनुष्यस्य आन्तरिकशान्तिः दर्शनशास्त्रेण एव सम्भवति। अतः निष्कर्षतः वक्तुं शक्यते यत् दर्शनशास्त्रं मानवजीवनस्य अनिवार्यं अंगम् अस्ति। एतत् न केवलं ज्ञानप्रदं, अपि तु जीवनोपयोगी मार्गदर्शकः च अस्ति। दर्शनशास्त्रस्य अध्ययनं मनुष्यं सम्यक् विचारशीलं, शान्तं तथा च मुक्तिमार्गे प्रेरितं करोति।

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चेतना जागरण



शिवि शर्मा
कला स्नातक (संस्कृत)
प्रथम वर्ष

- ज्ञान प्राप्ति के मार्ग में संकट अवश्य ही आते हैं, किंतु यदि उन कार्यों पर अपनी काबिलियत या सामर्थ्य की परीक्षा के रूप में देखा या समझा जाएगा तो वह काँटें भी पुष्पों में परिवर्तित हो जायेंगे, जो आपके सम्मान के लिए स्वागत पथ में बिछ जायेंगे।
- जीवन में यदि किसी मित्र की कमी हैं और यदि कोई अच्छा मित्र हैं, तब भी किताबों से मित्रता जरूर रखनी चाहिए। यह आदर्श किताबें न केवल आपके उस अच्छे मित्र को उत्तम और घनिष्ठ बना देंगी, अपितु आपको भी समस्याओं से बाहर निकलने के मार्ग प्रशस्त करेंगी। यह मित्र बोलती नहीं हैं, किंतु आपको इस योग्य बना देती हैं कि आप संसार के समक्ष बोल सके।
- ज्ञानी वह नहीं हैं जो यह कहता हो कि मैं ज्ञानी हूं, ज्ञानी वो हैं, जिसको यह ज्ञान हो कि उसे कोई ज्ञान नहीं हैं। क्योंकि जिसको सत्य का ज्ञान प्राप्त होता है, तो मानव में इच्छा ही नहीं रहती स्वयं को ज्ञानी कहलवाने की।
- इंसान का मन शांत रहना अति आवश्यक हैं, ताकि उसके हृदय में तन्मयता का भाव स्पष्ट रूप से भर सकें और वो अपने जीवन में हर मुकाम को हासिल करने में सक्षम व समर्थ बन सके।
- सफलता और परिश्रम के दौर में मन उदास होगा, ऐसा लगेगा कि क्या होगा आगे इतना सब कुछ करके? किंतु मन को यह समझाना होगा कि यदि दुनियाँ अपने नियंत्रण में लानी है, तो सबसे पहले स्वयं के मन को नियंत्रण में लाना होगा।
- केवल आधुनिक वस्त्र धारण कर लेने से मानव अपना जीवन संवार नहीं सकता हैं, क्योंकि अच्छे वस्त्र जल जाने पर राख बन जाते हैं, किंतु जब अच्छे विचार और अच्छा चरित्र जलता है, तब वो राख नहीं होता अपितु और निखरकर आता हैं और दिव्य बनकर चमकता हैं।
- यदि हम दुनियाँ के अनुसार चलेंगे, तो शतरंज के प्यादों की भांति बन जायेंगे, जो सब एक दूसरे को देखकर साथ चलते हैं, एक जैसे कई होते हैं, शतरंज के खेल में जिन्हें सबसे पहले दांव पर लगाया जाता है और उनकी आहुति दे दी जाती हैं।
- अक्सर हम सोचने लगते हैं कि नवीन वस्त्रों को धारण कर लेने से हम अच्छे दिखने लगते हैं, फैशन वस्त्र ही मनुष्य की पहचान है, किंतु साधारण वस्त्रों में ऐसा सम्माननीय तथा महान जीवन जीने वाले अटल बिहारी वाजपेयी जी के बारे में पढ़कर या जानकर विचारों में परिवर्तन होते हैं। इसलिए कहा गया हैं, सादा जीवन उच्च विचार, सत्य संभाषण उच्च आचार।

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भारतीयदर्शनकाव्यम्



बृजेश मिश्रा
कला स्नातक (प्रोग्राम)
तृतीय वर्ष

भारते-पुण्यभूमौ-प्राचीनेज्ञान-समृद्धिधाम्नि।
ऋषीणां गम्भीरचिन्ता दर्शनरूपेण शोभते।

वेदोपनिषदामध्येतत्त्वज्ञानंप्रकाशितम्।
आत्मनः परमात्मनश्च रहस्यं यत्र वर्णितम्।।

सत्यस्य-अन्वेषणं-नित्यं-मुनिभिः-परिशीलितम्।
जीवनस्य रहस्यं च शास्त्रेषु प्रतिपादितम्।।

धर्ममार्गप्रदर्शकं-शान्तिसौख्यप्रदायकम्।
ज्ञानदीपप्रकाशेन तमो नाशयति ध्रुवम्।।

न्यायदर्शनमाद्यं-तु-तर्कमार्गप्रदर्शकम्।
वैशेषिकं पदार्थानां स्वरूपं बोधयत्यपि।।

सांख्यदर्शनमुत्तुङ्गं-प्रकृतिपुरुषविचारकम्।
योगदर्शनमार्गेण चित्तशुद्धिं प्रयच्छति।।

पूर्वमीमांसा-धर्मस्य-कर्तव्यं-प्रतिपादयेत्।
उत्तरमीमांसा वेदान्तः ब्रह्मतत्त्वं प्रकाशयेत्।।

एतानि-षड्दर्शनानि-भारतस्य-विभूतयः।
ज्ञानमार्गप्रदर्शकानि मुनिभिः स्थापितानि।।

मोक्षमार्गस्य-निर्देशकं-दुःखनाशप्रदायकम्।
जीवनस्य परं लक्ष्यं मोक्षः इति निरूपितम्।।

भारतीयदर्शनं-नित्यं-मानवस्य-हितावहम्।
सत्यमार्गे नयत्येव शान्तिं सौख्यं च ददाति।।

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वरं एको गुणी पुत्रो न च मूर्खशतान्यपि।
एकश्चंद्रस्तमो हन्ति न च तारागणोऽपि च।।
सौ मूर्ख पुत्र होने की अपेक्षा एक गुणवान पुत्र होना श्रेष्ठ है।

सौन्दर्यशास्त्रस्य रहस्यम्



बृजेश मिश्रा
कला स्नातक (प्रोग्राम)
तृतीय वर्ष

सौन्दर्यशास्त्रं केवलं बाह्यसौन्दर्यं, वस्तूनां रूपरंगं वा सजावटं परिगणयति इति मतिः सत्यम् नास्ति। यद्यपि बाह्यरूपेण सौन्दर्यं द्रष्टव्यं तथापि हृदय-संवेदनां, रसानुभवं, मनोवृत्तीनां अभिव्यक्तिम् अपि शास्त्रं विवेचयति। एतत् शास्त्रं न केवलं कलायाः विवेचनाय उपयोगी, अपि तु मानवमनसः गहनानुभावस्य अध्ययनाय अपि उपयुक्तम्।

१. प्राचीन लेखकेषु सौन्दर्यस्य विवेचनं प्राचीन संस्कृतकवयः सौन्दर्यस्य रहस्यम् आत्मसात् कृत्वा तं रसशास्त्रे अभिव्यक्तवन्तः। कालीदासः (संस्कृतकवि, महाकवि) अपि कथयति- *''रस-एव-सौन्दर्यस्य-प्राणः।''*

अर्थात् यदि काव्ये रसः नास्ति, तर्हि काव्यं सौन्दर्यरहितं भवति। काव्ये प्रेमरसः, करुणारसः, वीरोरसः च अनुभवितः चेत्, तदा पाठकस्य हृदयमध्ये सौन्दर्यं स्फुरति। कालीदासस्य मालतीमाधव, अभिज्ञानशाकुन्तलम् इत्यादिषु काव्येषु रसः एव मुख्यं सौन्दर्यसंकेतकम् अस्ति। भासः (संस्कृतनाट्यकारः), अपि नाट्ये दर्शकस्य संवेदनशीलतां सौन्दर्यनिर्णयस्य मूलम् इति वदति। उदाहरणार्थं, यदि पात्रस्य अभिनयं केवलं बाह्यरूपेण सुन्दरम्, किन्तु भावनासहितं नास्ति, तर्हि नाट्यं पूर्णतया सौन्दर्यम् अनुभवयति न।

२. रसशास्त्रस्य रहस्यम्

रसशास्त्रस्य आधारभूत सिद्धान्तः - "सौन्दर्यं केवलं वस्तुषु न, अपि तु हृदय-संवेदनायाम् अपि वर्तते।" यदा कश्चित् जनः काव्यं पठति, संगीतं शृणोति वा चित्रं पश्यति, तदा तस्य हृदयमध्ये विशेषः आनन्दः उत्पद्यते। एषः आनन्दः रसः इति कथ्यते। कान्तारसः, वीररसः, करुणारसः, हासरसः, भयानकः रसः च इत्यादयः मानवमनसः प्रभावितुं समर्थाः। अतः, एकस्यैव वस्तोः सौन्दर्यं भिन्नैः जनैः भिन्नरूपेण अनुभूयते।

३. आधुनिक लेखकानां दृष्टिः

आधुनिककालीन संस्कृतलेखकाः अपि सौन्दर्यशास्त्रस्य अन्तरङ्गं विवेचयन्ति। रामशंकर त्रिपाठी (आधुनिक संस्कृतकवि, भारत) कथयति— *''सौन्दर्यं केवलं दृष्टेः अनुभवो न, हृदयस्य अनुभूतिः अपि मुख्यम्।''*

सः यथार्थजीवनस्य दृष्टान्ते उदाहरणं दत्तवान् यत्र आधुनिक समाजे कला एव न केवलं सजावटी अपि तु हृदयस्पर्शिनी च भवति। विजयकुमार मिश्रः (आधुनिक संस्कृतलेखक, भारत) अपि लेखे लिखति - *''यदा मनोभावाः सौन्दर्ये प्रविशन्ति, तदा अनुभवः चिरस्थायी भवति।''*

अर्थात्, केवलं वस्तु रूपेण सौन्दर्यं सीमितं नास्ति, किन्तु अनुभवेन हृदयसम्बन्धं एव वास्तविकं सौन्दर्यं निर्माति।

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वेदानां वैज्ञानिकदृष्टिकोणः



अमृत मिश्रा
कला स्नातक (प्रोग्राम)
तृतीय वर्ष

वेदाः भारतीयसंस्कृतेः प्राचीनतमाः ग्रन्थाः सन्ति। ते न केवलं धार्मिकग्रन्थाः, अपितु ज्ञानविज्ञानयोः अपि अमूल्यं भण्डारम् इति मन्यन्ते। "वेद" इति शब्दः 'विद्' धातोः निष्पन्नः, यस्य अर्थः "ज्ञानम्" इति। अतः वेदाः ज्ञानस्य स्रोतः इति स्पष्टम्। अद्यतनविज्ञानस्य प्रकाशे अपि वेदेषु निहिताः अनेकाः सिद्धान्ताः आश्चर्यजनकं वैज्ञानिकदृष्टिकोणं प्रदर्शयन्ति।

प्रथमं, वेदेषु प्रकृतेः सूक्ष्मपर्यवेक्षणं दृश्यते। ऋग्वेदे सूर्यस्य, चन्द्रस्य, नक्षत्राणां च यथार्थवर्णनम् अस्ति। सूर्यः ऊर्जा-स्रोतः इति तत्र सूचितम्। "सूर्य आत्मा जगतः" इति उक्तिः दर्शयति यत् जीवनस्य आधारः सूर्यः एव। अद्यतनविज्ञानम् अपि एतदेव स्वीकृतवान् यत् सूर्यऊर्जा पृथिव्यां जीवनस्य मूलम् अस्ति।

द्वितीयतः, वेदेषु पञ्चमहाभूतानां (पृथ्वी, आपः, तेजः, वायुः, आकाशः) सिद्धान्तः वर्णितः अस्ति। एते तत्वाः जगतः निर्माणे प्रमुखभूमिकां निर्वहन्ति इति प्रतिपादितम्। आधुनिकविज्ञानम् अपि पदार्थस्य मूलतत्त्वानि स्वीकरोति। यद्यपि शब्दावली भिन्ना अस्ति, तथापि मूलभावः समानः दृश्यते।

तृतीयम्, वेदेषु आयुर्वेदस्य मूलतत्त्वानि अपि अन्तर्निहितानि सन्ति। शरीरस्य संरचना, स्वास्थ्यरक्षणम्, रोगनिवारणम् इत्यादिषु वैज्ञानिकदृष्टिः दृश्यते। यथा-सन्तुलिताहारः, दिनचर्या, ऋतुचर्या च महत्त्वपूर्णाः इति उपदिश्यते। आधुनिकचिकित्साविज्ञानम् अपि जीवनशैल्याः महत्त्वं स्वीकुर्वन्ति।

चतुर्थम्, वेदेषु गणितस्य अपि बीजानि दृश्यन्ते। संख्यापद्धतिः, गणना, मापनम् इत्यादयः तत्र संकेतिताः सन्ति। यज्ञविधानेषु ज्यामितीयआकृतयः उपयुज्यन्ते, यथा वैदिकयज्ञवेदिकानां निर्माणे सम्यक् मापनम् आवश्यकम् आसीत्। एतत् दर्शयति यत् तेषां काले अपि गणितज्ञानम् उन्नतम् आसीत्।

पञ्चमम्, वेदेषु पर्यावरणसंरक्षणस्य अपि महत्त्वं प्रतिपादितम्। वृक्षाणां, नदीनां, पर्वतानां च पूजनम् केवलं धार्मिककर्म न, अपितु तेषां संरक्षणाय वैज्ञानिकः उपायः आसीत्। "माता भूमिः पुत्रोऽहं पृथिव्याः" इति भावः मानवस्य प्रकृतेः प्रति उत्तरदायित्वं बोधयति। आधुनिकपर्यावरणविज्ञानम् अपि एतदेव वदति यत् प्रकृतेः संरक्षणं अनिवार्यम्।

षष्ठम्, वेदेषु ध्वनिविज्ञानस्य अद्भुतं ज्ञानम् अस्ति। मन्त्राणां उच्चारणे स्वरः, मात्रा, लयः च अत्यन्तं महत्त्वपूर्णाः सन्ति। वैज्ञानिकदृष्ट्या, ध्वनितरङ्गाः मानवशरीरे मनसि च प्रभावं कुर्वन्ति। तेषां अध्ययनं कृत्वा वयं ज्ञातुं शक्नुमः यत् प्राचीनभारतीयाः प्रकृतेः नियमं, जीवनस्य रहस्यं, तथा ब्रह्माण्डस्य संरचनां च गम्भीरतया अवगच्छन्।

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वेदाङ्ग-विमर्शः



नेहा भट्ट
कला स्नातक (संस्कृत)
तृतीय वर्ष

वेदाः तावत् विश्वसाहित्यस्य प्राचीनतमाः ग्रन्थाः सन्ति। तेषां यथार्थज्ञानार्थं मन्त्रार्थानां च अवबोधार्थं कानिचन् सहायकशास्त्राणि अपेक्षितानि भवन्ति। तान्येव 'वेदाङ्गानि' इति उच्यन्ते। यथा पुरुषस्य शरीरे हस्तपादादीनि अङ्गानि प्रधानानि भवन्ति, तथैव वेदपुरुषस्य षट् अङ्गानि कल्पितानि सन्ति।

पाणिनीयशिक्षायाम् उक्तम् अस्ति-

छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते।
ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते।।
शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम्।
तस्मात्साङ्गमधीत्यैव ब्रह्मलोके महीयते।।

1. शिक्षा (Shiksha-Phonetics)

शिक्षा वेदाङ्गस्य प्रथमं अङ्गं वर्तते। ''शिक्ष्यते अनया इति शिक्षा'' अर्थात् वर्णोच्चारणविधिः यत्र उपदिश्यते तत् शास्त्रं शिक्षा। मन्त्राणाम् शुद्धोच्चारणं विना फलप्राप्तिः न भवति। यदि स्वरे वर्णे वा दोषः भवति, तर्हि सः ''वाग्वज्रः'' इव यजमानं हिनस्ति।

प्रमुखविषयाः वर्णः, स्वरः, मात्रा, बलम्, साम, सन्तानः च।
ग्रन्थाः पाणिनीयशिक्षा, याज्ञवल्क्यशिक्षा, नारदीयशिक्षा इत्याद्याः।

2. कल्पः (Kalpa - Rituals)

कल्पो नाम प्रयोगविधिः। वेदोक्तानां यज्ञानां क्रमबद्धं अनुष्ठानं कल्पशास्त्रे प्रतिपादितम् अस्ति। हस्तौ कल्पोऽथ पठ्यते-अर्थात् कल्पः वेदपुरुषस्य हस्तौ स्तः। कल्पसूत्राणां चतुर्धा विभागः अस्तिः श्रौतसूत्राणिः अग्निहोत्रादि-महायागानां वर्णनम्। गृह्यसूत्राणिः षोडशसंस्काराणां गृहस्थाश्रमीयकर्तव्यानां च वर्णनम्। धर्मसूत्राणिः सामाजिक-राजनैतिक-नैतिकनियमानां विवेचनम्। शुल्बसूत्राणिः यज्ञकुण्डानां वेदीनां च निर्माणाय रेखागणितीयं ज्ञानम्।

3. व्याकरणम् (Vyakarana - Grammar)

व्याकरणं वेदस्य मुखं मन्यते। ''व्याक्रियन्ते व्युत्पाद्यन्ते शब्दाः अनेन इति व्याकरणम्''। शब्दानां प्रकृति-प्रत्यय-विभागपुरस्सरं साधुत्वप्रतिपादनं व्याकरणस्य मुख्यं प्रयोजनम्।

महत्त्वम् रक्षोहागमलघ्वसन्देहाः प्रयोजनम्। वेदरक्षार्थं व्याकरणस्य अध्ययनं अनिवार्यम्।
प्रमुखग्रन्थः महर्षिपाणिनेः 'अष्टाध्यायी' अस्मिन् विषये सर्वोपरि वर्तते।

4. निरुक्तम् (Nirukta-Etymology)

निरुक्तं वेदस्य श्रोत्रं (कर्णः) उच्यते। शब्दानां निर्वचनं (Etymology) निरुक्ते भवति। महर्षिणा यास्केन

विरचितं 'निरुक्तम्' एव अत्र प्रधानम्। यत्र व्याकरणस्य गतिः न भवति, तत्र निरुक्तं साहाय्यं करोति।

सिद्धान्तः 'सर्वाणि नामानि धातुजानि' (All nouns are derived from verbal roots)।

5. छन्दः (Chandas-Metrics)

छन्दः वेदस्य पादौ (चरणौ) स्तः। वेदमन्त्राः छन्दोबद्धाः सन्ति। गायत्र्युष्णिगनुष्टुप्-बृहती-पङ्क्त-त्रिष्टुप् - जगती इति सप्त मुख्यानि छन्दांसि सन्ति। छन्दसां ज्ञानेन विना मन्त्राणां गानं सम्भवं नास्ति। प्रमुखग्रन्थः पिङ्गलमुनेः 'छन्दःसूत्रम्'।

6. ज्योतिषम् (Jyotisha-Astronomy)

ज्योतिषं वेदस्य चक्षुः अस्ति। यज्ञानां कालनिर्धारणाय ज्योतिषस्य महती आवश्यकता भवति। तिथि-नक्षत्र-मुहूर्तादीनां ज्ञानं ज्योतिषशास्त्रेणैव जायते।

प्रमुखग्रन्थः लगधमुनेः 'वेदाङ्गज्योतिषम्'।

एवं प्रकारेण एतानि षड् वेदाङ्गानि वेदानां गम्भीरार्थं प्रकाशयन्ति। एतेषां साहाय्यं विना कश्चिदपि विद्वान् वेदतत्त्वं ज्ञातुं न शक्नोति। अतः सनातनपरम्परायां साङ्गवेदाध्ययनस्य परमोत्कृष्टं महत्त्वं स्वीकृतम् अस्ति।

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यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम्॥

यौवन, धन-संपत्ति, प्रभुता और अविवेक इनमें से एक भी अनर्थ करने वाला है। लेकिन जिसके पास ये चारों हों, उसके विषय में कहना ही क्या!

संस्कृत-व्याकरणम् तथा प्रोग्रामिङ्ग



कृपाशंकर तिवारी
कला स्नातक (संस्कृत)
तृतीय वर्ष

संस्कृतव्याकरणं प्रायः आधुनिकप्रोग्रामिङ्ग-भाषया सह तुल्यते यतः तस्य अत्यधिक-संरचिता नियम-आधारित- व्यवस्था अस्ति। संस्कृत-व्याकरणस्य आधारः प्राचीन-भारतीय-व्याकरणविदः पाणिनीत्यनेन स्वस्य प्रसिद्धग्रन्थे अष्टाध्यायी इत्यस्मिन् स्थापितः। ईसापूर्व-चतुर्थशताब्द्यां लिखिते अस्मिन् ग्रन्थे प्रायः 4000 संक्षिप्तनियमाः सन्ति ये संस्कृतभाषायाः संरचनायाः व्यवस्थितरूपेण वर्णनं कुर्वन्ति। एते नियमाः प्रायः एल्गोरिथम्स् इव कार्यं कुर्वन्ति, शब्दानां निर्माणं वाक्यनिर्माणं च कथं भवति इति मार्गदर्शयन्ति।

प्रोग्रामिङ्ग्-मध्ये, भाषा कठोरं वाक्यविन्यासं तार्किकनियमान् च अनुसरति, यानि निर्धारयन्ति यत् सङ्गणकैः निर्देशानाम् लेखनं व्याख्यां च कथं भवति इति। तथैव, संस्कृतव्याकरणं 'सूत्राणि' इति नाम्ना प्रसिद्धां नियमानां सुनिर्दिष्टां व्यवस्थाम् अनुसरति। प्रत्येकं सूत्रं लघुतरं किन्तु प्रबलम् अस्ति, यस्मिन् ध्वनिविज्ञानस्य, शब्दनिर्माणस्य, वाक्यसंरचनायाः च विषये विशिष्टाः अनुदेशाः सन्ति। एते नियमाः परस्परं तार्किकक्रमेण अन्योन्यक्रिया कुर्वन्ति, यथा प्रोग्रामिङ्ग्-भाषासु कार्याणि, आदेशाः च।

संस्कृतव्याकरणस्य एकः उल्लेखनीयः लक्षणः तस्य उत्पादकप्रकृतिः अस्ति। नियमानां समुच्चयं प्रयुज्य, वक्तारः बहुसङ्ख्याकान् यथार्थशब्दान् वाक्यान् च जनयितुं शक्नोति। एतत् समानम् अस्ति यत् प्रोग्राम इत्येते कथं कोड् इत्येतं लिखन्ति यत् परिभाषित-निर्देशानाम् आधारेण भिन्नानि निर्गमानि उत्पादयति। भाषाविद्भिः सङ्गणकविज्ञानिभिः च निरीक्षितं यत् अष्टाध्यायी इत्यस्य तार्किक-संरचना सङ्गणकविज्ञाने प्रयुक्तेन औपचारिकव्यवस्थया सदृशी अस्ति इति। अस्य सुनिर्दिष्ट-संरचनायाः कारणात्, संस्कृतं गणन-भाषाविज्ञानम्, कृत्रिम-बुद्धिः इत्यादिषु क्षेत्रेषु शोधकर्तृणां रुचिं आकर्षयति। केचन् विद्वांसः तर्कयन्ति यत् संस्कृतस्य स्पष्टता, अस्पष्टतायाः अभावः च सङ्गणकप्रक्रियेण, प्राकृतिकभाषा-प्रतिरूपणार्थं च उपयुक्तं करोति इति। पाणिनि-इत्यस्य व्याकरणस्य नियम-आधारित-पद्धतिः कदाचित् आधुनिक-प्रोग्रामिङ्ग्-परिकल्पनाभिः यथा वाक्यरचना-नियमैः, पुनरावर्तनेन, माड्युल-विन्यासेन च तुल्यते। अपि च, संस्कृतव्याकरणे अन्यनियमाः कथं प्रवर्तन्ते इति नियन्त्रयितुं मेटा-रूल्स् तथा मार्कर्स् इत्येतानि उपयुज्यन्ते। एषा स्तरीकृत-व्यवस्था तथैव अस्ति यथा प्रोग्रामिङ्ग्-भाषासु सङ्कलकानां, व्याख्यातृणां च उपयोगं कोड्-प्रक्रियायै भवति। फलतः, संस्कृत-व्याकरणस्य अध्ययनेन, भाषा-सङ्कीर्ण-व्यवस्थाः तार्किकरूपेण कथं सङ्घटितुं शक्यन्ते इति विषये बहुमूल्यः अन्तर्दृष्टयः प्राप्यते।

निष्कर्षरूपेण, संस्कृतव्याकरणस्य प्रोग्रामिङ्ग् इत्यस्य च सम्बन्धः, नियमेषु, यथार्थतायां, तार्किक-संरचनायां च तेषां संयुक्त-महत्त्वे निहितः अस्ति। पाणिनि इत्यनेन विकसिता व्याकरण-व्यवस्था भाषिक-सङ्घटनस्य उन्नत-बोधं प्रदर्शयति यत् आधुनिक-गणन-विचारस्य सदृशं भवति। अस्मात् कारणात्, संस्कृतव्याकरणं सम्पूर्णे विश्वे भाषाविद्भ्यः, सङ्गणकविज्ञानिभ्यः, प्रोग्रामर-जनेभ्यः च निरन्तरं प्रेरयति।

संस्कृत व्याकरण क्यों पढ़ना चाहिए?



मेघा कुमारी
कला स्नातक (संस्कृत)
प्रथम वर्ष

भाषा का शुद्ध और व्यवस्थित ज्ञान ही व्याकरण है और व्याकरण के बिना भाषा अधूरी है। संस्कृत भाषा को देववाणी कहा गया है और इसकी वैज्ञानिकता, शुद्धता तथा सौन्दर्य का मूल आधार व्याकरण ही है। व्याकरण भाषा को केवल नियमों में नहीं बांधता, बल्कि उसे एक सजीव, सुसंगत और प्रभावपूर्ण रूप प्रदान करता है। अतः संस्कृत को समझने के लिए व्याकरण का अध्ययन अनिवार्य है। "यदि भाषा शरीर है, तो व्याकरण उसकी आत्मा है।" यह कथन व्याकरण के महत्व को अत्यंत सरल किन्तु प्रभावशाली रूप में स्पष्ट करता है। **"व्याकरणं शास्त्राणां शास्त्रम्।"** यह उक्ति दर्शाती है कि व्याकरण सभी शास्त्रों का आधार है, क्योंकि किसी भी ज्ञान को समझने और अभिव्यक्त करने के लिए भाषा की शुद्धता आवश्यक होती है। संस्कृत व्याकरण हमें धातु, प्रत्यय, संधि, समास आदि के माध्यम से शब्दों की उत्पत्ति और उनके प्रयोग का ज्ञान कराता है। इससे भाषा में स्पष्टता, सौन्दर्य और तार्किकता आती है।

उदाहरणस्वरूप–

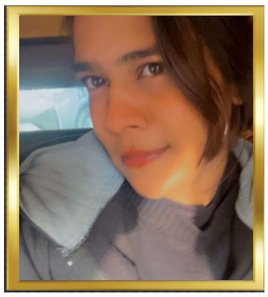
"विद्या ददाति विनयं विनयाद् याति पात्रताम्।
पात्रत्वात् धनमाप्नोति धनात् धर्मं ततः सुखम्॥"

इस श्लोक में शब्दों की संरचना और उनके संयोजन से उत्पन्न अर्थ की सुंदरता स्पष्ट दिखाई देती है। यदि व्याकरण का ज्ञान न हो, तो इस प्रकार के श्लोकों का सही अर्थ समझना कठिन हो जाता है। संस्कृत व्याकरण का अध्ययन केवल भाषा तक सीमित नहीं है, बल्कि यह व्यक्ति के बौद्धिक और तार्किक विकास में भी सहायक होता है। व्याकरण के नियमों को समझने से मनुष्य की सोच व्यवस्थित और अनुशासित बनती है। वह सूक्ष्म भेदों को समझने में सक्षम होता है और उसकी विश्लेषणात्मक क्षमता विकसित होती है। इस प्रकार व्याकरण मानसिक विकास का भी एक महत्वपूर्ण साधन है। "न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।" ज्ञान से बढ़कर कुछ भी पवित्र नहीं है, और व्याकरण उस ज्ञान को प्राप्त करने का सशक्त माध्यम है। संस्कृत व्याकरण का अध्ययन हमें अन्य भाषाओं को समझने में भी सहायता करता है।

आज के समय में भाषा की शुद्धता का महत्व कम होता जा रहा है, जिससे अभिव्यक्ति में अस्पष्टता और भ्रम उत्पन्न होता है। ऐसे समय में संस्कृत व्याकरण हमें शुद्ध और सटीक भाषा प्रयोग की प्रेरणा देता है। यह हमें हमारी सांस्कृतिक धरोहर से जोड़ता है और प्राचीन ग्रंथों के अध्ययन में सहायक होता है। वेद, उपनिषद, महाभारत, रामायण आदि ग्रंथों का वास्तविक अर्थ समझने के लिए व्याकरण का ज्ञान आवश्यक है।

——o——

ईश्वर निराकार क्यों और कैसे?



अनु
कला स्नातक (संस्कृत)
प्रथम वर्ष

ईश्वर अनेक गुण, कर्म, स्वभाव से युक्त है, जिनमें निराकार एक गुण है। ईश्वर सर्वज्ञ है और सर्वज्ञ वही हो सकता है जो सर्वव्यापक हो, इसलिए ईश्वर सर्वव्यापक भी है। सर्वव्यापक वही हो सकता है जो अतिसूक्ष्म हो। इसलिए अतिसूक्ष्म होने से ईश्वर निराकार है।

अकामो धीरो अमृतः स्वयम्भू रसेन तृप्तो न कृतश्चनोनः।
तमेव विद्वान न बिभाय मृत्योरात्मानं धीरमजरं युवानम्॥

इस मंत्र के अनुसार, ईश्वर अमृत है अर्थात् मृत्यु रहित और अविनाशी है। प्रकृति से बनी वस्तु का नाश होता है, परंतु ईश्वर अमृत होने से शरीर धारण नहीं करता, इसलिए ईश्वर निराकार है। इसी मंत्र के अनुसार, ईश्वर स्वयंभू है अर्थात् ईश्वर की संयोग से उत्पत्ति और वियोग से विनाश नहीं होता। जन्म और वृद्धि ईश्वर का नहीं होता। ईश्वर का माता-पिता या गर्भाधारण नहीं होता, इसलिए ईश्वर निराकार है। आकार वाली वस्तु कभी भी व्यापक नहीं हो सकती, परमाणु आदि में व चेतन आत्माओं के अंदर प्रवेश नहीं कर सकती, किंतु ईश्वर तो व्यापक है। प्रत्येक जड़-चेतन पदार्थ के अंदर-बाहर व्यापक रूप से विद्यमान है। इसलिए ईश्वर निराकार है।

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः॥

इस मंत्र के अनुसार, ईश्वर अकायम (शरीर रहित) है, इसलिए वह निराकार है। अव्रणम् (छिद्र रहित) होने के कारण भी ईश्वर निराकार है। अस्नावीरं (नस-नाड़ियों से रहित) होने के कारण ईश्वर निराकार है।

परित्य भूतानि परित्य लोकान्परित्सर्वाः प्रदिशोदिशश्च।
उपस्थाय प्रथमजोऽमृतस्य आत्मनात्मानमभि सं विवेश॥

इस मंत्र के अनुसार, ईश्वर सभी पदार्थों, सभी लोकों और सभी दिशाओं में व्यापक है, इसलिए ईश्वर निराकार है।

य आत्मनि तिष्ठन् आत्मनोऽन्तरो यं आत्मा न वेद। यस्य आत्मा शरीरम्।
य आत्मानमन्तरो यमयति। एष त आत्मान्तर्याम्यमृतः॥

इसमें कहा गया है कि परेमश्वर, आत्मा अर्थात् जीव में स्थित है जीव निराकार है और उसमें निराकार अतिसूक्ष्म ईश्वर ही विद्यमान हो सकता है इसलिए ईश्वर निराकार है। न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः। हिरण्यगर्भ इत्येषः मा मा हिंसीदिति एषः। यस्मान्न जात इत्येषः। वेद में स्पष्ट वर्णन है कि ईश्वर की प्रतिमा अर्थात् परिमाण प्रतिकृति, मूर्ति व आकृति नहीं है इसलिए ईश्वर निराकार है।

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति॥

इस श्लोक में ईश्वर को अशरीरं अर्थात् शरीर रहित परन्तु सभी शरीरों में व्यापक बतलाया गया है। इसलिए ईश्वर निराकार है।

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्॥

प्रकृति से लेकर पृथ्वी पर्यन्त जगत् के सब जड़ चेतन, स्थूल-सूक्ष्म-व्यापक रूप से है। अन्दर बाहर ईश्वर व्याप्य-व्यापक रूप से विद्यमान है। इसलिए ईश्वर निराकार हैं।

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥

ईश्वर सब जीवों और प्रत्यक्ष व अप्रत्यक्ष जगत् के अंदर बाहर व्यापक रूप से विद्यमान है। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्। इसकी व्याख्या में महर्षि दयानंद सत्यार्थ प्रकाश के प्रथम समुल्लास में कहते हैं: 'हे परमेश्वर! आप ही अंतर्यामी रूप से ब्रह्म हैं। प्रत्यक्ष में आप ही को प्रत्यक्ष कहूँगा, क्योंकि आप सब जगह में व्यापक होकर सबको नित्य ही प्राप्त हैं।' सब जगह में व्यापक वस्तु निराकार ही हो सकती है, साकार नहीं। इसलिए ईश्वर निराकार हैं।

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः। स वेत्ति वेद्यम् न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्।

ईश्वर के हाथ नहीं परन्तु बिना हाथों के जगत् का रचन ग्रहण करता पैर नहीं सर्वत्र व्यापक रूप से विद्यमान, आंखें नहीं बिना आंखों के देखता, कान नहीं बिना कानों के सबकी बातें सुनता अर्थात् ईश्वर बिना शरीर वाला निराकार हैं। सब जगत् की उत्पत्ति, स्थिति व प्रलय के सब काम अपने अनन्त सामर्थ्य से करता है। ऐसे-ऐसे अनेकों प्रमाण वेद व अन्य सत्य शास्त्रों में विद्यमान है जिनसे ईश्वर के निराकार होने में कोई संदेह नहीं रह जाता हैं।

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम्।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति॥

जिस प्रकार से अन्धे व्यक्ति के लिए दर्पण कुछ नहीं कर सकता, उसी प्रकार से विवेकहीन व्यक्ति के लिए शास्त्र भी कुछ नहीं कर सकते।

मानवजीवने मौनस्य विज्ञानम्



आयुष
कला स्नातक (प्रोग्राम)
तृतीय वर्ष

मानवजीवनं बहुविधचिन्ताभिः, कार्यभारैः, कोलाहलैः च परिपूर्णम् अस्ति। अस्मिन् व्यस्ते जगति मौनस्य महत्त्वं दिनप्रतिदिनं वर्धते। "मौनम्" इति शब्दः सामान्यतया वचनस्य अभावः इति बोधयति, किन्तु तस्य गूढार्थः अधिकः गम्भीरः अस्ति। मौनं न केवलं वाचिकनिरोधः, अपितु मानसिकशान्तिः, आत्मनिग्रहः, विचारशुद्धिः च अस्ति।

प्राचीनभारतीयसंस्कृतौ मौनस्य विशेषं स्थानं दृश्यते। ऋषयः, मुनयः, तपस्विनः च मौनव्रतं धारयित्वा आत्मज्ञानस्य प्राप्तिं कृतवन्तः। ते मन्यन्ते स्म यत् मौनं आत्मचिन्तनस्य द्वारम् अस्ति। यदा मनुष्यः बाह्यशब्देभ्यः दूरं गच्छति, तदा सः स्वान्तःकरणस्य स्वरं श्रोतुं समर्थः भवति। एषः अनुभवः आत्मविकासाय अत्यन्तं उपयोगी भवति।

मौनस्य विज्ञानं अपि अद्यतनसमये स्वीक्रियते। वैज्ञानिकाः वदन्ति यत् निरन्तरशब्दप्रदूषणं मनसि तनावं जनयति। मौनस्य अभ्यासेन मनः शान्तिं लभते, रक्तचापः नियन्त्रणं भवति, चित्तस्य एकाग्रता वर्धते। ध्यानयोगे मौनस्य विशेषः उपयोगः अस्ति। ध्यानकाले मौनं मनसः स्थिरतां जनयति, यया मनुष्यः गहनविचारान् कर्तुं शक्नोति। अधुना युगः अत्यन्तं तीव्रगत्याः अस्ति। सर्वत्र दूरवाणी, सामाजिकमाध्यमानि, यन्त्राणि च निरन्तरं शब्दं उत्पादयन्ति। एतस्मिन् परिवेशे मनुष्यः स्वस्य अन्तःशान्तिं विस्मरति। अतः मौनस्य अभ्यासः अनिवार्यः जातः। प्रतिदिनं किञ्चित्कालं मौनं धारयित्वा मनुष्यः स्वस्य जीवने सन्तुलनं स्थापयितुं शक्नोति।

मौनं न केवलं मानसिकलाभान् ददाति, अपितु सामाजिकजीवने अपि महत्त्वपूर्णं स्थानं धारयति। यदा मनुष्यः अनावश्यकवचनं न करोति, तदा विवादाः न्यूनाः भवन्ति। मौनं धैर्यस्य, सहनशीलतायाः च प्रतीकं अस्ति। उचितसमये मौनं धारयितुं ज्ञातुं बुद्धिमत्ता आवश्यकम्। अन्ततः वयं वक्तुं शक्नुमः यत् मौनं मानवजीवने अमूल्यं साधनम् अस्ति। एतत् आत्मशान्तेः, स्वास्थ्यस्य, ज्ञानस्य च मूलं अस्ति। यदि मनुष्यः मौनस्य विज्ञानं सम्यक् अवगच्छति, तर्हि सः जीवने सफलतां, सन्तोषं च प्राप्तुं शक्नोति।

वाणी रसवती यस्य यस्य श्रमवती क्रिया।
लक्ष्मीः दानवती यस्य सफलं तस्य जीवितम्॥

जिस मनुष्य की वाणी मीठी हो, जिसका काम परिश्रम से भरा हो, जिसका धन दान करने में प्रयुक्त हो, उसका जीवन सफल है।

वेद रहस्य



रौनक
कला स्नातक (प्रोग्राम)
द्वितीय वर्ष

वेद भारतीय संस्कृति, सभ्यता और चिंतन परंपरा के मूल स्रोत हैं और इन्हें संसार का सबसे प्राचीन ज्ञान-साहित्य माना जाता है; 'वेद' शब्द संस्कृत की विद् धातु से उत्पन्न हुआ है, जिसका अर्थ है जानना या ज्ञान प्राप्त करना, अतः वेद मानव जीवन को ज्ञान, विवेक और सत्य का मार्ग दिखाने वाले ग्रंथ हैं, जिन्हें भारतीय परंपरा में अपौरुषेय कहा गया है, अर्थात् ये किसी मनुष्य द्वारा रचित नहीं हैं, बल्कि दिव्य ज्ञान के रूप में ऋषियों को प्राप्त हुए; वेद चार हैं -ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद! ऋग्वेद में प्राकृतिक शक्तियों और देवताओं की स्तुति के मंत्र हैं, यजुर्वेद में यज्ञ, कर्मकांड और धार्मिक विधियों का वर्णन है, सामवेद में संगीतमय मंत्रों के माध्यम से भारतीय संगीत की नींव रखी गई है तथा अथर्ववेद में सामान्य जनजीवन, रोग-निवारण, सामाजिक व्यवस्था और मनोवैज्ञानिक विचारों का समावेश मिलता है। वेद केवल धार्मिक ग्रंथ नहीं हैं, बल्कि ये मानव जीवन के सामाजिक, नैतिक, वैज्ञानिक और दार्शनिक पक्षों को भी समाहित करते हैं, इनमें प्रकृति को माता के रूप में सम्मान दिया गया है, जिससे पर्यावरण संरक्षण और संतुलन का संदेश मिलता है, साथ ही 'ऋत' की अवधारणा के द्वारा सत्य, नियम और नैतिकता को जीवन का आधार बताया गया है; वेदों से ही उपनिषद, ब्राह्मण और आरण्यक ग्रंथों का विकास हुआ, जिन्होंने आत्मा, ब्रह्म, कर्म और मोक्ष जैसे गूढ़ दार्शनिक सिद्धांतों को जन्म दिया और कर्म, ज्ञान व भक्ति के मार्गों की स्थापना की; आज के आधुनिक युग में भी वेद उतने ही प्रासंगिक हैं, क्योंकि वे मानव को भौतिक प्रगति के साथ-साथ आध्यात्मिक संतुलन, शांति और सार्वभौमिक भाईचारे की शिक्षा देते हैं, जिसका भाव इस श्लोक में स्पष्ट दिखाई देता है-"वेदाः ज्ञानप्रदीपाः स्युः, तमसो नाशकारकाः। धर्ममार्गप्रदर्शिनः, जीवनस्य आधारकाः।" अर्थात् वेद ज्ञान के दीपक हैं, अज्ञान के अंधकार को नष्ट करने वाले हैं और धर्म के मार्ग का निर्देशन कर मानव जीवन का आधार बनते हैं; इस प्रकार वेद न केवल भारत की अमूल्य धरोहर हैं, बल्कि सम्पूर्ण मानवता के लिए सत्य, शांति और कल्याण का शाश्वत संदेश देते हैं।

यथाह्ये केन चक्रेण न रथस्य गतिर्भवेत्।
तथा पुरूष कारेण विनादैवं न सिद्ध्यति।।

जैसे रथ बिना पहिए से नहीं चलता, वैसे ही भाग्य बिना मेहनत के नहीं चलता। जीवन में सफलता के लिए भाग्य और कर्म दोनों का साथ होना जरूरी है।

आचार्य जगदीश प्रसाद सेमवाल : व्यक्तित्व एवं कर्तृत्व

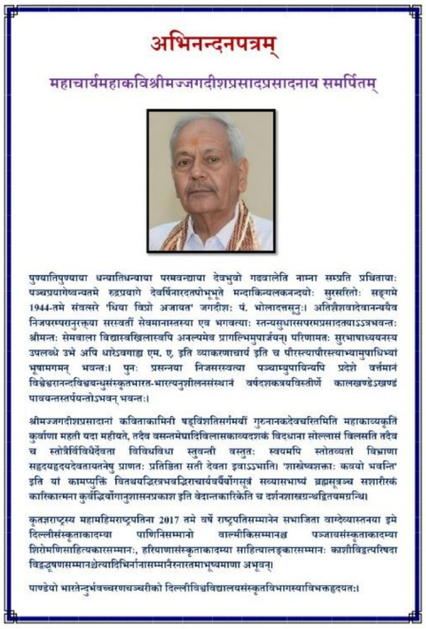


डॉ. राजेश कुमार
सहायक आचार्य (संस्कृत विभाग)



हम सब जिस गौरवमयी संस्कृति के उत्तराधिकारी हैं। उस संस्कृति का मूल आधार वेद है। संस्कृति में ज्ञान का माहात्म्य बताने के मंत्र कहें गए हैं। यह बात पीजीडीएवी कॉलेज के संस्कृत विभाग की अकादमिक सोसायटी "संस्कृत समवाय" के द्वारा आयोजित एक दिवसीय राष्ट्रीय संगोष्ठी में मुख्य अतिथि के रूप में अपने विचार व्यक्त करते हुए प्रो. ओमनाथ ने अपने संबोधन में यह भी कहा कि यह अनुभव स्वयं में सुख देने वाली बात है कि संस्कृत-प्रज्ञा की सेवा में संलग्न पीजीडीएवी कॉलेज के आचार्यजन एवं यहां उपस्थित शोधछात्र एवं प्रिय विद्यार्थी अपनी इस उन्नत और उदात्त ज्ञान परम्परा के महान आराधक श्रद्धेय आचार्य जगदीश प्रसाद सेमवाल जी के प्रति अपना आधमर्ण्य भाव एवं पूजा भाव को इस सारस्वत संगोष्ठी के माध्यम से अभिव्यक्त कर रहें हैं। **यादृशो देवः तादृशी** पूजा - ऐसा आभाणक परम्परा में प्रसिद्ध है। ऐसी सारस्वत सपर्या के आचार्य जगदीश प्रसाद सेमवाल से बढ़कर पात्र कौन हो सकता है। वस्तुतः यह व्यष्टि से भी अधिक समष्टि का सम्बोधन है। यह एक आचार्य के माध्यम से आचार्य परम्परा का और उससे भी अधिक उच्चतर ज्ञान परम्परा का अर्चन और पूजन है।

इससे पहले पीजीडीएवी कॉलेज के संस्कृत विभाग के वरिष्ठ आचार्य प्रोफेसर गिरिधर गोपाल शर्मा ने उद्घाटन सत्र में स्वागत भाषण देते हुए कहा कि यह हम सबके लिए परम सौभाग्य का विषय है कि आज हमारे महाविद्यालय में संस्कृत जगत् के महनीय आचार्य का आगमन हुआ है। आज हम सब गौरवान्वित एवं अभिभूत हैं। आचार्य जगदीश प्रसाद सेमवाल के प्रति कृतज्ञता प्रकट करते हुए प्रो. गिरिधर शर्मा ने कहा कि आपके कारण ही हमारे महाविद्यालय को यह सौभाग्य मिला जिससे इतने भव्य कार्यक्रम और राष्ट्रीय संगोष्ठी का आयोजन हो सका। इस अवसर पर बीज वक्तव्य संस्कृत विभाग, दिल्ली विश्वविद्यालय के आचार्य प्रो. वेद प्रकाश डिंडोरिया ने दिया। उन्होंने आचार्य सेमवाल की सरलता और सहजता को बताते यह राष्ट्रीय संगोष्ठी आचार्य परम्परा का और उससे भी अधिक उच्चतर ज्ञान परम्परा का अर्चन और पूजन है। प्रो. ओमनाथ बिमली, हिन्दू अध्ययन केन्द्र, अध्यक्ष, संस्कृत विभाग, दिल्ली विश्वविद्यालय।



अभिनन्दनपत्रम्

महाचार्यमहाकविश्रीमज्जगदीशप्रसादप्रसादनाय समर्पितम्

पुण्यातिपुण्याया धन्यातिधन्याया परमवन्द्याया देवभुवो गढवालेति नाम्ना सम्प्रति प्रथिताया: पञ्चप्रयागेष्वन्यतमे रुद्रप्रयागे देवर्षिनारदतपोभूमौ मन्दाकिन्यलकनन्दयो: सुरसरितो: सङ्गमे 1944-तमे संवत्सरे 'पिया विप्रो अजायत' जगदीश: पं. भोलादत्तसूनु: अतिशैशवादेवानन्यवैव निजपरम्परानुरूपा सरस्वतीं सेवमानास्तस्या एव भगवत्या: स्तन्यसुधासमुपमप्रसादत्वाऽऽजभवन्त: श्रीमन्त: सेमवाला विद्यास्वखिलास्वपि अवल्म्बेव प्रागल्भिमुपार्जयन् परिणामत: सुभाषाध्ययनस्य उपलब्धे उभे अपि धीरुवाह एम. ए, इति व्याकरणाचार्य इति च पीतस्यापीत्स्याभ्युपाधिध्यां भूषागमन् भवन्त:। पुन: प्रसन्नया निजसरस्वत्या पञ्चाम्बुपाधिन्यपि प्रदेशे वर्त्तमान विश्वेश्वरानन्दविश्वधन्यसंस्कृतभारत-भारत्यनुशीलनसंस्थानं वर्षदशकप्रवस्तीर्णे कालखण्डेऽखण्ड पावयन्तसर्पयन्तोऽभवन् भवन्त:।

श्रीमज्जगदीशप्रसादानां कविताकामिनी चतुर्विंशतिसर्गमयीं गुरुनानकदेवचरितमिति महाकाव्यकृति कुर्वाणा यदा महीयरे, तदैव वस्नन्तमेघादिविलासमकाव्यद्वाकं विदधाना सोल्लासं विलसति स्देव च स्तोत्रैर्विविधैर्देवता स्तुवन्ती वन्दते: स्वयमपि स्तोतव्यतां विधाणा सहृदयहृदयदेवतायतनेषु प्राणत: प्रतिष्ठिता सती देवता इवाऽऽभाति। 'ज्ञास्येष्यज्ञता: कवयो भवन्ति' इति यां काम्पुकि वितथयद्विरलभवद्विराचार्यवर्यैर्वागस्त्रं सव्यासभाष्यं ब्रह्मसूत्रञ्च सशारीरकं कारिकात्मना कुर्वद्भिर्योगानुशासनप्रकाश इति वेदान्तकारिकेति च दर्शनशास्त्रग्रन्थद्वितयमप्रन्थि।

कृतज्ञराष्ट्रस्य महामहिमराष्ट्रपतिना 2017 तमे वर्षे राष्ट्रपतिसम्मानेन सभाजिता वाग्देव्यास्तनया इमे दिल्लीसंस्कृताकादम्या पाणिनिसम्मानो वाल्मीकिसम्मानश्च पञ्जाबसंस्कृताकादम्या शिरोमणिसाहित्यकारसम्मान:, हरियाणासंस्कृताकादम्या साहित्यालङ्कारसम्मान: काशीविद्वत्परिषदा विद्वद्भूषणसम्मानश्चेत्यादिभिर्नानासम्मानैस्तारतम्यमाभूष्यमाणा अभूवन्।

पाण्डेयो भारतेन्दुर्भवच्चरणचञ्चरीको दिल्लीविश्वविद्यालयसंस्कृतविभागस्थाविभक्तहृदयत:।

हुए कहा कि अभी तीन दिन पहले हमने इसी कार्यक्रम के संदर्भ में सेमवाल सर से बातचीत किया तब सर ने कहा कि क्या मेरा आना भी जरूरी है? फिर मैंने कहा कि यह अभिनन्दन कार्यक्रम आपके लिये किया जा रहा है। प्रो. वेदप्रकाश ने इस अभिनन्दन कार्यक्रम की रूपरेखा के बारे में बताते हुए कहा कि इस कार्यक्रम की रूपरेखा चार साल पहले बनी जिसके लिए एक परामर्शक मण्डल बना और काम शुरू हुआ। तमाम तरह कि कठिनाइयों के कारण यह कार्यक्रम आगे की तरफ बढ़ता रहा, अब आज यह कार्यक्रम हो रहा है। इसमें अभिनन्दन ग्रंथ निकालने के लिए सामग्री का संकलन भी शुरू के छह महीने में ही हो गया था। इस अवसर पर एक अभिनन्दन पत्र भी प्रो जगदीश प्रसाद सेमवाल को समर्पित किया गया।

यह अभिनन्दन पत्र संस्कृत विभाग के प्रो. भारतेन्दु पाण्डेय सर ने लिखा था, और उसका वाचन भी उद्घाटन सत्र में **प्रो. भारतेन्दु पाण्डेय** सर ने ही किया। तदुपरान्त अभिनन्दन अंक के लोकार्पण के साथ ही उद्घाटन सत्र सम्पन्न हुआ। उद्घाटन सत्र में धन्यवाद ज्ञापन पीजीडीएवी कॉलेज के संस्कृत विभाग के वरिष्ठतम आचार्य प्रो. दिलीप कुमार झा सर ने किया। उन्होंने कहा कि आज का आयोजन एक महाकुम्भ जैसा ही है जिसमें दिल्ली और दिल्ली के बाहर के इतने सारे विद्वान शामिल हुए हैं। यह पीजीडीएवी कॉलेज के संस्कृत विभाग के लिए सौभाग्य की बात है कि इतने बड़े और महत्वपूर्ण राष्ट्रीय संगोष्ठी कराने का अवसर उसे मिला। इस उद्घाटन सत्र का संचालन पीजीडीएवी कॉलेज के सबसे लोकप्रिय और कुशल संचालन डॉ. कुलदीप कुमार ने किया। गौरतलब है कि संस्कृत विभाग की अकादमिक संस्था संस्कृत समवाय के बैनरतले संस्कृत – विभाग ने एक भव्य, दिव्य एवं अपने आप में अद्वितीय, अविस्मरणीय एवं अतुलनीय एकदिवसीय राष्ट्रीय संगोष्ठी का कुशलतापूर्वक संयोजन किया। 5 मार्च 2025 दिन बुधवार को आयोजित संगोष्ठी में संस्कृत जगत् के तीन दर्जन से अधिक स्वनामधन्य आचार्यों की सहभागिता रही। परम आदरणीया प्राचार्या मैम की असीम अनुकंपा और आशीर्वाद से संस्कृत विभाग यह कार्यक्रम कर पाया। इस ज्ञान कुम्भ में सहभागिता करने पंजाब यूनिवर्सिटी, अलीगढ़ मुस्लिम यूनिवर्सिटी, हरियाणा, उत्तराखंड के साथ साथ दिल्ली के जामिया मिल्लिया इस्लामिया, जेएनयू के कई संस्कृत विद्वानों के साथ साथ दिल्ली विश्वविद्यालय के कई विद्वान एवं युवा शोधार्थी पधारे। हिन्दू अध्ययन केन्द्र के निदेशक एवं संस्कृत विभाग, दिल्ली विश्वविद्यालय के यशस्वी अध्यक्ष प्रो. ओमनाथ बिमली, प्रो. वेदप्रकाश डिंडोरिया, प्रो. भारतेन्दु पाण्डेय, प्रो मीरा द्विवेदी, प्रो. रंजीत बेहेरा, डॉ. राजमंगल यादव डॉ. करूणा आर्या, डॉ, संजय यादव की विशेष संबोधन हुआ। मोतीलाल नेहरू कॉलेज से डॉ. चन्द्रशेखर त्रिपाठी ने प्रथम सत्र में आचार्य जगदीश प्रसाद सेमवाल कृत मेघविलास में मेघ के विविध रूप विषय पर बहुत सुन्दर शोध आलेख प्रस्तुत किया। मेघविलास 102 पद्यों में रचित है, जिसमें आचार्य सेमवाल

ने मेघ के विविध रूपों को वर्णित किया है। उसका पृथ्वी पर पड़ने वाले प्रभावों का हृदयग्राही चित्रण आधुनिक परिप्रेक्ष्य में किया है। आचार्य जगदीश प्रसाद सेमवाल ने प्रकृति के दो मनमोहक ऋतुओं वसंत एवं पावस ऋतुओं का वर्णन किया है।

कुल तीन सत्रों में विभाजित इस राष्ट्रीय संगोष्ठी में **प्रथम सत्र की अध्यक्षता अलीगढ़ मुस्लिम विश्वविद्यालय के संस्कृत विभाग की अध्यक्षता प्रो. सारिका वार्ष्णेय ने** की। अपने अध्यक्षीय सम्बोधन के साथ साथ उन्होंने आचार्य जगदीश प्रसाद सेमवाल के वेणुगीतशतम् पर अपना बहुत ही सारगर्भित एवं मौलिक शोधपत्र प्रस्तुत किया। उन्होंने कहा कि वेणुगीतशतम् का हिन्दी अनुवाद सेमवाल जी के जामाता श्रीसर्वेश्वरप्रसाद ने किया तथा टंकण कार्य उनकी पुत्री पूनम सेमवाल ने किया। इन दोनों के प्रयासों से ही यह वेणुगीतशतकम प्रकाशित हुआ है। प्रो. सारिका ने आगे कहा कि आजकल शुभकामना संदेश तथा संवाद के लिए मोबाइल एवं व्हाट्सएप का प्रयोग किया जाता है। एक दिन नरसिंह आचार्य नामक विद्वान ने सेमवाल जी को **वेणुम् वादयते जगत्तर्यगुरुः कृष्णो जगत्प्रीतये...** नाम यह एक चरण श्लोक की समस्या पूर्ति के लिए प्रेषित किया तो सेमवाल जी ने उसे समस्या की पूर्ति कर एक श्लोक लिखकर नरसिंह आचार्य जी के पास भेजा, जिसे देखकर नरसिंह आचार्य प्रसन्न हुए और उनका उत्साहवर्धन किया। तब सेमवाल जी ने प्रतिदिन समस्या पूर्ति के रूप में एक श्लोक लिखा और यह क्रम 100 दिनों तक चला जिसका परिणाम है वेणुगीतशतकम। इसी प्रथम सत्र में संस्कृत विभाग दिल्ली विश्वविद्यालय की वरिष्ठ आचार्या और दक्षिण परिसर संस्कृत विभाग की प्रभारी प्रो. मीरा द्विवेदी ने-"रसानथर्वणादपि -एक दृष्टि" इस विषय पर अपना विशेष व्याख्या प्रस्तुत किया। प्रो. मीरा द्विवेदी ने कहा कि भारत की जिज्ञासा पूर्ण आस्थावादी परंपरा प्रत्येक ज्ञान विज्ञान का मूल उत्स वेदों में अन्वेषित करती आई है। लौकिक संस्कृत की गद्य, पद्य, नाट्य यदि काव्य विधाएं हो अथवा अलंकार, रस आदि तत्व उनके उद्गम गवेषित करने वाले गवेषकों की गहन दृष्टि सर्वप्रथम अजर, अमर देव काव्य वेद पर केंद्रित होती है काव्य के लिए आवश्यक तत्वों का मूल रूप स्पष्टतः वेदों में देखा जा सकता है। **जग्राह पाठ्यं ऋग्वेदात् सामभ्यो गीतमेव च। यजुर्वेदादभिनयान् रसानथर्वणादपि॥ नाट्यशास्त्र- 1/17**

इस कारिका से भरत ने प्रमाणित करने का प्रयास किया कि नाटक निर्माण की उपयोगी सामग्री का आविर्भाव संहिता काल में हो चुका था। जिसके अनुसार तत्त्ववेत्ता ब्रह्मा ने नाट्यवेद की रचना में ऋग्वेद से पाठ्य, साम से गीत, यजुर्वेद से अभिनय और अथर्ववेद से रसों का ग्रहण किया। पाठ्य, गीत, अभिनय और रस नाट्य के परम आवश्यक तत्त्व हैं। प्रो. मीरा द्विवेदी का समूचा व्याख्यान इसी विषय पर केन्द्रीय था। इसी सत्र में संस्कृत विभाग के एसोसिएट प्रोफेसर डॉ. सोमवीर सिंगला ने भी अपना व्याख्यान प्रस्तुत किया। किरोड़ीमल कॉलेज से डॉ. रूपेश कुमार चौहान इस इस अवसर पर पधारे। प्रथम सत्र का संचालन पीजीडीएवी कॉलेज के संस्कृत विभाग के सहायक आचार्य डॉ. रोहित कुमार ने किया। अतिथियों और वक्ताओं का स्वागत संस्कृत विभाग की डॉ प्रमिता मिश्रा, सुश्री ऋचा और डॉ. पूजा कुमारी ने किया। भोजनावकाश के बाद समापन सत्र हुआ जिसकी अध्यक्षता संस्कृत विभाग दिल्ली विश्वविद्यालय के प्रो. भारतेन्दु पाण्डेय ने किया। इस अवसर पर आचार्य जगदीश प्रसाद सेमवाल पर लिखे अभिनन्दन पत्र का

वाचन किया। इसी सत्र में संस्कृत विभाग के आचार्य और पीजीडीएवी कॉलेज के गवर्निंग बॉडी के सदस्य प्रो रंजीत बेहेरा ने भी आचार्य जगदीश प्रसाद सेमवाल के व्यक्तित्व और कृतित्व पर विस्तृत व्याख्यान दिया। अपने संबोधन में उन्होंने एनसीईआरटी में आचार्य जगदीश प्रसाद सेमवाल के साथ के संस्मरणों को सुनाया। संस्कृत विभाग में हाल ही में ज्वाइन किए एसोसिएट प्रोफेसर डॉ. राजमंगल यादव ने भी आचार्य जी के साथ के संस्मरणों को सुनाया। संस्मरणों की श्रृंखला में पीजीडीएवी कॉलेज के उप प्राचार्य प्रो. दरविंदर कुमार ने भी अपने संबोधन में कई संस्मरण को सुनाया। इसी समापन सत्र में आचार्य जगदीश प्रसाद सेमवाल सर का भाषण हुआ। जिसमें उन्होंने अपने माँ का उल्लेख करते हुए अत्यधिक भावुक हुए वहीं सेमिनार कक्ष में मौजूद उनकी धर्मपत्नी श्रीमती सरला सेमवाल की प्रशंसा करते हुए उन्होंने कहा कि इनके सहयोग के बिना यह इतनी शास्त्र साधना संभव नहीं होती।

गौरतलब है कि आचार्य जगदीश प्रसाद सेमवाल की धर्मपत्नी श्रीमती सरला सेमवाल और उनके पुत्रियाँ अंजू जमलोकी और ऋतंभरा सेमवाल, शिक्षा सेमवाल भी पावन अवसर पर सपरिवार उपस्थित हुई। गौरतलब है कि भारतीय ज्ञान परम्परा के संरक्षण और संवर्धन में विगत हजारों वर्षों में लाखों आचार्यों ने अपना सबकुछ न्योछावर किया है। उन आचार्यों के त्याग, तपस्या, साधना और बलिदान के कारण ही भारतीय ज्ञान परम्परा के वर्तमान स्वरूप का हम सब साक्षात्कार कर पा रहें हैं। संस्कृत साहित्य, भारतीय दर्शन एवं भारतीय ज्ञान-परम्परा में आचार्य जगदीश प्रसाद सेमवाल का महनीय योगदान है। 'आचार्य जगदीश प्रसाद सेमवाल : व्यक्तित्व एवं कर्तृत्व' विषय पर आयोजित राष्ट्रीय सङ्गोष्ठी के इस अवसर पर Global Thought (Multidiscipline Bilingual Research Journal (An International Refereed Quarterly Research Journal), Year – 9, Volume – 35, January 2025, ISSN - 2456-0898, के 'आचार्य जगदीश प्रसाद सेमवाल अभिनन्दन विशेषाङ्क' का लोकार्पण भी सम्मानीय अतिथियों के द्वारा किया गया।

अंत में संस्कृत विभाग पीजीडीएवी कॉलेज के प्रभारी एवं इस राष्ट्रीय संगोष्ठी के संयोजक डॉ. राजेश कुमार ने सबका धन्यवाद ज्ञापन किया, धन्यवाद ज्ञापन के क्रम में उन्होंने कहा कि आचार्य जगदीश प्रसाद सेमवाल से पूरा संस्कृत जगत् उपकृत है। खासतौर पर दिल्ली विश्वविद्यालय के संस्कृत विभाग में इस समय जितने भी प्रोफेसर है उन सब को इंटरव्यू में और स्क्रीनिंग में आचार्य जी का महत्वपूर्ण योगदान है। सरल शब्दों में कहें तो उन सबको प्रोफेसर बनने में आचार्य जी का बहुत ही महत्वपूर्ण योगदान है। सब उनके द्वारा बनाए गए प्रोफेसर है। मैं स्वयं सर के कुल ग्यारह विलास काव्यों में से एक विलास काव्य विडम्बना विलास पर एक शोधपत्र पर लिखा था, जो आदरणीय वेद प्रकाश सर के संपादन में प्रकाशित ग्रंथ में प्रकाशित हुआ था। यह हमारा विशेष सौभाग्य है कि आज आचार्य जी को साक्षात हम सब अभिनंदन कर पा रहे हैं। इस सत्र का शांति पाठ के साथ कार्यक्रम सम्पन्न हुआ।

यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते।
ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि॥

जो व्यक्ति निश्चित (उपलब्ध) को छोड़कर अनिश्चित के पीछे भागता है, उसका निश्चित तो नष्ट होता ही है, अनिश्चित भी हाथ नहीं आता (वह भी नष्ट हो जाता है)।

॥ मात्र भाषा नहीं
मातृ भाषा है ॥



संपादकीय

7 नवंबर 2025 को भारत के राष्ट्रीय गीत 'वंदेमातरम्' की रचना के 150 वर्ष पूरे हो रहे हैं। महान विद्वान बंकिमचंद्र चट्टोपाध्याय द्वारा 1875 में रचित यह गीत भारतीय स्वतंत्रता संग्राम का प्राण रहा है। भारत सरकार ने इस ऐतिहासिक अवसर को यादगार बनाने के लिए 7 नवंबर 2025 से 7 नवंबर 2026 तक पूरे देश में 'वंदेमातरम् महोत्सव' मनाने का निर्णय लिया है।

इस ऐतिहासिक गीत की रचना 7 नवंबर 1875 (अक्षयनवमी) को पश्चिम बंगाल के चिनसुरा में हुई थी। बाद में इसे 1882 में बंकिम बाबू के प्रसिद्ध उपन्यास 'आनंदमठ' में शामिल किया गया।

1896 के भारतीय राष्ट्रीय कांग्रेस अधिवेशन में रवींद्रनाथ टैगोर द्वारा गाए जाने के बाद यह गीत स्वतंत्रता सेनानियों का मुख्य मंत्र बन गया। यही वह गीत था जिसने ब्रिटिश साम्राज्य की नींव हिलाकर रख दी थी। यही गीत हर क्रांतिकारी के लिए फांसी के फंदे पर झूलने से पहले का अंतिम गीत बना था।

आज हमारा यह राष्ट्रीय गीत अपने एक सौ पचास वर्ष पूरे कर रहा है। भारत सरकार ने इस अवसर को राष्ट्रीय गौरव के उत्सव के रूप में मनाने का संकल्प लिया है जिसका उद्देश्य है कि हर भारतीय ''एकभारत, श्रेष्ठभारत'' की भावना को सुदृढ़ कर सके।

स्वतन्त्रता सेनानियों की तरह हमने आजादी की कीमत नहीं चुकाई बल्कि इस गीत को उन से उपहार में प्राप्त किया है। हमारे लिए वंदेमातरम् गीत सिर्फ मीडिया पर छाए रहने का माध्यम नहीं होना चाहिए बल्कि इसे आत्मसात कर राष्ट्र हित और राष्ट्र निर्माण हेतु संगठित होकर कार्य करना चाहिए क्योंकि जिन महान लोगों ने इसे अपने जीवन का मंत्र बनाया था उन के लिए 'राष्ट्रहित' ही सर्वोपरि था।

अतः राष्ट्रहित या राष्ट्र विकास हेतु स्त्री, युवा, शिक्षा, ग्रामीण, किसान, भारतीय ज्ञान परंपरा, रिसर्च, इनोवेशन, स्टार्टअप आदि सभी विषयों में विकास और विस्तार पर निरंतर कार्य करना होगा। राष्ट्र के प्रति निष्ठा, ईमानदारी, देश प्रेम और कर्मठ होने का भाव ही वंदेमातरम् का मूल उद्देश्य भी है। इसी उद्देश्य को समझते हुए 'अंकुर' के प्रस्तुत अंक में हमारे छात्रों और साथियों के विभिन्न भाव और विचारों के रंग आपके समक्ष हैं।

रचनात्मकता आपकी है कमियां हमारी। आपके सुझाव सदैव आमंत्रित हैं जो हमारे लिए महत्वपूर्ण भी हैं। इसी सद्भावना के साथ –

जयहिंद।
जयभारत।
वंदेमातरम्।

संपादक
डॉ. परमानंद शर्मा
डॉ. इंदु दत्ता तिवारी

एक झोला हाथ में, चार चेले साथ में



प्रकाश चंद्र
सहायक प्रोफेसर, हिन्दी विभाग

हिंदी में अभिनन्दन काल पराकाष्ठा पर पहुँच चुका है। हर लाइक एवं कमेंट के साथ एक विशेषण और एक लेखक पैदा हो रहा है। पिछली सदी में पैदा हो चुके लेखकों के लिए यह चरम सुख का दौर है। उनको हर रोज नए-नए उपमान मिले रहे हैं। सोशल मीडिया पर लिखी उनकी हर एक बात पर-अद्भुत, अलौकिक, न भूतो न भविष्यति, दार्शनिकता, मार्मिकता, चिंतनीय आदि सब कुछ एक साथ खोज लिया जा रहा है। लेखक इसी में आत्ममुग्ध होते हुए अगले दिन लाइव आने की घोषणा भी वहीं कर देता है। उसकी घोषणा के बाद तो जलजला आ जाता है। लेखक गलती से अगर किसी विश्वविद्यालय का शिक्षक है तो चेले 'आपदा में भी अवसर' तलाश लेते हैं। इसके बाद तो लेखक उर्फ गुरु जी नए-नए विशेषणों के साथ सोशल मीडिया पर छाए रहते हैं। हर चेला अपनी तई, एकदम नया और टटका विशेषण खोज कर लाता है। जबकि वह सिर्फ उसकी नजर में ही नए होते थे। इनमें से कुछ-साहित्य मनीषी, साहित्य मर्मज्ञ, साहित्यवेत्ता, मूर्धन्य लेखक, ज्ञान शिल्पी और अलाने-फलाने के जानकार हैं। गुरूजी का व्याख्यान अगर किसी सभागार में हो तो फिर उसका दृश्य ...

सभागार खचाखच नहीं भरा था। स्टेज पर चार कुर्सियां और नाम की पट्टी थी। एक आयोजकनुमा जवान अंदर-बाहर और स्टेज के ऊपर नीचे चक्कर काट रहा था। गिनती तो नहीं की लेकिन सभागार में अभी सात-आठ लोग ही थे। उनमें से भी दो लोग बैठ हुए थे बाकी सभागार की भव्यता और स्टेज की सजावट को हसरत भरी निगाहों से निहार रहे थे। तभी 24-25 साल का एक नौजवान गेट को पूरी ताकत से धक्का देते हुए सभागार के भीतर दनदनाता हुआ घुसा। उस नौजवान के ललाट पर पसीने की कुछ बूंदे थीं। बाल अजय देवगन की भांति माथे से चिपके थे, पीले रंग की कमीज जिसे नाभि तक पहनी हुई पेंट के भीतर अतिरिक्त परिश्रम से खोंचा गया था, पेट तीन चौथाई निकला हुआ, कंधे पर हिमाचल में हुए सेमिनार का झोला, पाँव में चोंच वाले जूते, चेहरे पर अति गंभीरता थी। इस मुद्रा को मैंने ही नहीं बल्कि वहाँ उपस्थित उन सात-आठ लोगों ने भी नोटिस किया।

भीतर घुसते ही वह दिव्य नौजवान स्टेज की तरफ बढ़ा। उसने स्टेज के ठीक सामने वाली कुर्सी पर अपना झोला रखा और कभी घड़ी तो कभी नेमप्लेट को देखने लगा। तभी नौजवान की नजर उस आयोजकनुमा व्यक्ति पर पड़ी। वह तुरंत उसके पास गया और बोला-

अनोज जी- उस नेमप्लेट को बीच में कर दीजिए।

अनोज जी - क्यों?

दिव्य नौजवान बोला - मेरे गुरुजी हैं। उनके साथ पीएच.डी. कर रहा हूँ। वही कार्यक्रम की अध्यक्षता कर रहे हैं।

आयोजक ने तुरंत इधर का उधर कर दिया।...

तब तक सभागार में कुछ और लोग आ गए थे। अभी भी सभागार खचाखच नहीं भरा था। तकरीबन 100 लोगों के बैठने वाले सभागार में बमुश्किल 30-32 लोग बैठे थे। तभी गेट से एक दिव्य आभा ने प्रवेश किया जिनके सर पर गिनती के बाल, ललाट पर कांतिमय तेज, घुटने से नीचे का कुर्ता, चेहरे पर नाटकीय गंभीरता थी। उनके साथ ही सभागार में 12-13 दिव्य नौजवानों ने भी प्रवेश किया।

यह सब देख पहले से सभागार में विराजमान नौजवान के चेहरे का तेज थोड़ा कम हो गया। वह अपने स्थान से कुछ कदम आगे बढ़ा ही था कि पीछे से किसी ने आवाज दी...रवि गुरु जी का पेपर गाड़ी में ही रह गया। यह सुनते ही रवि आकाशीय बिजली की गति से बाहर की तरफ दौड़ा लेकिन उसके गेट तक पहुँचने से पहले ही एक दूसरा नौजवान जो उम्र, कद, अनुभव और कक्षा के हिसाब से उससे जूनियर लग रहा था- हाथ में एक फोल्डर पकड़े हुए अंदर घुस रहा था। उसे देख रवि के चेहरे का बचा खुचा तेज भी गायब हो गया ।

वापस सभागार की तरफ लौटा तो देखता है कि उसकी कुर्सी जो कि ठीक गुरुजी की नेमप्लेट के सामने थी उसे भी किसी दूसरे नौजवान ने हथिया लिया है। उसका झोला वहीं नीचे रखा हुआ था। रवि ने झोला उठाया और गुरुजी की तरफ हसरत भरी निगाहों से देखते हुए नीचे से उनके पाँव की तरफ लपक ही रहा था कि उतने में गुरुजी ने उसे रोक लिया और ऊपर से ही 'डेटा ट्रांसफर' टाइप वाला आशीर्वाद दे दिया। रवि के चेहरे की रौनक फिर लौट आई। उसने झोला उठाया और पीछे कुर्सी में बैठ गया।

कुछ देर में गुरुजी भाषण उर्फ व्याख्यान देने के लिए उठे तो रवि ने तुरंत जेब से फोन निकाला और कई एंगल से उनकी फोटो लेने लगा । वह फोटो खींच ही रहा था तभी उसकी नजर उस नौजवान पर पड़ी जो उससे जूनियर और गुरुजी का फोल्डर ला रहा था। उसने देखा कि वह तो DSLR से गुरु जी का फोटो खींच रहा है। रवि के चेहरे पर आई क्षणिक खुशी भी जाती रही।

गुरुजी ने भाषण यहीं से शुरू किया- "इतने कम समय में यह सभागार श्रोताओं से खचाखच भर गया। कुछ कुर्सियां खाली हैं वो भी भर जाएंगी। मेरे कुछ चेले अभी रास्ते में ही हैं।" यह सुनते ही रवि के चेहरे पर फिर खुशी लौट आई। गुरुजी ने सबसे पहले चेलों को संबोधित किया, उसके बाद सभागार में बैठे लोगों को, उसके बाद सभागार के सौंदर्य को, उसके बाद आयोजक को और अंत में गुरुजी ने कुछ विषय पर कहा। विषय पर भी वही कहा जो पहले सात जगह कह चुके थे। गुरूजी को 'हिंदी आज, कल और परसों' विषय पर बोलना था । गुरूजी ने अपने चिरपरिचित अंदाज में, वही स्वरचित शेर से-'खेतों में लहराती रहेगी सरसों / हिंदी रहेगी आज, कल, परसों और वर्षों'। गुरूजी के इस नायाब शेर को सुनते ही सभागार में बैठे चेलों ने तालियों से पूरा सभागार ध्वनित कर दिया। विषय पर भी गुरूजी ने इतना ही बोला ... बाद बाकि तो उन्होंने अपनी हिंदी प्रदेश की यात्राओं का बखान किया । उधर रवि गुरुजी के एक शब्द को कॉपी पर उतार रहा था। भाषण खत्म होते ही रवि ने गुरूजी के सत्संग को फेसबुक पर टाइप करना शुरू कर दिया। अभी कुछ शब्द टाइप किए ही थे कि उसे एक नोटिफिकेशन दिखाई दिया । उसने उसे जैसे ही खोला- फिर उसके चेहरे की आभा गायब हो गई। वही जूनियर गुरुजी की पूरी रिपोर्ट

फेसबुक पर लगा चुका था और तो और गुरुजी ने उसे लाइक भी कर दिया था ।

अब रवि मन ही मन अगले प्रोग्राम के बारे में सोचने लगा। उसकी प्लानिंग उसके दिमाग में चलने लगी। तभी उसे ध्यान आया कि उसने कमेंट तो किया नहीं। तुरंत उसने फेसबुक खोला और कमेंट सेक्शन में गया तो देखा कि 5 मिनट में ही 50 लाइक और 20 कमेंट वहाँ आ चुके थे। उसके दिमाग में चल रहे सारे विशेषणों का प्रयोग हो चुका था। उसको समझ नहीं आया कि अब क्या लिखूं। बहुत देर सोचने के बाद उसने लिखा- ''मैं ही गुरु जी का सबसे पुराना चेला हूँ, अद्‌भुत।''

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साहित्य अपने काल का प्रतिबिम्ब होता है। जो भाव और विचार लोगों के हृदयों को स्पंदित करते हैं वही साहित्य पर भी अपनी छाया डालते हैं।।

— प्रेमचंद

युवा शक्ति और सेवा का संगम : NSS



सक्षम शुक्ला
बी.एस.सी. (मैथ), चतुर्थ वर्ष

स्वयं से पहले आप – राष्ट्रीय सेवा योजना का यह मूल मंत्र हमें निस्वार्थ सेवा और जिम्मेदार नागरिकता का संदेश देता है। राष्ट्रीय सेवा योजना केवल एक कार्यक्रम नहीं बल्कि एक ऐसी विचारधारा है जो युवाओं को समाज के प्रति संवेदनशील, सजग और कर्तव्यनिष्ठ बनाती है।

आज के समय में जब समाज अनेक चुनौतियों का सामना कर रहा है तब युवाओं की भूमिका अत्यंत महत्वपूर्ण हो जाती है। राष्ट्रीय सेवा योजना विद्यार्थियों को केवल पुस्तक-ज्ञान तक सीमित नहीं रखती बल्कि उन्हें समाज की वास्तविक परिस्थितियों से जोड़ती है। स्वच्छता अभियान, वृक्षारोपण, रक्तदान शिविर, जागरूकता कार्यक्रम तथा ग्राम सेवा जैसे कार्यों के माध्यम से स्वयं सेवकों के व्यक्तित्व का सर्वांगीण विकास होता है। उनमें नेतृत्व क्षमता, अनुशासन, सहयोग और मानवीय संवेदनाएँ विकसित होती हैं।

वर्ष 2025 में मुझे आई.डी.सी. शिविर में भाग लेने का अवसर मिला तथा वर्ष 2026 में विकसित भारत युवा संवाद कार्यक्रम में सहभागिता करने का सौभाग्य प्राप्त हुआ। इन आयोजनों ने मुझे आत्मविश्वास, नेतृत्व कौशल और राष्ट्रनिर्माण में युवाओं की भूमिका का गहन बोध कराया।

इसके अतिरिक्त मैंने रक्तदान, स्टेशनरी वितरण और वस्त्र वितरण जैसे सेवा कार्यों में सक्रिय योगदान दिया। जब जरूरतमंद बच्चों को अध्ययन सामग्री प्रदान की जाती है या किसी परिवार को वस्त्र दिए जाते हैं तब उनके चेहरे पर उभरती मुस्कान स्वयं सेवकों के लिए सबसे बड़ा पुरस्कार होती है।

मेरे जीवन का सबसे भावुक अनुभव तब रहा जब हमने झुग्गी-झोपड़ी क्षेत्र के लोगों का राशनकार्ड बनवाने में सहायता की। यह कार्य सरल नहीं था परन्तु निरंतर प्रयास के बाद जब एक महिला का राशनकार्ड बनकर तैयार हुआ, तो उनके चेहरे पर अपार खुशी झलक रही थी। उन्होंने हमें हृदय से आशीर्वाद दिया। उस क्षण मुझे यह अनुभूति हुई कि सच्चा सुख दूसरों की सहायता करने में ही निहित है।

राष्ट्रीय सेवा योजना ने मुझे सिखाया कि सेवा केवल शब्द नहीं बल्कि कर्म है। यह हमें अपने अधिकारों के साथ-साथ कर्तव्यों का भी स्मरण कराती है। विकसित भारत का स्वप्न भी साकार होगा जब युवाशक्ति निस्वार्थ भाव से समाज और राष्ट्र के लिए कार्य करेगी।

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भाषा और संस्कृति



शगुफ़्ता
बी.ए. हिंदी (विशेष), चतुर्थ वर्ष

भाषा और संस्कृति दोनों एक दूसरे से घनिष्ठता से जुड़े हुए हैं। दोनों का आपस में अटूट सम्बन्ध है। इन्हें एक-दूसरे से अलग करना लगभग असंभव है। भाषा केवल बोलचाल या विचारों का आदान-प्रदान नहीं है बल्कि वह समाज की संस्कृति के संवाहक भी होती है। भाषा समाज की सोच, परंपरा, इतिहास और अस्मिता के मूल में कार्य करती है। अर्थात समाज में रह रहे मनुष्य के सोच-विचार करने का माध्यम भाषा ही होती है। हम जिस भाषा में विचार करते हैं उसी भाषा में हम अपना रहन-सहन, खान-पान, पहनावा आदि भी ढाल लेते हैं। अर्थात सरल शब्दों में कहें तो हम उसी भाषा की संस्कृति को जीने लगते हैं, महसूस करने लगते हैं एवं उसे स्वयं से जुड़ा हुआ मानने लगते हैं। यही कारण है कि भाषा और संस्कृति का इतना घनिष्ठ सम्बन्ध होता है कि सभी समान भाषी लगभग संस्कृति में भी 95% तक समान होते हैं।

भाषा संस्कृति की वाहक है। संस्कृति के अंतर्गत हमारे मूल्य, परंपराएं, रीति-रिवाज, विश्वास और इतिहास सभी आते हैं। यह सभी मूल तत्व एक पीढ़ी से दूसरी पीढ़ी तक हस्तांतरित होते हैं जिसमें मुख्य रूप से एक श्रृंखला के तौर पर भाषा कार्य करती है। अर्थात भाषा के माध्यम से ही संस्कृति हस्तांतरित होती है। यदि कोई भाषा लुप्त हो जाती है तो उसके साथ उस संस्कृति का इतिहास (मौखिक इतिहास) और पारंपरिक ज्ञान भी समाप्त हो जाता है।

भाषा बहता नीर है। "कोस-कोस पर बदले पानी, चार कोस पर वाणी" अर्थात भाषा बहते हुए जल के समान है जो हर 4 कोस पर बदल जाती है। हर कोस पर अपने अनुसार संस्कृति का निर्माण और सांस्कृतिक विरासत का विकास करती है भाषा। भाषा किसी भी समुदाय की पहचान का मुख्य आधार होती है। उदाहरण के लिए, जब हम हिंदी, पंजाबी, बंगाली, उड़िया आदि भाषाएं बोल रहे होते हैं तो हम केवल शब्दों का समूह (भाषा) ही नहीं बोलते बल्कि उस भाषा से जुड़ी सदियों पुरानी सांस्कृतिक विरासत एवं परंपराओं को भी जी रहे होते हैं।

किसी भी संस्कृति की आत्मा उसके साहित्य, लोकगीतों, मुहावरों, लोक नृत्यों, कहावतों, लोककथाओं में बसती है। भाषा एक मात्र माध्यम होती है जो किसी भी समुदाय की संस्कृति को संजो कर रखती है, उसे संरक्षित करती है। उदाहरण के लिए हम यदि संस्कृत भाषा में लिखे गए उपनिषद्, काव्यग्रंथ, पुराण आदि उस समय की संस्कृति और ज्ञान को इतने स्पष्ट रूप से उजागर कर पाते हैं तो केवल भाषा ही इसका एक कारण थी। जिसके कारण आज इतने सौ वर्षों पश्चात भी हम उस समय के जीवन और उस समय की संस्कृति को आज की पीढ़ियों में भी देखते हैं। भाषा ही वह सूत्र बनती है जिसके माध्यम से परंपराओं का ज्ञान पीढ़ी दर पीढ़ी हस्तांतरित होता गया और आज भी संस्कृति का वही अंग तो नहीं पर हाँ कुछ वैसा ही अंश देखने को जरूर मिलता है।

भाषा और संस्कृति मानव सभ्यता के दो अभिन्न अंग हैं। भाषा केवल संप्रेषण का माध्यम नहीं है बल्कि यह संस्कृति की वाहक, संरक्षक और अभिव्यक्तिकार भी है। इसी प्रकार संस्कृति भाषा को अर्थ, संदर्भ और पहचान प्रदान करती है। भाषा को संस्कृति की अभिव्यक्ति का प्रमुख साधन माना जाता है। किसी भी समाज की परंपराएँ, रीति-रिवाज, मान्यताएँ, मूल्य और जीवन-दृष्टि भाषा के माध्यम से ही व्यक्त होते हैं। उदाहरण के लिए, हिंदी भाषा में प्रयुक्त शब्दावली, मुहावरे और लोकोक्तियाँ भारतीय समाज की सांस्कृतिक चेतना को प्रतिबिंबित करती हैं। जैसे "अतिथि देवो भव:" या "वसुधैव कुटुम्बकम्" केवल वाक्य नहीं हैं बल्कि भारतीय संस्कृति के मूलभूत आदर्शों को दर्शाते हैं। इस प्रकार भाषा संस्कृति का दर्पण बनकर कार्य करती है और संस्कृति भाषा के निर्माण और परिवर्तन में सक्रिय भूमिका निभाती है। इसके अतिरिक्त, भाषा सांस्कृतिक विरासत के संरक्षण का भी महत्वपूर्ण माध्यम है। पीढ़ी दर पीढ़ी, ज्ञान, इतिहास, साहित्य और परंपराएँ भाषा के माध्यम से ही संचारित होती हैं।

भाषा का संरक्षण, वास्तव में संस्कृति के संरक्षण के समान है। अर्थात् यदि कोई भाषा समाप्त हो जाती है तो उसके साथ जुड़ी हुई पूरी सांस्कृतिक धरोहर भी संकट में पड़ जाती है। भाषा और संस्कृति का संबंध सामाजिक पहचान से भी जुड़ा हुआ है। किसी व्यक्ति की भाषा उसके सांस्कृतिक परिवेश, सामाजिक स्थिति और पहचान को प्रकट करती है। भाषा के माध्यम से ही व्यक्ति अपने समुदाय से जुड़ाव महसूस करता है। यही कारण है कि भाषा केवल संवाद का साधन नहीं बल्कि आत्म-परिचय का भी आधार है। वैश्वीकरण के इस युग में जहाँ एक ओर भाषाओं का मिश्रण बढ़ रहा है वहीं दूसरी ओर अपनी मातृभाषा और संस्कृति के संरक्षण की आवश्यकता भी अधिक महसूस की जा रही है।

"भाषा बहता नीर है" का तात्पर्य है कि भाषा स्थिर नहीं होती, बल्कि वह निरंतर प्रवाहित होने वाली धारा की तरह गतिशील, परिवर्तनशील और जीवंत होती है। जिस प्रकार जल एक स्थान से दूसरे स्थान पर बहते हुए अपने स्वरूप, स्वाद और गुणों में परिवर्तन करता है उसी प्रकार भाषा भी स्थानीय और सामाजिक संदर्भों के अनुसार बदलती रहती है। भारत जैसे विशाल देश में थोड़ी-थोड़ी दूरी पर जल के स्वाद और गुणों में अंतर देखा जाता है। यह अंतर केवल प्राकृतिक नहीं बल्कि उस क्षेत्र की मिट्टी, जलवायु और जीवन शैली से भी जुड़ा होता है। इसी के समानांतर "चार कोस पर बानी" यह दर्शाती है कि भाषा या बोली भी थोड़ी दूरी पर बदल जाती है। यहाँ "बानी" का अर्थ है बोली या भाषा का स्थानीय रूप।

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कला की कोई भी क्रिया, मनुष्य और जीवन-धारण के लिए अनिवार्य नहीं है। इसलिए कला ही मनुष्य को वह क्षेत्र प्रदान करती है जिसमें वह अपने व्यक्तित्व का सच्चा विकास कर सकता है।

– रामधारी सिंह दिनकर

सोशल मीडिया - वरदान या अभिशाप



यशिका
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आज का युग डिजिटल युग है। इस युग में सोशल मीडिया की बढ़ोतरी सबसे तेजी से हो रही है। इसका विस्तार हर कोने तक है। जहाँ-जहाँ इंसान है वहाँ-वहाँ सोशल मीडिया अपने आप पहुँच जाता है। आज के समय में सोशल मीडिया लोगों के जीवन का अभिन्न अंग बन चुका है। सुबह उठने से लेकर रात को सोने तक किसी न किसी रूप में सोशल मीडिया हर व्यक्ति के जीवन में व्याप्त है। इसलिए यह प्रश्न बन जाता है कि सोशल मीडिया वरदान है या अभिशाप?

सोशल मीडिया एक ऐसा प्लेटफॉर्म है जहाँ हर व्यक्ति आपस में जुड़ सकता है। यह एक ऐसा आभासी यंत्रजाल है जिससे बाहर निकलना आसान नहीं है। सोशल मीडिया से लोगों को शिक्षा, मनोरंजन, आय तथा कार्यक्रम संचालन मंच आदि का एक वर्चुअल स्थान मिलता है। इसका उदय भारत में 2004 में फेसबुक के शुरुआत होने के बाद हुआ है। फेसबुक को बहुत पसंद किया गया है। जिसके बाद जैसे-जैसे समय बढ़ता गया वैसे-वैसे ट्विटर, व्हाट्सएप, इंस्टाग्राम, टेलीग्राम आदि सोशल मीडिया एप्लीकेशन आते रहे और लोग सोशल मीडिया की धारा में बहते चले गए।

आज के समय में सोशल मीडिया हमारे जीवन का एक महत्वपूर्ण पहलू है। शिक्षा, चिकित्सा, कृषि और आईटी कोई भी सेक्टर हो उनमें इसकी भूमिका दिखाई देती है। इसके माध्यम से लोग अपनी प्रतिभा को दुनिया के सामने ला सकते हैं और घर बैठे कमाई के अवसर भी प्राप्त कर सकते हैं। किसी भी कार्यक्रम या सूचना को तेजी से फैलाने में सोशल मीडिया बहुत उपयोगी सिद्ध हो रहा ।

यदि हम सोशल मीडिया के सकारात्मक पहलू पर दृष्टि डालें तो यह मानव जीवन के लिए लाभदायक है। सोशल मीडिया दूर बैठे इंसान को भी पास ला देता हैं। लोगों के बीच दूरी को कम करता है। यह आपसी संबंधों को मजबूत करने का काम भी करता है।

शिक्षा के स्तर पर भी इसने काफी मदद की है। शिक्षा सामग्री आसानी से इसके माध्यम से हमें प्राप्त हो जाती है। जब कोविड-19 आया था तब सोशल मीडिया ऑनलाइन प्लेटफॉर्म ही शिक्षा का मुख्य आधार बन गया था। इस नजर से देखा जाए तो विद्यार्थियों के लिए सोशल मीडिया किसी वरदान से कम नहीं है। व्यापार, रोजगार के क्षेत्र में भी सोशल मीडिया ने लोगों को आर्थिक आत्मनिर्भर बनने का मौका दिया है।

परंतु केवल इसके सकारात्मक पहलू को देखना सही नहीं है। इसका एक पक्ष है जो अत्यंत गंभीर है। सोशल मीडिया युवाओं द्वारा अत्यधिक उपयोग किया जाता है जिससे युवा पीढ़ी पर बहुत अधिक नकारात्मक प्रभाव भी पड़ता है। सोशल मीडिया जो लोगों को पास लाने के लिए बनाया गया था वही उन्हें अब दूर कर रहा है। इसके अलावा सोशल मीडिया में दिखावटी जीवनशैली है। इससे युवा पीढ़ी में तुलना करने की प्रवृत्ति बढ़ी हैं जो मानसिक तनाव, अवसाद, चिंता, नींद की कमी जैसी बीमारियों को बढ़ाता है और अधिक स्क्रिन की रोशनी से आँखों की समस्या, गर्दन दर्द, पीठ में दर्द, सुस्त जीवनशैली से हृदय रोग जैसी शारीरिक समस्याएँ भी

सामने आ सकती हैं। सोशल मीडिया में फेक न्यूज़ बहुत तेजी से फैलती है और साइबर अपराध, ऑनलाइन धोखाधड़ी, हैकिंग जैसे अपराधों में भी बढ़ोतरी होती है।

सोशल मीडिया वरदान या अभिशाप यह तो सोशल मीडिया को इस्तेमाल करने वाले व्यक्ति पर निर्भर करता है। इसलिए इसका उपयोग ज्ञान, कौशल विकास और सकारात्मक कार्य के लिए करना चाहिए जिससे यह वरदान साबित होगा। यदि केवल मनोरंजन और समय व्यर्थ करने के लिए होगा तो यह अभिशाप बन जाएगा। इसलिए मेरे विचार से युवाओं को सोशल मीडिया का उपयोग सीमित और सकारात्मक उद्देश्य के लिए करना चाहिए।

अंत में यह कहा जा सकता है कि सोशल मीडिया न ही पूर्णतः अभिशाप है और न ही पूर्णतः वरदान। यह एक शक्तिशाली साधन है जिसका स्वरूप उसके उपयोग करने वाले पर निर्भर होता है। यदि हम इसका उपयोग विवेक और संयम से करें तो यह हमारे जीवन को समृद्ध बना सकता है।

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सहज सुहृद गुर स्वामि सिख जो न करइ सिर मानि,
सो पछिताइ अघाइ उर अवसि होइ हित हानि।

—गोस्वामी तुलसीदास

डिग्री का बोझ और खाली जेब



मनीष कुमार
बी.ए. हिंदी (विशेष), तृतीय वर्ष

आज के दौर में एक PhD छात्र की स्थिति उस मुसाफिर जैसी हो गई है जिस ने पहाड़ की सबसे ऊँची चोटी तो फतह कर ली लेकिन नीचे उतरते ही उसे पता चला कि वहाँ की जमीन अब उसके रहने लायक नहीं रही। भारत के शैक्षणिक परिदृश्य में 'डॉक्टर ऑफ फिलॉसफी' अब केवल एक सम्मानजनक उपाधि नहीं बल्कि एक मानसिक और आर्थिक द्वंद्व का प्रतीक बन चुकी है।

1. 'ओवर क्वालिफाइड' होने का अभिशाप

बाज़ार का एक अजीब विरोधाभास है – यहाँ अनुभवहीन को काम नहीं मिलता और अत्यधिक शिक्षित को 'ओवर क्वालिफाइड' कहकर बाहर कर दिया जाता है। एक PhD युवक जब कॉर्पोरेट सेक्टर में जाता है तो उसे यह कहकर नकार दिया जाता है कि वह अपनी विशेषज्ञता के कारण बहुत 'महंगा' होगा या वह एक छोटी भूमिका में टिक नहीं पाएगा। परिणामस्वरूप, देश का सबसे प्रबुद्ध दिमाग चपरासी या ग्रुप-डी की कतार में खड़ा होने को मजबूर है।

2. अकादमिक संस्थानों का 'एडहॉक' मॉडल

देश के शीर्ष विश्वविद्यालयों में 'एडहॉक' (तदर्थ) या 'गेस्ट फैकल्टी' की संस्कृति ने PhD धारकों को आधुनिक युग का 'दिहाड़ी मजदूर' बना दिया है। सालों तक शोध करने वाला एक विद्वान मात्र 25 से 30 हजार रुपये की अस्थाई नौकरी के लिए हर साल साक्षात्कार देता है। यह अनिश्चितता न केवल उनके करियर को खत्म कर रही है बल्कि उनके शोध करने के जज़्बे को भी मार रही है।

3. सामाजिक दबाव और 'सैटल' होने की दौड़

एक औसत भारतीय PhD छात्र अपनी डिग्री पूरी करते-करते 30-32 साल की उम्र पार कर चुका होता है। इस उम्र में जहाँ अन्य पेशों के लोग आर्थिक रूप से स्थिर हो चुके होते हैं, एक शोधार्थी अपने अगले रिसर्च पेपर या फेलोशिप की किश्त के लिए संघर्ष कर रहा होता है। समाज का वह ताना –''इतना पढ़ लिखकर भी घर पर बैठे हो?'' –उनके आत्मसम्मान पर सबसे गहरी चोट करता है।

4. नीतिगत खामियां और समाधान की जरूरत

हमारी शिक्षा नीति ने डिग्री बांटने वाली मशीनें तो खड़ी कर दीं लेकिन उन डिग्रियों की बाज़ार में खपत (Consumption) कैसे होगी, इस पर ध्यान नहीं दिया।

अनुसंधान का बाजारीकरण: शोध केवल पुस्तकालयों की धूल चाटने के लिए न हो, बल्कि उसे पेटेंट और व्यावसायिक उत्पाद से जोड़ा जाना चाहिए।

अनिवार्य भर्ती: सरकारी और निजी महाविद्यालयों में रिक्त पदों को भरने के लिए एक समयबद्ध पारदर्शी प्रक्रिया अनिवार्य होनी चाहिए।

इंडस्ट्री-एकेडेमिया ब्रिजः शोधार्थियों को पीएचडी के दौरान ही इंडस्ट्री एक्सपोजर मिलना चाहिए ताकि उनके पास 'प्लान-बी' हमेशा तैयार रहे।

अंतिम शब्द

PhD युवक बेरोजगार नहीं है बल्कि हमारा सिस्टम उस की योग्यता को पहचानने में 'अक्षम' है। यदि समय रहते इन उच्च-शिक्षित युवाओं की ऊर्जा को सही दिशा नहीं दी गई तो यह 'डेमोग्राफिक डिविडेंड' (जनसांख्यिकीय लाभांश) देश के लिए एक 'डेमोग्राफिक डिज़ास्टर' साबित हो सकता है।

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शिखरों की ऊँचाई कर्म की नीचता का परिहार नहीं करती।

— धर्मवीर भारती

तुलसी की राम-भक्ति : एक अनंत ज्योति



दिव्यानी
बी.ए. हिंदी (विशेष), तृतीय वर्ष

अवध की धूल में अंकुरित, एक साधक की सरल कहानी,
शब्द-शब्द में राम बसे थे, भावों में थी निर्मल रवानी।
ना राजसी वैभव की चाह, ना यश की कोई अभिलाषा,
तुलसी के जीवन का आधार, बस राम-नाम की परिभाषा।
जब जग ने तिरस्कार किया, जब पथहु आए काकी सारा,
तब अंतर में दीप जला, राम बना उनका उजियारा।
दास्य-भाव की मधुर विनय में, अहंकार सब तिरोहि तथा,
हर श्वास में समर्पण ऐसा, मानोजीवन अर्पित था।
वाणी बनी जब सरिता निर्मल, "मानस" रूपी गंगा बहनिकली,
जन-जन के उर में आस्था की, अमिट ज्योति फिर से दहक उठी।
मर्यादा के मूर्तस्वरूप को, तुलसी ने सजीव किया,
एक साधारण मानव में भी, दिव्यता का संचार किया।
उनकी भक्ति न केवल पूजा, जीवन का था सत्य महान,
जिसमें करुणा, नीति, और प्रेम, बन जाते हैं एक विधान।
हर युग में जो राह दिखाए, ऐसा अनुपम आलोक है,
तुलसी की राम-भक्ति सचमुच, मानवता का शाश्वत श्लोक है।

—o—

मन के हारे हार है, मन के जीते जीति।
कहै कबीर हरि पाइए, मन ही की परतीति।।
—**संत कबीर**

मैं अकेला नहीं हूँ



मनीष कुमार
बी.ए. हिंदी (विशेष), तृतीय वर्ष

रात के ग्यारह बज रहे थे। कमरे की खिड़की से बाहर शहर की रोशनियाँ टिमटिमा रही थीं जैसे हर घर में कोई न कोई अपनी-अपनी कहानी जी रहा हो। वह लड़का -आदित्य-अपनी मेज पर झुका बैठा था। सामने किताबें खुली थीं पर शब्दों के बीच कहीं उसका मन अटका हुआ था।

वह अक्सर खुद से कहता-

"मैं अकेला नहीं हूँ। मेरे साथ मेरी किताबें हैं, कुछ सपने हैं, कुछ अपनों की उम्मीद है और कुछ पुराने गाने हैं।"

लेकिन कभी-कभी यह वाक्य भी उसके भीतर की खाली जगह को पूरी तरह भर नहीं पाता था।

आदित्य छोटे शहर से बड़े सपनों के साथ इस नए शहर में आया था। कमरे में एक बिस्तर, एक मेज, कुछ किताबें और दीवार पर टंगी माँ-पापा की मुस्कुराती तस्वीर-बस यही उसकी दुनिया थी। दिन में वह पढ़ाई करता, प्रतियोगी परीक्षाओं की तैयारी करता, और रात में जब सन्नाटा गहरा जाता, तब उसकी यादों का शोर बढ़ जाता।

उसे वह लड़की याद आती-सिया।

सिया, जो उसके कॉलेज के दिनों की सबसे खूबसूरत आदत थी। वह कोई फिल्मी प्रेम नहीं था, बस एक सादा-सा लगाव था-लाइब्रेरी में साथ बैठना, नोट्स साझा करना और कैंटीन में चाय के दो कप।

एक दिन सिया ने कहा था,

"तुम बहुत चुप रहते हो, आदित्य। लेकिन तुम्हारी चुप्पी में भी एक भरोसा है।"

वह मुस्कुरा दिया था। उसे लगा था, शायद यही प्रेम है-कम शब्दों में भी समझ लिया जाना।

पर जीवन हमेशा इच्छाओं के हिसाब से नहीं चलता। पढ़ाई पूरी हुई, रास्ते अलग हो गए। सिया अपने सपनों के साथ दूसरे शहर चली गई। और आदित्य... वह अपने सपनों और जिम्मेदारियों के साथ यहीं रह गया।

शुरू-शुरू में वह बहुत टूट गया था। उसे लगता था कि कमरे की दीवारें भी उससे सवाल करती हैं- "क्यों नहीं कह पाए तुम अपने दिल की बात?"

पर धीरे-धीरे उसने अपने अकेलेपन से दोस्ती करना सीख लिया।

अब जब वह देर रात पढ़ते-पढ़ते थक जाता तो मोबाइल में पुराने गाने चला लेता-90 के दशक की धीमी धुनें जिनमें प्रेम भी था और बिछड़ने की टीस भी। उन गीतों के साथ वह अपने दर्द को शब्द देता।

किताबें अब सिर्फ परीक्षा पास करने का साधन नहीं थीं; वे उसकी साथी बन गई थीं। हर पन्ना उसे यह

भरोसा देता कि मेहनत कभी बेकार नहीं जाती।

माँ की आवाज़ फोन पर सुनाई देती–

"बेटा, हमें तुम पर भरोसा है।"

यह वाक्य उसके भीतर बुझती लौ को फिर से जला देता।

कभी-कभी वह छत पर जाकर आसमान देखता। तारों को गिनते हुए सोचता–

"शायद सिया भी किसी शहर में यही आसमान देख रही होगी।"

पर अब वह उस विचार से टूटता नहीं था। उसने समझ लिया था कि प्रेम हमेशा साथ रहने का नाम नहीं होता; कभी-कभी वह सिर्फ किसी की स्मृति में मुस्कुराने का नाम होता है।

अकेलापन अब उसके लिए सजा नहीं रहा। वह एक तपस्या बन गया था।

उसने महसूस किया कि अकेले रहने से वह खुद को बेहतर समझ पा रहा है। उसके सपने साफ हो रहे हैं। उसके भीतर का डर धीरे-धीरे साहस में बदल रहा है।

एक रात उसने अपनी डायरी में लिखा–

"मैं अकेला नहीं हूँ। मेरे साथ मेरी किताबें हैं, कुछ अधूरे ख्वाब हैं, माँ-बाप की उम्मीद है और एक पुराना प्रेम है जो मुझे मजबूत बनाता है। अगर वह मेरे साथ नहीं है तो भी उसका एहसास मुझे आगे बढ़ना सिखा रहा है।"

कुछ महीनों बाद जब उसकी परीक्षा का परिणाम आया तो उसका चयन हो गया। उस दिन उसने सबसे पहले माँ को फोन किया। उनकी खुशी सुनकर उसकी आँखें भर आईं।

रात को उसने फिर वही पुराने गाने लगाए।

इस बार उनमें दर्द कम और कृतज्ञता ज्यादा थी।

वह मुस्कुराया और धीरे से बोला–

"देखो सिया, मैं अब भी तुम्हें याद करता हूँ... पर अब यह याद मुझे रोकती नहीं, आगे बढ़ाती है।"

और उस छोटे से कमरे में, किताबों, सपनों और उम्मीदों के बीच, वह सचमुच अकेला नहीं था।

क्योंकि उसने सीख लिया था–

प्रेम अगर साथ न भी रहे तो भी वह इंसान को बेहतर बना सकता है।

और अकेलापन, अगर समझ लिया जाए तो वही सबसे सच्चा साथी बन जाता है।

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शब्दों से गढ़ती दुनिया



गौरव कुमार तिवारी
बी.ए. हिंदी (विशेष), चतुर्थ वर्ष

मानव सभ्यता की विकास-यात्रा को यदि हम अत्यंत सूक्ष्म और दार्शनिक दृष्टि से देखें तो यह स्पष्ट हो जाता है कि मनुष्य का सबसे बड़ा और युगांतरकारी आविष्कार न तो पहिया था और न ही आग, बल्कि वह 'शब्द' था। आदिम मनुष्य ने जब पहली बार अपनी किसी अस्पष्ट ध्वनि को एक निश्चित अर्थ पहनाया होगा तब उसने केवल संवाद का माध्यम नहीं खोजा था, बल्कि उसने एक समानांतर ब्रह्मांड की नींव रखी थी। 'शब्दों से गढ़ती दुनिया' कोई अलंकार या काव्यात्मक अतिशयोक्ति नहीं है बल्कि यह मानव अस्तित्व की सबसे प्रामाणिक और ठोस सच्चाई है। हमारे चारों ओर जो कुछ भी मूर्त या अमूर्त है, वह तब तक हमारे बोध का हिस्सा नहीं बन पाता जब तक कि हम उसे किसी शब्द के सांचे में नहीं ढाल देते। प्राचीन भारतीय वाङ्मय में दार्शनिक भतृहरि ने अपने ग्रंथ 'वाक्यपदीय' में' शब्द-ब्रह्म की परिकल्पना की है। उनका मानना था कि सृष्टि के मूल में शब्द ही हैं और यह संपूर्ण दृश्यमान जगत उसी शब्द-तत्त्व का विवर्त या प्रकटीकरण है। इसका सीधा अर्थ यह है कि बिना शब्द के इस संसार की कोई संरचनात्मक या अर्थपूर्ण उपस्थिति संभव ही नहीं है। हम उसी दुनिया को जान सकते हैं, समझ सकते हैं और जी सकते हैं जिसे हमारे शब्द रूप और आकार देते हैं।

प्रसिद्ध जर्मन दार्शनिक मार्टिन हाइडेगर ने भाषा और मानवीय अस्तित्व के गहरे संबंध को रेखांकित करते हुए एक अत्यंत मार्मिक और सटीक बात कही थी-'भाषा सत्ता का घर है। मनुष्य इसी घर में निवास करता है।' हाइडेगर का यह विचार इस बात की पुष्टि करता है कि हमारी चेतना, हमारे विचार और हमारी अनुभूतियां शून्य में नहीं तैरतीं बल्कि वे शब्दों के ईंट-गारे से बने इस घर में ही आकार लेती हैं। जब हम किसी नई भावना का अनुभव करते हैं या किसी नए विचार को जन्म देते हैं तो दरअसल हम अपनी भाषा की सीमाओं का विस्तार कर रहे होते हैं। इसी संदर्भ में एक अन्य महान दार्शनिक लुडविग विट्गेंस्टाइन का वह प्रसिद्ध कथन भी बरबस याद आता है कि 'मेरी भाषा की सीमाएं, मेरे संसार की सीमाएं हैं।' एक मनुष्य का संसार उतना ही बड़ा होता है जितना बड़ा उसका शब्दकोश होता है। यदि हमारे पास प्रेम, करुणा, विद्रोह या स्वतंत्रता को अभिव्यक्त करने के लिए शब्द ही न हों तो क्या हम इन भावनाओं को उनके संपूर्ण ताप और गहराई के साथ महसूस कर पाएंगे? शायद नहीं। शब्द ही वह पारदर्शी माध्यम हैं जिनसे होकर हम जीवन के सतरंगी यथार्थ को देखते हैं। वे केवल वस्तुओं और भावों का नामकरण नहीं करते बल्कि वे हमारे भीतर एक विशिष्ट दृष्टिकोण का निर्माण करते हैं।

जब हम इस वैचारिक पीठिका से उतरकर साहित्य और समाज के प्रांगण में आते हैं तो शब्दों की यह दुनिया और भी जादुई, जटिल और शक्तिशाली हो जाती है। एक रचनाकार या साहित्यकार दरअसल शब्दों का ही शिल्पी होता है। वह अपनी कल्पना, संवेदना और जीवन-दृष्टि के ताप में शब्दों को पिघलाकर एक नई दुनिया गढ़ता है -एक ऐसी दुनिया जो कई बार हमारे यथार्थ से भी अधिक वास्तविक और

सजीव प्रतीत होती है। मुंशी प्रेमचंद ने जब 'गोदान' में होरी और धनिया को गढ़ा तो उन्होंने केवल कागज़ पर कुछ काले अक्षर नहीं उकेरे थे बल्कि उन्होंने शब्दों के माध्यम से भारतीय किसान की उस त्रासदी, उसकी जिजीविषा और उसके शोषण का एक ऐसा जीवंत संसार रच दिया जो आज भी हमारे सामने धड़कता है। साहित्यकार शब्दों के सहारे समय को बांध लेता है। वह उन अनाम, अनकहे और उपेक्षित अनुभवों को शब्द देता है जो इतिहास के पन्नों में कहीं खो जाते। फ्रांसीसी दार्शनिक और अस्तित्ववादी विचारक ज्यां-पॉल सात्र ने साहित्य की भूमिका पर विचार करते हुए 'साहित्य क्या है?' में लिखा है कि लेखक का काम केवल दुनिया को दिखाना नहीं है बल्कि शब्दों के माध्यम से समाज में हस्तक्षेप करना है। सार्त्र मानते थे कि शब्द लोडेड पिस्टल (भरी हुई बंदूक) की तरह होते हैं; जब लेखक उन्हें पन्नों पर उतारता है तो वह एक तरह से समाज की सोई हुई चेतना पर निशाना साध रहा होता है।

शब्दों से दुनिया गढ़ने की इस प्रक्रिया में हमेशा एक द्वंद्व और एक संघर्ष भी निहित होता है। शब्द केवल फूल नहीं हैं जो सौंदर्य बिखेरते हैं; वे चिंगारी भी हैं जो दावानल बन सकते हैं। हिंदी के शीर्षस्थ कवि गजानन माधव मुक्ति बोध ने शब्दों और अभिव्यिक्त के इसी जोखिम को पहचानते हुए लिखा था-'अभिव्यिक्त के सारे खतरे उठाने ही होंगे, तोड़ने होंगे मठ और गढ़ सब।' मुक्तिबोध का यह विचार इस बात का प्रमाण है कि जब कोई शोषित वर्ग, कोई हाशिए पर खड़ा समाज या कोई विद्रोही चेतना अपनी दुनिया गढ़ने निकलती है तो उसे सबसे पहले अपने शब्दों को आज़ाद करना पड़ता है। सत्ता और व्यवस्था हमेशा यह चाहती है कि शब्द उसके अनुकूल रहें वे केवल स्तुतिगान करें। लेकिन जब एक रचनाकार शब्दों को व्यवस्था की कैद से आज़ाद कर उन्हें जन सामान्य की पीड़ा और प्रतिरोध का स्वर बनाता है तब एक नई, अधिक लोकतांत्रिक और समतामूलक दुनिया का निर्माण होता है। कबीर ने जब अपने 'अक्खड़' और 'फक्कड़' शब्दों से तत्कालीन समाज के पाखंड पर प्रहार किया था तो वे केवल कविता नहीं लिख रहे थे बल्कि शब्दों की चोट से एक नई, तार्किक और मानवीय दुनिया की ज़मीन तैयार कर रहे थे।

आज के उत्तर-आधुनिक और सूचना-क्रांति के इस दौर में जब हम चारों ओर से शब्दों के अथाह महासागर से घिरे हुए हैं तब यह विमर्श और भी प्रासंगिक हो जाता है। आज सोशल मीडिया, इंटरनेट और विज्ञापनों के माध्यम से शब्दों की एक ऐसी कृत्रिम दुनिया हमारे चारों ओर बुनी जा रही है जिसका उद्देश्य हमारी चेतना को मुक्त करना नहीं बल्कि उसे एक उपभोक्ता में तब्दील करना है। शब्दों का अवमूल्यन आज के समय की सबसे बड़ी त्रासदी है। जब 'प्रेम', 'क्रांति', 'शांति' और 'सत्य' जैसे शब्द विज्ञापनों की पंचलाइन या राजनीतिक प्रोपेगेंडा का हिस्सा बन जाते हैं तो उनके भीतर का अर्थ खोखला होने लगता है। ऐसे समय में एक सजग पाठक और एक प्रामाणिक रचनाकार की ज़िम्मेदारी दोगुनी हो जाती है। 'अज्ञेय' ने शब्द और उसके अर्थ के बीच के इसी टूटते हुए संबंध को महसूस करते हुए कहा था कि हमें शब्दों को मांजना होगा क्योंकि बर्तन की तरह शब्द भी इस्तेमाल होते-होते अपनी चमक खो देते हैं। आज हमें शब्दों को उनके मूल अर्थ में पुनर्स्थापित करने की आवश्यकता है ताकि हम जो दुनिया गढ़ें वह सतही और भ्रामक न होकर गहरी और मानवीय हो।

अंततः, शब्दों से दुनिया गढ़ना एक अनवरत और शाश्वत प्रक्रिया है। हम जो बोलते हैं, जो लिखते हैं और जो पढ़ते हैं, वह सब मिलकर हमारे सामूहिक अवचेतन का निर्माण करता है। शब्द हमारे अतीत के संवाहक हैं, हमारे वर्तमान के दर्पण हैं और हमारे भविष्य के निर्माता हैं। जब एक माँ अपने बच्चे को लोरी सुनाती है तो वह शब्दों से उसके लिए एक सुरक्षित दुनिया गढ़ रही होती है; जब दो प्रेमी एक-दूसरे से संवाद करते हैं तो वे शब्दों के पुल से एक-दूसरे की आत्मा तक पहुँचने का मार्ग गढ़ रहे होते हैं और जब एक कवि अपनी पीड़ा को कविता में ढालता है तो वह दुनिया के हर दुखी इंसान के लिए एक आश्रय गढ़ रहा होता है। इसलिए, हमें अपने शब्दों के प्रति अत्यधिक संवेदनशील और उत्तरदायी होने की आवश्यकता है। हमें यह याद रखना चाहिए कि हमारे मुंह या कलम से निकला हर एक शब्द इस ब्रह्मांड में दर्ज हो जाता है और हमारे आसपास की दुनिया को थोड़ा-सा बदल देता है। यदि हम एक सुंदर, न्यायपूर्ण और प्रेमपूर्ण दुनिया में सांस लेना चाहते हैं तो हमें सबसे पहले अपने भीतर और अपने बाहर उन शब्दों को रोपना होगा जिनमें इस नई दुनिया को जन्म देने की शक्ति हो। क्योंकि अंत में जब सब कुछ नष्ट हो जाएगा जब सभ्यताएं मिट्टी में मिल जाएंगी तब भी जो एक चीज बचेगी -वे होंगे हमारे रचे हुए शब्द जो किसी-न-किसी रूप में इस बात की गवाही देंगे कि हमने कैसी दुनिया गढ़ी थी।

शब्दों की इस सृजनात्मक और जादुई शक्ति के समानांतर, उनकी ध्वंसकारी और नियंत्रक शक्ति को समझना भी एक अकादमिक विमर्श के लिए उतना ही आवश्यक है। सत्ता और विमर्श के आपसी संबंधों पर गहराई से विचार करने वाले फ्रांसीसी दार्शनिक मिशेल फूको ने स्पष्ट किया है कि 'विमर्श ही सत्ता है'। जो व्यक्ति, संस्था या विचारधारा शब्दों पर अपना नियंत्रण स्थापित कर लेते है वह अंततः समाज की विचार-प्रक्रिया पर भी एकाधिकार कर लेते हैं। जॉर्ज ऑरवेल का कालजयी उपन्यास '1984' इस राजनीतिक तथ्य का सबसे भयावह लेकिन सटीक चित्रण प्रस्तुत करता है। ऑरवेल ने अपने उपन्यास में 'न्यूस्पीक'(नवभाषा)की जो संकल्पना दी थी उसका मूल उद्देश्य भाषा के शब्दकोश को इतना सीमित कर देना था कि लोगों के पास विद्रोह, चेतना या स्वतंत्रता जैसे विचारों को सोचने के लिए शब्द ही न बचें। यह इस बात का अकाट्य प्रमाण है कि शब्द केवल संवाद का संवहन नहीं करते बल्कि वे हमारी मानसिक और वैचारिक सीमाओं की भौगोलिक रूपरेखा भी तय करते हैं। जब किसी अधिनायकवादी व्यवस्था को समाज पर अपना वर्चस्व स्थापित करना होता है तो वह सबसे पहले शब्दों के अर्थ का अपहरण करती है। वह क्रूरता को 'न्याय' और गुलामी को 'शांति' का नाम देती है। ऐसे चुनौतीपूर्ण समय में शब्दों की मूल आत्मा को बचाए रखना और उन्हें उनके वास्तविक, जनवादी अर्थ में प्रयुक्त करना किसी भी समाज और विशेषकर बुद्धिजीवी वर्ग की सबसे बड़ी नैतिक जिम्मेदारी बन जाती है।

बाहरी दुनिया और समाज के साथ-साथ हमारी अपनी आंतरिक दुनिया, हमारा मनोविज्ञान और हमारी निजता भी पूरी तरह से शब्दों के ही ताने-बाने से बुनी गई है। हम बिना शब्दों के सोचने की कल्पना भी नहीं कर सकते। हमारी स्मृतियां, हमारे आघात, हमारे सपने और हमारी आकांक्षाएं, सब कुछ उस 'स्व-संवाद' पर निर्भर करते हैं जो हम अपने भीतर निरंतर चलाते रहते हैं। एक मनुष्य की पहचान और कुछ नहीं बल्कि वह कथा है जो वह स्वयं को शब्दों के माध्यम से सुनाता है। जब एक व्यक्ति अवसाद

से घिरता है तो दरअसल उसके भीतर के शब्द अपनी रोशनी खो देते हैं। वहीं जब हम किसी उत्कृष्ट कविता या साहित्य को पढ़ते हैं तो हमारे भीतर नए और ऊर्जावान शब्द जन्म लेते हैं जो हमारे मानसिक क्षितिज का विस्तार कर देते हैं। नोबेल पुरस्कार से सम्मानित चिली के महान कवि पाब्लो नेरुदा ने अपने संस्मरणों में शब्दों की इसी भौतिक और जादुई उपिस्थति का वर्णन करते हुए लिखा है, 'मैं शब्दों से प्यार करता हूँ, मैं उनसे लिपटता हूँ... वे मुझे पत्थरों की तरह, रत्नों की तरह प्रतीत होते हैं।' एक वास्तविक रचनाकार के लिए शब्द केवल शून्य में गूंजने वाली अमूर्त ध्वनियां नहीं हैं बल्कि वे ठोस आकार हैं जिनसे वह इंसानी भावनाओं और अनुभूतियों की मूर्तियां गढ़ता है।

सांस्कृतिक और ऐतिहासिक परप्रेक्ष्य में देखें तो मानव सभ्यताएं अपने शब्दों और वाङ्मय के माध्यम से ही सदियों तक जीवित रहती हैं। जब कोई भाषा या बोली मरती है तो केवल कुछ शब्दकोश के पन्ने नहीं मरते, बल्कि दुनिया को देखने का एक पूरा का पूरा नजरिया एक पूरी संस्कृति का पारिस्थतिक तंत्र और एक पूरा ब्रह्मांड हमेशा के लिए लुप्त हो जाता है। हमारी अपनी भारतीय परंपरा में श्रुति और स्मृति के माध्यम से हजारों वर्ष पितृक ज्ञान का जो अथाह प्रवाह पीढ़ी-दर-पीढ़ी आगे बढ़ा, वह शब्द की ही अजेय और शाश्वत शक्ति का परिचायक है। ऋग्वेद के नारदीय सूक्त के ब्रह्मांडीय रहस्यों से लेकर उपनिषदों के गंभीर दार्शनिक विमर्श तक और फिर वहां से लोकभाषाओं में रचे गए कबीर, तुलसी और रैदास के संत साहित्य तक - सब कुछ शब्दों के माध्यम से ही आम जनमानस की चेतना में गहरे तक उतरा है। उत्तर-संरचनावादी विचारक ज्याक देरिदा का यह बहुचर्चित सिद्धांत कि 'पाठ के बाहर कुछ भी नहीं है', इसी तथ्य को पुष्ट करता है। इसका आशय यही है कि हमारे अनुभव, हमारे सत्य और हमारी वास्तविकताएं पाठ या शब्दों से ही निर्धारित होती हैं। हम उसी यथार्थ को भोगते हैं जिसे हमारे शब्द रचते हैं। इसलिए, जब अनुवाद के माध्यम से दो भिन्न संस्कृतियों के शब्द आपस में मिलते हैं तो केवल वाक्यों का रूपांतरण नहीं होता बल्कि दो अलग-अलग गढ़ी गई दुनियाओं का एक भव्य और ऐतिहासिक मिलन होता है।

आज के डिजिटल, सूचना-प्रौद्योगिकी और कृत्रिम मेधा (आर्टिफिशियल इंटेलिजेंस)के युग में यह विमर्श एक अभूतपूर्व और जटिल मोड़ पर खड़ा है। हम एक ऐसे समय में जी रहे हैं जहाँ शब्दों का उत्पादन मानवीय चेतना के साथ-साथ मशीनों और एल्गो रिदम द्वारा भी किया जा रहा है। फ्रांसीसी समाजशास्त्री ज्यां बोद्रिलां ने 'सिमुलैक्रा एंड सिमुलेशन' में जिस अति-यथार्थ की बात की थी, वह आज हमारे सामने शब्दों के इस अबोध और भ्रामक प्रवाह के रूप में मौजूद है। इंटरनेट की आभासी दुनिया ने शब्दों के माध्यम से एक ऐसा मायाजाल गढ़ दिया है जहाँ सत्य और झूठ, यथार्थ और फंतासी के बीच की रेखा पूरी तरह से धुंधली पड़ गई है। 'पोस्ट-ट्रूथ' (उत्तर-सत्य) के इस दौर में शोर और प्रोपेगेंडा उन शब्दों पर भारी पड़ रहे हैं जो कभी वस्तुनिष्ठ तथ्यों और मानवीय संवेदनाओं का प्रतिनिधित्व करते थे। अकादमिक जगत और आज के युवा रचनाकारों के सामने सबसे बड़ी चुनौती यही है कि वे तकनीक के इस मशीनी शोर के बीच शब्दों की उस मानवीय धड़कन और उनकी पवित्रता को कैसे बचाए रखें। निष्कर्षत:,'शब्दों से गढ़ती हुई दुनिया' एक ऐसा अनंत और बहुआयामी कैनवास है जिस पर मानव सभ्यता का संपूर्ण इतिहास,

वर्तमान का संघर्ष और भविष्य की संभावनाएं चित्रित हैं। शब्द केवल सफेद कागज पर छपे हुए निर्जव काले निशान नहीं हैं; वे जीवित हैं, वे सांस लेते हैं, वे समय के साथ अपनी केंचुली बदलते हैं और युग की मांग के अनुसार अपना अर्थ नया करते हैं। वे शोषक की तलवार भी हैं और शोषित का मरहम भी, वे अज्ञान की जंजीर भी हैं और ज्ञान से मिलने वाली मुक्ति का मार्ग भी। हमें यह समझना होगा कि हम केवल इस भौतिक दुनिया के निवासी नहीं हैं बल्कि हम मूलरूप से 'शब्दों की दुनिया' के ही नागरिक हैं। हमारा यह परम कर्तव्य है कि हम अपने समय के सत्य, अपनी पीढ़ी की पीड़ा और अपने सपनों को पूरी निर्भीकता और कलात्मक ईमानदारी के साथ शब्दों में पिरोएं। महान शायर फैज अहमद फैज की वे कालजयी पंक्तियाँ-'बोल कि लब आजाद हैं तेरे, बोल जबाँ अब तक तेरी है'-केवल अभिव्यिक्त की आज़ादी का एक राजनीतिक नारा भर नहीं हैं, बल्कि यह उस नई दुनिया को गढ़ने का एक सावभौमिक आह्वान है जो अन्याय, असमानता और शोषण से मुक्त हो। दिल्ली विश्वविद्यालय जैसे उत्कृष्ट अकादमिक संस्थानों की वैचारिक उर्वरता और सार्थकता इसी बात में निहित है कि यहाँ के विद्यार्थी ऐसे नए विमर्श को जन्म दें और उन शब्दों का निमाण करें जो आने वाली सदियों को एक बेहतर, अधिक तार्किक और गहरी मानवीय संवेदनाओं से भरी दुनियां का उपहार दे सके। जब तक मनुष्य के भीतर सत्य को उद्घाटित करने की जिज्ञासा और सौंदर्य को सराहने की प्यास शेष रहेगी तब तक शब्दों की यह असीम और जादुई दुनिया इसी तरह गढ़ी जाती रहेगी।

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कमजोर कभी क्षमा नहीं कर सकते। क्षमा करना बलवानों का गुण है।

—महात्मा गाँधी

ज़िंदगी तू कहाँ



प्रियंका
बी.ए. हिंदी (विशेष), चतुर्थ वर्ष

जिदंगी तेरे दिन क्यों है इतने कम? कभी खुशी है तो कभी गम।

कभी हंसाते है तो कभी रुलाते है। जरा बता
जिंदगी कहां है तू?

कुछ रिश्ते पीछे छूट जाते हैं। कुछ अपने साथ ही चलते जाते हैं।

किंतु हम उनसे नाता न तोड़ पाते हैं।

जिंदगी तेरे दिन क्यों है इतने कम? कभी खुशी है तो कभी गम।

कल क्या होगा ये किसने देखा आज में जियो
वही है एक मौका।

कुछ रिश्ते रुलाकर भी नहीं पूछते मगर कुछ रिश्ते हंसाकर भी जिंदगी से नहीं बच पाते,
जिंदगी तेरे दिन क्यों है इतने कम ?

कभी खुशी है तो कभी गम। जरा अब तो बता दो
जिंदगी कहाँ है तू?

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सच्ची भक्ति और कर्म



हर्ष शर्मा
संस्कृत (विशेष), प्रथम वर्ष

लेकर शंभू का नाम
क्यों बाँधते हो स्वयं को मदिरा के बंधन में?
जिस नाम को लेकर चलते हो
उसी नाम का क्यों अपमान करते हो?

कहते हो तुम भक्त महाकाल के
फिर भी नशे में डूबे रहते हो,
इतना अपमान कहाँ तक करोगे
क्यों अज्ञान में खोए रहते हो?

पूजा भी उसी की करते हो
संकट में उसी को पुकारते हो,
फिर कहते हो - जीवन में कष्ट क्यों?
कर्मों का फल समझते क्यों नहीं?

एक ओर बुराई अपनाते हो
दूसरी ओर अच्छाई दिखाते हो,
अपने ही कर्मों के बोझ तले
दुखों में जीवन बिताते हो।

जय-जयकार भी उसी की करते हो
और अंधकार की राह भी चुनते हो,
जिस महाकाल को तुम पूजते हो
नारायण भी उनको नमन करते हैं।

जो काल से भी परे खड़े हैं
जिनसे स्वयं काल भी भय खाता है,

कालकूट विष जो पी गए
जग का संतुलन वही बनाए रखते हैं।

देवताओं में भी साहस न था
शिव सा विष पी जाने का,
उन्हीं में वह सामर्थ्य था
जग को संकट से बचाने का।

तुलना अपनी उनसे मत करो
तुम उनका क्या सम्मान करोगे?
जिन्हें स्वयं नारायण पूजते हैं
उन्हें तुम कैसे समझोगे?

वही ज्ञानी, वही ज्ञान के दाता,
अज्ञान को जो दूर भगाते हैं।
वही परम ब्रह्म, वही सत्य हैं
जिनसे सारा जग प्रकाशित है।

जिसे पूजते हो,
क्यों उसका नाम बदनाम करते हो?
जिससे तीनों लोक स्थिर हैं
उसका सदा सम्मान करो।

स्वयं राम ने भी शीश नवाया
रामेश्वर में शिवलिंग स्थापित कराया,
राम भी थे विष्णु के अवतार
पर तुम तो वैसे नहीं हो।

जानो पहले तुम सत्य को
फिर किसी का अपमान करो
कहते हो – मैं पाप नहीं करता
फिर कष्टों से क्यों व्याकुल होता हूँ?

सामर्थ्य रखो अपने जीवन का,
जैसे कर्म तुम्हारे हैं, वैसे ही फल होंगे।
कर्म करते जाओ नि:स्वार्थ भाव से,
फल से क्यों इतना डरते हो?

अगर कर्म शुभ न होंगे
तो फल भी शुभ न आएगा,
यही सनातन सिद्धांत है
जो इसे समझे, वही जीतेगा।

करो चिंतन अपने ऊपर
मन स्वयं तुम्हें बताएगा,
जीवन में केवल कर्म सुधारो
नशे से स्वयं को दूर रखो।

न छुओ उस विष को
जो चेतना को हर लेता है,
सच्ची भक्ति का जो आनंद है
वह किसी नशे से नहीं मिलता है।

एक अलग ही आनंद मिलेगा
जब मन शिव में लग जाएगा,
फल की चिंता छोड़ दो तुम
देने वाला स्वयं प्रभु है।

——o——

"सौ बरस लौं जगत मंहि, जीवत रहि करू काम।
रैदास करम ही धरम हैं, करम करहु निहकाम।।"

—संत रविदास

मेरी माँ



अमन कुमार झा
बी.ए. हिंदी (विशेष), चतुर्थ वर्ष

माँ की गोद में था जब छोटा सा बालक,
दुनिया के हर तकलीफ लगती थी हल्की।
उंगली थामकर चलना सिखाया था तुमने,
हर गिरने पर खुद से पहले दौड़ी आई थीं।
रातों को जागकर थपकी दी है तुमने,
नींद अपनी खोकर मेरी नींद सँवारी।
बुखार में माथे पर हाथ जब रखती थी,
लगता था दर्द सारा पल में उतर जाता।
स्कूल के पहले दिन रोया था मैं जमकर,
आखें भिगोकर तमु ने हँस कर विदा किया।
टिफन में रखती थी मेरी मनपसंद चीजें,
भूख मेरी का हिसाब हमेशा याद रहा।
परीक्षा की रातों में चाय बनाती थीं,
बिना कहे समझ लेती थी थकान मेरी।
जब दोस्तों से लड़कर रोता घर लौटा था,
तुमने सुना, समझाया, गले से लगाया।
जवानी में जब अपनी दुनिया में खो गया,
माँ को भूल गया उन व्यस्त दिनों में।
पर तुम्हारी दुआएँ साथ चलती रहीं,
हर मोड़ पर अनजाने बचाती रही हो।
घर से दूर गया जब पहली बार अकेला,
तब जाना कि माँ क्या होती है असल में।
हर अजनबी शहर में याद आई हो तुम,
रसोई की खुशबू तक दिल को तरसाती रही।
आज भी फोन पर जब आवाज सुनता हूँ,
सब कुछ ठीक हो जाता है एक पल में।
उम्र मेरी बढ़ती है, तुम बूढ़ी होती हो,
पर माँ वाली ममता में कोई फर्क नहीं।।
जितना समझूँ तुम्हें उतना कम लगता है,
हर जन्म में माँ तुम ही चाहिए मुझको।
दुनिया की हर दौलत एक तरफ रख दूँ
माँ तेरा आँचल सबसे बड़ा खजाना है।

——o——

इंतज़ार का घर



मनीष कुमार
बी.ए. हिंदी (विशेष), तृतीय वर्ष

गाँव के उस आखिरी मोड़ पर एक घर है,
जिसकी दीवारों पर वक्त की दरारें उग आई हैं।
छत अब भी वही है, आँगन भी वही,
बस कदमों की आहटें कहीं खो गई हैं।
माँ सुबह उठकर तुलसी में पानी डालती है,
और धीरे से कहती है - "आज शायद आएँ-"
फिर खुद ही मुस्कुरा देती है,
जैसे अपने दिल को समझा रही हो।
रसोई में अब भी चार रोटियाँ बनती हैं,
हालाँकि खाने वाले सिर्फ दो बचे हैं।
वो आदतें नहीं बदलतीं,
जिनमें बच्चों की भूख बसी हो।
बाप खाट पर बैठा दरवाजे की तरफ देखता है,
जैसे आँखें रास्ता नाप रही हों।
कभी-कभी पुरानी कॉपियाँ निकालकर देखता है,
जिन पर टेढ़े-मेढ़े अक्षरों में "पापा" लिखा होता था।
शाम ढलती है तो आँगन लंबा हो जाता है,
पर साया छोटा पड़ जाता है।
चूल्हे की आँच में अब उतनी गर्मी नहीं,
जितनी कभी बच्चों की शरारतों में हुआ करती थी।
त्योहार आते हैं, मिठाई भी आती है,
पर हँसी नहीं आती।
मोमबत्तियाँ जलती हैं,
पर घर में उजाला कम ही उतरता है।
फोन बजता है -
"हाँ माँ, हम ठीक हैं आप अपना ध्यान रखना..."
बात दो मिनट में खत्म हो जाती है,
पर माँ का दिन उसी आवाज पर टिका रह जाता है।
बाप बाहर लोगों से कहता है-
"बच्चे बहुत व्यस्त हैं, बड़े आदमी बन गए हैं..."
पर रात को चुपचाप करवट बदलते हुए
तकिए से सवाल करता है -
"क्या हम इतने छोटे हो गए?"
धीरे-धीरे घर बूढ़ा नहीं होता,
इंतज़ार बूढ़ा होता है।
और माँ-बाप उम्र से नहीं,
अकेलेपन की धूप से झुलसते हैं।
एक दिन जब दरवाजा सच में नहीं खुलेगा,
तब शायद बच्चे लौटेंगे -
पर तब घर मिलेगा, घर वाले नहीं।
और तब समझ आएगा -
कि तरक्की की ऊँचाई पर खड़े होकर भी
जड़ों से कट जाना
सबसे गहरी गिरावट होती है।

——o——

जीवन का मोल



मृदुल सक्सेना
बी.कॉम (ऑनर्स), तृतीय वर्ष

हर एक मंजिल का मोड़ होगा,
हर एक कदम का मोल होगा।
आज जो लक्ष्य साधा है,
वो आने वाले कल में होगा।

हर उस रथ का पहिया होगा,
जिस पहिये को श्री कृष्ण ने उठाकर अर्जुन के सामने चुनौती रख दी,
उस संकट का भी कल युग में हल होगा।

सुना है जीवन का मोल है बहुत,
लोग अपना रक्त देने से भी कतराते हैं।
मैं उस जीवन की बात कर रहा हूँ,
जिस जीवन को द्वापर में अंगूठे की
गुरु दक्षिणा भेंटकर अपना स्वाभिमान बचाते हैं।

इतिहास साक्षी है – हर एक लक्ष्य का मोल होगा
जो लक्ष्य सोचा है उठने से लेकर सोने तक,
वो आज नहीं तो कल होगा।
जीवन जीने का परिचय इसी से तो आरंभ होगा।

हर एक बात का निर्णय संतोषजनक होगा–
देखा है। अपने आपको दर्पण में,
वही आगे जाकर एक नया पहलू होगा।

आकांक्षी होना गलत नहीं,
उन आकांक्षाओं का भी तो मोल होगा।
जो जीवन का आधार है,
वो निश्चित सफल होगा।

देखा है जिन्हें बचपन से हल चलाते,
उनके कंधों का बोझ आनेवाले कल में कम होगा।
उनकी आकांक्षाओं का भी रात-दिन मेहनत करके सपना सच होगा।

उनके जीवन जीने के तरीकों में भी परिवर्तन होगा
जब उनके कंधों की जिम्मेदारयों का थैला
मेरे कंधों पर होगा।
आने वाली परिस्थितियों में भी परिवर्तन होगा,
जब एक आकांक्षी का सपना सच होगा।

समाज में रहनेवालों का मुँह तब बंद होगा,
जब मेरा नाम मेरे पिता के साथ
घर की नेमप्लेट पर होगा।

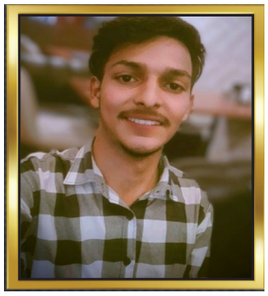
पड़ोसियों का गेट अब जब खुलेगा,
जब मेरी माता का भेजा हुआ निमंत्रण उन तक जाएगा।
अब उनके घर में वही सामजिक कलेश दोहराएगा।

इसी उम्मीद में, मैं अपना जीवन उन पर न्यौछावर कर देता हूँ,
कि उनके कंधे कब तक जिम्मेदारयों से भरें रहेंगे –
इसका भी तो मोल मुझे इसी जन्म में देना होगा।

जिस माँ ने नौ महीने पेट में रहकर हर वो दर्द सहा,
उनको भी तो बुढ़ापे पर हड्डियों में दर्द होगा।
मैं गिरकर भी खड़ा हो जाऊँगा,
क्योंकि उनको आने वाले दिनों में देना सुकून जो है।

माना वक्त है बहुत, लेकिन
उनके जीवन में भी परिवर्तन लाना है।
ये ही संकल्प लिए मुझे
पूरा जीवन उनके साथ बिताना है।
एक आकांक्षी के जीवन का मोल भी तो चुकाना है।

जागृत मनुज



सूरज
बी.ए. (ऑनर्स), द्वितीय वर्ष

उठो मनुज अब चक्षु खोलो,
देखो अब प्रभात हुआ है।
क्यों खोए हो स्वप्न लोक में,
क्या हृदय आघात हुआ है?
उठ, खड़ा हो, लक्ष्य भेद तू,
नया सवेरा खुद में ला।
शक्ति अदम्य छिपी है तुझ में,
शूरवीर बन, जग पर छा।
बलशाली सामर्थ्य है तेरा,
क्यों उसका आभास नहीं?
तू अनंत का अंश है मानव,
क्या तुझको विश्वास नहीं?
उठा तर्कश, अब बाण साध तू,
अचूक लक्ष्य को भेद डाल।
उठो मनुज अब चक्षु खोलो,
रच दो नया स्वर्णिम काल।

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अब पिंजरा टूटेगा



मृदुल सक्सेना
बी.कॉम (ऑनर्स), तृतीय वर्ष

बंधे कदमों की आहट से जो अनजान रहे होंगे,
एक बार खोल दिया पिंजरा।

तो वही मोहल्ले की सुबह की अजान रहे होंगे,
परिंदों की आवाज को तुम पहचानो।

न जाने कितने परिंदे यूँही चुप-चाप एक पिंजरे में कैद,
दिल में लिऐ तूफान रहे होंगे।

जैसे बाँध दिया तुमने अपनी अर्धांगिनी को है,
उसके हाथ भी तुम्हारी कामयाबी के पीछे रहे होंगे।

उसकी ख्वाहिशों के पंख मगर, कभी न कभी
फड़फड़ाए जरूर होंगे।

एक पिंजरे की पहचान
उसके खोते हुए आत्मसम्मान से रही होगी।

जैसे रोक लगाई तुमने उसकी उड़ान पर,
न जाने कितने वक्त तक तुम लगा पाओगे।

आकाश में उछलते परिंदे उसे बुला जो रहे होंगे,
उसकी पहचान में अपनी उड़ान फिर से डाल जो रहे होंगे।

बंधे हुए हाथों के पीछे, उसके कोई न कोई पहचान
के सारथी रहे होंगे।

एक बार टूट गया पिंजरा,
न जाने कितने अपनी पहचान मे जिए होंगे।

मैं माया हूँ



शिवी शर्मा
बी.ए. (ऑनर्स), द्वितीय वर्ष

हाँ देखो मुझे मैं माया हूँ
मैं लालची और अमीर का साया हूँ ,
गरीब तड़पते हैं मेरे लिए
पर संन्यासियों का सताया हूँ।

मैं कागज का मैं लोहे का
मैं चांदी का मैं सोने का,
खुशी मुझे थोड़ा पाकर
गम हैं ज्यादा खोने का, मैं माया हूँ।

देखते हैं मेरी मौजूदगी लोग
लड़का देखने जब जाते हैं,
कितनी जमीन खरीदी मुझसे
मन में सवाल ये आते हैं।

ताकत देखो मेरी जरा
कितना मजबूर कर सकता हूँ,
भाई को अपने भाई से
कोसो दूर कर सकता हूँ।

मेरे लिए मौत के कुएं में
लोग लगाते जान की बाजी हैं,
मैं माया हूँ
अमीर लालची लोगों का साया हूँ।

——o——

एक निगाह से देखना कलाकार की निगाह से देखना नहीं है।

—अज्ञेय

अधूरी कहानी



मेघा
बी.ए. (विशेष), तृतीय वर्ष

कहीं पढा था मैंने,
कि असल में मरता कौन है?
वो शख्स जो सच में चला गया,
या वो, जो उसके जाने के बाद,
अकेलेपन में रह गए।

और तभी एक ख्याल आया,
उनके लिए, जो चले गए चुपचाप,
ना आखिर बार गले लगे,
बिना अलविदा कहे।

उस घर का हर कोना,?
आज भी तुम्हें ढूँढता है,
हर दरवाजे पे दी गई दस्तक,
आज भी तुम्हे सुनना चाहती है।

पर लौटकर आता है- सिर्फ सन्नाटा,
और ढेर सारी यादों की दस्तक,
जो आज भी याद आने पर,
मेरी आँखें भिगो देती हैं।

मेरे हिसाब से -
शायद मौत आने पर सिर्फ शरीर मरता है,
रूह यहीं रह जाती है, जो कभी तस्वीरों के जरिये,
या ख्वाबों में आकर, हमें गुफ्तगू कर जाती है।

मुझे अब लगता है-
जब भी जन्नत में महफिलें सजाई जाती होंगी,
तब वो भी हमें याद करते होंगे,
शायद दिल में अब भी,
हमसे मिलने की आखिरी ख्वाहिश रखते होंगे।?

मैं उनसे मिलना चाहूंगी,
उस जहाँ में, जहाँ अधूरी कहानी,
वापिस लिखी जाती है।

कयोंकि मेरे हिसाब से,
मरता कोई नहीं है,
बस बीच में अपनी कहानी,
अधूरी छोड़ जाते है।

——o——

गीता जिस कर्म का प्रतिपादन करती है, वह मानव-कर्म नहीं अपितु दिव्य कर्म है।

– श्री अरविंद

यमुना : श्री



सुहानी वर्मा
बी.एस.सी. (ऑनर्स), द्वितीय वर्ष

जब प्रभू धरा पर थे सब कुछ चंचल सा था,

माँ यमुना का नीर कुछ श्याम रंग में परिवर्तित होने को था

जल विषैला और आस पास
जीवन का कण नष्ट होने को था

वह समय था जहाँ मानो ब्रज की यमुना मे विष प्रकट हो आया है

वह कालिया नाग थे जो यमुना की गोद मे छूपे बैठे थे

और अपने ही अहंकार में जीवन ध्वस्त करने की राह पर थे

मुझे ज्ञात है कि यह कुछ जाना सा होगा

शायद कुछ रोज आप सुनते होंगे

हर मुख पर एक ही शब्द है माँ यमुना,

श्री ने तो कालिया नाग को पराजित कर दिया था

तो फिर क्यों यमुना का जल कुछ श्याम रंग मे होने को है

क्यों उस जल को विषैला घोषित किया गया और क्यों जीवन खतरे मे हैं।

शायद अब कालिया नाग जल के भीतर न होने के बजाए जल के बाहर हैं,

वह अपने कई मुख झलकाता नहीं है

वह एक मुख के संग ही कई लिए चलता है

उनके मुख में विष है एवं मन मे स्वार्थ

उनके तो मस्तक पर श्री के पदचिन्ह भी नहीं हैं

शायद अभी उनका मार्गदर्शन नहीं किया गया

शायद प्रभु अभी आए नहीं हैं या शायद जो आवाज वह किसी के द्वारा प्रकट करते है

उस ध्वनि को कुछ भ्रष्टाचारी लोग चुप करा देते हैं

और कई कालिया नाग यमुना को विषैला कर चले जाते हैं।

——o——

भविष्य इस बात पर निर्भर करता है कि आप आज क्या करते हैं

—महात्मा गाँधी

तक



मृदुल सक्सेना
बी.कॉम (ऑनर्स), तृतीय वर्ष

आर्यावर्त की चर्चा होगी,
मगर अब वह सम्मान नहीं होगा।
धृष्टता का भार मेरे लिये, पर अब मान नहीं होगा।
रहने दें, हे मातागांधारी, अब मुझे सत्कार नहीं होगा।
कुरु वंश की कुल वधू,
पूरे आर्यावर्त की समरागिनी।
गांडीव धारी अर्जुन सहित सब भाईयों की बनी अर्धांगिनी।
मेरा ऐसा सम्मान हुआ
तो कलयुग में सामान्य स्त्री का क्या होगा?
रहने दें, हे माता कुंती
अब तो महासंग्राम ही होगा।
द्रुपद – कन्या द्रौपदी, अपने नगर की थी मैं
खुशहाली, भाई शूरवीर और बहन शक्तिशाली।
मेरे बेच गए मुझे चौसर में,
जिनको करनी थी रखवाली।
रहने दें, हे आर्य!
अब मुझसे आपका सम्मान नहीं होगा।
जिस सभा में मैं रोई,
वहाँ धर्म भी मौन खड़ा था।
जिन्हें करनी थी मेरी रक्षा,
वही मेरे विरुद्ध खड़ा था।
अब अपमान की अिन से ही, न्याय का दीप जलेगा।
तक हुआ बहुत अब सम्मान नहीं, रणभूमि में सीधा महासंग्राम होगा।
जागती रातों का जुनून यूँ बेचैन रातों में न सोए,
अँधेरे में जागे हुए कमरे में
किताबों के पन्नों की आवाज को महसूस करना।?
जो पंखे के झोंके के साथ गूंजती हुई याद दिलाती है कि अभी संघष जारी है,
इसलिए अब तक तुम सोए नहीं।
अँधेरों में जागे हुए कमरों में उजाले को महसूस करना,
जो आधी रात में सपनों को उड़ान में तब्दील कर रहा है।
यूँ बेचैन रातों में बारिश का होना,
उससे खिड़की पर गिरती हुई
बारिश की एक-एक बूँद याद दिलाती है कि तुम अब तक जागे हुए हो।
बारिश के बाद शीतल और ठंडी हवाओं के झोंकों का दिलासा देना –
ये तुम्हारा जुनून ही तो है,
जो तुम्हें जगने पर मजबूर नहीं, बल्कि ताकतवर बनाता है।
थकी हुई आँखों में भी
उम्मीद का उजाला भर जाता है, हर जागी हुई रात ने ही मेरे सपनों को संभाला है।

धारणा



कनिष्का
बी.ए. (विशेष), तृतीय वर्ष

ये धारणा का खेल है, जो मन ही मन पनपता है
ये सोच का ही मेल है जो पल ही पल बदलता है।
क्या सच में सब जो दिखता है,
असल में वह ही होता है?
या है ये कोई धारणा,
जो हर कदम पर बिकता है।

ये मन जहाँ बहलता है, कहाँ गलत कुछ लगता है
रुक गया, ठहर गया, तो फिर भला ये चलता है?
साथ कोई होता है, न मुश्किल कुछ भी लगता है
डर सताता है तभी, अकेला जब तू चलता है।
ये धारणा का खेल है, जो मन ही मन पनपता है

इतना ही है डर तुझे अगर रात के अंधेरे से।।
तो भर उडान छिनने को रौशनी सवेरे से।
सोच तू अगर ये आसमान तक बढाएगा
ना छुआ फलक तो क्या, उड़ान तो भर जाएगा ।

क्यूं मर मिटे तुम सभी, सब एक साथ करने को।।
कुछ आज कर, कुछ छोड दे कल को कुछ तो करने को
जो जा चुका चला गया, आगे सब अनजान है,
क्यों सोच कल के बारे में तू आज ही परेशान है?

ये धारणा का खेल है, जो मन ही मन पनपता है
था आज कुछ कल कुछ और, यूं ही तो बदलता है।
उस सोच का ये मेल है, जो पल ही पल बदलता है
अड़िग रहोगे राह पर, जो हो सफल उभरता है।
ये धारणा का खेल है, जो मन ही मन पनपता है

प्रण किया जब मन में तो, राह निकल ही आएगी
आई आंधियाँ एक पल में तो फिर रौशनी भी आएगी।
अगर है जुनमन मन में तो, मंजिल कहां फिर दूर है
छोड़ न तू होंसला, फिर जीत भी मजबूर है।

ये धारणा का खेल है, जो बस में तेरे चलता है,
दिखाता है ये पथ तुझे, तभी तो इस पर चलता है।
ये खेल थोडा हटके है न कम किसी माया से है।।
होता कुछ, दिखाता कुछ, है भिन्न ये काया से है।

ये धारणा जीवन की है ये धारणा अपनो की है।।
खुली हुई आंखों से ये देखे हुए सपनो की है।
हर प्रश्न की है धारणा, तो उसका ये उतर भी है
हट जाए पीछे ये अगर, तो है खडी तत्पर भी है।

न तेरी इसमें गलती है, न मैं ही गुनहगार हूँ।।
मैं तो तेरे मन का बस, एक छोटा सा विचार हूँ।
इस विचार का जो थाम ले तो सभी हर साकार हूँ,
वरना ख्वाइशों का तो खुला पडा बाजार है।

ये धारणा का खेल है, जो मन ही मन पनपता है
ये सोच का ही मेल है जो पल हर पल बदलता है।
क्या सच में सब जो दिखता है, असल में वो ही होता है?
या है ये कोई धारणा, जो हर कदम पर बिकता है।।

आशा की किरण



शगुफ़्ता
बी.ए. हिंदी (विशेष), चतुर्थ वर्ष

अंधेरी रात के उस पार भी,
एक सुबह छुपी होती है कहीं।
निराशा के इस घने कोहरे में,
आशा की किरण चमकती है वहीं।

जब सब कुछ खोया हुआ लगे,
जब हर रास्ता बंद-सा दिखे,
तब भी दिल के कोने में कहीं,
एक उम्मीद की लौ जलती रहे।

टूटे हुए सपनों के मलबे में भी,
कोई नया सवेरा छुपा होता है।
जो हार मानकर बैठ जाता है,
वो अपनी मंजिल खो देता है।

आशा वो दीपक है जो बुझता नहीं,
तूफानों में भी जो झुकता नहीं।
जब तक जलेगी ये किरण मन में,
तब तक कोई हार सकता नहीं।

काली रातें भी ढल जाती हैं,
सुबह की किरणें फिर आती हैं।
बस विश्वास बनाए रखो दिल में,
हर मुश्किल आखिर टल जाती है।

जो उम्मीद का दामन थामे रहते हैं,
वो हर तूफान में भी जीते रहते हैं।
आशा से ही जीवन में रंग भरे हैं,
आशा से ही सपने साकार बने हैं।

चाहे कितनी भी हो अंधियारी राह,
आशा की किरण दिखाएगी सही राह।
यही है जीवन का सबसे बड़ा सच,
उम्मीद रखो, कल फिर होगा सूरज।

English Section

Editorial



Ms. Uma Gupta
Department of English

Creativity has always been seen as the final frontier of human intelligence. Today's world is precariously placed, poised between the insurmountable dilemma of passing the verdict whether Artificial Intelligence will eventually become sentient or not, and continuing with age-tested and continuously experienced sanctities of human experience. Cognitive linguists and digital communication technologists continue to strive towards artificial intelligence models that can reproduce natural language models with zero error precision. The current advancements in Artificial and Generative AI have indeed not only created possibilities of ruptures in terms of traditional systems of knowledge generation, compilation, and access but also how we express the innermost workings of human mind and soul. Intellectuals, scientists, philosophers and educationists, following classical models of creativity, continue to experience these discontinuities and tensions. Classicists, who believed creativity to be either God-gifted or a mark of unique human endeavour, have indeed been made to take a moment's pause, think anew the direction of digital interventions, and devise newer models of interpretation. Developments in terms of the research being conducted in Large Language Models, the bedrock of all that arterial intelligence is able to achieve today, especially in the humanities and literary domains, render significant doubts over above mentioned binaries and boundaries remaining insulated for long. Humanity is poised at a threshold uniquely singular and unprecedented in any epoch of human history. The pace of change is mind-bending and neck-breaking.

In this context, the current generation of students, enrolled in any education system in any part of the world, not only negotiates the classical models of information dissemination and knowledge creation that were traditionally part of the human vault, but is also expected to compete with the machines. There are not only ethical issues involved but also greater scrutiny in qualitative terms about the outcomes of their human interventions. Juggling between the ever-present temptation to access suggestive forays available at the click of a button, and struggle involved in the task of being true to the inner contemplative, creative impulse, the struggle doesn't look any bit short of a war arena. The war is fought and the struggle is experienced equally tenaciously by the mentors entrusted with the task of evaluating these outputs. Crucially and interestingly, however, there still seems to be hope for human ingenuity and potential where the man and the machine have still not made the proverbial "connect". They continue to operate in their own inner insulated, contained spheres and continue to either 'design', influence or inspire each other.

With this background of the ever-changing, digitally-mediated world of human experience, learning , creativity and writing, it has indeed been heartening to celebrate the predominance of "the human" in the pieces compiled in the present section of Ankur. Though there is certainly

a need to acknowledge the complexity of this mutual hermeneutics, the angst, compassion, loneliness, love, curiosity and, most importantly, flight of imagination, still continue to win the war for our human contributors. The present compilation brings diverse, varied and multiple nuances of human experience in the form of both poetry and prose. There is a subtle reliance where tradition, mythology, and religion continue to influence our patterns of expression or metaphors, and happily so! Who could have ever thought of “copying” and “pasting” the vast potentials of human psyche and soul on any “drive”!

I wish to thank all the individual writers who trusted us with their work. Without this trust, this endeavour would not have been possible. I also wish to thank our student editors B. Parijat, Akash Kumar, Naina and Manshi Sharma, students of B.A. Hons. English, for their relentless effort in compiling, editing and proof reading the English section. All errors of omission or commission are entirely my own. I wish the readers happy reading! I hope you enjoy reading these pieces as much as I have enjoyed bringing them to you.

Bruised Bloom



Tirbir Rodali Akajali
B.A. Prog. (History + Pol. Sc.), 2nd Year

Tears on a withered flower fall with a sting

each drop a small funeral

for what once was a party of redolence.

Drop by drop the petals drink the tears, an unexpected rain,

learning too late

that sorrow is also rain.

The roots remember the fragrance deeper;

they sip the salt, the regret, fold it into a darker red.

Not resurrection, not return, only a bruised kind of bloom, the slow,

stubborn alchemy of memory becoming grief.

Petals brittle, almost a surrender, yet the thorns rise, unapologetic,

still holding their head against the ruin. My finger finds one now;

A bright bead wells, mirroring the petals (once pale, now heavier, salt-darker).

I too taste salt,

drinking in quiet resignation, drowning slowly in the same rain,

learning too late

that sorrow is also rain.

——o——

Behind the Walls



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

There's a light I got trapped within

a table that sits there waiting for me to climb

it asks my name, and knows where I come from

it asks what I've done to deserve.

There's a silence I cannot speak for,

my eyes search for what's behind the wall,

the jumpers, the runners, how they must feel, for what are their names?!

I want to steal, I want to know...

The table asks me again and again... I stand there rubbing my feet...

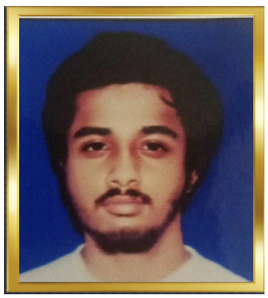
but what of those who do not climb, what of those who break the wall?

I start with a scratch that shall speak to me.

Render me hope and set me free.

——o——

Walking Down The Strands of Kopou Phool .....



Manjeel Sarmah
B.A. (Hons.) Political Science, 3rd Year

I went to an enigmatic site; bygone times, where a lush green meadow escorted me.

Though I'm a greenhorn but I tried ploughing the golden pasture;

The gust of the river which people named 'Brahmaputra', held a solace in the zeal of joy.

Oh! The breeze brought a sweet-fresh scent of what they called 'Togor'.

The Indian *koel* trilled and amplified even more the blissful ambiance.

Oh the vitality of the masses are like that of the *keteki* bird-'Calm and easygoing'.

I endeavoured to probe the spot's name.

Whoopee! I found a white-beautiful red-bordered fabric interpreted as the name 'Assam'.

——o——



Akash Kumar
B.A. (Hons.) English, 3rd Year

I Must be waiting

I wish I could see you again,

With all the love beholding heartily.

I could amaze you again by my sight,

But not greater than what you held brightly.

I never saw a face like you painted yourself,

How generous, how bright, albeit beautiful, amazingly.

How could I stop thinking about ourselves?

My unfulfilled heart never held you tightly.

Hey you, the power of all happiness,

Could you please come back to me?

Your admirer is waiting for your smile,

Give me less of my life but more the brightness.

I wish I could hug you with more of the love I have,

So then you could be glad about your acquisition.

God left your deprived lover weeping alone,

Make me feel home again by your future possession.

–A Forlorn Uncle

(For his sweetheart, I loved you as I never did anyone before)

——o——

Letter to Heaven



Lanyara Horam
B.A. (Hons.) Political Science, 3rd Year

Dear Grandpa,
I hope heaven is being kind to you.
People say time heals everything, but it hasn't filled the space you left.
Everything is still the same for everyone else, but my world just feels smaller without you.

You were the kindest soul I've ever known.
The kind of kindness
That held my hands without asking why
That saved the sweetest fruits for me
That smiled even when you were tired.
You loved me in a way the world never will
So pure, so patient, so gentle and without conditions.
You loved me in the safest way.
I didn't see it then,
Your love was the standard my heart would quietly compare everything else to.

If letters can reach heaven, I hope this one finds you.
I hope you know your love didn't disappear when you did.
It stayed with me.
It's in the way I speak, in the way I care, in the way I love.
I promise I'll live the way you taught me, gently and kindly,
Until the distance doesn't matter anymore.

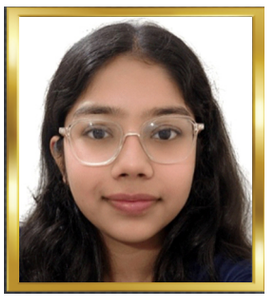
Please keep watching over me.
While I miss you every day.
With all the love you gave me first,
Your grandchild.

——o——

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages

–William Shakespeare, *As You Like It*

A Shattered Soul



Janvi
B.A. (Hons.) History, 3rd Year

All of a sudden, she became a shattered soul.
One day she was going to the temple,
The next day, she was assaulted behind that temple.
One day she became a doctor,
The very next day, she was assaulted in the hospital.
One day she was travelling to a country,
The following day, she was assaulted in that country.
She became a shattered soul.
Where can she go now?
To people!?

Oh God! She lives in a society
Where a woman's body is considered the cause of humiliation,
Not the people committing the murder, the assault, or the theft.
She lives in a country
Where religion considers women as deities,
But its followers characterise her, blame her, and violate her.
She has nobody to go to.
She became a shattered soul.

That shattered soul once dreamed of having a "normal life",
But a few monsters made it "extraordinary".
They gave her not just injuries,
But a never-ending bag of traumas.

The ocean she saw in her dreams is now red.
The sky she wanted to fly in is red.
The house she lives in is red.
The body she had is red.
Everything is red,
Only she became white.

She is a shattered soul, just trying to live,
Spending time in a prison
For a crime she never committed.
And now –
She is left with scars
And a shattered soul.

I measure the progress of a community by the degree of progress which women have achieved.

– Bhim Rao Ambedkar

Island in the Sea

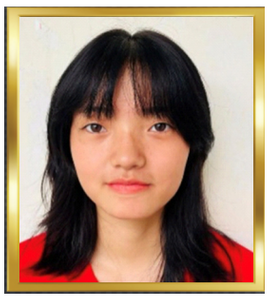


Subhmaya Patra
B.A. (Prog.) Economics, 3rd Year

Lonely in an alien land, in the tranquil lake of my life
You gleamed as the white bright moon;
With the charm of your magic wand
You did the magic, dear you're my boon.
Your jovial presence in my life gave me new birth.
In the rustic silence of my life, your voice touched my core
Your joy, your love and in you rests my mirth.
With every word you speak, when you grin, I find me in you more and more.
In search of happiness that I was
You drowned me in the flood of your love
Dry and bleak earth that I was
You turned me into a garden of flowers.
In you, in your beautiful blue sky
You gave me wings and taught me to fly
You added so many colours to my life;
That even the radiant rainbow would shy.
So, as long as the sun and the moon exchange their gaze
Or till the surceasing death do us part
In these eternal lines our camaraderie shall blaze
O' you resplendent one, the thief of my heart.

——o——

The Space Between



Tsewang drema
B.A. (Hons.) Political Science, 3rd Year

Some say a meter, others a mile.
That droplets never merge. I sat down on my balcony
And began to retrospect
What made the droplets not merge?
Perhaps it's just their hatred;
The buzzing, wise bee stands as precedent.
It showed how coming into contact can kill existence.
It is all edified that accumulation can sometimes destroy,
The goodness distressed me as I finally discerned.
Distance is adoration for an essential time frame,
I sat there and whined about life's irony.

——o——

Do space dogs dream of chasing the moon?



B. Parijat
B.A. (Hons.) English, 3rd Year

"Surely they'll come to get me.
Surely they didn't love me all that time for this."
— Alan Shapiro, "Space Dog"

Laika, *malyshonok*,
Forgive me for asking you to fetch
And not being there when you came rushing back.
Did you want to play with the blue ball?
Was the scorching heat worth the view?
Did you tilt your head and whine at your misery, resigning
Or scratch the window till your heart gave in?
Were you scared, Laika?
In that moment, did you think of all the false love we showered
On your kind little eyes that were doomed for their
very kindness and simplicity?
Did you miss us as I now miss you?
Did you know all along?
When we wept as we caressed you?
Do you curse us, Laika?
Do you have all the cuddles and treats that you want in heaven?
You did not have to go.
Every night I dream the same dream
Of being loved and letting go;
Like a balloon that slipped from a child's hands
Or a babushka left behind on a train with a one-way ticket.
I am sorry, *pyosik.*
I would give anything to have gone in your stead.

——o——

Vision is the art of seeing things invisible.

–Jonathan Swift

Hidden Light

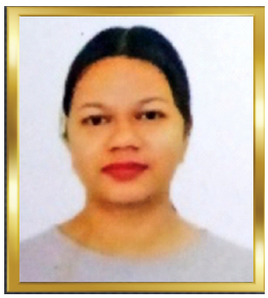


Manshi Sharma
B.A. (Hons.) English, 3rd Year

A light which is hidden, but still always by my side
on this rollercoaster ride.
A light which made my life bright, gave me wings
to fly and looked at me with a beautiful sight.
Although we always fight but still you fulfill my
wishes;
You're the reason for my delight.
Might be your light misled me sometimes on
several paths, gave me pain;
But always remember, the sky sprinkles the
magical glitter only
after the thundering rain.
Today maybe you're hidden from all eyes,
but you are the one who wipes off my cries.
Awoke me, taught me to be on the goals,
called me ‘the brave soul’.
“Open your arms, spread them wide,
the whole sky is yours”, you keep on telling me
right?
You're the Truth, Knowledge, Hope, and
Illumination
not just the morning sun that lights;
You're the moon of my dark nights.
So never lower the flame!
You might never be 'Rama' nor 'Krishna' for me,
but you would definitely be the hidden light,
indeed sent by them for the pious love to claim.

——o——

A Dream in My Heart



Tanisha Dharvey
B.A. (Hons.) Political Science, 3rd Year

I walk on a road not very long,
Sometimes quiet, sometimes strong.
With little hopes and simple dreams,
Life is not always what it seems.
Some days bring sunshine and a smile,
Some days make the journey hard for a while.
But I keep walking, step by step,
With courage and hope that I have kept.
Friends walk with me on this way,
Laughing and learning every day.
In classrooms where our dreams take flight,
We slowly move toward the light.
One day these moments will pass by,
Like clouds that travel in the sky.
But the dreams we carry in our heart,
Will guide our future from the start.
So I will learn and I will try,
To reach my dreams, no matter how high.
Because every step that I take today,
Is building a better tomorrow on my way.

——o——

My Road to Happiness



Adeti Chauhan
B.A. (Hons.) English, 2nd Year

Today, a note was sought,
In search of joy, a moment caught.
While my mates rambled, their words took flight,
I sat, struck by a realisation's light.
In twenty years, have I felt this glow?
Cherished emotions, where did they go?
Are they lost in dreams, like whispers in air,
Or masked by ambitions that hold me in their stare?
Aiming for joys that I thought would last,
But a teacher's words echoed, deep and fast:
"Happiness lies in fleeting grace,
Not slow-moving tides that we often chase."
I nodded, yet pondered, is there room for my strain?
For my joy, perhaps, moves through a different lane.
To make my guardian angels proud, my aim,
In this journey of life, am I still the same?
Am I different from her, with my heart that believes,
Or naively waiting, as the mind weaves?
Time will reveal what shadows conceal,
What needs to be felt, what wounds need to heal.
For every creature, a distinct delight—
My cat finds joy in a fish at twilight.
A thief seeks solace in vulnerabilities near,
While my teacher finds happiness in moments sincere.
And I, on the brink of future's embrace,
May not feel joy, yet I long for its face.
Perhaps in the distance, where hope intertwines,
Lies a tapestry woven through heartstrings and signs.
So here I stand, uncertain yet bold,
With hope as my guide in this voyage untold.
For happiness, I believe, is a path we create,
Each step, a reflection of love, never too late.

——o——

Six Strings



Neha
B.A. (Hons.) English, 2nd Year

It feels like six strings are causing the
eruption of a small point having infinite energy,
Dispersing its vitality and making the first atom.
It feels like six strings are causing the
evaporation of all the excruciating pain from a dead cell,
the cell which takes millions of desires away from another.
It feels like six strings are releasing all the
emotions like fumes from an incense stick.
Twirling all around this body and entering
again and again through the nostrils.
These strings are like gamma rays, these are
like chemotherapy killing this treacherous cell.

It feels like these six strings are stroking my
hair, caressing my cheeks amidst this chaos.
Let me break this earthly tether, My lord.
Let me listen to the symphony of these six strings.

——o——

Flowers After a Storm



Sumona Giri
B.A. (Prog.), 1st Year

The storm howls loudly outside,
The windows are insistently rattling,
The trees are bowing to the merciless winds,
The skies are dark, and the clouds are wailing.
The cold seeps in with the scene.
I wish to close the curtains, but
The view has me transfixed
Uncertainty twists my gut.
After hours of torrential downpour,
The sun sends its rays to peek
Through the veil of clouds above;
And soon there are colours to cover what was bleak.
I go out to witness rain-soaked pavements
A mighty branch of a tree fallen.
It blocked my path helplessly
Lying defeated and broken.
I turned and sighed
Only to be greeted by a sight to reminisce;
Dainty flowers dancing in the light winds
Inviting a sense of untainted bliss.

——o——

The Space Between



Nitya Chaudhary
B.A. (Hons.) English, 2nd Year

Emptiness lingers, a shadow so near,
Everything's good, yet something feels unclear.
A feeling I'm running from, or maybe it's me,
My flaws, my strengths, or a face I can't see.
A smile, warm-hearted, yet it's not mine,
Searching for wholeness, I feel out of time.
Closeness grows distant, like words in the air,
I break down the walls, but does my past care?
Did that "me" ever exist, the one full of life?
Breathing in moments, filled with strife.
Each second brings death, but what do I wait for?
Is it the end, or is it my soul I adore?
Crying, I question, does change even come?
If nothing evolves, then what have I become?

The darkness surrounds, in my eyes it resides,
It scares me, yet comforts, where truth hides.
I've lived in this darkness, and it feels like home,
Chasing the light, though I'm left all alone.
What is this search? Where is this quest?
The darkness I know, the light is a test.

Why can't the dark be the blessing I seek?
Why does the light feel so distant, so weak?
I've tried to be someone, but found no way,
Maybe in the dark, I'll find my way.
Hope is what I seek, the reason I rise each day,
Holding life's string, unsure of the way.
It appears for a second, like fireworks in the sky,
Healing my inner child, then fading, goodbye.
Leaving darkness in the sky, no matter how far I gaze,

This is all I have, this uncertain maze.
Waking up with the sun's first ray,
Hoping for a day that's brighter,
More than weeping for happiness,
Peace found not just in joy, but in the quiet.
In the pain, when the heart aches,
A mouth to speak, a shoulder to lean,
Is darkness unwanted, or happiness overrated?
The space between, unseen.
Moments once lived, feeling nothing but alive,
Are they why the heart feels still?
Waiting for comfort, for something to thrive,
Not seeking happiness, but a space to heal.
Alone, I fear not—it's the silence of self I dread,
The feeling of losing what's truly mine.
This world, painted in black and white,
I try to fill it with colours, but grey is all I find.

—o—

Give the world the best you have and best will come back to you.

– Swami Dayananda Saraswati

Nature to Concrete



Anukrati Mishra
B.A. (Prog.) English + History , 3rd Year

As I sit by the sea shore
The fresh breeze that blows
Gently sweeps my hair,
I feel at peace and composed.

The lush green lands and meadows
Fill my soul with peace and humility,
Far away from the city's blare and echoes
That never rests in tranquillity.

I look through my window sill
The lovely moon, hangs so low
The night sky so bright and chill
The stars are bright and all aglow.

The sea that nurtures thousands
Now withers with plastic poison,
The fresh breeze of the lowland
No more fresh, reeks of pollution.

I feel my spirit wither with the sea
Inside the concrete walls of the city
No more sea, no more breeze,
Now the dust and pollution reigns.

No more warmth of the shore
Or the fresh sea water beneath
No more the lush green galore
Or the shrubs and the tree heath.

The stars are shy and shine less here
The sky full of dust dims their light
Fluorescent lights fill the urban sphere
No more cool nights and starlight

I stand still in this concrete world
Hearts of tar and gravel full
They neither feel nor smile aloud
Mechanical poise turns hearts dull.

Strength is Life, Weakness is Death.
Expansion is Life, Contraction is Death.
Love is Life, Hatred is Death.

– Swami Vivekananda

Terminal Point of Life



Khushi Singh
B.A. (Prog.) 3rd Year

I think of countless times
Where I reached the terminal point of life but still survived—
That now, it feels like I've borrowed extra days,
On interest.
And to pay the interest,
I carefully strip the skin from my decayed skull, every night.
I write poems with words
Sprawled unevenly over my body,
Full of grammatical errors.
I nurture the moths
Feeding upon my decayed soul.
Everything I do doesn't really make any sense—
But I still do it,
Just to be taken as alive.
For all it means to be alive
Is perhaps to show some movement—
Even if it's just taking a knife
And slicing apart your heart.
I am very afraid of showing the world
The debts over my life,
And asking them to pay my dues.
What if they declared me dead
Instead of asking me the amount?
I am surely not afraid to die—
But of being seen as dead.
Every dawn, I go to the motherland
And place a note in her underbelly, writing:
"Inability to pay the due—
My life is ready to be seized off."
But no action has yet been taken.
And now, as I sit down to question mankind:
How many times have they found themselves
At the termination point –
But still survived?
I ponder,
Did my note get misread
As: "Stretch the termination point
Every time I reach it , even if it makes my life full of debt?"

——o——

The main aim of education is to create human awareness so that they can understand the difference between the truth and untruth.

– Swami Dayananda Saraswati

Why Is Silence So Uncomfortable?



Harshit Yadav
B.Com. (Prog.), 1st Year

As Blaise Pascal once observed, “All of humanity’s problems stem from man’s inability to sit quietly in a room”.

Most people, normal people, would do just about anything to avoid the moments of silence. Some would scroll endless reels, some would listen to all sorts of music, some would text or call their loved ones. A constant stimulation of endless distractions and entertainment.

There’s no harm in that. In fact, it almost seems justifiable. In a world where value is determined by productivity and expressions, silence feels like disappearance. Invisibility, even. But is it really just entertainment? Or is it Anesthesia? I’d side with the latter one.

Have you ever wondered why? Why does silence feel like invisibility? Why does silence feel so…uncomfortable when you forget your headphones at home? These are the questions that revolve around my head when I can’t sleep. Is it the fear of self-confrontation? Or maybe, it is the absence of validation. The absence of escape.

Escape from what? ’Monsters?’ That’s what my younger self would ask. But no, not monsters. Escape from YOU. The real you, with all the glamour and pretense stripped away. The real you, with all the flaws you choose to neglect, the guilt you refuse to see, and the doubts you silence before they get too loud. And the inevitable, undeniable truth, that you’d rather silence these parts with music and podcasts than actually embrace them. It’s humbling, scary even, to realise who you really are.

But what if silence isn’t the enemy? What if it’s the only honest place left? A place where you don’t get unnecessarily validated, but some time to think twice about your actions.

Carl Jung would quote,

“People will do anything, no matter how absurd, in order to avoid facing their own souls.”

We often rush to fill gaps, interpreting silence as a discomforting judgement. But what if discomfort is growth? Not monetarily or physically, but emotionally.

A question I’d always ask people when I get the chance is, “What is it, that you’re so afraid to see? What scares you so much that you’d rather doomscroll for hours than sit with your own thoughts for just about 5 minutes?”. And the most common answer would be “Oh, it’s too boring. It gets too lonely.” Well, Jean-Paul Sartre would agree with me that ‘If you’re lonely when you’re alone, then you’re in bad company. If it gets too ‘boring’, then you’re too hollow of a person to form coherent thoughts.’

Being alone in silence can never be boring or lonely. My own guilt and regrets are deep enough to drown me for hours, and I’m just an eighteen year old boy. The revelations are so overwhelming, it almost seems grotesque. The realisations thick enough to choke upon. And the guilt…so strong it could put down a horse on it’s own. Sounds like a tragedy, but it isn’t. I’d rather live with my bitter truth than sweet delusions.

So, in the end, the answer to the question,

“Why Is Silence So Uncomfortable?” is rather very simple. And I’ll be much obliged to do the honour. It’s because, silence makes you see the real you, All of you. Not just the glittery parts, but the darkest trenches you’d bury deeper than twelve feet. But maybe sometimes that’s exactly what you need. A moment of pure silence where you put away your mobile and headphones, and hear the echoes of thoughts that you hid away somewhere in the trenches of your brain.

Maybe the problem isn’t the silence, maybe the problem is the fear of facing what the truth is.

The US-China Trade War and India's Response in a Fragmenting Global Trade System



Sarthak Kukreja
B.A. (H) Economics, 3rd Year

Despite being positioned to benefit from US-China tensions, India captured only modest gains as infrastructure deficits, and regulatory complexity undermined the country's export potential.

When the United States launched its trade war against China in 2018, imposing tariffs averaging 19.3 percent on Chinese goods, economists widely predicted that countries like India would emerge as major beneficiaries. With 1.4 billion people, a growing economy, and an ambitious “Make in India” initiative, the South Asian giant appeared perfectly positioned to absorb manufacturing displaced from China.

Five years later, the results tell a more sobering story. While India’s exports to the United States grew by 50.2 percent between 2018 and 2023, the country captured only 0.3 percentage points of additional U.S. market share. By contrast, Vietnam saw its American exports surge by 127 percent over the same period, and Mexico recorded gains of 42 percent.

India’s overall merchandise exports grew from $330 billion in 2018 to $431 billion in 2023, representing a 30.7 percent increase. But this growth barely outpaced the global average of 28.4 percent, according to World Trade Organization data, suggesting that India gained little ground relative to competitors during a period when global supply chains were actively searching for alternatives to China.

The disconnect between opportunity and outcome reveals a fundamental challenge facing developing economies in an era of what the International Monetary Fund terms “geoeconomic fragmentation”: External shocks may create theoretical possibilities, but domestic structural constraints determine actual results.

“Being next in line doesn’t guarantee success,” said an analysis by NITI Aayog, the government’s premier think tank. “Domestic capabilities matter more than ever in a fragmenting global economy.”

The sectorial breakdown reveals stark disparities in India’s performance. Pharmaceuticals, a traditional strength, saw exports to the United States grow by 42 percent. Information technology services, bolstered by remote work trends during the COVID-19 pandemic, expanded by 38 percent. These successes reflected India’s established competitive advantages.

But in electronics manufacturing, a key target of government industrial policy and a sector heavily affected by U.S. tariffs on China, Indian exports grew by only 15 percent. This paled in comparison to Vietnam’s 95 percent growth and Mexico’s 48 percent expansion in the same product categories. Even in textiles, where India has long been a major player, export growth of 18 to 22 percent lagged behind Bangladesh and Vietnam.

Recognizing that trade diversion was not occurring organically, the Indian government in 2020 launched Production-Linked Incentive schemes, committing 1.97 trillion rupees ($26 billion) over five years across 14 sectors. The program offers companies incentives of 4 to 6 percent of their incremental sales, conditional on meeting investment and production targets.

The approach represents a significant departure from India's historical ambivalence toward industrial policy. Unlike blanket protectionism, the PLI schemes tie subsidies to performance, welcoming both multinational corporations and domestic companies. Early results show promise: Apple's contract

manufacturers now produce approximately $7 billion worth of iPhones annually in India, and Samsung has expanded its manufacturing presence.

Yet even this success reveals underlying weaknesses. Despite the assembly of finished phones in India, an estimated 70 to 75 percent of components by value are still imported from China, Taiwan, and South Korea. The country lacks the deep supplier ecosystems that characterize successful manufacturing clusters in East Asia.

According to NITI Aayog's Export Preparedness Index and World Bank assessments, India faces four critical structural constraints that policy initiatives alone cannot quickly overcome.

Infrastructure deficits impose what industry executives call a "hidden tax" on exporters. Logistics costs account for 13 to 14 percent of GDP in India, compared to 8 to 10 percent in developed economies. The World Bank ranks India 44th globally in logistics performance, behind not only China (20th) but also Vietnam (43rd). Inadequate port facilities, poor last-mile connectivity, and insufficient cold chain infrastructure mean that even when Indian manufacturers achieve competitive production costs, delivered costs often remain uncompetitive.

Regulatory complexity compounds these challenges. Multiple export procedures, inconsistencies between state-level regulations due to India's federal structure, and delays in goods and services tax refunds create working capital constraints for exporters. Foreign investors frequently cite regulatory unpredictability as a major deterrent, even when other conditions appear favorable.

The skills gap presents perhaps the most paradoxical constraint. Despite widespread unemployment, manufacturers report difficulty finding workers with appropriate vocational training. Only 5 percent of India's workforce has received formal skills training, according to government data, compared to 52 percent in the United Kingdom, 75 percent in Germany, and 96 percent in South Korea.

Most fundamentally, India lacks the dense networks of specialized suppliers that enable rapid scaling of production. These ecosystems, featuring multiple tiers of component manufacturers, quality testing facilities, and supporting services, developed organically over decades in countries that industrialized earlier. They exhibit strong path dependencies and are extremely difficult to replicate quickly, particularly when global value chains are fragmenting rather than deepening.

Vietnam's success in capturing trade diversion illustrates the importance of these pre-existing capabilities. The Southeast Asian nation entered the trade war already deeply integrated into East Asian manufacturing networks, with established supplier relationships and streamlined export procedures. When demand shifted away from China, Vietnam could expand existing production rather than build entirely new capabilities. Labor costs 30 to 40 percent lower than India’s provided an additional advantage.

Mexico’s gains similarly reflect structural advantages that India cannot easily replicate. Geographic proximity to the United States enables just-in-time manufacturing arrangements impractical from South Asia. The United States-Mexico-Canada Agreement provides preferential market access. And decades of automotive and electronics manufacturing have created supplier ecosystems that can rapidly accommodate new investment.

India’s policy response reflects what trade economists call “selective integration” – strategic engagement with global markets while maintaining policy space for domestic industrial development. This approach is evident in the country’s 2019 withdrawal from negotiations for the Regional Comprehensive Economic Partnership, a massive Asian trade pact, citing concerns about import competition. Instead, India has pursued bilateral agreements with the United Arab Emirates and Australia, and is negotiating with the United Kingdom and European Union, focusing on arrangements

that offer market access while preserving flexibility in sensitive sectors.

Whether this strategy proves effective in the long term remains an open question. The approach has theoretical justification in the “new structural economics” framework developed by economist Justin Lin, which emphasizes government facilitation of industrial upgrading based on latent comparative advantages. Critics, however, warn that such interventionist policies risk protecting inefficient producers, creating rent-seeking opportunities, and potentially violating World Trade Organization commitments.

The International Monetary Fund has warned that severe trade fragmentation could reduce global GDP by 2 to 7 percent, with losses potentially reaching 8 to 12 percent in some countries when combined with technological decoupling. Emerging markets face particular vulnerability due to reduced access to technology spillovers that have historically driven productivity growth.

India’s experience suggests that rather than broad “reshoring” or “friend-shoring,” fragmentation may be creating more regionalized but still concentrated production networks. Vietnam is emerging as a manufacturing hub for Asian markets, Mexico for North American markets, but production is not spreading evenly across all potential beneficiaries.

For India to realize greater benefits from the ongoing reconfiguration of global trade, economists and policy analysts emphasize the need for sustained attention to structural fundamentals rather than relying primarily on incentive schemes.

Infrastructure investment must be prioritized, with particular focus on logistics networks that can reduce the cost penalty Indian exporters currently face. Regulatory simplification is as important as subsidies, requiring coordination between central and state governments to create consistent, predictable frameworks. Vocational training needs to become a national priority, with the goal of dramatically increasing the share of workers with formal skills. And policymakers must think in terms of complete supplier ecosystems rather than simply attracting final assembly operations.

Perhaps most importantly, expectations must be realistic. Building competitive manufacturing capacity is measured in decades, not years, and success is likely to be sector-specific and uneven rather than broad-based.

Five years into the U.S.-China trade war, India has captured some gains but far less than its potential suggested. The country’s experience reveals an uncomfortable truth about the fragmenting global economy: theoretical opportunities do not automatically translate into realized benefits. Domestic capabilities – infrastructure, institutions, skills, and industrial ecosystems – remain the binding constraints.

India’s strategic bet on selective integration and domestic capacity building through performance-linked industrial policy represents a defensible approach, but one that requires extraordinary execution and patience. The question now is whether the lessons of the past five years will translate into the structural reforms necessary to succeed in the next phase of global economic reconfiguration.

As the IMF warns that fragmentation is only beginning, the window for building these capabilities while still maintaining access to global markets may be narrowing.

Data sources: World Bank World Integrated Trade Solution, World Trade Organization Statistical Reviews (2019-2020), International Monetary Fund Geoeconomic Fragmentation Report (2023), United Nations Conference on Trade and Development World Investment Report (2020), NITI Aayog Export Preparedness Index (2022), Government of India

Production-Linked Incentive Scheme Guidelines.

The Silent Guardians of Nature



Kanika Lohiya
B.A. (Hons.) English, 2nd Year

Nature has always been a silent supporter of human life. Forests, rivers, mountains, and animals together create a balance that allows us to exist on earth. However, in the modern world, this balance is often disturbed because of human activities such as deforestation, pollution and overuse of natural resources. Protecting nature is not only the responsibility of governments but also of ordinary people who care about the environment.

One of the best examples of people protecting nature is the Appiko movements in India. This movement started in 1983 in the Western ghats region of Karnataka. Villagers came together to protect their forests from being cut down by commercial loggers. Inspired by the Chipko Movement, people hugged trees to prevent them from being chopped. The word “appiko” itself means “to hug” in the Kannada language.

The movement was led by Pandurang Hegde, who encouraged local communities to stand up for their forests. People realized that forests were not only a source of wood but also essential for livelihood, water supply, and climate balance. Women, children, and farmers actively participated in the protests. Their peaceful resistance showed that ordinary people can make a big difference when they work together.

The Appiko movement had three important goals: The first goal was to protect existing forests. The second was to plant more trees in areas where forests had been destroyed. The third goal was to promote the careful and sustainable use of forest resources. Through awareness campaigns, folk theatre, and village meetings, people learned the importance of protecting nature.

Today, environmental problems such as climate change and loss of biodiversity remind us that movements like Appiko movements are still very relevant. They teach us that protecting the environment is not just about laws and policies but also about people's commitment and awareness.

In conclusion, the Appiko movement is an inspiring example of grassroots environmental activism. It shows how courage, unity and love for nature can help protect the planet. If more people follow this spirit, the earth can remain a healthy and beautiful home for future generations.

> We should never tell lie, never leave the path of dharma due to fear of critics or due to any greed.
>
> **– Swami Dayananda Saraswati**

Five Minutes' Break



Shagun Mishra
B.A. (Hons.) Pol. Sc., 2nd Year

In the corner behind the college tea stall, where the pavement cracks just enough for stubborn grass to push through, there lives a cat. No one officially owns him. Ownership is a very human idea anyway, and the cat has never shown much interest in human inventions unless they involve milk.

He appears most mornings around the time the first kettle begins to hiss. Not dramatically, just… there. As if he had always been part of the background. The chaiwala calls him Professor sometimes, mostly because the cat sits with a kind of quiet seriousness that makes it look like he is contemplating the fate of civilisations instead of waiting for a dropped biscuit.

From this corner of the world, the cat observes students.

Students are peculiar creatures, he thinks. They are always in a hurry, though rarely towards anything that seems to make them happy. They rush with bags full of books, coffee cups clutched like emergency equipment, phones lighting up their faces in the pale blue glow of notifications. Sometimes they laugh loudly. Sometimes they sigh like old poets who have lived through too many winters.

I see the cat watch all this with the calm patience of someone who has nowhere urgent to be.

Professor has noticed that one boy smile at the screen sometimes. A soft, hopeful smile. But it rarely stays long. It fades, replaced by a look the cat recognises, the same look pigeons have when they realise the bread was thrown somewhere else.

Professor, for a while, tried to understand it.

He watches them talk about future plans like distant islands, after exams, after internships, after life finally settles down. Happiness, apparently, lives somewhere just beyond the next deadline.

Meanwhile, he himself, spent most afternoons asleep in a patch of sunlight that slowly slides across the pavement like a lazy thought. Sometimes he wakes up, stretches, and chases a dry leaf simply because the wind insists on making it interesting.

No one calls this real treasure. No one writes essays about it.

But if you watched him long enough, really watched him the way he watches the world, you might begin to notice something slightly absurd.

The humans are always trying to catch happiness.

Professor, on the other hand, seems to keep accidentally sitting in it.

The thought crossed over as my hand burned bright red, as I flinched at the sound of the bell. The professor in the next class will ask me about the joys of life.

Colour of Money



Arjav Jain
B.Com. 3rd Year

The US dollar is the most acceptable currency in the world. It has become representative of the very idea of money. There is one thing common in the currency and something which is at the heart of the sustainable ethos of this country: the colour green. When I was young, I remember going for community feasts and celebrations, and the meals were served on banana leaves or plates made up of leaves. Whether it's a wedding, Annadanam at the temples or after Pujas, and all other occasions. This was not only sustainable for the planet but was also a source of income for underprivileged rural people who used to make these plates from fallen leaves in the forest, most of whom were women. Over the past few years, I have witnessed this long-standing tradition vanishing and the rise of ostensibly 'paper plates', which are produced in industries with a layer of plastic on them. They have become so prevalent that such plastic-covered plates have started replacing leaf plates and banana leaves even in rituals. This isronical, as Hindu rituals have always been associated with reverence for nature. This is a very serious issue that has a scathing effect on the environment and this is going unnoticed. So much so that now many shops don't even sell leaf plates and banana leaves anymore. This not only negatively affects our environment but also poses a threat to the means of income for many rural dwellers - predominantly women. It is only when we move back to the 'non-industrialised' way of sustainable lifestyle that our society can aim for equitable economic growth – the aim of Economic Sciences. This saves nature and health and circulates money, with money reaching the hands of the underprivileged. It is just one example of the mammoth lifestyle changes I have been witnessing over the years as I grew up. This seems trivial to urban eyes but goes a long way in making a difference. It is by embracing the green and green in 'conscience' alone that we can aim for a sustainable and cyclical economy. Interestingly, the US dollar derives its material strength from nature itself - with 75% cotton.

If untouchability is not wrong, nothing else is wrong in the world and it should go lock, stock and barrel.

– Poojniya Balasaheb Deoras

Breaking Barriers, Marginality and Resistance in *Karukku*



Vanshika
B.A. (Hons.) Pol. Sc., 2nd Year

BOOK REVIEW

BOOK : *Karukku,* 1992

AUTHOR : Bama Faustina Soosairaj

Literature can be a powerful platform for those who haven't been heard: “Once you begin to question, you can never remain silent.” This powerful idea lies at the heart of *Karukku* by Bama, a remarkable autobiographical narrative that challenges caste oppression and highlights the awakening of a Dalit woman’s consciousness. The book explains her educational journey, decision to join a convent, and then realising the existing hypocrisy and caste discrimination within the religious institution.

Bama’s *Karukku* stands as a powerful account of the lived experiences of Dalit communities in India. She recollects memories of her peaceful and happy times in her village but gradually becomes aware of the harsh realities. A significant incident in *Karukku* occurs when Bama sees an elderly Dalit man carrying food with a string so that it would not be polluted by his touch when giving it to an upper-caste landlord. At first, Bama finds the scene amusing but later when, explained by her brother, it shocks her; what was funny to her earlier, suddenly appears unjust and humiliating. This reminds readers of the importance of critical thinking and awareness. It helps individual to question unfair traditions and endeavour to build a more equal society.

This text also explains the power of education as a mechanism for empowerment and social change. Her brother shows that instead of silently accepting injustice, one must strive to rise above it through knowledge and self-respect. A noticeable aspect in the book is gender discrimination: as members of a marginalised caste, women face humiliation and exploitation from upper-caste members. At the same time, within their own community, they experience patriarchal control from men, which leads to double oppression. Women are expected to obey men, perform household work, and remain silent about injustice. Despite these hardships, this story becomes a call for awakening and resistance; encouraging women to understand the pattern of exploitation and reclaim their rights.

The title, ‘Karukku’ itself is symbolic: the word refers to leaves of the Palmyra tree which symbolises both pain and strength, referring to the struggles of Dalits as well as their resilience and courage to fight against injustice. The writing style of Bama is simple, direct, and deeply emotional. She uses vivid descriptions and personal experiences to highlight the harsh realities of marginalised communities, as her language reflects authenticity and gives voice to her community and their struggles. Through her honest and courageous narration, the text reveals how discrimination operates not only in society but also within institutions that claim to stand for equality.

Bama portrays Dalit life as full of strength, solidarity, and cultural richness. Through this portrayal the narrative shifts from victimhood to empowerment and encourages readers to recognise the dignity and humanity of those who have long been silenced. In the text, the use of local language and expressions can be seen: she incorporates the speech patterns, humour and cultural practices of her community to preserve the community’s identity.

Her narrative shows that marginalisation is not only a social condition but also a psychological burden that shapes identity and self worth. Thus, we can say that *Karukku* is not only a personal narrative but also a powerful evidence of Dalit experience. It exposes the deep rooted caste discrimination in Indian society and calls for equality, dignity and social transformation. Bama’s story therefore stands as a powerful reminder that literature can become a tool for social change, justice and can fulfil its commitment to human dignity.

But where do the kids from broken homes go when they want comfort?



Raksha Jain
B.A. (Hons.) English, 2nd Year

Many people have said this to me that whenever they feel empty inside they just want to go back home, and I always look at them and live the comfort of home vicariously through them. I never really understood how someone would want to go back home after a long tiring day until I realised that not every home is as broken as mine.

For me, the word HOME never signified comfort; it was always chaotic on my side of the world. Home to me means a montage of my parents or someone else quarrelling over the minutest of issues, and creating a submerging illusion of the relentless life they are living. And why, because God chose to pair up the wrong set of people. As a kid this seemed pretty normal to me because kids don't know what actually normal means in this world; because their world resides in the boundaries of their chaotic, hectic life.

When I grew up some more, the only thing I wanted with my life was to move away; but you know when you live in the cacophony of tragic people you never really have the guts to leave. They'd normalise the chaos so much that even the most important issues of life are nothing but a matter of slight argument to them. I remember counting days as a kid when I visualised myself growing up and moving out of the city and living my life with peace… but when the actual, possible day arrived, they didn't let me go. They held on, like all the past traumas of by gone years meant nothing to them and everything was perfect.

I remember not giving up on the mutilating effects of their emotions, and packing my bags; but you know when you're so frequently being controlled by the ambitions of others, your own ambitions lose their value to them and somewhere to you as well. The only thing that I wanted from my life was taken away from me because they said they love me. They mentioned that if I go away they won't be able to live. I was so poorly taught to fight for my emotions that I immediately gave in and settled in the sort of life they wanted me to step in.

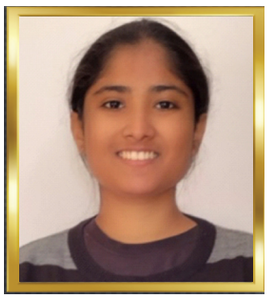
But there's something about awful chaos: it never leaves no matter how much you try to control it. It will never leave your nervous system because you have been taught to adjust to the wrong situations. When I moved into my life and settled in the shoes of someone I always hated but they loved, just to make them happy, I failed. I failed miserably enough for them to deem me as a failure instead of someone who tried their level best; tried to do everything in living capacity to make them feel fulfilled.

The burn of that heartbreak still lingers deep in my consciousness and one thing that I learned that day is that the only place I really don't wanna go to when life goes into the wrong direction is my home. Home isn't a place where people will console me for at least trying; instead it's a place where every effort I make will be humiliated in a way that's many times worse than outsiders doing it.

But where do the kids with such vicious realities go when life doesn't support them? I think the people who were grown up without love always find the company of each other. They find the weight of their traumas less burdening, because the home they were looking all around was there in themselves. So whenever it feels too obnoxious to live again, they just choose each other instead of a home that'll just break them again and again.

Or maybe when they can't find each other they just go back to their own company: to console, to love and to undo all the things that they've suffered at a place that was meant to be their comfort place.

BEWARE!



Nikitaa Shukla
B.A. (Prog.), 3rd Year

"STAY SAFE! WOMEN ARE BEING KILLED AT NIGHT! THE POLICE HAVE ADVISED NOT TO LEAVE THE HOUSE AT LATE HOURS. - reports ABC NEWS"

Tick! Tick! Tick! The clock on the wall showed 12:10 AM. In the eerie silence of her cabin she could listen to her heartbeat thumping, face covered in an unreadable expression. It has been hours since everyone left. She has seen the latest news flashing on almost every channel.

RADHIKA is the marketing head of a reputable company, living in a rented apartment in Delhi.

By the time she finished work, her watch displayed 12:40 AM. She quickened her steps towards the bus stop where from a distance, she saw a woman standing there. When she reached, another woman joined them, all equally relieved, as they had heard the news. The girls introduced themselves as PRERNA AND MEGHA.

It was 1:30 AM, when Megha initiated the conversation.

Megha- Is this bus always late?

Prerna- I don't know! I've only used it a few times before.

Megha –Oh! You cannot predict what Delhi throws at you, just look at the news.

Prerna- Can't agree more. Why do men keep bothering us? We need to be careful.

Radhika – Yes, one should be careful. You never know.

Megha - Indeed.

Their conversations stopped as they saw a man with a tall and bulky body approaching them. He reached the bus stop and introduced himself as DEEPAK, who was waiting for the same bus.

The girls avoided the man, who kept pestering them. "It's been 15 minutes and there's still no sign of the bus", Megha said. "That man, Deepak, seems a bit weird. Let's book a cab. I am not sure if the bus will even come now", Prerna whispered joining the conversation. "Yes, I agree. Let me check the app… Oh no! The network is down over here", Megha replied, her expressions tense. Radhika was silently listening to all this conversation. It had been a while since Deepak had come and stood there, and they assumed he would leave since there was no sign of the bus. When Deepak didn't leave their side still, Radhika suggested looking for a better place to wait and book a cab.

They didn't know Deepak was eavesdropping on the entire conversation. Worried they'd leave soon, he jumped into the conversation and pointed in the opposite direction.

Girls were taken aback by Deepak's sudden interruption and were about to yell at him, when their eyes met the direction he pointed. There was a cab standing in the middle of the deserted road. Their skin crawled. The watch flashed 2:00 AM. Radhika broke the silence, suggested checking the cab as it was the only vehicle at the moment, and so all three walked towards the cab.

As they walked they heard footsteps behind them, turned around and saw Deepak was following them. Before they could react, he approached and requested them to take him. Baffled, they denied. But soon got convinced. When they reached, they saw a man sleeping in the cab. Radhika knocked on the window, waking the man who was waiting for late night passengers.

It was 2:15 AM when the cab started.

This time too, Megha initiated the conversation.

Megha- “I am in an IT Firm. What about you guys?”

Prerna – “I run a furniture shop.”

Radhika – “I am in the corporate sector.”

(As the cab halted abruptly, a small sharpened pocket knife fell down from Radhika’s handbag)

They froze for a second.

Megha – “A knife?!”

Prerna (reading the situation said) – “Yes, it is better to keep one, considering the situation. We should also keep one.”

Megha – “Right! It is better to be careful. It can come in handy. From where did you purchase it?”

Radhika (Smiled as she said) – “This was gifted to me long ago. Yes, it would definitely come in handy.”

Prerna- “But why did the cab stop? Is everything alright?” Her expressions revealed worry.

“Madam, the car has stopped due to some issues, let me check the engine. Alas! The clutch plate is gone.”, said the driver. “I will go and ask for someone’s help as this area has network issues.”

All the girls looked outside. It was pitch dark. The watch read 2:55 AM. Ten minutes had passed, when Radhika got out of the car to relieve herself. After some time, Megha, worried for her, stepped out of the cab and went in Radhika’s direction.

As Megha walked, a shiver ran down her spine; an unshakeable feeling that someone's eyes were boring into her back. She quickened her pace, her heart racing in sync with her footsteps. And then, she turned around. The scream that tore through her lips was mercilessly muffled. The world around her began to spin, darkness closing in.

Inside the cab both Prerna and Deepak had heard someone’s scream. She was too startled to move, when he decided to step out and look in the direction of the scream.

When Deepak reached the scene, his jaw dropped in abject horror, as if the very scream he'd been holding back had been punched out of him. Megha’s body lay cold before him.

The sight made him faint.

Meanwhile, in the cab Prerna was alone when she felt a chill. She saw a familiar face, but it was twisted in anger. She tried to escape, but the killer was too fast and stabbed her neck with something sharp, and everything went dark.

It was 3:50 AM when the police, after they got a call from the cab driver, arrived on the crime scene, where they found a dead phone and two dead bodies. No weapon was found.

Inspector Awasthi: “Where had you gone?”

Driver: “Due to technical issues with the engine, I went to ask for some help.”

Inspector Awasthi: “Did you see anything when you arrived? Did you know any one of them?”

Driver (who was still shocked): “N…No sir. Just a dead body in my cab. No sir.”

Inspector Awasthi: “Okay. Do not go anywhere.”

Driver: “Yes sir.”

Once Deepak came to, he was taken for police interrogation.

Inspector Awasthi – “What is your name, and why were you there?”

Deepak (Scared) – “Deepak. I...I was there in a cab, when it suddenly stopped and the driver went out. I heard a scream and got down too.”

Inspector Awasthi – “Did you see anyone there?”

Deepak – “No. Just her body.”

Inspector Awasthi – “Did you know any of the girls?”

Deepak – “No... I met them today for the first time”

Inspector Awasthi – “How many of them were there?”

Deepak – “Three.”

Inspector Awasthi – “Where is the other girl?”

Deepak – “I don’t know.”

(Inspector Awasthi left the cell)

Inspector Awasthi wasn’t satisfied with him. He suspected he was hiding something. With unclear evidence he decided to keep him under surveillance, since Deepak was the one who was present at the crime scene, and the reports were yet to come.

The watch read 5:00 AM.

It’s been a month since the murders happened.

Family members of the girls had been informed. The cab driver was interrogated multiple times as well. The police got to know Deepak was a stalker, with multiple FIRs against him. He remains the prime suspect.

DNA reports confirmed that the blood stains on Deepak’s shirt were of Megha. The dead phone belonged to Radhika. Radhika was still missing.

Everything that could be done had been done. It had become a cold case.

FLASHBACK: Radhika knew the bus was late that day. It was, every Monday.

As she left the office, she saw a cab waiting on the opposite side. It usually waited for late night passengers, so she went to the cab. The driver was sleeping, and she knew exactly what could cause an issue in the car. She had a father who was a car mechanic.”

AFTER A YEAR:

“STAY SAFE! WOMEN ARE BEING KILLED AT NIGHT, POLICE HAVE ADVISED NOT TO LEAVE THE HOUSE AT LATE HOURS - reports XYZ NEWS”

Book Review



Supriya Jha
B.A. (Hons.) Pol. Sc., 2nd Year

Dr. B.R. Ambedkar: *Waiting For a Visa* (1990)

Waiting for a Visa (1990) isn't a typical autobiography; it is a map of social exclusion. For a figure as central to India's identity as Dr. B.R. Ambedkar, the extent of social exclusion described in these pages is staggering. His opening notes strike a difficult balance—they are heartbreaking because of the conditions he endured, yet defiant because of his refusal to be a victim. It's a powerful testament to a man who was already drafting a better future while the present tried to shut him out. He writes, "Though my condition was pitiable I did not like to be pitied." In those few words, Ambedkar lays down the gauntlet. He refuses the "charity" of the oppressor. He isn't looking for a handout or a sympathetic pat on the back; he is demanding a seat at the table of human dignity. This book serves as a brutal record of the casteist discrimination he faced, but more importantly, it stands as a mirror for us to see if the cracks of caste still exist in the world we inhabit today. Dr. B.R. Ambedkar was a man who contained multitudes. He was a jurist, a politician, an economist, and the soul of the Dalit Buddhist movement. His intellectual hunger was legendary—one only has to look at his personal library, "Rajgruh," which was rumoured to house over 50,000 books —to understand that he was a man who lived in the world of ideas. Yet, the tragedy that *Waiting for a Visa* uncovers is that no amount of knowledge, not even a degree from Columbia or the London School of Economics, could act as a passport to move freely within the social borders of his own country. The title itself is a masterstroke of irony. A "visa" is what you need to enter a foreign land. By using this word, Ambedkar is suggesting that for a Dalit, India was a collection of foreign territories where they were constantly treated as unwanted immigrants. He was "waiting" for a sanction that never quite arrived. The book is structured into six chapters that move with a relentless, almost "racy" momentum. Ambedkar doesn't waste time on the flowery descriptions often found in memoirs of that era. Instead, he focuses on the "pinch"—the specific moment when the realisation of one's "untouchability" hits home. He takes us back to his childhood, where the simple act of a thirsty child seeking water becomes an ordeal of humiliation. He describes a journey to meet his father, where a cartman refuses to drive him, forcing the young boy to drive the cart himself while the owner walked alongside to avoid "pollution." These aren't just stories; they are visceral memories of a pain that stayed with him long after he became the Minister of Law and Justice. He compels the reader to visualise the dust, the heat, and the specific silence that falls over a room when a Dalit enters it. As the narrative moves into his adulthood, the horror shifts from the village well to the professional office. This is perhaps the most discouraging part of the book for anyone who believes that education is the ultimate cure for social ills. Ambedkar recounts his time in Baroda, where, despite being a high-ranking official, he was literally homeless. No hotel, no inn, and no private landlord would give him a room once they heard his name. He was a man who had mastered the laws of the nations but could not find a square foot of land to call his own. The "essentials" he describes—water, shelter, food—are things we take for granted. In the context of the global pandemic we recently endured, we saw a world fighting for "essentials." But Ambedkar reminds us that for the marginalised in India, the fight for these basic amenities has been a hundred-year war that is still being fought in many corners

of the country. One of the most chilling aspects of *Waiting for a Visa* is Ambedkar's unflinching look at the "well-educated" Hindu. There is a comfortable lie implicit here that we tell ourselves: that prejudice is born of ignorance and will die with education. Ambedkar shatters this belief. He tells us about doctors—men of science who understood the human anatomy perfectly—who would refuse to touch a dying "untouchable" patient. He describes a society where even the most brilliant minds were clouded by the ancient fog of caste. This forces the reader to internalise the deep disappointment that Dalits feel even today. You can get the degree, you can get the high-paying job, but, as Ambedkar shows, the social identity often acts as an invisible shackle that pulls you back the moment you try to soar. Furthermore, the book serves as a collective archive. Ambedkar doesn't just stop at his own life. He includes the stories of other Dalits, making the memoir a record of a people's shared suffering. He bridges the gap between the individual and the collective, moving from the pain of discrimination to the power of resistance. He shines a light on moments like the Mahad Satyagraha, where 10,000 people stood up to claim their right to clean water. For Ambedkar, the goal was never for the upper castes to "save" the Dalits. He wanted Dalits to be their own liberators. He pushed for the politicisation of the masses, including women, teaching them that their identity was not something to be "sanctioned" by others, but something to be asserted by themselves only. Some might find the incidents in the book repetitive, but that repetition is a deliberate literary choice. It mirrors the relentless nature of caste. It is not a one-time tragedy; it is a daily, hourly, minute-by-minute reality lived by multitudes of people pushed into the ignominy of suffering caste atrocities. By documenting similar experiences over and over, Ambedkar makes sure the reader can not simply "turn the page" and forget. He reinforces the atrocity in our minds, making the book a timeless read for anyone who wants to understand why India remains so deeply divided. It is exactly why Columbia University considers this a must-read; it is a clinical dissection of how a society can be structured to make its own citizens feel like foreigners. The book ultimately uncovers the massive struggle involved in trying to transform a society as rigid as India. It doesn't just challenge our prejudices, it creates a dialogue with our conscience. Even someone with a deep-seated casteist outlook would find it impossible to read Ambedkar's sincere, logical accounts without feeling their beliefs beginning to crumble. The title *Waiting for a Visa* remains a haunting summary of a life spent in the waiting room of justice. It paints a picture of a man who was always longing for his identity to be accepted by the very ecosystem he later helped build.

> Humans are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise both will wither and die.
>
> **– Bhimrao Ramji Ambedkar**

Summer After Summer



B. Parijat
B.A. (Hons.) English, 3rd Year

I may have inadvertently drowned all the people aboard my childhood paper boat on a dirty mud ocean-stream in the rains of '09, but at least they were real back then. At least they were to me.

I wonder if the hot wheels-shaped civilians of my imitated Radiator Springs wonder why their town collapsed one day. Where their God disappeared one day. Do they feel how an atheist feels when they lose their faith? Funny thing, how you don't remember the last day you tidy up your toy box. I don't think Shin-Chan did either. But then again, he never really grew up. He wasn't shipped out to college with a bag filled with undergarments, soap and blatant reminders of how he's a disappointment. He never had to leave behind kiddish dreams he had yet to see and another variation on hide-and-seek he was working on. He never had to question who he was when he was stripped of all his meaningless achievements and perceived notions of being "nice".

Last summer I was five. I don't remember the last time my brother gave me an attitude adjustment that nearly pushed me through the bed. Next summer I'll be twenty. The longest monopoly match with my neighbourhood friends was five hours long and five summers ago. I wish I knew how real those money bills became one day and how far they would tear me from the people sitting across me, snorting lemonade through their noses laughing at some absurd joke I made. Was that the real me? How did the real me act? I do not remember what the real me thought. What he thought I would become. Am I the hero he dreamt of being? Did he ever imagine that things would come to this?

I killed my imaginary best-friend one day. But he did not bleed, for I just starved him, starved him of love and attention. I did not do it intentionally. Or maybe I did. I hope he does not resent me. He would always applaud at all my performances on my made-up stage and wipe my tears when the adults refused to listen yet again. When they tried to starve me of love and attention as well. Then again, he wouldn't have made it past 18, because I didn't and he was always much softer than me. I wish he was here, so I had someone to talk to again. And all the animals I pretended to be when my mother tried to feed me something that wasn't exactly to my liking? I apologise for the barbed cages of forced maturity they would have me put you in. They are of the make of insecurities stamped on my nape under the threat of ostracisation. One day I will set you free. Or kind time wearing away my body will.

The stars in the sky died out over the summer of '12. The sun in my drawings stopped wearing his ridiculous sunglasses before I ever got the chance to ask him why he wore them in the first place. My hero passed away before I got to really know them, and my granddad followed. Did they meet in heaven? Did he tell him how much I adored him? Did they find out they were the same person? The school bell heralded the advent of the summer vacations for the last time in '19. I hugged people farewell I saw every day for 8 hours for the past 11 years. No one saw the pandemic coming. Many did not see it ending either.

Surviving the holiday homework was much easier than perpetually pushing this boulder of existence up the steep hill of satisfaction everyday. Not that I knew any better back then. Between the bouts of daydreaming and watching random movies all day, I longed for the summer that would end my childhood. Now I long for the summer that would end all summers. Because once a summer is over, there's no going back.

Reports Section

IQAC Report

IQAC successfully collected the Annual Performance Appraisal Reports (APARs) of all faculty members for the academic year 2024–25, with support from all the colleagues.

IQAC successfully submitted all requisite data of the academic years 2022-23, 2023-24, and 2024-25 for the National Assessment and Accreditation Council (NAAC) survey under the Binary Accreditation Framework (BAF). This was accomplished through coordinated data collection across all departments, societies, and administrative units of the college.

Several members of IQAC actively participated in and successfully completed the application process for the National Institutional Ranking Framework (NIRF) 2026.

IQAC streamlined the collection of reports of the various programmes organised by departments and their societies throughout the academic year. The feedback mechanism for these programmes has also been systematically put in place.

IQAC facilitated the reimbursement of conference and symposium participation fees for faculty members for the academic years 2023–24 and 2024–25. IQAC also collected data on faculty members' publications in SCOPUS-indexed journals for the academic year 2024–25, and based on its recommendation to the college administration, a nominal financial incentive was provided to the faculty members in recognition of these research contributions.

In collaboration with the Research Cell, IQAC organised several hands-on workshops and programmes for students and faculty members. IQAC also organised a dedicated training workshop for faculty members, addressed by a representative of the University of Delhi, focusing on pedagogical methods for the research components of the curriculum in the 7th and 8th semesters.

IQAC contributed to making the promotion process for faculty members smooth and processed application forms for several colleagues from the academic level eleven to the Professor level.

Under the aegis of IQAC, short-term online certificate courses were successfully organised by the Departments of Mathematics and Economics. Numerous seminars, talks, and workshops were also organised by various departments under the aegis of IQAC during the academic year. The placement cell and different societies also organised many programmes under the aegis of IQAC.

A highly successful three-day International Conference was organised by the Department of Mathematics. The Departments of Economics and Political Science organised Young Scholars' Conferences for fourth-year undergraduate students and research scholars from universities across India. The Departments of Commerce and English also organised paper presentation competitions during the semester. IQAC is currently preparing to conduct Academic, Administrative, and Green Audits for the academic years 2023–24 and 2024–25.

Dr. Indranil Chowdhury

Co-Ordinator

IQAC

Library Report

Library Print Collection

The College Library continues to serve as a vital academic resource centre, housing an extensive collection of 1,90,011 books and 4,562 bound volumes of journals. During the current academic year, the collection was further enriched with the addition of 1,550 new books, amounting to a total expenditure of ₹12, 49,478. The library also sustains subscriptions to 58 periodicals and 18 newspapers, ensuring access to diverse and up-to-date information sources.

E- Resources

The library is fully automated and remains open on all working days from 8:30 AM to 5:30 PM, providing seamless access to both print and electronic resources for faculty and students. To strengthen digital learning initiatives, remote access to major e-resources such as the University of Delhi e-Library, DELNET, and ONOS is facilitated. A well-equipped E-Library computer laboratory enables users to access scholarly databases and digital content efficiently.

The Reference Section, which also functions as a conference space, offers a conducive environment for academic engagement and events. Significant additions during the year include the “Talking Gita” Signature Edition (available in 15 languages) and the installation of two touch-screen OPAC units, enhancing ease of access to library holdings. Additionally, a Patron Tracking System has been implemented to monitor and analyze daily footfall.

Library Book Bank

The Library Book Bank continues to support economically disadvantaged students, maintaining a strong collection of 12,855 books. During the year, 190 books worth approximately ₹96,484 were added. This facility is made available to deserving and meritorious students twice annually.

Services for Differently-Abled Users

The library remains committed to inclusivity by providing specialized assistive technologies, including JAWS (screen-reading software), ANGEL DAISY Readers, ZoomText Readers, and Lex Portable Cameras, Kibo, Orbit Reader. Visually impaired users benefit from a dedicated Braille collection, sound recording facilities, and five specialized computer workstations. The library also subscribes to “White Print”, an English Braille magazine.

Activities and Training

To promote effective utilization of resources, the library regularly organizes orientation programmes, webinars on accessing scholarly e-resources (including DU e-Library, ONOS, and OER), and workshops on reference management tools.

A Book Fair held on January 22, 2026, witnessed active participation from leading academic publishers across disciplines. Teachers and Students both enthusiastically participated in the event.

The library also gained recognition as a filming location for a documentary by Shaunak Sen, produced by Kiterabbit Films, featuring actors Shilpa Shukla and Faisal Malik.

Furthermore, the library contributes to academic skill development by providing vocational training to Library Science students of the University of Delhi (School of Open Learning), offering valuable hands-on experience in library operations and services.

Prof. (Dr.) Garima Gaur Srivastava, Librarian

Commercium : Commerce Department Society

"The future depends on what we do in the present." - Mahatma Gandhi



Department of Commerce, P.G.D.A.V., organized a series of seminars, workshops and knowledge-driven activities during the academic session 2025-26

COMMERCIUM – The Commerce Society of PGDAV College, with its motto "Where Ignited Minds Thrive", stands as one of the largest and most distinguished societies on campus, proudly ranked among the top ten departmental societies of Delhi University. With a legacy of excellence, Commercium has carved its identity through two flagship initiatives – CommQuest and Youth Conclave.

Beyond these remarkable events, Commercium continues to inspire through orientations, seminars, Industrial visits and knowledge-driven sessions, ensuring a space where young minds can grow, connect, and create lasting impact.

1. Freshers' Orientation program for the session 2025-26 was organized on 5th August, 2025. It successfully introduced students to the society's vision, activities and opportunities. It also emphasized the importance of balancing academics with extra-curricular activities. A "Behind-the-Scenes" (BTS) video was also played to give students a glimpse into the collaborative and vibrant environment of the society.



2. **Seminars**

   A. Sri Ram's IAS conducted a seminar 'Decoding UPSC Civil Services Examinations' on 9th September 2025, which provided a strategic roadmap for the Civil Services Examination, focusing on current affairs and analytical skills.

B. A seminar on ‘Artificial Intelligence and its Usage for Career Planning’ conducted by Jaipuria Institute of Management on 23rd September 2025, explored Generative AI and Applicant Tracking Systems (ATS). Students learned to leverage tools like KickResume and GravityWrite to build future-ready resumes.



3. Annual Commerce Fest ‘CommQuest’25’: On October 8th, 2025, the college witnessed its annual commerce flagship fest, CommQuest’25, themed "Innovation and Disruption in Modern Markets". The event was graced by alumnus CA Dr. Amarjit Chopra (Former President, ICAI), who inspired over 700 attendees with his insights on India’s tax reforms and entrepreneurship.

The festival featured high-stakes competitions that tested diverse skill sets:

- **IPL Auction:** A thrilling simulation blending cricket strategy with budget management.
- **The Final Stake:** An intense venture capitalism simulation where startups compete for virtual funding.
- **Brand Wars:** An arena for marketing acumen, featuring extempore rounds and brand advocacy battles between industry giants.
- **Business Plan:** A platform for budding entrepreneurs to pitch sustainable models to industry judges.
- **Legal Arena:** A competition testing legal reasoning through case law analysis and doctrinal.

4. The Career Fair 2026, hosted by Commercium, in collaboration with UpSchol on February 4th 2026, successfully connected 200 students with nine prestigious institutions. The event





focused on postgraduate opportunities, specifically MBA programs, offering personalized guidance on admissions and career pathways to empower students in their professional journeys.

5. Commercium’s another flagship event, Youth Conclave 7.0: ‘Conversations beyond Convention’, was organized on 19th February 2026 with great zeal. It featured speakers from diverse fields:

- Ms. Yashvi Bagga, an architecture student and content creator, shared her journey of balancing academics with creativity. She highlighted the importance of originality, advising students to trust their own ideas.
- Mr. Rajat Arora, renowned Commerce educator and entrepreneur, inspired students with his journey of perseverance. He left the audience inspired to pursue excellence with confidence.
- Mr. Shantanu Gupta, noted author, political analyst, and founder of The Ramayana School, known for his book- 'The Monk Who Became Chief Minister', in his session, encouraged students to seek purpose-driven learning and deeper understanding.
- Major Mohammad Ali Shah, former officer of the Indian Army's Regiment of Artillery and an internationally recognized motivational speaker inspired students to confront adversity with unwavering grit.
- Ms. Isha Makkar, an accomplished sports apparel designer and entrepreneur, shared insights from her professional journey and collaborations with leading brands.

6. We visited the Yakult Danone India plant in Sonipat with forty five students and five faculty members on 31st March, 2026. We observed hygiene-controlled production, high-tech fermentation processes and learned about the unique "Yakult Ladies" distribution model.



7. We successfully hosted the National Financial Literacy Quiz (NFLQ) 2026 on 25th March

2026 in collaboration with Securities and Exchange Board of India and National Institute of Securities Market. The online event drew over hundred participants, all of whom received certificates of participation for testing their financial knowledge. In recognition of the event's success, certificates of appreciation were also awarded to the college, faculty, and student coordinator.



8. We also published blogs and informative reels on financial topics through Financial Scoops, our dedicated content initiative. Furthermore, we fostered a vibrant and inclusive environment by organizing meets, games, and a variety of gatherings to encourage engagement among society members.



Core Team:

Convenor:	Dr. Anindita Goldar
Co-Convenor:	Dr. Khushboo Aggarwal
Faculty Members:	Dr. Ritu Gupta (Teacher-in-charge),
	Prof. Anuradha Gupta
	Prof. Sonia Sabharwal
	Dr. Sakshi Verma
	CS Anshita Jain
	Dr. Deepika Yadav
President:	Priyam Ajmera
Vice-President:	Khushi Singh
Secretary:	Ananya
Secretary:	Navya Srivastava
Treasurer:	Khushal Malhotra
Joint Treasurer:	Palak Sharma
Joint Secretary:	Urvashi Chhabra
Student Coordinator:	Mansha Gagneja
Student Coordinator:	Muskaan Dewani



Department of Computer Science

Academic year 2025-26 was an extremely eventful year for Department of Computer Science. The session started with the Orientation program for new students on August 5, 2025.





A seminar on Cyber Security awareness titled 'Protecting yourself in Digital Age' was conducted on September 11, 2025. Mr. Shubham Tripathi, a Cybersecurity Engineer at CDAC Noida, presented valuable insights on Cyber Security in the Digital Age. The session highlighted how cyber security is often a myth and data is truly a new fuel, how Facebook and other in-app permissions secretly breach our privacy, and how AEPS frauds work. Mr. Shubham shared useful hacks and phone numbers (to detect spams and increase security of our digital devices) and shared various websites where complaints can be filed against cybercrimes.

The Internal Smart India Hackathon was conducted on September 22, 2025 in the college premises. The students participated from diverse streams. The college got an overwhelming response from the students. Each team presented their innovative idea in the format prescribed by SIH 2025.

Parikalan, the computer science society, organised two intra-college events during the month of November in 2025.

Students of the department attended the "NVIDIA Community Meet-up 2025 Game On" at University of Delhi's Multipurpose Hall on 12th November 2025. The one-day event incorporated hands-on demonstrations (NVIDIA GeForce RTX 50-series PCs), generative AI workshops, live contests (LAN tournaments), product showcases and career-oriented talks. The purpose of the event was to expose students to AI & GPU computing, stimulate interest in applied ML/graphics, and strengthen industry–academia ties.



On 22nd January 2026, Parikalan, the Computer Science Society, in collaboration with Google Developers Group on Campus P.G.D.A.V. College, organized a one-day awareness and skill development event titled "Stress Management and Brand Your Geek: Build Your Digital



Identity", at the Old Seminar Hall. The event, divided into two sessions, was designed to address two critical aspects of student development: mental well-being and professional digital readiness. The first session, delivered by Ms. Shikha Malhotra, focused on stress management and mental health awareness. The second session was conducted by Mr. Sudhanshu Kumar Jha. He emphasized building a professional digital identity through tools such as Git, GitHub, LinkedIn, and Kaggle.

Department of Computer Science, P.G.D.A.V. College, under the aegis of IQAC, organized an AI symposium on February 10, 2026 as part of the pre-summit activities for the AI Impact Summit 2026 under the India AI Mission. The event focused on understanding Artificial Intelligence from both a technical and societal perspective, with special emphasis on text data, its challenges, data security, and the role of AI in shaping human creativity and curiosity. The symposium featured two expert speakers Prof. Aditi Sharan (JNU) and Prof. Rahul Johri (GGSIPU), who provided valuable insights into current AI research and its real-world implications. The symposium was conducted in collaboration with Dyal Singh College, Hansraj College, Keshav Mahavidyalaya, and SRCASW. Dyal Singh College conducted a panel discussion on February 9, 2026 in their premises and Dr. Veenu Bhasin was one of the panelists. Keshav Mahavidyalaya and SRCASW conducted online seminars and Tech-athon respectively. Our students attended/participated in all the three events conducted by other colleges and students from these colleges attended sessions in our college.

The Alumni Meet, CAP Reunion-2026, was successfully organized on 28th March 2026 in the Old Seminar Hall, P.G.D.A.V. College. The event was conducted with the objective of fostering a strong and enduring connection between alumni and their alma mater while promoting interaction, collaboration, and knowledge sharing.

The meet witnessed an enthusiastic participation of 20+ alumni from diverse academic batches and professional domains. The presence of alumni, working in reputed organizations such as Delhi Crime Branch, Google, Zomato, and other esteemed institutions, highlighted the academic excellence and professional competence nurtured by the department. The event proved to be a good platform for networking between alumni, current students and faculty members. The highlights of the day included Degree Distribution Ceremony, musical and dance performances and games.



The annual technical festival Xenium-26 was held on April 13, 2026. This year, Xenium consisted of five Events - Find the bug, E-tambola, Ad-Mad, Treasure Hunt and SnapTech Hackathon. Students from various colleges of University of Delhi and engineering institutions of Delhi NCR participated in the festival. SnapTech Hackathon prelims were conducted online in February and March, and the finale was conducted with Xenium with five finalists.

Dharohar - The History Department Society

The academic session 2025–2026 has been a period of meaningful engagement, intellectual growth, and vibrant participation for Dharohar, the History Society of PGDAV College (Morning). Committed to fostering historical inquiry beyond the classroom, the society organized a series of academic and extracurricular activities aimed at enriching students' understanding and strengthening the community bond within the Department of History.

Dharohar Society Workshop, 12th November 2025: One of the most significant academic undertakings was the workshop held on 12th November 2025, centering on the theme "Archives, Archival and Proscribed Material, and History Writing" (अभलेखागार, पुरालेख और प्रतबिंधत सामग्री एवं इतिहास लेखन). The session was graced by Mr. Rajmani Srivastava, Assistant Director of Archives (Retd.), National Archives of India. His insights into the preservation and interpretation of sensitive historical records provided a rare perspective on how access and restriction shape our understanding of the past. The event saw active participation from over fifty students, turning a technical subject into a lively academic exchange.

Dharohar Society Departmental Sports Meet, 11th February 2026: Recognizing that a historian risks becoming a "custodian of dust" if confined solely to books, Dharohar organized the Departmental Sports Meet on 11th February 2026. The day featured a high-energy cricket match among the boys and a spirited tug-of-war competition for the girls. More than a mere contest, the meet served as a celebration of departmental pride, fostering unity, camaraderie, and a collective spirit that transcended the competitive nature of the games.

Ateet'26, Dharohar Society Annual Fest : The pinnacle of the session was Ateet'26, the annual departmental fest. The event was organized under the kind supervision of Dr. Awadhesh Kumar Jha (Teacher In-Charge), Dr. Suresh Kumar Meena (Convenor), and Prof. (Dr.) Darvinder Kumar (Principal). The theme, "Incredible Women in Indian History," sought to bring the often unheard and unspoken stories of women to the forefront.

Day 1: 15th April 2026: The inaugural day featured Shri Yugal Joshi (Author & Programme Director, NITI Aayog) as the Chief Guest. He delivered an enlightening speech on the role of women in rulership and highlighted figures deliberately hidden from mainstream historical narratives. The day also included competitive events like: ● Treasure Hunt ● Debate ● Photography.

Day 2: 16th April 2026. The second day focused on continuity and culture. Sixteen alumni ranging from batches 2006 to 2024, returned to share their college memories and professional experiences. Cultural highlights included:

● Ramp Walk: Students represented regional cultures through traditional attires.

● Painting & "Myth vs. Fact" Competitions: The Competitions focused on the core theme of the fest. The event concluded with commemorative photographs of guests, alumni, faculty, and society post-holders, followed by a distribution of canteen coupons to all attendees.

Department of Economics

Department of Economics, PGDAV College, undertook a wide range of academic and co-curricular initiatives during the academic session 2025–26 with the objective to promote analytical thinking, strengthen research orientation, and contribute to the holistic development of students through meaningful academic engagement.

On 29th August 2025, the Department, in collaboration with the Internal Quality Assurance Cell (IQAC) and the Research Cell, organized a training session on the CMIE Economic Outlook Database. The session was conducted by Mr. Sagar Choudhary, Senior Relationship Manager, CMIE. He provided a comprehensive overview of the database, highlighting its relevance for scholars, researchers, and policymakers. The session emphasized the relevance of data-driven research and demonstrated practical applications for academic projects and policy analysis.

On 2nd September 2025, an interdisciplinary event on “Development, Ecology & Water” was organized in collaboration with English Literary Society “Eclectica”. The session featured Mr. Sarnath Banerjee, a well known graphic novelist, artist, and filmmaker. The event aimed to sensitize students to the interconnections between economic development, ecological sustainability, and water resources. The audience was shown three thought-provoking short films-“The Land of Good Intentions”, “The Eternal Swamp”, and “Price of Water *(Jwoler Dor)*". Conceptualized by Nobel Laureate economist, Abhijit V. Banerjee, directed by Sarnath Banerjee, these films highlight the interconnected themes of water, ecology, and development, leaving the participants with meaningful reflections.

On 4th November 2025, the Department organized an insightful talk on “Challenges and Opportunities for India in the Evolving Global Scenario.” The session was graced by Dr. V. Anantha Nageswaran, Chief Economic Advisor, Government of India. Dr. Nageswaran discussed how India has emerged as a major driver of global growth despite challenges such as geopolitical tensions, inflationary pressures, and climate change. Emphasis was laid on innovation, infrastructure development, fiscal discipline, and human capital as key drivers of sustained economic growth.

On 17th February 2026, the Department organized an insightful talk on “What Happened to Poverty in India after 2011–2012.” The session was steered by Dr. Himanshu, Associate Professor, Centre for Economic Studies and Planning (CESP), JNU, as the keynote speaker. Dr. Himanshu



provided deep insights into the measurement, trends, and challenges related to poverty in India, explaining how economic growth, government policies, and social factors influence poverty levels. He discussed various dimensions of poverty, including income, consumption, and inequality, enabling students to develop a broader, deeper and enhanced critical perspective.

In addition to these lectures, the Department, in collaboration with IQAC, successfully organized an online certificate course on "Data Analysis using R" from 13th March, 2026 to 2nd April, 2026. The certificate course was of 30 hours duration. There were two hours of live online sessions every day for 15 days on 'Zoom'. The course was designed to equip participants with essential data and analytical skills in response to the growing importance of quantitative techniques in economics and related fields. Structured in a systematic and progressive manner, it combined theoretical instruction with practical, hands-on training. The course featured distinguished resource persons from leading universities including Jindal Global University, Ambedkar University, Delhi, St. Xavier's University, Vidyasagar College for Women, University of Delhi and Analytics AXA XL. The course received an overwhelming response, with 174 registrations from students, researchers, and faculty members across reputed institutions in the country. The inaugural session was addressed by Mr. Indranath Mukherjee, Vice-President, Analytics, AXA XL, who highlighted the relevance of data analytics in today's professional landscape. The valedictory session was graced by Prof. Ananya Ghosh Dastidar, Department of Finance and Business Economics, South Campus, University of Delhi, as the esteemed speaker. In her address, she emphasized the growing importance of data analysis in economics, research and policy formulation.

The Department also organized the Young Scholars' Conference 2026 on 11th April 2026 on the theme "Resilient India: Paradigms in Economics". The keynote address was delivered by Prof. Mausumi Das (Delhi School of Economics), on the topic "Culture, Market and State: The Social Foundations of Economic Growth". The conference featured eight parallel sessions in which 83 participants across prominent institutions presented research papers on diverse themes related to the central topic. Each presentation was followed by detailed discussions, with constructive feedback from faculty members and experts, thereby promoting academic rigour and critical thinking among the participants. The valedictory address was delivered by Prof. Avanindra Nath Thakur (O.P. Jindal Global University). His address served as an inspiration for young scholars to pursue research with intellectual depth and integrity. The Young Scholar's Conference also marked the launch of the Economics Society's Newsletter Arthavistaar 2.0.



Department of Economics remains committed towards promoting academic excellence and creating meaningful platforms for learning, research, and intellectual exchange for its stakeholders. The activities conducted through the year significantly contribute towards enhancing students' analytical abilities and broadening their perspectives on contemporary economic challenges.

Ecolibrium : The Economics Society

Ecolibrium, the Economics Society of PGDAV College, organized various academic activities outside the classroom with a dual purpose of involving students with real life economic issues and providing them a platform for personality development.

On 29th August, 2025, Ecolibrium –The Economics Society, in collaboration with IQAC and the Research Cell of PGDAV College (M), organized a training session on CMIE's EconomicOutlookDatabase. The resource person, Mr. Sagar Choudhary, Senior Relationship Manager at CMIE, explained how the database serves as a vital tool for academicians, researchers, and policymakers. He provided insights into accessing long-term datasets, some dating back to 1960, and demonstrated how the information could be used for comparative analysis, academic projects, and research initiatives.

On 2nd September, 2025, the Economics Society in collaboration with Eclectica, the English Literary Society, successfully organized an event on "Development, Ecology & Water". The distinguished guest for the event was Mr. Sarnath Banerjee, a renowned graphic novelist, artist, and filmmaker.

On 4th November, 2025, the Economics Society organized an insightful talk on the topic "Challenges and Opportunities for India in the Evolving Global Scenario". The session was graced by Dr. V. Anantha Nageswaran, Chief Economic Advisor to the Government of India, as the keynote speaker. Dr. Nageswaran discussed how India has emerged as a major driver of global growth despite challenges such as geopolitical tensions, inflationary pressures, and climate change. He emphasized the importance of innovation, fiscal discipline, infrastructure development, artificial intelligence and human capital investment in sustaining long-term growth.

On 17th Feb, 2026, the Economics Society organized an insightful talk on the topic "What Happened to Poverty in India after 2011-2012". The session was graced by Dr. Himanshu, Associate Professor, Centre for Economics Study and Planning (CESP), JNU, as the keynote speaker. The primary objective of the programme was to enhance students' understanding of poverty in India, particularly focusing on the developments after 2011–12. Dr. Himanshu provided deep insights into the measurement, trends, and challenges related to poverty in India, explaining how economic growth, government policies, and social factors influence poverty levels. He discussed various dimensions of poverty, including income, consumption, and inequality, enabling students to develop a broader and more critical perspective.





Eclectica : The English Literary Association

"Art is not a mirror held up to reality but a hammer with which to shape it." — Bertolt Brecht

Eclectica, the English Literary Association of PGDAV College (M), is dedicated to providing a dynamic literary culture by encouraging critical thinking, creative expression, and meaningful academic engagement. Through its diverse range of events, the society seeks to create a space where literature is not only studied but also experienced, discussed, and imagined.

The first event of the society was held on 2nd September 2025 which was a collaborative event organised in association with Ecolibrium – The Economics Society of PGDAV College. The session featured a profound conversation with Mr. Sarnath Banerjee, renowned graphic novelist and artist. Centred around the themes of art, water, and development, the discussion provided an interdisciplinary perspective that enmeshed visual storytelling with ecological and socio-political concerns. The session encouraged participants to reflect on the role of art in interpreting contemporary realities.

This was followed by a Workshop on Research Methodology, conducted by Prof. Arjun Ghosh, IIT. Held in online mode, the workshop focused on equipping students with essential academic skills, including research design, critical analysis, and structured writing. It proved especially beneficial for senior semester students, helping them approach research with clarity and methodological precision.





The highlight of the session was Eclectica's annual literary fest, "Eglantine," held on 15th and 16th April 2026, which witnessed engaging participation from students across various colleges of the University of Delhi.

The first day of the fest featured two inter-college competitions:

Penchant – a self-written poetry recitation competition, where participants presented original compositions reflecting a wide range of themes, emotions, and literary expressions.

Vox Populi: A Monologue Competition – an engaging platform for performers to bring characters and narratives to life through compelling individual performances.

Both events were conducted as inter-college competitions and saw active participation from students across University of Delhi, making the day a vibrant celebration of creativity and performance.

The second day of Eglantine focused on academic and interactive literary engagement:

“Critical Perspectives: A Young Scholars’ Conference”, where participants presented their research papers on diverse themes. The session was further enriched by the presence of our esteemed alumna, Ms. Priyanka Verma, Associate Professor at Department of English, Hansraj College, University of Delhi. Her academic work spans Dalit Studies, Gender Studies, and Indian Writing in English. She is currently pursuing doctoral research at the University of Delhi on caste and gender intersections in Dalit women’s autobiographies. Her insights added depth and critical theoretical perspective to the event.

Alongside this, Eclectica continued its unique fest tradition of BYOB (Bring Your Own Book), organised near the college bank area. The initiative encourages students to bring, exchange, and discuss books, fostering a culture of shared reading and literary interaction within the campus.

Through these events, Eclectica successfully established a balance between creative expression and academic engagement, reinforcing its role as a vibrant literary collective within the college.

The society continues to strive towards building an inclusive and intellectually stimulating environment, where literature becomes a means of dialogue, reflection, and community-building.

Faculty Conveners

Ms. Jyoti Kathpalia

Dr. Mona Goel

CoreTeam

President	–	B. Parijat Singh
Vice President	–	Arisha
General Secretary	–	Naina
Joint Secretary	–	Akash Kumar
Treasurer	–	Sambhav Singh Rawat
Social Media Head	–	Palak

Extended Core Team

Organising Head	–	Manshi Sharma
Hospitality Head	–	Bhawna Lohiya
PR Head	–	Prerna Tyagi





Anant : Mathematics Society

Anant is the official Mathematics Society of the Department of Mathematics in the college.. The society is dedicated towards promoting the study of mathematics among students, fostering a deeper understanding of mathematical concepts, and encouraging intellectual discussions beyond the classroom. Anant plays a pivotal role in organising various academic, extracurricular, and outreach activities that connect students with the fascinating world of mathematics, research, and real-world applications. The society annually holds its annual fest "SPECTRUM" along with the alumni meet “CONFLUENCE”.

The following events have been organised in the academic year 2025-26.

1. Orientation
2. Integration – A Talk Session, followed by an Interactive Session with the Freshers.
3. 15- days online workshop on Machine Learning and Data Analysis with R.
4. National Mathematics Day
5. International Conference on Mathematical Sciences and Computational Intelligence
6. Confluence - The Alumni Meet
7. Spectrum - The Annual Mathematics Fest.

1. Orientation

The Mathematics Department held its orientation for new students on September 3, 2025. The session introduced students to the department’s academic structure, faculty, and resources, ensuring a smooth transition into their studies.

Key Highlights:

A PPT covered the department’s history, mission, and vision.

Students learned about undergraduate and postgraduate programs, degree requirements, electives and National Education Policy (N.E.P) 2020.

The curriculum’s core subjects, from foundational to advanced topics, were explained.

Faculty members were introduced, and students were encouraged to seek academic guidance.

The importance of societies, conferences, and research opportunities was emphasized.

2. Invited Talk Followed by Interactive Session with Freshers

The society organized a Career Counselling session headed by Mr. Mayur Tiyagi from Career Launcher. The session highlighted potential pathways such as data science, actuarial science, academia, finance, and research, while also emphasizing the importance of skill development, internships, and higher studies. Students gained valuable insights into aligning their interests and strengths with suitable career options, enabling them to plan their academic and professional journeys with greater clarity and confidence.

3. 15-days online workshop on machine learning and data analysis with R

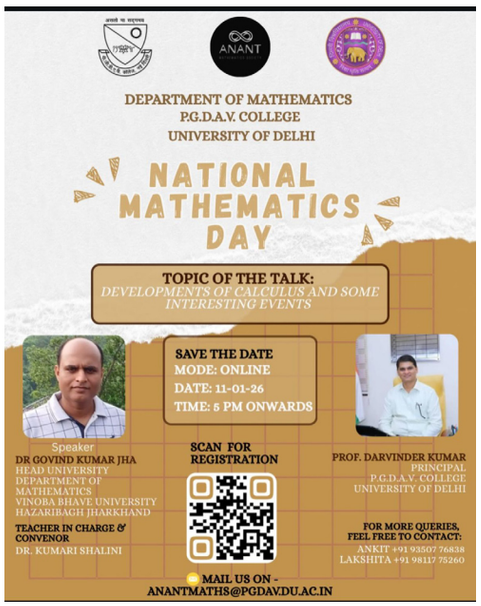
The Department organised a well attended 15-days workshop to equip faculty members/ research scholars/ (UG/PG) students with practical programming skills that complement their academic journey. It introduced the fundamentals of R Programming, covering essential concepts, practical coding exercises, and real-world applications. This program provided a right balance for foundational knowledge and hands-on practice to enhance programming expertise.

Impact

Featuring talks from academicians of various fields, the workshop was able to successfully coach more than 150 students and professors alike. 90% of the attendees felt confident applying their new skills. The workshop was a success, reinforcing the society's commitment to tech-driven learning.

4. National Mathematics Day

In the honour of Srinivasa Ramanujan, our society hosted an online event featuring competitions, and artistic showcases celebrating his legacy.



- Guest Lecture: The programme featured an invited talk by Dr. Govind Kumar Jha, who delivered an insightful lecture on "Developments of Calculus", along with discussions on notable ideas and interesting episodes from the evolution of mathematics.
- Paper Presentation: Participants explored, analysed, and presented mathematical ideas inspired by Ramanujan and related themes.

  Winners: Krish, Tripti Bansal, Bharti Sharma & Palak
- Poster Making: Creative posters showcased Ramanujan's discoveries.

  Winners: Chandan Kumar, Aditya Kumar, Dimple & Anjali

5. International Conference on Mathematical Sciences and Computational Intelligence

A three-day International Conference on Mathematical Sciences and Computational Intelligence (ICMSCI-2026) was successfully organized by the Department of Mathematics, P.G.D.A.V. College, under the aegis of the Internal Quality Assurance Cell (IQAC), in association with the Faculty of Mathematical Sciences, University of Delhi, Indian Institute of Technology (IIT), Mandi and National Institute of Technology (NIT), Uttarakhand from 20th-22nd February 2026 in hybrid mode. The conference served as an important international forum for academicians, researchers, and young scholars to exchange ideas on recent developments in mathematics and allied subjects such as statistics, computer science operation, research etc.

The inaugural ceremony was graced by distinguished guests like Prof. Rajni Abbi, Director

South Campus, University of Delhi, Prof Kapil Kumar Sharma, South Asian University, Prof. B.K. Das, University of Delhi. ICMSCI-2026 received an overwhelming response from the global research community with around 1200 national and international participants reflecting the strong academic quality and diversity of the conference.

The rich academic program included several keynote lectures and invited talks, representing research from countries such as US, Lebanon, Portugal, South Africa, Ethiopia, China and India. Parallel hybrid sessions were held including more than 40 technical sessions and 31 special sessions covering a wide spectrum of topics in pure and applied mathematics, artificial intelligence, optimization, data science and computational methods. Researchers and students from institutions across India and abroad actively participated and presented their work, fostering vibrant academic interaction.



The Valedictory Ceremony was marked by the presence of the Chief Guest, Dr. Shailesh Kumar, Director (Finance), Ministry of Rural Development, ISS (2008 batch). He underlined the importance of mathematical and computational approaches in governance and public policy. The Guest of Honor were Mr. Ajay Kumar, Scientist 'F', DRDO and Prof. Subir Das, Head, Department of Mathematical Sciences, IIT (BHU), Varanasi. During the valedictory session, Young Researcher Awards were presented to promising scholars for recognition of their innovative contributions, encouraging early-career researchers to pursue impactful research.

6. CONFLUENCE' 26

The annual alumnus meet of AY 2025-26 was held on 1st April 2026. The invitees enjoyed a talk on "Global Pathways in Mathematics" given by Mr. Abhishek Dey, our own a Pum. There were also dance performances and various games were played. The alumni left feeling reconnected with their college days at our meet-up. The participants were found catching up with old friends, sharing their experiences, and creating new memories!!

7. SPECTRUM' 26

The Society held its annual fest – SPECTRUM'26 on 1st April 2026. It was a grand c elebration of numbers, logic, and fun.

The events were as follows :-

1. GTA Murder Mystery
2. Sudoku Battlegrounds - A Sudoku Event
3. The Queen's Gambit - The Chess Competition
4. IPL Auction

Teacher in Charge : Dr. Kumari Shalini

Office Bearers

PRESIDENT	-	Chirag Khanna
SENIOR VICE PRESIDENT	-	Ankit Yadav
VICE PRESIDENT	-	Dhruv Pratap Singh
SECRETARY	-	Lakshita
TREASURER	-	Anshika Agrawal
CO-TREASURER	-	Deeksha
TECH HEAD	-	Shreya
MEDIA HEAD	-	Manan Garg

COORDINATORS: -

Bharti Sharma (3rd year), Jwalant Raj (2nd year), Sachin Chaudhary (1st year)

MEDIA & TECH TEAM : -

Anushka Nair, Kunal Kanaujiya, Naresh, Jatin Singh





Samvaad : Department of Political Science

1. **Special Talk – Political Turmoil in India's Neighbourhood, (22nd Sept 2025)**



SAMVAAD organized a special talk by Prof. S.D. Muni focusing on political instability and power dynamics in South Asia. The session highlighted India's foreign policy challenges and regional security concerns. Students actively engaged in discussions on geopolitics and diplomacy. The event was insightful and enhanced understanding of international relations.

2. **Talk & Interactive Session – Emerging Geo-political Environment, (15th Oct 2025)**



A session by Dr. Alok Bansal introduced students to changing global power structures and their impact on India. The lecture was interactive and encouraged critical thinking on contemporary global issues. It was followed by engaging activities for first-year students, promoting participation and bonding. The event successfully combined academic learning with student engagement.

3. **Special Talk & Inter-College Debate, (25th Nov 2025)**

The event featured a talk by Prof. Ashok Acharya on democratic deliberation and the importance of active citizenship. This was followed by an inter-college debate on India's constitutional journey towards 2047. Participants showcased strong arguments and analytical skills. The programme was intellectually stimulating and promoted democratic values.



4. **Know Your Republic'26 – Speaker Session & Role Play, (5th February, 2026)**

The event included a speaker session by Advocate Subuhi Khan emphasizing constitutional values and civic responsibility. It was followed by "Samvidhan Sabha," a role-play competition simulating the Constituent Assembly. Students actively participated, enhancing their

understanding of constitutional processes. The programme effectively promoted experiential learning and civic awareness.



5. Tricolour Tales & Quiztantra Competitions- Know Your Republic, (6th February, 2026)



SAMVAAD conducted a poster-making competition and an inter-college quiz to promote creativity and knowledge. Students expressed political and national themes through art, while the quiz tested knowledge of polity, history, and current affairs. The events saw enthusiastic participation and engagement. Overall, it was a successful blend of creativity and intellect.

6. Samvaad Utsav'26 : Annual Fest– Election War Room, Policy Hackathon & PoliQuest'26 (9th April, 2026)

Samvaad Utsav featured a series of engaging and intellectually stimulating inter college events including Election War Room, Policy Hackathon, and PoliQuest'26. These activities encouraged students to develop political strategies, propose innovative policy solutions, and test their knowledge through competitive quizzes. The events promoted teamwork, critical thinking, and practical understanding of political processes. With active participation and enthusiasm, the fest successfully created a dynamic platform for experiential learning and academic excellence.



7. Youth Scholars Research Conference '26 (10th April, 2026)



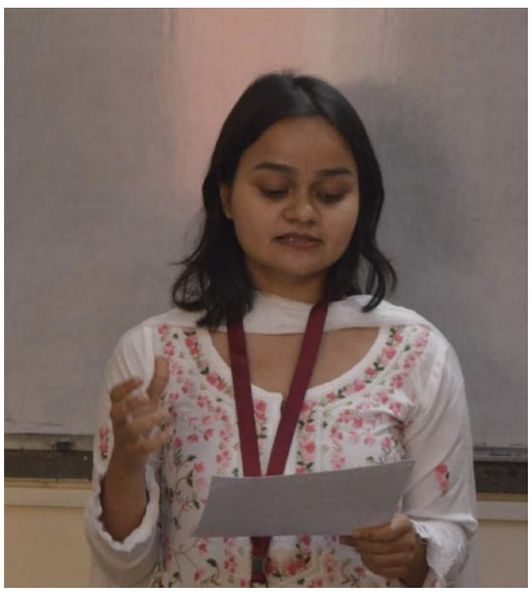
The Youth Scholars Research Conference'26 successfully united emerging academics to analyze the intersections of India's politics, philosophy, and culture. The event commenced with a warm welcome to Dr. Sitakanta Mishra , who delivered an insightful inaugural

address that set the stage for rigorous academic dialogue. Through sessions on governance and international relations, the fourth year scholars, who came from different colleges, explored the vital roles of digital transparency and participatory democracy in modern leadership. The conference concluded with a distinguished valedictory speech by Prof. Rajendra Kumar, honoring the interdisciplinary collaboration and innovative research presented by the scholars. By providing this professional platform, Samvaad continues its mission of cultivating critical evidence-based analysis and excellence in political science.



8. Samvaad Alumni Meet '26, (11th April, 2026)

The recent Alumni Meet successfully brought together former members and seniors for a meaningful day of reconnection and reflection. The gathering celebrated the enduring bond between past and present members, fostering an environment of shared experiences and growth. The seniors were wellcomed back to the community, honoring the legacy they helped build during their time with the society. The session allowed for valuable perspectives on academic and professional journeys through informal mentorship and storytelling. The event concluded with a strong sense of continuity, reinforcing the supportive network that defines the organization. These interactions remain vital for maintaining community's spirit and ensuring a lasting connection with those who came earlier.



Sankhyiki : Department of Statistics

The Department of Statistics organized a range of academic and co-curricular activities during the session 2025–26 to foster student engagement and holistic development.

The session began with an Orientation Programme for freshers, introducing them to the course structure and opportunities within the department. The department also warmly welcomed two newly appointed Assistant Professors, further strengthening its academic environment.

A heartfelt farewell was organized for Dr. I.J. Arora in recognition of his valuable contributions and dedicated service to the college. To encourage informal interaction and bonding, a departmental picnic was also organized, providing students and faculty members a refreshing break from the routine.

Overall, the activities reflect the department's commitment to creating a vibrant and inclusive academic culture.







Ms. Jasvinder Goswami
Convenor, Sankhyiki
Department of Statistics

Dr. Kanika Verma
Teacher-in-Charge
Department of Statistics

हिंदी विभाग

चिंतन विद्यार्थियों की सुप्त मेधा और मौलिक सृजनशीलता को एक सशक्त और गरिमामयी अभिव्यक्ति प्रदान करता है। यह मंच न केवल भाषाई कौशल को परिष्कृत करता है, बल्कि शोधपरक दृष्टि विकसित कर युवाओं को साहित्य के सामाजिक और सांस्कृतिक सरोकारों से गहनता से जोड़ने का सार्थक कार्य कर रहा है। अकादमिक विमर्श की इस निरंतरता में 'चिंतन' विद्यार्थियों के भीतर आलोचनात्मक तर्क और रचनात्मक चेतना का संचार कर उन्हें समकालीन चुनौतियों के प्रति सजग बनाता है। साहित्य केवल समाज का दर्पण नहीं, बल्कि भावी पीढ़ी की बौद्धिक चेतना और वैचारिक क्रांति का प्रखर बीज है जो परंपरा और आधुनिकता के मध्य सेतु का निर्माण करता है। 'चिंतन' इसी भाषाई नवजागरण को दिशा देने वाला वह स्तंभ है, जहाँ शब्दों की गहराई में उतरकर मानवीय संवेदनाओं और यथार्थ का अत्यंत सूक्ष्म एवं आलोचनात्मक अन्वेषण किया जाता है। विद्यार्थियों के वैचारिक योगदान से संचित यह मंच एक ऐसी ज्ञान-यात्रा है जो स्थापित प्रतिमानों से परे जाकर नए दृष्टिकोण गढ़ती है और हिंदी साहित्य की थाती को निरंतर समृद्ध करती है। दिनांक 09 अक्टूबर, 2025 को "साहित्यक प्रश्नोत्तरी और कविता गीत गायन" विषय पर नए सभागार में दो अंतरमहाविद्यालय वाद-विवाद प्रतियोगिता आयोजित की गई हैं। प्रतियोगिता हिंदी विभाग के प्रभारी डॉ. परमानंद शर्मा, संयोजक डॉ. वेद प्रकाश और चिंतन सदस्य डॉ. प्रकाश उत्प्रेति, डॉ. चैन सिंह मीणा व विभाग के सभी सदस्य गण थे। निर्णायक इस प्रतियोगिता में सुश्री ऋचा (संस्कृत विभाग), डॉ. मोना गोयल (अंग्रेजी विभाग) व मंडल के सदस्य थे। प्रतियोगिता में दिल्ली विश्वविद्यालय के विभिन्न महाविद्यालय से अनेक विद्यार्थियों ने भाग लिया जिसमें साहित्य प्रश्नोत्तरी में प्रथम पुरस्कार कुंदन कुमार (हिंदू कॉलेज) ने प्राप्त किया द्वितीय पुरस्कार मंजू (श्यामा प्रसाद मुखर्जी महाविद्यालय) ने प्राप्त किया तृतीय पुरस्कार डिंपल (श्यामा प्रसाद मुखर्जी महाविद्यालय) ने प्राप्त किया। उसके बाद गीत गायन प्रतियोगिता में प्रथम पुरस्कार रिया राघव (पी.जी.डी.ए.वी. महाविद्यालय) ने प्राप्त किया द्वितीय



पुरस्कार कनिष्का (पी.जी.डी.ए.वी. महाविद्यालय) ने प्राप्त किया तृतीय पुरस्कार अतुल कुमार (जाकिर हुसैन) ने प्राप्त किया। इस कार्यक्रम में महाविद्यालय और अनेक छात्राओं व विभिन्न मंडल के अनेक प्राध्यापकों की उपस्थिती रही। 'चिंतन' आप सभी छात्राओं की उज्जवल भविष्य की कामना करता है।

विभाग का दूसरा कार्यक्रम दिनांक 22-04-2026 को आई.क्यू.ए.सी. के तत्वावधान में राष्ट्रीय संगोष्ठी का आयोजन किया किया। संगोष्ठी का विषय राष्ट्र निर्माण में हिंदी-अतीत एवं वर्तमान रखा गया। इस राष्ट्रीय संगोष्ठी का उद्देश्य मध्यकाल से लेकर वर्तमान समय तक राष्ट्र निर्माण में हिंदी भाषा की भूमिका का मूल्यांकन करना था। इस संगोष्ठी के वक्ता एवं विशिष्ट वक्ता प्रोफेसर हरिंद्र कुमार, (हिंदू कॉलेज, दिल्ली विश्वविद्यालय) डॉ. यमुना प्रसाद रतूड़ी (विशिष्ट वक्ता-प्राचार्य (प्रो.) सुरेश चन्द्र (राजकीय डिग्री कॉलेज-पोखाल उत्तराखंड) रहे।

कार्यक्रम का आरंभ प्राचार्य (प्रो. दरविंदर कुमार) एवं वक्ताओं द्वारा दीप प्रज्वलन से हुआ। प्रथम सत्र में अपने उद्घाटन भाषण में प्राचार्य महोदय ने हिंदी भाषा के महत्व को स्वीकार करते हुए इसे राष्ट्र को एक सूत्र में पिरोने का माध्यम बताया। प्राचार्य (प्रो.) सुरेश चंद्र ने भाषा किस प्रकार किसी राष्ट्र की परंपरा, संस्कृति, सभ्यता की वाहक होती है इस बात को रेखांकित करते हुए हिंदी का अन्य भारतीय भाषाओं के साथ जो बहनापा है वो कैसे ज्ञान, अनुभव, को साझा करती है इस बात बहुत ही सहज एवं सरल तरीके से छात्रों के समक्ष रखा। उनका व्याख्यान बहुत ही सरस एवं सारगर्भित रहा। प्रोफेसर हरिंद्र कुमार ने अपनी चिरपरिचित अध्यापकिय शैली में छात्रों को हिंदी भाषा के राष्ट्र निर्माण में योगदान को स्पष्ट करते हुए हिंदी के अनेक प्रारूपों को साहित्य से अनेक उदाहरण देकर समझाया। उनका मानना था भाषा न केवल किसी राष्ट्र का निर्माण में योगदान देती है अपितु जीवन में मनुष्य के आचरण को गढ़ती है, हमारे ज्ञान के सत्र को रेखांकित करती है। डॉ यमुना प्रसाद रतूड़ी ने हिंदी एवं भारतीय भाषाओं के राष्ट्र निर्माण में योगदान विस्तार से चर्चा की। साथ ही इस ओर संकेत भी किया कि हिदी भाषा को रोजगार एवं तकनीक से भी आज के समय में जोड़ना होगा ताकि राष्ट्र निर्माण में उसकी भूमिका और भी दृढ़ हो सके। कार्यक्रम में विभाग के सभी वरिष्ठ और कनिष्ठ सदस्य अंत तक उपस्थित रहे और संगोष्ठी के विषय पर अपनी अपनी टिप्पणी से छात्रों को लाभान्वित किया। तीसरे सत्र के अंत में विभिन्न महाविद्यालयों एवं हमारे महाविद्यालय के लगभग बीस (20) छात्रों ने विभिन्न विषयों पर अपने शोध पत्र प्रस्तुत किए।



संस्कृत विभाग

संस्कृत विभाग, पी.जी.डी.ए.वी. कॉलेज, दिल्ली विश्वविद्यालय ने वर्ष 2025-26 में विविध शैक्षणिक, सांस्कृतिक एवं शोधपरक गतिविधियों के माध्यम से विद्यार्थियों के सर्वांगीण विकास की दिशा में महत्वपूर्ण योगदान दिया। विभाग का सतत प्रयास रहा कि विद्यार्थियों को भारतीय ज्ञान परंपरा, सांस्कृतिक मूल्यों एवं व्यावहारिक अनुभवों से समृद्ध किया जाए।



अगस्त 2025 में विभाग द्वारा वस्तु विज्ञान प्रदर्शनी का आयोजन (14 एवं 29 अगस्त) अत्यंत सफल रहा। इस प्रदर्शनी में विद्यार्थियों ने उत्साहपूर्वक भाग लेते हुए विभिन्न माध्यमों से प्राचीन संस्कृत वाङ्मय में उपलब्ध विज्ञान के तथ्यों को प्रदर्शित किया। यह कार्यक्रम न केवल ज्ञानवर्धक रहा, अपितु विद्यार्थियों की सृजनात्मकता को भी प्रोत्साहित करने वाला सिद्ध हुआ।

महाविद्यालय के 68वें स्थापना दिवस के अवसर पर 21 अगस्त 2025 को भारतीय संस्कृति सभा के संयुक्त तत्वावधान में "आधुनिक भारत के निर्माण में डी.ए.वी. की भूमिका" विषय पर एक विशेष व्याख्यान आयोजित किया गया। इस अवसर पर मुख्य वक्ता के रूप में संस्कृत महाविद्यालय, भारतीय विद्या भवन के प्राचार्य **डॉ. छवि कृष्ण आर्य** उपस्थित रहे। उन्होंने अपने विचारों में डी.ए.वी. आंदोलन के राष्ट्रनिर्माण में योगदान को रेखांकित करते हुए भारतीय मूल्यों पर आधारित शिक्षा की प्रासंगिकता पर प्रकाश डाला। यह व्याख्यान विद्यार्थियों के लिए अत्यंत प्रेरणादायक रहा।



11 नवंबर 2025 को विभाग ने भारतीय संस्कृति सभा के सहयोग से "Bhartiya Knowledge Tradition: Tryst with a Research Frame" विषय पर एक संगोष्ठी का आयोजन किया। इस संगोष्ठी के मुख्य वक्ता दिल्ली विश्वविद्यालय के अफ्रीकन स्टडीज विभाग के एसोसिएट प्रोफेसर **डॉ. संदीपनि दास** रहे। उन्होंने भारतीय ज्ञान परंपरा को आधुनिक शोध के संदर्भ में प्रस्तुत करते हुए विद्यार्थियों को नए शोध आयामों से परिचित कराया।

इसी क्रम में 21 नवंबर 2025 को विभाग द्वारा **ज्ञानभारतम्**



(पूर्व नाम: नेशनल मिशन फॉर मैन्युस्क्रिप्ट्स) का शैक्षणिक भ्रमण आयोजित किया गया। इस भ्रमण में तृतीय एवं चतुर्थ वर्ष के विद्यार्थियों ने भाग लिया। विद्यार्थियों को पांडुलिपियों के संरक्षण, सूचीकरण एवं डिजिटलीकरण की प्रक्रियाओं का व्यावहारिक ज्ञान प्राप्त हुआ। विशेषज्ञों के मार्गदर्शन में विद्यार्थियों ने दुर्लभ पांडुलिपियों का अवलोकन किया तथा भारतीय सांस्कृतिक धरोहर के संरक्षण के महत्व को समझा। यह अनुभव अत्यंत समृद्धिदायक एवं पाठ्यक्रम के अनुरूप रहा है। शैक्षणिक भ्रमण को सफल बनाने मेंविभाग के संकाय सदस्यों, **डॉ. वशिष्ठ बहुगुणा** एवं **डॉ. ऋचा** का विशेष योगदान रहा।

अंतत: वर्ष 2025 की ये सभी गतिविधियाँ विद्यार्थियों के बौद्धिक, सांस्कृतिक एवं शैक्षणिक विकास में अत्यंत सहायक सिद्ध हुई। संस्कृत विभाग भविष्य में भी इसी प्रकार के नवाचारी एवं ज्ञानवर्धक कार्यक्रमों के आयोजन हेतु संकल्पित है।



Research Cell

The Research Cell of PGDAV College has been actively engaged in promoting a culture of research and academic excellence among students and faculty. During the academic session 2025–26, under the aegis of IQAC P.G.D.A.V. College, the Research Cell successfully organised a series of five sessions with an objective to achieve academic excellence and innovation, fostering a vibrant research environment within the college. Active discussion round the year amongst the committee members enabled to plan initiatives, particularly designed to support fourth year students across all the disciplines. The focus of the meetings was to contribute to enhancing the research capabilities of students enabling them to produce quality research papers.

Online Workshop on Research Methodology

To set the stage for young research scholars of the college, an online webinar on Research Methodology was conducted on 13th October 2025 for the students of Semester V and VII. The session was delivered by Dr. Anamitra Roychowdhury, Assistant Professor at the Centre for Informal Sector and Labour Studies, JNU. The speaker provided comprehensive insights into key aspects of academic research including identification of research gaps, conducting a literature survey, citation practices, empirical research methodology, and preparation of references and bibliography. The session also guided students on the process of writing a dissertation, thereby laying a strong foundation for their research journey.

Online Workshop on Assessing Scholarly E-Resources

So as to give further direction to the research students, an online workshop titled “Assessing Scholarly E-resources: A Practical Workshop on DU eLibrary, ONOS and OER” was organised on 15 October 2025, for Semester VII students. The session was conducted by Dr. Garima Gaur Srivastava, Librarian, PGDAV College. Participants were introduced to various digital resources available through the Delhi University eLibrary and were trained in accessing and utilising these platforms effectively for academic purposes. The workshop proved to be highly beneficial in familiarising students with reliable sources of scholarly information.

Online and Offline Workshops on the CMIE Prowess Database

Continuing its efforts to build technical competencies, the Research Cell organised an online workshop on 18 November 2025 on the CMIE Prowess Database. The session was conducted by Mr. Sagar Choudhary, Senior Business Manager at CMIE. The workshop focused on providing practical training on accessing and working with the Prowess database. Students and faculty members from various colleges participated actively and engaged in discussions related to data collection and research applications, making the session interactive and enriching. With an objective of further strengthening the practical understanding of the database, an offline workshop on the CMIE Prowess Database was held on 12 February 2026 in the Library Conference Room. This session, also conducted by Mr. Sagar Choudhary, was specifically designed for faculty members and Semester VIII students. The offline mode enabled more detailed guidance and hands-on learning, thereby supporting students in applying database tools effectively in their ongoing research projects.

Offline Workshop on Reference Management Tools

On 17 March 2026, a hands-on session was conducted in the New Computer Hub on the topic "Reference Management Tools." Conducted by Dr. Parveen Babbar, Deputy Librarian, JNU, the workshop provided participants with practical training in the use of tools such as EndNote, Zotero and Mendeley. The session emphasised the importance of proper referencing and familiarized attendees with various citation styles including APA and MLA. Faculty members and Semester VIII students attended the session and benefited from the hands-on experience in managing references for academic writing.

Aimed at strengthening research aptitude, enhancing technical skills, and facilitating access, the Research Cell could successfully implement the plan for entire academic year 2025-26. All the sessions witnessed enthusiastic participation and were well received by both students and faculty. The structured progression from foundational concepts to advanced tools ensured that participants developed a comprehensive understanding of the research process.

Dr. Pratibha Agarwal,
Convenor

Career Development Centre (CADEC)

The Career Development Centre (CADEC) of PGDAV College, established in 2023 as a dedicated incubator and resource hub for aspiring entrepreneurs and innovators, provides mentorship, funding assistance, networking opportunities, and skill-building workshops to support the growth of student-led startups. The academic year 2025–26 has been a landmark year for CADEC. This report highlights the key achievements, initiatives, and impact created by CADEC in shaping the entrepreneurial ecosystem for students in the college.



1. Startup Development & Incubation

CADEC has successfully incubated and mentored a diverse portfolio of startups this year, ranging from sustainable ventures to cutting-edge AI innovations.

- Gama AI, founded by Shubham Jain, a 4th year student from BA (Prog), achieved a valuation of ₹10 crore, secured ₹10 lakh seed funding for 1% equity, and generated revenue of over ₹18 lakh, with support from IIT Mumbai, Google, Microsoft, Udhmodya Foundation (DU), and the Gujarat Government's Acceleration Program.
- Shri Ji Gavya continued its success with eco-friendly cow-dung-based products and strengthened its presence through partnerships with Khadi India, ONDC, and ISKCON, Delhi.
- Hustle Xpress sustained growth in digital services, offering video editing, web design, and digital marketing solutions generating revenue of over ₹25 lakh.
- Stitch of Love and Knit & Knot advanced as crochet-based ventures, combining creativity with women empowerment.
- Krinasso, a modern digital marketing agency based in Noida, achieved revenue of ₹ 4.11 lakh, marking steady progress in its field.
- Gothic Forge established itself as an alternative jewellery brand that emphasizes fashion as identity, recording sales of ₹1.66 lakh.
- KiTONE emerged as an AI-based production company specializing in AI-generated music videos, short films, and multimedia projects.
- ColdPlay positioned itself as a youth-centric street beverage brand, delivering premium-quality drinks at affordable prices.
- Velmora introduced luxury artisanal desserts under the concept "Layered in Luxury," offering seasonal fusion desserts and viral bowls.

- Avinya was launched as a contemporary candle startup, crafting handmade gel wax candles inspired by India's cultural celebrations and modern gifting aesthetics.

2. Flagship Event – BizBlitz 3.0

BizBlitz 3.0 was organized by CADEC in collaboration with the ARPA Foundation and Samarth Bharat, creating a dynamic summit of learning, networking, and innovation. Held on 23rd March 2026 at the New Seminar Hall and EVS Lab, the event brought together 15 teams from multiple universities.

- The event was graced by distinguished guests, including Shri Ramesh Agarwal (Chairman, APMOL) as Chief Guest, Dr. Shonal Gupta (Convenor, Samarth Bharat) as Guest of Honour, and Amita Singh (Social Worker) as Special Guest. Eminent speakers and panelists such as Rachit Goel (Angel Investor), Vandana Tolani (Founder & CEO, Convanto), and Rahul Lakhmani (Founder & CEO, Skiify) enriched the sessions with their expertise.
- A highlight of the event was the launch of CADEC Annual Magazine Vol. 3, which showcased achievements, stories, and initiatives of the year.
- The B-Plan Competition held in the EVS Lab was a high-energy contest where students presented scalable startup ideas before industry experts. The winners included Icarus from Sharda University (1st Place, ₹13,000), GothicForge from PGDAV College (2nd Place, ₹10,000), and Stitch of Love from PGDAV College (3rd Place, ₹7,000).
- BizBlitz 3.0 was not just an event but a celebration of entrepreneurial spirit. It provided young innovators with a launchpad to gain confidence, industry exposure, and investor connections, reinforcing CADEC's mission to nurture entrepreneurship and innovation.







3. Events and Participation

CADEC actively engaged in key entrepreneurial and innovation-driven events during the year, giving members exposure to national platforms and industry leaders.

- At the IIT Entrepreneurship Summit, members pitched startup ideas before investors, gaining constructive feedback and networking opportunities. This participation helped students understand investor expectations, refine their business models, and strengthen CADEC's visibility among top institutions while building inter-university connections.

- On National Startup Day 2026, celebrated at PGDAV College under CADEC's initiative, the role of startups in shaping India's future was highlighted. The event inspired students to embrace entrepreneurship as a career path and showcased CADEC's leadership within the University of Delhi. It created a vibrant atmosphere of innovation, motivating young entrepreneurs to take bold steps forward.



- The AI Impact Summit '26, held at Bharat Mandapam, provided members with insights into advanced AI tools, emerging technologies, and real-world applications transforming industries. Students learned how AI is reshaping the future of work and were encouraged to think about AI-driven ventures.
- During the Stall Setup at Vasant Utsav (13th February 2026), organized by the Delhi Government, CADEC members displayed innovative products and engaged with a diverse audience. This experience offered real-time customer interaction and market validation.
- A visit to the Udhmodya Foundation exposed members to the University of Delhi's startup ecosystem, demonstrating how student ideas are transformed into successful ventures. The visit motivated CADEC to adopt best practices for incubation and mentorship.
- An institutional visit to the DFO Office, Okhla provided insights into government-supported initiatives and schemes for entrepreneurs. Students discovered opportunities available through government programs, strengthening CADEC's understanding of policy frameworks supporting startups.
- The Diwali Stall Setup at PGDAV College premises showcased sustainable and student-led ventures during the festive season. The festive stalls boosted entrepreneurial confidence among student founders. It also promoted eco-friendly and innovative products among the college community.
- Weekly Newsletters were published on CADEC's official handle to keep students updated on emerging trends, startup ecosystems, government initiatives, and industry insights.

The newsletters ensured continuous learning and awareness among members. They also served as a platform to highlight CADEC's activities and achievements.

"Start Your Startup Now, Ask Us How"

THE TEAM

Convenor: Dr. Richa Agarwal Malik

Mentor: CS Anshita Jain

STUDENT ADVISORY BOARD

1. Nikhal Bhargav
2. Smriti Singh
3. Deepak Yadav
4. Shubham Jain
5. Satya Prakash

EXECUTIVE BODY

1. President: Devanshu Singh
2. Vice-President: Tanuj Pandey
3. Treasurer: Arpit Patel
4. Secretary: Drishti Gupta
5. Joint Secretary: Ravi
6. HR: Kavita Koranga

DEPARTMENTAL HEADS

1) Entrepreneur Department
i) HEAD: Yash Kumar Singh
ii) CO-HEAD: Shivansh Sharma
2) Tech Department
i) HEAD: Ankit
ii) CO-HEAD: Lakshay Batra
3) Organising Department
i) HEAD: Sweety
ii) CO-HEAD: Mimansha
4) Marketing Department
i) HEAD: Tarun
ii) CO-HEAD: Yashank
5) Media Department
i) HEAD: Hariom
ii) CO-HEAD: Mayank
6) R&D Department
i) HEAD: Pankaj Kumar
ii) CO-HEAD: Vinayak







Enactus

Enactus - P.G.D.A.V. is a society committed towards creating meaningful social impact through entrepreneurial action. Grounded in the values of innovation, sustainability, and community empowerment, it works towards developing transformative solutions for social and environmental challenges. By leveraging business thinking and strategic action, the society strives towards bringing long-term positive changes in the lives of underserved communities of the society.

RECRUITMENT

Following the Orientation, a successful recruitment drive was conducted that generated tremendous enthusiasm across the campus. A total of 200+ students registered and appeared for the selection process, a reflection of the growing curiosity and excitement around social entrepreneurship at P.G.D.A.V. College.

Through a rigorous multi-stage process comprising application screening, group discussions (GDs), and personal interviews, our team identified and onboarded forty skilled and passionate individuals who are now actively contributing to Enactus' growth and impact.

COMMUNITY COLLABORATIONS

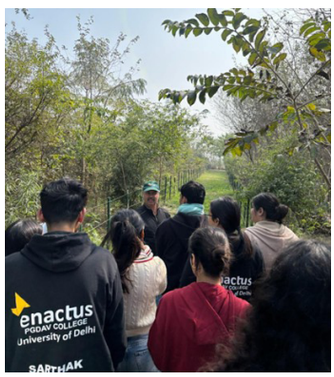
1. PowHer NGO

This year, Enactus-P.G.D.A.V. proudly partnered with PowHer NGO—an inspiring organisation where women, underprivileged individuals, and differently abled people come together to craft eco-friendly products. From handcrafted bags and crochets to keychains, jewellery, and purses, each item stands as a testament to sustainable creativity and human resilience. As part of this collaboration, the team set up a stall at the annual college fest 'Arohana', showcasing and selling their products. The response was overwhelming, directly contributing to the livelihoods of the artisans behind these creations.

2. Give Me Trees Trust

Enactus-P.G.D.A.V. had the privilege of collaborating with Give Me Trees Trust, one of India's largest and most impactful environmental NGOs, known for their extensive work in afforestation and ecological conservation. The team conducted a plantation drive in partnership with them that turned out to be a truly enriching experience for the entire team. Beyond just planting trees, this initiative offered a deeper understanding of our ecosystem from the different species of trees and plants to the fascinating role of insects in maintaining environmental balance. The drive was successfully conducted under the able guidance of Mr. Vineet Vohra. It was a hands-on learning experience that reinforced our commitment to sustainability.





PROJECT IMPLEMENTATION

Project -1



As an extension of the collaboration with PowHer NGO, a new project centring around up-cycled fashion has been initiated by Enactus-P.G.D.A.V. Old and discarded fabrics are being transformed into functional, stylish products, including purses, bags, jewellery, and a variety of other accessories through work undertaken by women and differently abled individuals.

This year, the team's efforts included:

- Ideation and prototyping of products from ripped to pre-used clothing.
- Close collaboration with artisans to ensure quality and aesthetic appeal.
- Exploration of sustainable dyeing and finishing techniques to enhance product value.

This project is positioned at the intersection of environmental sustainability and social empowerment, with discarded materials being given a second life while dignified livelihoods are provided to those who craft them.

Project-2

One of the most creative and purpose-driven initiatives of the year has been introduced in the form of Seed-able Colouring Kits. Designed especially for children, these kits represent a blend of creativity, education, and environmental responsibility. Each kit includes:



- A colouring pouch or box made from eco-friendly, seed-able material embedded with seeds, so that once the kit is finished, the packaging can simply be soaked in soil and planted, growing into a real plant.
- Colour pencils crafted from sustainable materials, encouraging responsible consumption from the very first use.
- Illustrated pages created to teach children moral values and nurture an early love towards nature and the environment.

The concept is simple but deeply impactful as the kit lives twice; first as a tool for learning and creativity, and then as a seed planted in the earth.

FUNDRAISING INITIATIVES

To support these projects and further the mission, fundraising stalls and activities were organized at various events throughout the year:

1. NSS Annual Fest

A stall was put up by the enactus- P.G.D.A.V. team at the NSS Annual Fest, where handmade products were showcased and sold to a warm and enthusiastic audience. The event was a great platform to spread awareness about our work while raising meaningful funds that go directly towards sustaining our projects and supporting our artisan collaborators.

2. College Annual Fest (Arohana)

An interactive and fun approach was taken at our college's annual fest, with engaging games being organized that brought students together and created a lively atmosphere. The stall quickly became a go-to spot on the grounds, allowing us to connect with a wide range of students, sparking conversations about Enactus, and strengthening our presence within the campus community.

3. Other University Events

Beyond the campus, active participation was undertaken by the ENACTUS-P.G.D.A.V. team in multiple university fests and inter-college events. Stalls were set up, competitions were entered, and student communities from different colleges were engaged with. These appearances not only enabled the raising of additional funds but also expanded the network, strengthened the brand of Enactus P.G.D.A.V. across institutions, and fostered closer connections with like-minded changemakers.

EXTERNAL VISITS AND NETWORKING OPPORTUNITIES

Real-world exposure and network expansion were actively pursued by the Enactus-PGDAV team beyond the campus. Key experiences from the year included:

Dastkar — Nature Bazaar



An incredible opportunity was received to visit Dastkar, a renowned craft fair that brings together skilled handicraftsmen, artisans, and sustainable business owners from across the country. Stories of tradition, craft, and resilience were reflected through every stall. Engagements were made with makers of handmade, eco-friendly products, and invaluable insights were gained into how enterprises are built and sustained. Their journeys were listened to, helping a deeper understanding of the challenges and beauty of ethical, community-driven commerce, leaving the team deeply inspired.

Plantation Drive — Give Me Trees Trust

As part of the ongoing collaboration with Give Me Trees Trust, participation was undertaken in a hands-on plantation drive. Beyond the planting of saplings, meaningful education in ecology was imparted, with knowledge gained about various species of trees, medicinal plants, and the critical role of insects in maintaining a balanced environment. A grounding reminder was provided of why sustainability work matters and what is ultimately being protected.

Building India INC — IIT Delhi

An energising event was attended at IIT Delhi, bringing together a diverse mix of brand founders, Model United Nations participants, business competition finalists, marketing professionals, and finance speakers under one roof. An electric atmosphere was experienced, with stimulating conversations taking place. Interactions were made with young, driven minds and industry practitioners, ideas were exchanged across domains, and new perspectives on entrepreneurship, leadership, and innovation were carried away.

Srijan'26

Srijan'26, enactus PGDAV's Annual Summit, held on 10th April, 2026, brought together students, entrepreneurs and innovators under one roof to celebrate the spirit of purposeful enterprise themed around environmental sustainability and social innovation. The event drew over a hundred attendees. Dr. Sanjeen Sawhney, Managing Director of ANB Auto India Pvt. Ltd was our keynote speaker. Dr. Sawhney is a Forbes Asia- listed business leader, Tedx speaker and Nelson Mandela Award recipient. In her session, she candidly spoke about her own entrepreneurial journey along with providing guidance and vision to build their own entrepreneurial ventures. She also praised our newly launched project Beejvani.

The second session was led by Mr. Aman Rudola, Founder of Quest School and cofounder of IndraprasthaED. Mr. Rudola is a young entrepreneur who has built and scaled ventures in the field of education and has been featured on Shark Tank India.

The next event was Enviz; a case-based business plan competition open to students from across all universities, inviting the brightest young minds to apply business thinking to real-world sustainability and social challenges. The competition unfolded over three rigorous stages. Over 150 teams appeared in the initial online round from which 20 were shortlisted. These teams then submitted pitch decks, and the six strongest were invited to the final offline presentation round at the summit. The teams presented their solutions before a panel of judges, and were evaluated on the strength of their ideas, delivery, and their ability to defend their approach under questioning. The session concluded with prize distribution, where the winning team was given a cash prize of Rs 5,000 sponsored by ARPA Foundation, our collaborators for the event.

Convenor: Dr. Richa Agarwal Malik

Co-Convenor: Dr. Pradeep Singh

CORE TEAM

- President: Sarthak Kukreja
- Vice-President: Bhumi Garg
- Treasurer: Shravi Sharma
- Student Advisor: Shruti Bisht
- Secretary: Prisha Aneja
- Content & Research: Kushagra Jain
- Marketing & PR: Himanshu
- Logistics & HR: Nischay Narang
- Social Media: Aman & Prachi



Geo-Crusaders : The Environmental Society

Geo-Crusaders, the Environmental Society of PGDAV College (M), aims to foster an intellectual and inclusive environment for discussions on both national and international environmental matters. The society hosts guest speaker events, facilitates seminars, conducts workshops, and organizes various drives to encourage curiosity and raise awareness about current environmental challenges. Numerous significant days are commemorated by the society. The faculty advisors of the society, Dr. Richa Agarwal Malik and Dr. Gaurav Kumar, were recognized for their contributions in enabling PGDAV College to receive the Zero Waste Campus Award, conferred jointly by the International Association for Educators for World Peace (affiliated with the United Nations) and the Indian Institute of Ecology and Environment on 5th June 2025.

Faculty Advisor	Students Core Team
Convenor: Dr. Pradeep Singh	President:Harshita Bansal
Co-Convenor & TIC: Dr. Richa Agarwal Malik	President: Tanish Sharma
Member: Dr. Sangeeta Bansal	
Member: Ms. Jyotirupa Devi	
Member: Mr. Prabhat Kumar	

Earth Hour Day

On 22nd March 2025, Geo-Crusaders, the Environmental Society of PGDAV College (M), University of Delhi, observed World Hour Day to promote responsible energy consumption and environmental consciousness. The event emphasized the importance of reducing electricity usage and adopting sustainable habits in daily life. Students actively participated by pledging to switch off non-essential lights and devices, reinforcing the idea that small individual actions can collectively lead to significant environmental impact.

World Aquatic Animal Day

On April 3, 2025, Geo-Crusaders observed World Aquatic Animal Day to highlight the importance of protecting aquatic ecosystems and marine biodiversity.

World Atmosphere DayOn April 10, 2025, Geo-Crusaders observed World Atmosphere Day to raise awareness about the importance of maintaining a healthy atmosphere. The event addressed key issues such as air pollution, greenhouse gas emissions, and climate change.



National Seminar on Earth Day, 2025

On April 22, 2025, Geo-Crusaders organized a National Seminar on the occasion of Earth Day. The seminar brought together students and faculty members to discuss pressing environmental challenges such as climate

change, resource depletion, and sustainable development.

World Migratory Bird Day

On May 10, 2025, Geo-Crusaders observed World Migratory Bird Day to emphasize the importance of protecting migratory birds and their habitats.

World Climate Change Day

On May 15, 2025, Geo-Crusaders observed World Climate Change Day to highlight the growing concerns of global warming and its impact on ecosystems and human life.

National Endangered Species Day

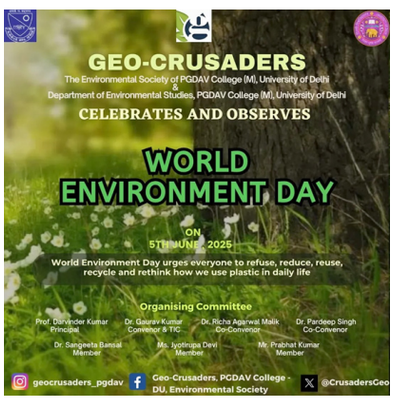
On May 16, 2025, Geo-Crusaders observed National Endangered Species Day to raise awareness about species facing the threat of extinction. The event focused on highlighting the causes behind declining wildlife populations, including habitat loss, poaching, climate change, and human interference.

International Day for Biological Diversity

On May 22, 2025, Geo-Crusaders observed the International Day for Biological Diversity to highlight the importance of biodiversity in sustaining life on Earth.

World Turtle Day

On May 23, 2025, Geo-Crusaders observed World Turtle Day to promote awareness about the conservation of turtles and tortoises.



World Environment Day

On June 5, 2025, Geo-Crusaders observed World Environment Day to promote environmental protection and sustainable living.

World Ocean Day

On June 8, 2025, Geo-Crusaders observed World Ocean Day to highlight the importance of oceans in maintaining the Earth's ecosystem. The event focused on spreading awareness about marine pollution, climate change, and the need for sustainable use of ocean resources.

Global Wind Day

On June 15, 2025, Geo-Crusaders observed Global Wind Day to promote awareness about wind energy as a clean and renewable source of power.

World Day to Combat Desertification and Drought

On June 17, 2025, Geo-Crusaders observed World Day to Combat Desertification and Drought to raise awareness about land degradation and water scarcity.

World Rainforest Day

On June 22, 2025, Geo-Crusaders observed World Rainforest Day to emphasize the critical

role of rainforests in maintaining biodiversity and regulating climate..

Van Mahotsav Week

From July 1 to July 7, 2025, Geo-Crusaders observed Van Mahotsav Week to promote afforestation and environmental awareness.

World Youth Skills Day

On 15th July 2025, the college received the "Best Skilling College Award" at the Institution's Innovation Council (IIC) on the occasion of World Youth Skills Day. This achievement highlighted the institution's strong commitment to skill-based education, innovation, and the holistic development of students, preparing them for future challenges.



International Mangrove Day

On July 26, 2025, Geo-Crusaders observed International Mangrove Day to highlight the ecological importance of mangrove ecosystems.

World Nature Conservation Day

On July 28, 2025, Geo-Crusaders observed World Nature Conservation Day to emphasize the importance of preserving natural resources and protecting the environment.

International Tiger Day

On July 29, 2025, Geo-Crusaders observed International Tiger Day to raise awareness about tiger conservation and the threats faced by this endangered species.

World Lion Day

On August 10, 2025, Geo-Crusaders observed World Lion Day to promote awareness about the conservation of lions and their habitats.

International Vulture Awareness Day

On September 6, 2025, Geo-Crusaders observed International Vulture Awareness Day to highlight the importance of vultures in maintaining ecological balance.

National Seminar on International Ozone Day

On September 16, 2025, Geo-Crusaders organized a National Seminar on the occasion of International Ozone Day. The seminar focused on the importance of the ozone layer in protecting life on Earth from harmful ultraviolet radiation.

Zero Emissions Day

On September 21, 2025, Geo-Crusaders observed Zero Emissions Day to promote awareness about reducing carbon emissions and minimizing environmental impact.

World Rhino Day

On September 22, 2025, Geo-Crusaders observed World Rhino Day to raise awareness about the conservation of rhinos and the threats they face, including poaching and habitat loss.

World Environmental Health Day

On September 26, 2025, Geo-Crusaders observed World Environmental Health Day to highlight the connection between environmental conditions and human health. World Rivers Day

On September 28, 2025, Geo-Crusaders observed World Rivers Day to raise awareness about the importance of rivers in sustaining ecosystems and human life.

International Day of Awareness of Food Loss and Waste

On September 29, 2025, Geo-Crusaders observed the International Day of Awareness of Food Loss and Waste to address one of the most pressing yet overlooked environmental issues. The event focused on the scale of food wastage at household, commercial, and institutional levels, and its direct link to resource depletion and climate change.

Wildlife Week

From October 2 to October 8, 2025, Geo-Crusaders observed Wildlife Week to promote awareness about India's rich biodiversity and the urgent need to protect endangered species.

International Seminar on International E-Waste Day

On October 14, 2025, Geo-Crusaders organized an International Seminar on the occasion of International E-Waste Day. The seminar addressed the rapidly growing issue of electronic waste and its harmful impact on the environment and human health.

International Day of Climate Action

On October 24, 2025, Geo-Crusaders observed the International Day of Climate Action to emphasize the urgency of addressing climate change. The event focused on collective and individual responsibilities in reducing environmental impact.

World Lemur Day

On October 25, 2025, Geo-Crusaders observed World Lemur Day to raise awareness about one of the most endangered groups of mammals. The event highlighted the threats faced by lemurs, including habitat loss and illegal wildlife trade.

World Basking Shark Day

On November 3, 2025, Geo-Crusaders observed World Basking Shark Day to highlight the importance of marine biodiversity and the conservation of vulnerable ocean species.

Cleanliness drive

On 16th November 2025, a cleanliness drive was conducted at Sanjay Van in collaboration with Zero Waste Project India. Students actively participated in collecting plastic waste,

wrappers, and other non-biodegradable materials.

International Jaguar Day

On November 29, 2025, Geo-Crusaders observed International Jaguar Day to raise awareness about the conservation of jaguars and their habitats.

International Mountain Day

On December 11, 2025, Geo-Crusaders observed International Mountain Day to emphasize the ecological and cultural significance of mountain ecosystems.

World Monkey Day

On December 14, 2025, Geo-Crusaders observed World Monkey Day to promote awareness about primate conservation and their role in forest ecosystems.

46th World Management Congress

On December 31st 2025, Geo-Crusaders participated in the 46th World Management Congress held at the India International Centre, New Delhi. The congress focused on building resilient states through innovative higher education and research.

National Bird Day

On January 5, 2026, Geo-Crusaders observed National Bird Day to celebrate avian diversity and promote bird conservation. The event focused on the importance of birds in pollination, seed dispersal, and maintaining ecological balance.

World Environmental Education Day

On January 26, 2026, Geo-Crusaders observed World Environmental Education Day to emphasize the role of education in shaping a sustainable future. The event highlighted how awareness, knowledge, and informed decision-making can drive meaningful environmental change.

National Cleanliness Day

On January 30, 2026, Geo-Crusaders observed National Cleanliness Day to promote hygiene, waste management, and environmental responsibility. The initiative focused on maintaining cleanliness in public and institutional spaces while highlighting its direct impact on health and sustainability. Students actively engaged in awareness activities and discussions on waste segregation and responsible disposal practices, reinforcing the idea that cleanliness is a shared responsibility.

International Zebra Day

On January 31, 2026, Geo-Crusaders observed International Zebra Day to raise awareness about the conservation of zebras and their natural habitats.

World Wetlands Day

On February 2, 2026, Geo-Crusaders observed World Wetlands Day to highlight the ecological importance of wetlands in supporting biodiversity, regulating water cycles, and mitigating climate change.

World Polar Bear Day

On February 27, 2026, Geo-Crusaders observed World Polar Bear Day to raise awareness about the impact of climate change on Arctic ecosystems. The event focused on the challenges faced by polar bears due to melting ice caps and habitat loss.

International Day of Action for Rivers

On March 14, 2026, Geo-Crusaders observed the International Day of Action for Rivers to emphasize the critical role rivers play in sustaining ecosystems and human life.

Global Recycling Day

On March 18, 2026, Geo-Crusaders observed Global Recycling Day to promote the importance of recycling in reducing waste and conserving natural resources.

World Sparrow Day

On March 20, 2026, Geo-Crusaders observed World Sparrow Day to raise awareness about the declining population of sparrows in urban areas. The event focused on the impact of urbanization, pollution, and loss of nesting spaces on these birds.

World Forest Day

On March 21, 2026, Geo-Crusaders observed World Forest Day to highlight the importance of forests in maintaining ecological balance and supporting biodiversity.

World Water Day

On March 22, 2026, Geo-Crusaders observed World Water Day to emphasize the importance of water conservation and sustainable usage.

Earth Hour Day

On March 28, 2026, Geo-Crusaders observed Earth Hour Day to promote energy conservation and climate awareness. The initiative encouraged individuals to switch off non-essential lights for one hour as a symbolic step towards environmental responsibility.

National Seminar on International Zero Waste Day



On March 30, 2026, Geo-Crusaders in collaboration with the department of Environmental Studies and ARPA Opportunity Foundation organized one day National Seminar on International Zero waste at the EVS Lab. Dr. Rahul Bhadouria, Assistant Professor, Department of Environmental Studies, DCAC College, DU and Dr. Abhijit Sarkar, Assistant Professor, Department of Botany, University of Gour Banga, WB were the resource persons. Dr. Abhijit encouraged the students on the microplastic pollution and its impact on the environment and human health. Dr. Rahul Bhadouria enlightened the students regarding the waste management strategies and discussed the role of individuals and communities in efficient waste management.

National Cadet Corps (NCC)



The NCC unit of PGDAV College continues to flourish under the able leadership and guidance of the Associate NCC Officer, Lt. Dr. Renu Jonwall. Under her mentorship, the unit has achieved remarkable success across various platforms during the academic session 2025–26.

The cadets actively participated in prestigious national camps, rallies, inter-directorate competitions, and social initiatives, bringing pride to the college and the directorate through their commendable performances.

A significant achievement was marked by SUO Shagun, who successfully represented the unit at the All India Thal Sainik Camp (TSC) 2025. She completed the camp with distinction through the JDFS event, contributing to the outstanding performance of the Delhi Directorate, secured 1st position in Line Area, 1st position in Map Reading, and Overall 2nd position.

In another proud moment, six cadets from PGDAV NCC participated in the esteemed Prime Minister's Rally. They successfully completed the camp and delivered a vibrant cultural performance at the Cariappa Parade Ground, reflecting teamwork, discipline, and cultural richness.



The unit also marked its presence at the Chief Minister's Rally, where SGT Kanishka Shekhawat represented the college with great dedication and confidence, further adding to the unit's achievements.

The cadets actively participated in several National Integration Camps (NICs), Special National Integration Camps (SNICs), and Ek Bharat Shreshtha Bharat (EBSB) camps, which aim to promote unity in diversity, cultural exchange, and national integration. These camps provided a platform for cadets to interact with peers from different states and develop leadership qualities.

- At EBSB Gopalpur, the Delhi Directorate secured 1st position in Kho-Kho, with CPL Shivani and LCPL Akanksha Singh representing the unit with excellence.
- At SNIC Kevadia (Statue of Unity, Gujarat), SUO Shagun performed a cultural presentation, highlighting unity in diversity.
- At SNIC Jaisalmer, the Delhi Directorate secured 3rd position in NIAP (National Integration Awareness Programme), with CPL Rajani representing the unit.

- At EBSB Raurkela, CDT Anjali Rajput represented the college with enthusiasm and discipline.

Sports Achievements

In addition, the cadets of PGDAV NCC displayed great enthusiasm in attending Combined Annual Training Camps (CATC), where they underwent rigorous training sessions including drill, weapon training, physical fitness, and personality development, reflecting their commitment to discipline and growth.

The NCC cadets also excelled in the Annual Sports Day of the college, securing multiple top positions:

CPL Nandini – 1st Position – 100m & 200m Race CPL Sonam – 1st Position – 400m Race

CDT Bhawna – 1st Position – Shot Put

CPL Sonam, CPL Nandini, CDT Jenab & LCPL Megha – 1st Position – Relay Race

Achievements in Annual Fests :

Further adding to the list of accomplishments, SGT Kanishka Shekhawat secured 1st position in Best Cadet Event, and CDT Palak secured 1st position in Face Painting Competition at Udaan 2026, the annual NCC festival of Kalindi College.

LCPL Megha secured the Runner-Up position in Cube Quest at Sahas 2026, Gargi College. Moreover, the squad drill team of PGDAV NCC secured the Runner-Up position at Nishtha 2026, the annual fest of Maitreyi College, showcasing exceptional coordination and discipline.

Adding another remarkable achievement, the squad drill team of PGDAV SW secured the 1st position at Sarvatra 2026, the NCC fest of Motilal Nehru College, demonstrating outstanding synchronization, discipline, and teamwork.

Apart from competitions, cadets from all years actively contributed to social awareness and community development initiatives such as:

- Nasha Mukt Parisar Abhiyaan
- Road Safety Walkathon
- Veer Gatha 5.0
- Swachhata Awareness Programme
- Pinkathon Marathon

These initiatives reflect the commitment of NCC cadets towards social responsibility and nation-building.



North-East Cell (NEC)

The North-East Cell of P.G.D.A.V College, University of Delhi, serves as an inclusive platform dedicated towards promoting cultural diversity, representation and overall welfare of students from the Northeastern and other Himalayan regions of India. The cell is committed towards celebrating the region's rich cultural heritage while also addressing students' academic, social, and emotional needs. It strives to create a supportive environment that truly embodies a “home away from home,” fostering unity, awareness, and a sense of belonging within the college community.

The academic year commenced with the registration of the first-year students, marking the beginning of their journey in the college. In order to warmly welcome the new members, the cell organized a Freshers’ Picnic on 13th September at Nehru Park, Delhi. The event provided an engaging and interactive platform for freshers and senior members to connect through shared meals, games, and conversations, thereby strengthening bonds and fostering a sense of community right at the outset of the academic year.







On 17th September 2025, the boys' football team of NEC, in collaboration with CVS, participated in the 10th annual Rajiv Gandhi Memorial sports tournament where they delivered an outstanding performance and secured the runner-up positions bringing pride to the cell.

On 18th October 2025, the NEC organised an educational visit to the National Crafts Museum and Hastkala Academy. The visit aimed at providing the students an opportunity to engage with India’s diverse artistic traditions and foster appreciation for indigenous crafts, culture, and heritage. A total of 28 students and six faculty members participated in the visit. The visit included explorations of the museum’s varied galleries, crafts, metalwork, woodwork and traditional paintings from across the country. The highlight of the visit was the pottery workshop, where some members participated in the artistic process firsthand. The excursion successfully blended education with creativity, enabling students to develop a deeper appreciation for the craftsmanship of traditional artisans of India while also nurturing their own artistic expression.

From 6th to 8th November 2025, the boys' football team of NEC participated in Kirori Mal College 7-A side Men’s Tournament, Highlanders Cup, an annual inter-college sporting event, featuring 36 teams from across University of Delhi. The team delivered an outstanding performance throughout the tournament, beginning with a victory against Motilal Nehru College and progressing through

successive wins against St. Stephen's College, Zakir Hussain College, and Satyawati Evening College. In highly competitive finals, the team secured a remarkable 2–1 victory against Ramanujan College, marking a significant achievement for the North-East Cell.





Individual excellent performances were also recognised, with Tommy Haokip being awarded Best Striker and Subham Rai receiving the Best Goalkeeper during the tournament.

The North-East Cell team delivered yet another exceptional performance at the Unity Cup 2025, held from 14th to 16th November, 2025, in Motilal Nehru College. The tournament began with a strong start in the group stage on 15th November, 2025. In the semi-finals, PGDAV (M) maintained their dominance with a 2–0 win over Zakir Hussain College. The tournament concluded with a highly competitive final against MLNC (Morning), where PGDAV (M) emerged victorious with a 1–0 win. Tommy Haokip won the title of top scorer, and Subham Rai won the best goalkeeper title. This unbeaten run throughout the tournament highlighted the team's consistency, coordination, and determination, marking a significant achievement for the North-East Cell.



The North-East Cell, in collaboration with the North-East Cell of P.G.D.A.V. Evening College, actively participated in the Annual NESSDU Sports Meet held from 12 to 15th March 2026, showcasing commendable enthusiasm, teamwork, and sportsmanship across multiple events. The Cell achieved notable success in athletics and individual events. Tommy, representing the North-East Cell, along with Jubal from P.G.D.A.V. Evening College, secured the silver medal in the 400-metre race. Additionally, Erickhomba brought further recognition to the Cell by winning the silver medal in arm wrestling. Abhishek, Biswanath, and Jubal demonstrated strong strategic skills by advancing to the semi-finals in chess tournament. The boys' volleyball team also delivered an impressive performance, reaching the quarter-finals of the tournament. Participation across events reflected the Cell's inclusive and spirited engagement. The girls actively competed in volleyball and basketball, while the boys participated in basketball, volleyball, football, and chess, representing the Cell with dedication and enthusiasm. The North-East Cell takes immense pride in the efforts and achievements of all its participants, whose commitment and perseverance contributed significantly to the success of the event.



The academic session came to an end with the North-East Cell's Annual Cultural Fest, "Heritage: Threads of Identity," held on 25th March 2026. The event celebrated the rich cultural diversity and traditions of the Northeastern region. The programme featured a series of traditional cultural performances, including Naga, Nepali, and Assamese dance presentations.

The musical segment showcased both duet and group performances, reflecting the collaborative spirit and musical talent of the students. This was followed by a contemporary showcase in the form of a fashion ramp walk, which beautifully blended tradition with modern expression.

Adding to the cultural experience, the fest also featured a special screening of BORME, a critically acclaimed and award-winning short film in the Tagin language. Set against the breathtaking landscapes of Arunachal Pradesh, the film explored profound human emotions and cultural roots, offering a cinematic reflection of life in Northeast India.



Following the successful conclusion of the fest, the North-East Cell released the second edition of its e-magazine, "Luit: The Echoes of North East India." The magazine captured the voices, stories, and cultural essence of the region, serving as a creative platform for student expression and cultural documentation.

In conclusion, the activities of the North-East Cell throughout the academic year reflected its unwavering commitment to inclusivity, cultural preservation, and student welfare. Through a diverse range of academic, cultural, and sporting initiatives, the Cell successfully fostered a sense of belonging and community among students from the Northeastern states, while also enriching the broader college environment. The North-East Cell remained dedicated towards continuing its efforts, striving to further strengthen representation, promote cultural awareness, and support the holistic development of its members within the college.

NEC Team Composition for 2025-26:

Faculty Team:

- Ms. R. V. S. Chuimila (Convenor) – Department of Commerce
- Dr. Annubhuti Mishra (Member) – Department of English
- Ms. Anjali Tomar (Member) – Department of Economics
- Ms. Lallianpui Ralte (Ex-officio Member) – Department of English

Student Executive Team:

- Tsewang Drema (President) – B.A. (Hons) Political Science, 3rd year
- Manjeel Sarmah (General Secretary) – B.A. (Hons) Political Science, 3rd year
- Lanyara Horam (Creative Head) – B.A. (Hons) Political Science, 3rd year
- Evesita Rai (PR Head) – B.A. (Hons) Political Science, 2nd year
- Pema Khandu Thungon (Sports Secretary) – B.A. (Hons) Political Science, 2nd year
- Vinika K Chishi (Cultural Secretary) – B.A. (Hons) History, 2nd year
- Lucky Warepam (Financial Head) – B.A. Prog. (Political Science + Physical Education), 2nd year

National Service Scheme (NSS)

Guided by its motto “Not Me, But You,” the National Service Scheme (NSS) unit of PGDAV College continued to uphold the values of selfless service and social responsibility during the academic session 2025–26. With a dedicated team of 120 volunteers, the unit successfully organized and participated in over 35 impactful activities, balancing awareness, action, and community engagement.

NSS departments further extended impact across diverse areas:

- **Astitva Department:** Grassroots surveys and child education drives.
- **Financial Literacy Cell (FLC):** Awareness on financial management and scam prevention.



- **Rural Development Cell (RDC)** and **Women Development Cell (WDC):** Initiatives for inclusive growth and empowerment.



Volunteers also gained academic exposure through participation in a national conference at Jawaharlal Nehru University, Delhi.

More than the number of events, it was the collective spirit and commitment of volunteers that defined the year for NSS. NSS provided a platform for experiential learning, fostering leadership, teamwork, and social awareness. The 2025–26 session stands as a testament to the power of youth in driving meaningful change.

National Events-

26 July – Kargil Vijay Diwas - Observed with respect and patriotism, remembering the sacrifices of soldiers and inspiring national pride.

2–15 August – Independence Day Camp - Volunteers engaged in activities promoting discipline, leadership and unity.



19 September – Viksit Bharat Initiative - Awareness activities aligned with the vision of a developed India.

25 September – Cleanliness Drive - Promoted hygiene and cleanliness in nearby areas.

9–11 January – VBYLD - Activities promoting youth leadership and national development.



26 January – Republic Day Camp - Celebrated Republic Day with patriotic spirit and outreach.

28 February – Post Budget Webinar - Discussion on the national budget and its implications.



8 March – Shakti Walk - Organized on International Women's Day, promoting gender equality.

College Events-

5 August – Orientation Programme - New volunteers were introduced to the vision and functioning of NSS.



12–18 August – Anti-Ragging Campaign - Awareness drive to ensure a safe and inclusive campus environment.

15 August – Har Ghar Tiranga - Celebrated Independence Day by actively participating in the national campaign.



28–29 August – Interviews - Recruitment process to onboard enthusiastic volunteers.

29 August – Sports Day Marathon - Promoted fitness, teamwork and sportsmanship.



12 September – Blood Donation Camp - Students contributed enthusiastically, helping save lives.

24 September – Cloth Donation Drive - Collected and distributed clothing to the underprivileged.



4 October – Painting Competition - Students expressed social themes through art.

9–10 October – Daan Utsav - Donation drive promoting the spirit of giving.

30 October – Painting Competition (Unity March) - Artistic expression emphasizing unity and integration.

11 November – Speech Competition - Students shared perspectives on social issues.

17 November – Hygiene Kit Distribution - Distributed kits to promote health and sanitation.

13 January – VP Seminar - Seminar encouraging intellectual engagement.

31 January – Old Age Home Visit - Volunteers spent meaningful time with elderly residents.





Old Age Home Visit


Yamuna Cleanliness Drive

1 February – Yamuna Cleanliness Drive - Environmental initiative promoting river sustainability.

12–14 February – DULF Participation - Showcased teamwork and enthusiasm at the fest.

18 February – Annual Sports Day - Promoted fitness and team spirit.

26–27 February – National Conference at JNU - Volunteers gained academic exposure and insights.

27 February – Nasha Mukti Webinar - Highlighted the importance of a drug-free lifestyle.

27–28 March – Drishtant - Annual NSS fest celebrating creativity, teamwork and social commitment.





Department Drives-



23 September – Astitva Survey - Field survey to understand grassroots issues.

9 November – FLC Drive - Awareness on financial literacy and responsible behaviour.

15 November – RDC Drive - Activities focused on rural development and community engagement.



14 January – FLC Scam Awareness Drive – Spread awareness about financial scams.

26 January – Republic Day Astitva Drive - Celebrated Republic Day with children.

26 February – WDC Drive - Focused on women empowerment and awareness.

16 March – Astitva Information Drive - Awareness initiative addressing grassroots issues.

Through consistent effort and the dedication of its 120 volunteers, the NSS Unit of PGDAV College made a lasting impact during 2025–26. Each initiative was carried out with enthusiasm and purpose, contributing to a more aware, responsible, and compassionate society. The journey reflects not just a calendar of events, but a collective commitment to service and growth.

Major Achievements :

The NSS unit of PGDAV College, University of Delhi, showcased exceptional performance across various inter-college competitions. In the NSS PPT competition, the unit secured and impressive 13 prizes, including 7 first positions and 6 second positions. Demonstrating artistic excellence, volunteers also excelled in the Rangoli competition, winning 1 first prize, and 2 second prizes, and 1 third prize.

Further highlighting their oratory skills, PGDAV students top honors in the speech competition by securing both first and second positions.

These accomplishments reflect the dedication and talent of the volunteers, made possible through the unwavering support and guidance of the NSS faculty members, to whom the unit extends its heartfelt gratitude.

Faculty Members:

Dr. Indu Dutta, Dr. Monika Solkhe, Dr. Shalini, Dr. Ritu Tanwar, Dr. Prastavana Mohan, Dr. Virendra Singh Gaur, Dr. Gaurav Verma, Dr. Bhanu, Dr. Vashishth, Dr. Sandeep Ranjan, Ms. Anima Sonkar, Ms. Megha Mandal, Kundan Kumar Singh, Dr. Akshay Chamoli, Dr. Shatrujeet Singh.

Core Team:

President- Karan Tiwari, Vice President- Rashi Yadav, Secretary- Anshika Jaiswal

Joint Secretary- Arun Gangwar, Treasurer- Dhruv Garg

Placement Cell



The academic session 2025–26 reflects a year of thoughtful consolidation and progressive advancement for The Placement Cell. The session commenced with an orientation program that introduced the ethos, structure, and functioning of the Cell to students across the first and senior years.

The year witnessed a comprehensive revamp of the official website. New features, such as the Success Review Forms and the Corporate Feedback Form, were introduced to enhance accessibility, transparency, and institutional engagement. A notable initiative aimed at ensuring prompt communication and fostering a more accessible and responsive system was the provision of an exclusive official contact number for the Placement Cell (+91 92899 74894). This dedicated helpline enables stakeholders to directly connect with the Cell for queries, guidance, and placement-related support.

A cornerstone initiative of the year was the organization of preparatory sessions for key recruitment drives. Targeted sessions were conducted for organizations such as BDO Rise and Ernst & Young, aimed at familiarizing students with selection processes and role expectations.

Career Readiness Bootcamp 2025, conceptualized as a focused initiative to equip students with essential employability skills, witnessed a record-breaking response with over 560 registrations. Through curated sessions on resume development, interview preparedness, and professional communication, the program effectively bridged the gap between theoretical learning and practical application. Sessions such as *The Art of Public Speaking, Understanding the Data Analytics Landscape, Social Media Strategizing, and The Wide World of Green Careers* addressed diverse dimensions of professional development. The sessions were highly interactive, enriching, and well received by participants.



Parallelly, a series of seminars and workshops provided valuable exposure to emerging career trajectories and higher education pathways. Sessions on themes

such as business analytics, civil services, artificial intelligence, and brand building offered students relevant academic and professional insights.

The placement outcomes of the session underscore the sustained institutional credibility of the Placement Cell. Ernst & Young recruited 33 students, followed by NTT Data with 12 selections, BDO with 11, and Accenture with 9—reflecting the continued confidence of leading organisations in the institution's talent pool and academic rigour.

The Placement Cell also maintained a consistent focus on facilitating meaningful internship opportunities across diverse sectors, with over 160 companies participating. Students secured internships in fields including marketing, consulting, finance, and sales, with a cumulative stipend exceeding ₹23 lakhs—highlighting both the scale and quality of opportunities provided.

A defining highlight of the year was the successful organisation of the decennial edition of Converge in offline mode. The event witnessed participation from over 30 companies and facilitated approximately 750 interviews. Notably, reputed organisations such as McDonald's, LIC, D. E. Shaw, EaseMyTrip, and SoDelhi were among the prominent recruiters, significantly enhancing the scale and prestige of the event while offering diverse opportunities across sectors.

Another notable milestone was the unveiling of Chronicles, the official annual magazine of The Placement Cell. Envisioned as a refined showcase of student initiatives, achievements, and institutional narratives, it marks the beginning of a distinguished platform for expression, reflection, and collective identity.

In conclusion, the session embodies a balanced and forward-looking approach to institutional development, characterised by continuous improvement, meaningful engagement, and a commitment to best practices. Through its sustained efforts, the Placement Cell has not only enhanced placement outcomes but has also played a pivotal role in shaping confident, capable, and industry-ready individuals.





Satark : The Consumer Club

"A brand is no longer what we tell the consumer it is—it is what consumers tell each other it is." - Scott Cook







SATARK, The Consumer Club of PGDAV (M), solely devotes itself to empowering students by making them aware of their rights and responsibilities as consumers and seeks to protect them from being exploited. At SATARK, students are made to understand the value of sustainable consumption and sustainable production.

We aim to make consumers aware via Consumer Alert, Consumer Updates, Seminars, KSS's, and SATARK Blog on various consumer awareness-related matters through its various social media handles.

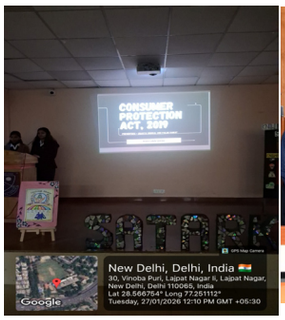
The session began in **September 2025** with **"The Revival Rack: Old Pieces, New Purpose,"** an initiative by SATARK. The drive aimed to promote sustainability, mindful consumption, and community sharing by giving pre-loved items a second purpose. Through the spirit of "Give for nothing is yours, yours is to give", the event encouraged students and faculty to donate usable goods. The Revival Rack powerfully demonstrated how to 'Reuse the past, Recycle the present, Save the future' through sustainability and creativity.

In collaboration with our new e-waste recycling partner **Earth Sense,** we successfully organised the seminar **'Gadget Afterlife'** to spread awareness about the rising challenge of electronic waste. During the interactive session led by our expert speaker, **Mr Ajay Singh Rathore,** liasoning officer from Earth Sense, introduced attendees to facts on e-waste toxicity, long-term impacts, and the broader need for community engagement in environmental conservation. Video of practical demonstrations showcased how e-waste is collected, sorted, and processed for recycling.

Continuing its commitment to environmental responsibility, SATARK conducted its annual **E-Waste Drive** from **October 13 to October 17, 2025,** and collected approximately 25 kilograms of electronic waste.

"Wellness on My Plate, Poetry on My Mind," an inter-college poetry competition from October 7 to October 18, 2025, in collaboration with **Consumer India,** encouraged young writers to explore the themes of junk food, mindful living, and sustainable solutions. The event was hosted in online mode and attracted over ninety entries from students across the country.

Furthering its efforts on consumer awareness, SATARK organised a **Knowledge Sharing Session (KSS)** on **"Consumer Protection Act, 2019"** on 27th January 2026, conducted by **Secretary Bhavya Singhal** and **Fine Arts Head Palak.** The K.S.S. aimed to raise awareness about consumer rights, including protection from hazardous products, misleading ads and deficient services, explaining grievance redressal mechanisms like Consumer Dispute Redressal Commissions for speedy dispute resolution.





Members of Satark actively participated in several insightful talks organised by Consumers India, showcasing the club's strong commitment to promoting consumer awareness. One such session, **"Defying the Years: Can We Truly Reverse Aging?",** was held on **September 3, 2025,** and was attended by Udita (President), Lucky (Joint Secretary), and Sweety (Fine Arts Executive). Another session, **"Laughter, Yoga and Heartfulness: The Wellness Prescription",** conducted on November 1, 2025, featured Riya (Secretary), Lucky (Joint Secretary), Yash (PR Head), and Gitansh (PR Executive). The session **"Still Climbing: Gender Equality Today"** held on **January 14, 2026,** featured Palak (Fine Arts Head), Rishita (Content Head), and Udayan (Member). These valuable experiences not only broadened the members' knowledge but also strengthened their dedication to promoting informed and responsible consumer practices.

Additionally, from **February 8 to February 22, 2026**, Satark conducted **"Imprint",** an online intra-college cover page designing competition in collaboration with the Consumer Forum. Centred around the theme **"Safe Products, Confident Consumers",** the competition received entries showcasing students' creative interpretations of consumer rights.



Looking ahead, Satark is preparing to celebrate its annual fest, "Consumifiesta," on April 6, 2026. This year's fest will include a variety of inter-college competitions such as "Best Out of Waste," "Startup," "Reel Making," and "Decode the Label" (Honest Label Redesign).

These activities are planned to promote creativity, awareness, and practical understanding of consumer issues among participants. The club will also release its annual newsletter, highlighting its major initiatives and achievements from the academic year.

Beyond organising events and competitions, Satark also plays an important role in addressing consumer grievances through its **Grievance Redressal Cell,** led by **President Udita.** This initiative ensures that students and faculty receive the necessary support in resolving consumer-related issues, reflecting the club's commitment to consumer welfare and assistance.

With a strong focus on awareness, sustainability, and advocacy, Satark continues to build an

informed and responsible consumer community, encouraging students to make ethical and well-informed choices in today's evolving marketplace.





Faculty Team:

Advisor	-	Dr. Anuradha Gupta
Convenor	-	Dr. Sakshi Verma
Co-Convenor	-	Ms. Nisha Goel
Members	-	Dr. Anindita Goldar, Ms RVS Chuimila Dr. Simran Kaur, Dr Sonam Bhati

OB Team:

President	-	Udita
Vice President	-	Aditya Chopra
Secretary	-	Riya
Secretary	-	Bhavya Singhal
Joint Secretary	-	Lucky
Treasurer	-	Ghanisht Suri
Joint Treasurer	-	Mrinalini

Core Team:

Content Head	-	Rishita
Content Executive	-	Diya Nagpal
Content Executive	-	Sanket
Media Head	-	Lipika Pandey
Media Executive	-	Sonali
Media Executive	-	Moksh Saraswat
Fine Arts Head	-	Palak Rawat
Fine Arts Executive	-	Sweety
Fine Arts and Organising Executive	-	Shivanshu
Organising Head	-	Sameer Singh
Organising Executive	-	Rano Bhatt
PR Head	-	Yash Raj
PR Executive	-	Gitansh
PR and Anchoring Executive	-	Abhay Yadav
Anchoring Head	-	Vedansh
Anchoring Executive	-	Manila

भारतीय संस्कृति सभा

शैक्षणिक सत्र 2025-26 के दौरान भारतीय संस्कृति सभा ने भारतीय सांस्कृतिक विरासत के संवर्धन, बौद्धिक विमर्श तथा शैक्षणिक गतिविधियों को प्रोत्साहित करने की अपनी परंपरा को निरंतर आगे बढ़ाया। विभिन्न विभागों एवं छात्र संगठनों के सहयोग से सभा ने अनेक व्याख्यानों, संगोष्ठियों एवं प्रतियोगिताओं का सफल आयोजन किया, जिससे महाविद्यालय का शैक्षणिक एवं सांस्कृतिक वातावरण समृद्ध हुआ।

सत्र का शुभारंभ 21 अगस्त 2025 को महाविद्यालय के 68वें स्थापना दिवस के अवसर पर संस्कृत विभाग के सहयोग से आयोजित एक विशिष्ट व्याख्यान से हुआ। "आधुनिक भारत के निर्माण में डी.ए.वी. की भूमिका" विषय पर आयोजित इस व्याख्यान को संस्कृत महाविद्यालय, भारतीय विद्या भवन के प्राचार्य डॉ. छविकृष्ण आर्य ने संबोधित किया। उन्होंने आधुनिक भारत के निर्माण में डी.ए.वी. आंदोलन के योगदान पर प्रकाश डालते हुए भारतीय मूल्यों पर आधारित शिक्षा की महत्ता को रेखांकित किया।

छात्रों में समसामयिक विषयों के प्रति जागरूकता एवं तर्क शीलता के विकास हेतु 16 अक्टूबर 2025 को "The New Income Tax Act 2025 : A Modern Tax Regime for a Digital India?" विषय पर वाद-विवाद प्रतियोगिता का आयोजन किया गया। इस प्रतियोगिता में विद्यार्थियों ने उत्साह पूर्वक भाग लिया तथा अपने तर्क पूर्णविचारों के माध्यम से वर्तमान आर्थिक नीतियों एवं डिजिटल भारत की दिशा में उनके प्रभावों का विश्लेषण प्रस्तुत किया। यह कार्यक्रम विद्यार्थियों के लिए एक सशक्त बौद्धिक मंच सिद्ध हुआ।

इसके पश्चात् 11 नवम्बर 2025 को संस्कृत विभाग के सहयोग से "Bhartiya Knowledge Tradition : Tryst with a Research Frame" विषय पर एक संगोष्ठी का आयोजन किया गया। इस अवसर पर दिल्ली विश्वविद्यालय के अफ्रीकी अध्ययन विभाग के एसोसिएट प्रोफेसर डॉ. संदीप निदाश ने मुख्य वक्ता के रूप में अपने विचार प्रस्तुत किए। उन्होंने भारतीय ज्ञान परंपरा की समकालीन शोधसंदर्भों में प्रासंगिकता पर प्रकाश डालते हुए विद्यार्थियों को पारंपरिक ज्ञान और आधुनिक अनुसंधान के समन्वय के लिए प्रेरित किया।

16 जनवरी 2026 को राष्ट्रीय युवा दिवस एवं स्वामी विवेकानंद जयंती के अवसर पर भारतीय संस्कृति सभा ने Y-U-V-A- सोसाइटी के सहयोग से "युवामंथन 2026" का आयोजन किया। "भारतीय संस्कृति की विरासत से युवाओं का भविष्य" विषय पर आधारित इस कार्यक्रम में दिल्ली विश्वविद्यालय शिक्षक संघ (DUTA) के अध्यक्ष प्रो. वी. एस. नेगी मुख्य अतिथि के रूप में उपस्थित रहे। इस अवसर पर डॉ. अनन्या अवस्थी (संस्थापक एवं निदेशक, अनुवाद सॉल्यूशंस) ने प्रेरणादायी व्याख्यान दिया, जिसमें उन्होंने युवाओं को सांस्कृतिक मूल्यों को आत्मसात करते हुए राष्ट्रनिर्माण में सक्रिय भूमिका निभाने के लिए प्रेरित किया।

इन सभी कार्यक्रमों का सफल संचालन महाविद्यालय के प्राचार्य प्रो. दरविंदर कुमार के कुशल मार्गदर्शन में संपन्न हुआ। डॉ. रामवीर (संयोजक) एवं डॉ. प्रमिता मिश्रा (सह-संयोजक एवं अध्यक्ष, संस्कृत विभाग)

के अथक प्रयासों ने इन आयोजनों को सफल एवं प्रभावशाली बनाया।

अंततः, भारतीय संस्कृति सभा ने इस सत्र में अपने उद्देश्यों के अनुरूप विद्यार्थियों में सांस्कृतिक चेतना, बौद्धिक विकास एवं समग्र शिक्षा को प्रोत्साहित करने का कार्य सफलता पूर्वक किया। सभा भविष्य में भी इसी प्रकार के प्रेरणादायी एवं ज्ञानवर्धक कार्यक्रमों के आयोजन हेतु प्रतिबद्ध है।



SC/ST Cell

On the auspicious occasion of the 135th birth anniversary of Bharat Ratna Dr. Bhimrao Ambedkar, the SC/ST cell at P.G.D.A.V. College (Morning), successfully organized one-day literary exhibition along with a seminar on the theme “Read Ambedkar, Understand India.” The programme commenced in a dignified atmosphere with lighting of the lamp and a floral tribute to Babasaheb’s photo.

The event was presided over by the principal of the college, Prof. Darvinder Kumar. The distinguished chief guests included Dr. S.S. Hooda, Advocate-on-Record (AOR) at the Supreme Court of India, and Shri Ram Aadhar, a retired IRS officer. In their addresses, the chief guests highlighted the contemporary relevance of Dr. Ambedkar’s ideas and urged students to engage deeply with his writings and philosophy.

Prof. Darvinder Kumar emphasized the importance of education and reiterated Dr. Ambedkar’s inspiring call: “Educate, Organize, Agitate”. The keynote speaker, Shri Ram Aadhar, underscored the ideals of unity and equality by referring to the Preamble of the Constitution. Dr. S.S. Hooda spoke about the necessity of striving towards a casteless society. Prof. Manoj Kumar Kain offered a detailed exposition of Dr. Ambedkar’s vision grounded in social justice, equality, and constitutional values.

The programme was coordinated by Dr. Ramveer, who outlined the framework of the event and emphasized its significance. The proceedings were effectively conducted by Dr. Anubhuti Mishra and Dr. Reshma Tabassum. On this occasion, faculty members, students, and non-teaching staff who excelled in various competitions, were felicitated.

The event concluded with a vote of thanks delivered by Prof. Rakesh Kumar, who expressed gratitude to all the guests, participants, students, and organizers. The programme proved to be a meaningful initiative in promoting a deeper understanding of Dr. Ambedkar’s ideas and disseminating his message in society.



Viksit Bharat Sankalp Club @2047

The Viksit Bharat Sankalp Club @2047 at P.G.D.A.V. College continued its mission of nurturing socially responsible, skilled, and visionary youth aligned with the national goal of a developed India by 2047. Throughout the academic year 2025−26, the Club organized a series of impactful academic, cultural, and experiential learning initiatives that fostered leadership, inclusivity, creativity, and civic engagement among students.

Major Events and Highlights:

1. National Youth Parliament 2025 – SAMVAAD

The session began with this three-day flagship academic event, where students engaged in parliamentary simulations and policy discussions on key national issues. It enhanced their understanding of governance, critical thinking, and public speaking skills.



2. Solidarity Gathering on Pahalgam Incident

A solemn gathering was organized to express collective grief and unity. The programme reinforced empathy, resilience, and the importance of standing together during times of crisis.

3. Financial Literacy Awareness Programme

Conducted under the SEBI initiative, the session introduced students to essential financial concepts such as budgeting, saving, investing, and risk management, promoting responsible financial behaviour.

4. Viksit Bharat ke Rang, Kala ke Sang



Students participated in this national-level event at Kartavya Path, contributing to a World-Record-setting 10-kilometre-long painting. The event fostered creativity, collaboration, and a strong sense of national pride.

5. Faculty Development Workshop

A workshop based on the theme “Research through Experiences: Power of Scholarly Case Studies” was organized. The session was conducted by Prof. Swati Singh, a Harvard−published case-study author and contributor to reputed platforms like Emerald and Ivey. She shared valuable insights into case study writing, publication avenues, and experiential research methodologies.

6. Viksit Bharat Young Leaders Dialogue (VBYLD) 2026

A live screening of the national dialogue inspired students through the Hon'ble Prime Minister's address, motivating them to actively contribute to innovation, leadership, and nation-building.





7. Kite Making Competition

Held on the occasion of Basant Panchami, this activity encouraged creativity and cultural participation among students while also fostering a spirit of healthy competition.

Basant Panchami Celebration and Plantation Drive

The celebration combined traditional rituals of Saraswati Vandana with a plantation drive: where around 250 saplings were planted, promoting environmental awareness and sustainability, reinforcing the values of responsible citizenship.

8. Lakshay 2047: Viksit Bharat Summit 2026

The flagship event, organized in collaboration with MY Bharat under the Ministry of Youth Affairs and Sports, brought together participants from 30+ colleges and five universities. It focused on experiential learning, policy engagement, and creativity through four key segments mentioned below:

a. NITI Aayog (Policy Simulation): Policy discussions on national issues, enhancing analytical and decision-making skills.

b. Yuva Vani (Extempore): Platform for confident expression and articulation on contemporary themes.

c. Bharat Darshan (Documentary Making): Creative storytelling, showcasing India's diversity and development.

d. Hunar Bazaar: Promoted inclusivity and entrepreneurship by connecting students with artisans, NGOs, and self−help groups, fostering awareness and appreciation of grassroots realities.

The initiatives undertaken by Viksit Bharat Sankalp Club @2047 reflect a holistic approach to education that blends academic excellence with social awareness, cultural engagement, and experiential learning. Through its consistent efforts, the Club continues to empower students to become responsible and proactive citizens, contributing meaningfully towards the vision of Viksit Bharat @2047.





Faculty Board	**Core Team**	**Tech. & Social Media Head**
Dr. Gitu Nijhawan (Convenor)	Rivaa Jain (President)	Pratham Priyanshu
Dr. Prakash Chandra (Co−Convenor)	Naman (Vice President)	**PR & Marketing Head**
Faculty Members	Harpreet (Secretary)	Suman Rishita
CS Anshita Jain	Elyan Choudhary (Joint Secretary)	**Creative & Organizing Head**
Dr. Indu Dutta Tiwari	Akash Kumar (Treasurer)	Nishtha Arnav
Dr. Anubhuti Mishra	Parv Sharma (Student Coordinator)	**Anchoring and Content Head**
Dr. Vivek Dubey	Anshika Rana (Student Coordinator)	Mehak Jyyotika
Dr. Pinki Swami	Tushar Das (Student Coordinator)	
	Gaurav Kandpal (Senior Advisor)	
	Khushbu (Ex−Officio)	

Women Development Cell



Women Development Cell of PGDAV college continuously strives to be engaged with the issues of its women students, teachers and non-teaching staff on the campus.

Cancer Awareness Program and Health Screening Camp:

The Women Development Cell and The Department of Computer Science of PGDAV College, University of Delhi, jointly organised a two-day Cancer Awareness Program and Health Screening Camp on 24th and 25th September 2025, in association with Rajiv Gandhi Cancer Institute and Research Centre (RGCIRC), Rohini, under the aegis of IQAC.

The primary objective of the event was to raise awareness about cancer, particularly among women, and to provide accessible health screening facilities on the campus. The programme aimed to educate participants about early detection, preventive measures, and the importance of regular health check-ups, thereby contributing to the overall well-being of the college community.

Day 1 : Cancer Awareness Program (24th September 2025):

The programme commenced at 9:45 AM in the Old Seminar Hall. The expert lecture was delivered by Dr. Shashi Rakheja, Senior Consultant in Preventive Oncology at RGCIRC. Dr. Rakheja spoke comprehensively about different types of cancers prevalent among women, including breast cancer and cervical cancer, highlighting risk factors, warning signs, and the critical role of early diagnosis in improving survival rates. The session was highly interactive, with participants asking questions and engaging in meaningful discussion about lifestyle modifications and preventive strategies.

Day 2: Health Screening Camp (25th September 2025):

The Health Screening Camp was held from 10:00 AM onwards in the Medical and Tutorial Rooms of the New Block. The camp provided the following screening facilities free of cost: Clinical Breast Examination, Clinical Oral Examination, Pap Smear Test, Blood Pressure monitoring, Weight Measuring, and Mammogarphy. A large number of women faculty, staff, and students availed the screening services. The camp was conducted in a professional and confidential manner, ensuring the comfort and privacy of all participants.

The event successfully achieved its objective of promoting cancer awareness and preventive healthcare among women in the college community. Participants expressed appreciation for the initiative and gained valuable knowledge about cancer prevention and early detection. The health

screening camp enabled many women to undergo screenings that they might not have otherwise sought. The programme reinforced the college's commitment to holistic education and community welfare, and is expected to encourage a culture of proactive health consciousness on campus.



More than 150 students attended the event on both the days.

Faculty Convener(s) of the Programme:

- Ms. Anu Kapoor (Women Development Cell)
- Dr. Veenu Bhasin (Co-Convener)
- Prof. Geeta Aggarwal (Department of Computer Science)

Hyperion : The Cultural Society

Hyperion, the cultural society of PGDAV College (M), is all about creativity, expression, and bringing people together through art. It serves as a space where students can explore their talent, share their ideas, and truly find their voice. With a strong focus on innovation and inclusivity, Hyperion creates a welcoming and vibrant community of enthusiasts who are keen to learn and explore through art.

What makes Hyperion truly special is its constructive structure of 14 societies; each offers an altogether different space for varied activities. These include Chanakya, Conundrum, Diversity, Impressions, Iris, Navrang, Raaga, Rudra and Techwhiz, along with other dynamic groups that together shape the cultural spirit of Hyperion. Through these societies, students get a chance to explore different interests and be a part of something meaningful outside the constructive structure of classrooms.

The 2025–26 session saw an impeccable year for cultural societies wherein societies did not just organised events but the aim was to create meaningful experience that truly matters. By giving importance to depth and authenticity, Hyperion encouraged more participation and genuine creative exchange from various colleges and universities. Overall, the year reflected a continued commitment to excellence, with a more thoughtful and immersive approach to celebrating culture.



Orientation programme

On October 13th, 2025, Hyperion hosted its Orientation Programme, warmly welcoming newcomers with an exciting and lively event. The programme brought together creativity and cultural energy, setting the tone for a memorable year ahead. From energetic dance performances to musical renditions and fun interactive sessions, every moment felt engaging and full of life.

Anti Ragging Week

As freshers began their college journey, Hyperion observed Anti-Ragging Week through impactful initiatives and creative expression. Activities such as awareness drives, discussions, and engaging campaigns encouraged students to stand against ragging and promote kindness.

Exploranza

Hyperion successfully revived Exploranza, organizing the two-day intra-college competition dedicated to first and second-year students on 29th and 30th January 2026. The event aimed to encourage participation and nurture student talent across disciplines. The featured 12 competitions conducted by various societies, including street play, music (Indian and Western), photography, IT gaming, monologue, declamation, visual media analysis, painting, and dance (folk, classical, and western).



Impressions enhanced the festive spirit with a rangoli display, while Iris documented the event through photography and videography.

The closing ceremony was addressed by the Principal and Convener, followed by certificate distribution with 250+ participants and 45+ winners, Exploranza was conducted smoothly and successfully, fostering creativity, collaboration, and campus engagement.

AROHANA 2026

Arohana 2026 was not just a cultural festival, it was a powerful feeling, a celebration of talent, passion, and creativity that brought the college together, showcasing culture, artistic expression, and shared enthusiasm. Spread across three memorable days, 23rd and 24th February on campus, and 25th February at the Sri Sathya Sai Auditorium. The fest transformed ordinary days into moments filled with excitement, colour, and connection. From the first performance to the final applause, every moment reflected teamwork, dedication, and the vibrant spirit that defines Arohana.

We were deeply honoured to welcome Shri Arun Singh ji, the National General Secretary of the Bharatiya Janata Party and a Member of Parliament in the Rajya Sabha, as the Chief Guest. With his vast experience in public life and leadership, his presence added immense dignity and significance to the occasion. In his inspiring address, he spoke about the transformative power of youth in nation-building. He encouraged students to cultivate leadership, integrity, discipline, and perseverance, reminding everyone that young minds hold the potential to shape the future of the country. His thoughtful words left a deep and lasting impression on the audience.

What made Arohana special was its diversity and scale. A total of 24 competitions were held with great enthusiasm, providing students with a dynamic platform to showcase their talent across various fields. Each society brought its own energy and uniqueness to the stage. RAAGA filled the air with melody through Alaap and Swaragini, celebrating the beauty of classical music. NAVRANG brought powerful storytelling alive with AD-MAD, Monologue, and the much-awaited Abhivyakti- The Stage Play Competition. CHANAKYA stimulated minds with various literary events. DIVERSITY set the stage on fire with electrifying dance competitions like Spunk – Let Them Cook, Natraj – Nartanam, and Jalsa – Jashan. IRIS showcased creativity through filmmaking and photography events, along with a stunning exhibition at the Amphitheatre that captured countless perspectives and emotions. IMPRESSIONS added color to the fest with painting, live sketching, and art exhibitions. TECHWHIZ kept the adrenaline high with coding quizzes, gaming tournaments, and a thrilling treasure hunt. CONUNDRUM struck the right chord with Fantasia and Mercury Fever, while RUDRA moved hearts with their impactful Street Play Competition – Shor Mubarak.

Each day carried its own vibe.

Day 1, DJ Suit Up, created a formal yet fun atmosphere that ended with an energetic DJ night where students danced freely, laughed loudly, and celebrated together.

Day 2 raised the excitement even higher with an electrifying performance by Shivam Chauhan, followed by a high-energy set by DJ Ravator that kept the crowd grooving throughout the evening.

The final day, held at Sri Sathya Sai Auditorium on 25th February, marked the closing ceremony of the fest. One of the major highlights was the third day of NAVRANG – the stage play competition,

which concluded the fest with truly powerful performances that captivated the audience. The presence of all teachers, including the respected Principal Sir, made the occasion even more special and meaningful for everyone present.

In the end, Arohana 2026 was more than just a lineup of events. It was about shared laughter, backstage jitters, loud cheers, creative expression, and memories woven together through collective effort. It stood as a reflection of the dedication of the organizing team, the various societies who poured their hearts out in making the fest a success, the guidance of our principal, convenor, mentors, and the unstoppable enthusiasm of every participant.



DAY 1 – DJ SUIT UP



DAY 2 – SHIVAM CHAUHAN

DAY 2 – DJ RAVATOR

Faculty Members:

Convenor	-	Dr. Jagannath Kumar Kashyap
Co-convenor	-	Dr. Harish Chandra
Treasurer	-	Dr.Pramita Mishra

Students Members:

President	–	Sumit Kumar Ojha
Vice President	–	Vanshika Shiromani
Treasurer	–	Abhishek Kumar
General Secretary	–	Bilal Anis
Joint Secretary	–	Sneha Sree Ramakuri
Tech Head	–	Sumit Singh Bisht
Core Trainee	–	Swaralipi Acharya, Garima Pahuja
Sponsorship Head	–	Prabhdeep Singh
Sponsorship Team	–	Ayush Sharma, Navya Nagpal

The various sub-societies of Hyperion played an equally vital role in ensuring the grand success of the festival.

Chanakya: The Intellectual Society

Core Team:

Mentor	-	Dr. Rishikesh Kumar, Mr Gaurav Verma
President	-	Rashi Singh
Vice President	-	Supriya Jha Coordinator, Grey Matter - Paritosh
Coordinator, Padhantu	-	Jyyotika Sinha
Coordinator, Buzzer	-	Bhawesh Binwal
Coordinator, Kavyamrit	-	Megha

Chanakya, the intellectual society of PGDAV College (M), serves as a vibrant hub for anchoring, poetry writing, debating, book enthusiasts, and fellow cinephiles. It encompasses several sub-societies, including

1. Grey Matter, the debating society
2. Kavyamrit, poetry and creative writing society
3. Buzzer, the quizzing society
4. Padhantu, the book and media review society.

Each sub- society caters to different niche creative and intellectual interests of the students.

On 24th November, 2025, Buzzer the quizzing society under Chanakya, organised a competition ‘Vande Matram’ The India Quiz wherein various participants of different colleges participated.

In addition to that, under Arohana, the annual fest of PGDAV(M) College, Chanakya organised various competitions from each sub-society, for instance, Grey Matter conducted Vidyottama 4.0, an inter college debate competition, Padhantu conducted Film-Vivechan, a short film analysis competition, Kavyamrit conducted Poesies, the bilingual slam poetry competition and last but not the least, Buzzer under Brainiac Bonanza 3.0 conducted two quiz competitions, General and Fandom quiz.





Contestants from different colleges participated in these competitions.

Additionally, Over the past two years, Chanakya has consistently triumphed, winning over 100 prizes in various competitions across the country, across all disciplines it coordinates. The society continues to level up, polishing its skills and nurturing creative minds of the student community in the college.

Conundrum: The Western Music Society Core Team:

Mentor: Dr. Ravindra Kumar Meena President: Aaron Thomas

Vice President: Muskaan Arora Coordinator: Shagun Mishra

Conundrum, the Western Music Society of PGDAV College (M), comprises a dedicated Band known by the same name, as well as Western Solo Vocalists and Instrumentalists. The members have dedicated themselves to often overlap in their roles and skills, from covering songs to creating original compositions of their own. This past year, Conundrum has stood as a distinguished collective of musicians committed to artistic excellence and disciplined expression. Anchored in its core values of creativity, collaboration, and musical integrity, the society has cultivated a culture that consistently elevates both individual and ensemble performance.

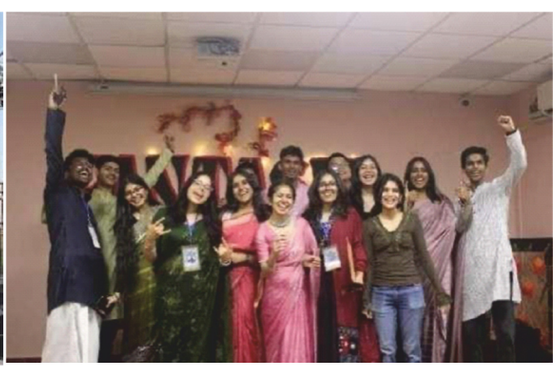
The highlight of this year was their original composition with band piece “Chal Diya”, a creation, that has resonated deeply with audiences.

The society has an outstanding record of compelling performances, notable participations and bagging multiple wins at esteemed institutions such as IIT BHU, St. Stephen’s College, DDUC, to name a few, be it western solos, instrumentals or band scene. Adding to that, through regular in-house gigs, collaborations with societies like Eclectica, North East Cell, Raaga of PGDAV College itself and external showcases like their set for Veritas MUN, Conundrum has demonstrated versatility. It has proved to be an invaluable asset to the cultural life of the college.

In 2026, the society further consolidated its standing by successfully organizing its own annual flagship events, Fantasia-solo singing, Mercury Fever-battle of bands under Arohana'26 as well as Resonance, the talent hunt competition under Exploranza'26, with great finesse, bringing in some of the best musicians on one stage, each serving as a significant platform for emerging talent.

Widely recognized and respected, Conundrum continues to uphold its position as one of the most accomplished and admired music societies within the Delhi University Music Circuit.





Diversity: The Dance Society

Core Team:

Mentor	- Dr Ritu Tanwar, Dr Simran Kaur
President	- Vanshika Sinha
Vice President	- Prachi Gauniyal
Head Choreographer	- Sri das
Co-ordinator (Natraj)	- Tavishi Chauhan
Co-ordinator(Spunk)	- Parnshee Maurya
Co-ordinator (Jalsa)	- Nishant Verma

Diversity : The Dance Society of PGDAV College (M) stands as the premier cultural beacon of PGDAV College, a dynamic collective where the language of movement transcends boundaries. As the official dance society, the members are more than just a performing arts group; they are a creative laboratory dedicated to nurturing the artistic soul of every student. The mission of the society is to provide a professional platform where discipline meets imagination, allowing dancers to evolve into confident performers and collaborative leaders.

Sub-Societies

Diversity is uniquely structured into three specialized units, each serving as a custodian of a specific artistic pillar:

Natraj: The Classical wing, dedicated to preserving the grace and technicality of Indian classical dance forms. It focuses on the storytelling power of Mudras and the intricate precision of Taal.

Jalsa: The Folk wing, which captures the vibrant soul of regional India. Known for high-energy performances, it reflects the festive diversity and earthy traditions of our heritage.

Spunk: The Western wing, pushing the boundaries of movement through hip-hop, contemporary, and urban styles, encouraging bold innovation and modern expression.

Annual Productions

The pinnacle of our yearly journey is our Annual Production cycle, where our units push the limits of choreography and storytelling:

Natraj presents "Yajnaseni" : An evocative portrayal of the fiery queen Draupadi. This production celebrates her unyielding resilience and the divine grace that defined an era, blending classical rigor with dramatic storytelling.

Spunk's Western Production: A high-octane 5-minute and 30-second cinematic experience. This production is a masterclass in precision, featuring seamless transitions, urban groove, and explosive energy that captures the fast-paced essence of modern dance.

ANNUAL FEST EVENTS

- **Let Them Cook (Spunk):** Our flagship annual group western dance competition that invites the best crews to showcase their innovation, synchronization, and raw urban energy on stage.

- **Nartanam (Natraj):** A prestigious solo classical dance competition where performers bring ancient traditions to life through technical excellence and expressive storytelling.
- **Jashan (Jalsa):** Our celebratory group folk dance competition that fills the air with the earthy rhythms and vibrant colors of India's rich regional heritage.

Notable Performances

Our society is a frequent presence on prestigious stages, delivering both collaborative power and specialized excellence:

College Orientation: A traditional welcome performance by Natraj to greet the incoming batch and introduce them to the college's cultural roots.

Hyperion Orientation: A grand showcase by Diversity, featuring high-impact performances by Natraj, Jalsa, and Spunk.

ICMSCI (Mathematics Dept): A collaborative cultural opening by Diversity (Natraj, Jalsa, and Spunk) for the International Conference on Mathematics, Statistics, and Computing Informatics.

Flashmobs: High-visibility, spontaneous performances across campus organized by Diversity to engage the student body and celebrate the joy of dance.

Drishtant (NSS Annual Fest): A powerful, thematic group performance by Natraj for the closing ceremony of the National Service Scheme's flagship event.

Lakshya 2047: A featured performance by Natraj for the annual event of Viksit Bharat, aligning artistic vision with national progress.

Alumni Meet (Computer Science Dept): An elegant showcase by Natraj held to welcome back former students and bridge the gap between generations.

Vasantotsav: A premier platform where Natraj showcases classical mastery, celebrating the onset of spring through divine movement.

"Where Tradition Meets Modernity." Together, these three units embody the essence of diversity, ensuring that every beat and movement contributes to the lasting legacy of PGDAV College.

Impressions: The Fine Arts Society

Core Team:





Mentor	- Dr. Shabd Prakash
President	- Chandan Kumar
Vice-president	- Dimple
Coordinator	- Aadi, Baani, Anshuman

Impressions, the Fine Art Society of PGDAV College, is a space where creativity comes alive. It brings together students who share a love for art and gives them a platform to express themselves freely through different forms like painting, sketching, and digital art. 'Impressions' is not just about making art, but also about learning, experimenting, and growing together. The society regularly organizes workshops, competitions, and exhibitions where members can improve their skills, try new styles, and gain confidence in their work.

'Impressions' also plays an important role in making the college more vibrant and visually appealing. From decorating the campus during events to creating beautiful rangoli and artistic setups, the society adds colour and creativity to every corner of the college.

Impressions also takes part in various inter-college events and hosts its own activities, creating opportunities for artists to showcase their talent and connect with others. It's a place where ideas flow, creativity is encouraged, and everyone gets a chance to find their own artistic voice.

Iris: The Film and Filmography Society

Core Team:





Mentor	- Dr. Kundan Kumar
President	- Divya Lamba
Vice President	- Sakshi Singh
Filmmaking Head	- Pankaj Joshi
Photography Head	- Tanishq Parcha
Coordinator	- Tavisha Rajpal

IRIS Society is the official photography and filmmaking society of PGDAV College. It provides a creative platform for students to explore visual storytelling, enhance their artistic skills, and express ideas through photography and filmmaking.

The society has actively participated in and contributed to several major events, including

Orientation 2025, Commercium Youth Conclave 2025, Arohana 2025, Exploranza 2025, and the Ecolibrium Society Seminar, along with many other events across the college.

IRIS has also achieved notable recognition in various Delhi University competitions. It won for its short film “Kaash” at Maitreyi College, secured third position in the Viksit Bharat Sankalp Club Documentary Competition, and achieved second position in the Reel Making Competition at Miranda House, to mention a few among several other accomplishments.

In addition to participation, IRIS is known for organizing creative events under Ebullience, the annual filmmaking and photography competition held during Arohana. Key events include Tasveer (online photography), Chhavi (on-the-spot filmmaking on the theme “The Altered Truth”), and Darkroom, the flagship on-the-spot photography competition of the society.



Through these initiatives, IRIS continues to promote creativity, collaboration, and artistic excellence among students.

Navrang: The Stage Play Society

Core Team:

Mentor	-	Dr. Indu Dutta Tiwari
President	-	Harshita Dharmsaktu
Vice-President	-	Yash R Sharma
Team-Coordinator	-	Noor Ahmed
Event Coordinator	-	Deepa Phartiyal

Navrang, the Stage Play Society of P.G.D.A.V. College (M), was established in 2011 with the vision of nurturing creative expression and promoting the art of storytelling on stage.

The theatre society of our college has consistently showcased exceptional talent, earning accolades at prestigious events. The society secured 2nd position at IIT Bombay’s Mood Indigo and at IIT Roorkee’s cultural fest. Our play ‘Jaaneman’ has won more than forty awards, with the highlight being a performance at the National School of Drama—a testament to the dedication and artistic excellence of its member performers.

Abhivyakti'26 – Annual Theatre Festival organised under AROHANA'26

Abhivyakti is Navrang’s flagship event—a grand celebration of theatrical expression that unites actors, writers, and directors across the DU circuit, growing bolder each year and redefining stage performance.

Abhivyakti ’26– Events

ABHIRANG – Monologue Competition

A solo performance platform celebrating powerful storytelling, emotional depth, and impactful character portrayal.

BRAND BAAZI – Ad-Making Competition

A creative challenge where participants craft innovative ads through humor, drama, and strong storytelling.

RANG SANYOJAN – Stage Play Competition

The crown jewel of Abhivyakti, showcasing top DU theatre teams with grand productions performed before a large live audience. We Staged performances at:

- A prestigious performance in collaboration with Sukalp Foundation, a registered volunteer-driven Indian non-profit organization (NGO).
- Navrang's Annual Production 2026 "Khamosh- Adalat jaarihai" by "Vijay Tendulkar" has been showcased across the DU circuit and at IIT BHU.
- "Avbodhanam" A Self Written Play has been performed at various departmental events, including the "ICMSCI-2026" organised by Mathematics Departmental society and "Viksit Bharat Sankalp Club"



Raaga: The Indian Classical Music Society

Core Team:

Mentor	-	Mrs. Richa Arya
President	-	Divyansh Tiwari
Vice President	-	Himish Sharma
Coordinator	-	Vishwa Sandhu

Raaga is one of the most prestigious and well-known societies in the Indian Music Society (IMS) circuit of Delhi University. Over the years, Raaga has built a strong reputation through its consistent performances and remarkable achievements in various competitions.

As part of the grand celebrations of Arohana '26, Raaga organized two major competitions tailored to the diverse musical interests of Indian music societies within Delhi University. These competitions were designed to provide a platform for talented individuals and groups to showcase their musical skills and creativity. The first competition, Alaap, was a Light Classical Solo Singing Competition, where participants captivated the audience with their soulful renditions and mastery over classical melodies. The second competition, Swaragini, was a Classical Choir Singing Competition that brought together harmonious voices, creating a mesmerising musical experience.



We are thrilled to share that both competitions received an overwhelming response from music enthusiasts across the IMS circuit. The enthusiastic participation and exceptional performances from all the contestants highlighted the richness and depth of Indian classical music. The incredible turnout and the high level of competition made Arohana '26 a resounding success, further cementing Raaga's position as a leading force in the Indian classical music landscape of Delhi University. The passion, hard work, and artistic expression displayed by the participants truly made the event a memorable one, reinforcing the essence of unity and cultural

heritage that Raaga stands for.

Rudra: The Street Play Society

Core Team:

Mentor	- Dr Vashishth Bahuguna
President	- Bhavy Jain
Vice President	- Pari Singhal
Treasurer	- Daksh Negi
Coordinator	- Jatin, Simran

Rudra - The Street Play Society of PGDAV College(M) is a dynamic and impactful group that uses street plays (nukkadnatak) to raise awareness about important social issues.

Shor is the eminent street play event organized by RUDRA- THE STREET PLAY SOCIETY OF PGDAV College(M). It is a two-day extravaganza which includes prelims and finals for the event. Shor promises to be a successful experience for both visiting and those investing in it.

Shor showcase:

It provides a platform to any legendary street play, each year to revive with its original cast. It provides to be the center of attraction of the fest because the audience gets elated to see a play that was made long ago and revive all the lost memories. Since a celebration like this happens only at SHOR exclusively. Alumni from different colleges come to witness the occasion with great enthusiasm which makes it so special and grand and this increases the footfall of students, also because no street play student wants to miss the chance to see a legendary play alive.

Djembe Faceoff:

It is an event that gives a chance to great talents to showcase their percussion skills and compete against each other in front of a huge audience. This is solely based on individual talent and a chance to shine out amongst the crowd.

Techwhiz : THE TECHNICAL SOCIETY

CORE TEAM:

Mentor	- Mr. Yogesh Kumar Meena
President	- Amogh Tiwari
Vice President	- Vinayak Maheshwari
Web Development Coordinator	- Arpan Kumar
Graphic Designing Coordinator	- Suhani Verma
Coding Coordinator	- Rahul Goel
Gaming Coordinator	- Pranay Negi
PR Head	- Harshita Bansal



TechWhiz is the only tech society in the whole of Delhi University with cultural presence too. It has four clubs under it: Web Development, Graphic Designing, Coding and The Gaming Club.

With a new team leading the way, TechWhiz kicked off its 2025-26 session with a fresh vision. A key highlight was the internal coding competition. As always, our Web Development Club ensured the Hyperion website remained updated and met the highest standards. The website helped in the smooth entry of participants and students into the college during Arohana'26 by accepting and cross-checking the details of the students digitally. During Arohana, the Annual Cultural Fest, we hosted three exciting events: Hit the Bell Icon (coding quiz), Clash Rumble (Gaming Competition), and Ency-Clue-Pedia (treasure hunt), drawing enthusiastic participation. With technology and creativity at its core, TechWhiz continues to inspire and innovate.

Achievements of Hyperion



During the tenure 2025–2026, Hyperion secured a total of 191 wins. This achievement does not mark the conclusion of its success, as further victories continue to be added each day. It represents a significant and promising beginning for Hyperion as it progresses towards greater heights.

This journey became even more meaningful with Hyperion's participation in platforms like the Indian Institute of Technology (BHU) Varanasi, where students stepped outside their comfort zones, faced tough competition, and proved their abilities among some of the best. It was not just about competing, but about learning, growing, and representing Hyperion on a bigger stage. But 191 isn't the end of the story, it's just a milestone along the way. The experience, confidence and momentum, gained this year, are only setting the stage for what comes next. With stronger systems and an even more driven team, there's a clear belief that many more wins are yet to come.

The 2025–26 tenure wasn't just about achievements it was also about growth, resilience, and pushing limits. Hyperion continues to strive for excellence, constantly challenging itself and rising above expectations. With passion and talent its students continue to show, this journey is only getting started.

Achievements of Students, AY 2025-26

Name	Course	Competition/College	Position
CHANAKAYA			
Bhawesh Binwal	BA (Hons.) Political Science	Eco Club Quiz, Aurobindo College	1 st
Bhawesh Binwal	BA (Hons.) Political Science	General Quiz, Bhim Rao Ambedkar College	1st

Bhawesh Binwal	BA (Hons.) Political Science	History Quiz, Ramanujan College	2nd
Bhawesh Binwal	BA (Hons.) Political Science	Indian Quiz, P.G.D.A.V Evening	3rd
Bhawesh Binwal	BA (Hons.) Political Science	Civil Conclave Quiz , Jawar Bhawan, Aryabhatta College	2nd
Bhawesh Binwal	BA (Hons.) Political Science	Women's Quiz, Vivekananda College	2nd
Bhawesh Binwal	BA (Hons.) Political Science	Helm Quiz, LSR	Special Mention
Bhawesh Binwal	BA (Hons.) Political Science	IPL Auction, Maths Department, PGDAV (M)	2nd
Padarabinda Pradhan	BA (Hons.) Political Science	Eco Club Quiz, Aurobindo College	1st
Padarabinda Pradhan	BA (Hons.) Political Science	History Quiz, Ramanujan College	2nd
Padarabinda Pradhan	BA (Hons.) Political Science	Civil Conclave Quiz	2nd
Padarabinda Pradhan	BA (Hons.) Political Science	Quiztantra, P.G.D.A.V College (M), Political Science Department	3rd
Aditya Rawat	B.A (Hons.) History	Eco Quiz, Sri Aurobindo College	1st
Aditya Rawat	B.A (Hons.) History	Indian And Auction, LHMC	2nd
Aditya Rawat	B.A (Hons.) History	HELM Quiz , LSR	Special Mention
Aditya Rawat	B.A (Hons.) History	Geography Quiz, Aditi Mahavidhyalay	2nd
Sabyasachi Sinha	B.Com. (Hons.)	Hit the Bell Icon Business Quiz	3rd
Preetish Rawat	B.Sc. (Hons.) Statistics	Queen's Gambit, Maths Department, PGDAV College (M)	2nd
Abhinav	BA (Hons.) English	Hindi Sahitya Sabha, PGDAV College (M)	1st
Abhinav	BA (Hons.) English	Turncoat Debate, Shyam Lal College	2nd
Abhinav	BA (Hons.) English	Inter College Debate (Samvaad), PGDAV College	2nd
Kritin Bindlish	B.Sc. (Hons.) Statistics	MUN, NLIU, Bhopal	Best Delegate

Kritin Bindlish	B.Sc. (Hons.) Statistics	Bhartiya Sanskriti Sabha, PGDAV	1st
Priyam Ajmera	B.Com.	Bhartiya Sanskriti Sabha, PGDAV	3rd
	(Prog.)		
Kanishka	B.A. (Prog,)	Kavita Geet Gayan Pratiyogita, PGDAV	2nd
Kanishka	B.A (Prog,)	Motilal Nehru College	Finalist
Rodali	B.A (Prog.)	Creative Writing, Keshav Mahavidyalaya	3rd
Khushi Singh	B.A (Prog.)	Slam Poetry, SRCC,	Special mention
Khushi Singh	B.A (Prog.)	Creative writing, VNC for Women	2nd
Khushi Singh	B.A (Prog.)	Slam poetry, VNC for Women	1st
Khushi Singh	B.A (Prog.)	Slam poetry, Kalindi College	2nd
Khushi Singh	B.A (Prog.)	Open mic, College of Vocational Studies	1st
Khushi Singh	B.A (Prog.)	Shyam Lal College (M), Open mic	1st
Khushi Singh	B.A (Prog.)	KNC, Open mic	2nd
Khushi Singh	B.A (Prog.)	MLNC (M), Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	SBSC (Eve), Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	DCAC , Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	Deshbandhu College, Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	SAC(M), Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	Hindu College, Slam Poetry	3rd
Khushi Singh	B.A (Prog.)	DSEU, Slam Poetry	Special mention
Khushi Singh	B.A (Prog.)	SRCC, Slam Poetry	Guest performer
Khushi Singh	B.A (Prog.)	TIAS, Slam poetry	2nd
Khushi Singh	B.A (Prog.)	IIM Kashipur, Online Pan India Poetry Writing Competition	5th rank
Khushi Singh	B.A (Prog.)	IIT BHU, Slam Poetry	3rd
Khushi Singh	B.A (Prog.)	Bhim Rao Ambedkar College, Slam Poetry	2nd
Khushi Singh	B.A (Prog.	VMMC & Safdarjung Hospital, Open mic	Special mention

Khushi Singh	B.A (Prog.)	IIT Delhi , Slam Poetry	1st
Khushi Singh	B.A (Prog.)	SLC(M), Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	Dyal Singh College, Slam Poetry	1st
Khushi Singh	B.A (Prog.)	Daulat Ram College, Slam Poetry, Rasotsav'26	1st
Khushi Singh	B.A (Prog.)	Swami Shraddhanand College, Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	Deen Dyal Upadhyaya College, Bilingual Slam Poetry	1st
Khushi Singh	B.A (Prog.)	SRM University, Bilingual Slam Poetry	1st
Khushi Singh	B.A (Prog.)	Deen Dyal Upadhyaya College, English Open mic	2nd
Khushi Singh	B.A (Prog.)	Shyam Lal College, English Open mic	1st
Khushi Singh	B.A (Prog.)	DTU, Honed Verses'26;	2nd
		Slam Poetry	
Khushi Singh	B.A (Prog.)	MAIMS, Bilingual Slam Poetry	1st
Khushi Singh	B.A (Prog.)	Motilal College (E), Slam Poetry	1st
Khushi Singh	B.A (Prog.)	Motilal College (M), Slam Poetry	2nd
Khushi Singh	B.A (Prog.)	Motilal College(M), Open mic	1st
Khushi Singh	B.A (Prog.)	Motilal College(M), Open mic	Consolation prize
Khushi Singh	B.A (Prog.)	Shaheed Bhagat Singh College, Slam Poetry	Special mention
B Parijat	BA (Hons.) English	SRCC, Meraki- Slam Poetry	1st
B Parijat	BA (Hons.) English	Vivekananda college, Slam Poetry	3rd
B Parijat	BA (Hons.) English	PGDAV College, Open mic	3rd
B Parijat	BA (Hons.) English	Dyal Singh College, Slam Poetry	1st
B Parijat	BA (Hons.) English	Department of Computer Science, Slam Poetry	Special mention
B Parijat	BA (Hons.) English	NSUT , Slam Poetry	Special mention
B Parijat	BA (Hons.) English	Shivaji College, Literature Quiz	3rd
B Parijat	BA (Hons.) English	Keshav Mahavidyalaya , Slam Poetry	2nd
B Parijat	BA (Hons.) English	Deshbandhu College, Slam Poetry	1st

B Parijat	BA (Hons.) English	IITD	2nd
B Parijat	BA (Hons.) English	Technia University	1st
B Parijat	BA (Hons.) English	SGTB Khalsa College, Slam Poetry	1st
B Parijat	BA (Hons.) English	Swami Shraddhanand College	Special mention
B Parijat	BA (Hons.) English	Shyam Lal College	2nd
B Parijat	BA (Hons.) English	MLNC (E)	2nd
B Parijat	BA (Hons.) English	Deen Dayal Upadhyay College	1st
B Parijat	BA (Hons.) English	NDIM	Special mention
B Parijat	BA (Hons.) English	Sri Aurobindo College	1st
B Parijat	BA (Hons.) English	Dyal Singh College	Special mention
B Parijat	BA (Hons.) English	Shaheed Bhagat Singh College	2nd
B Parijat	BA (Hons.) English	Hansraj College	1st
B Parijat	BA (Hons.) English	Gargi College	1st
B Parijat	BA (Hons.) English	Dyal Singh College	1st
B Parijat	BA (Hons.) English	Christ University	2nd
B Parijat	BA (Hons.) English	Christ University (spelling bee)	1st
B Parijat	BA (Hons.) English	Bhim Rao Ambedkar College	1st
Harshit nailwal	B.A (Hons.) Political Science	PGDAV College, Speech Competition	1st
Harshit nailwal	B.A (Hons.) POL. SCIENCE	Vivekananda College, Debate Competition	1st
Harshit nailwal	B.A (Hons.) POL. SCIENCE	SGTB Khalsa College , Poetry Competition	2nd
Harshit Nailwal	B.A (Hons.) POL. SCIENCE	Ramlal Anand College,	2nd
Om Singh	B. Com. (Hons.)	FinWiz Society Mock IPL Auction Event Sri Guru Teg Bahadur Khalsa College	2nd
Om Singh	B. Com (Hons.)	Case Competition, Sri Guru Gobind Singh College of Commerce	3rd
Om Singh	B. Com. (Hons.)	EconQuest, Ram Lal Anand College	2nd
Om Singh	B. Com. (Hons.)	IPL Auction, PGDAV (M)	2nd

Om Singh	B. Com. (Hons.)	National Case Competition, IIM Lucknow	5th Position
Om Singh	B.Com. (Hons.)	Sandarbh - Mock IPL Auction, NDIM	3rd
Om Singh	B.Com. (Hons.)	Mock Stock Competition, Sri Venkateswara College	1st
Om Singh	B.Com. (Hons.)	Sports Quiz, Hansraj college	2nd
Riya Raghav	BA (Hons.)	Poetry Competition Hindi Sahitya Sabha, PGDAV (M)	1st
	English		
Abhinav Kumar	BA (Hons.) English	Inter College Debate Competition, 'Samvaad', PGDAV (M)	2nd
Priyam Ajmera	B.Com. Hons.	Conventional Debate, Bhartiya Sanskriti Sabha, PGDAV (M)	1st & 3rd
BhaweshBinwal	BA (Hons.) Political Science	Viswamanthan Polity Quiz, Dayal Singh College (M)	2nd
Padarabinda Pradhan	BA (Hons.) Political Science	Viswamanthan Polity Quiz, Dayal Singh College (M)	2nd
Aditya Rawat	B.A (Hons.) History	Election War Room , 'Samvaad' P.G.D.A.V (M)	2nd
BhaweshBinwal	BA (Hons.) Political Science	ResPublica 2.0 Constitution Quiz , Zakir Hussain College	1st
Padarabinda Pradhan	BA (Hons.) Political Science	ResPublica 2.0 Constitution Quiz , Zakir Hussain College	1st
CONUNDRUM			
Conundrum	N/A	Battle of Bands, IIT BHU	2nd
Conundrum	N/A	Battle of Bands, St. Stephen's College	3rd
Shagun Mishra	BA. Pol Sci hons	Solo Singing Competition, IIT BHU	2nd
Conundrum	N/A	Battle of Bands, Ramanujan College	2nd
Conundrum	N/A	Battle of Bands, DDUC	1st
Ayan Ansar	Bcom Hons	Solo Singing Competition, UCMS	3rd
Ayan Ansar	B.Com. Hons.	Solo Singing Competition, BSAMCH	3rd
Bishwanath	B.A. (Hons.) Pol. Science	Solo Instrumental Competition, LSR	Special mention

DIVERSITY			
Sri Das	B.Sc. MTSC	Nrityanjali, PGDAV College	1st
Bhoomi Gola	B.Com. (Hons.)	Nrityanjali, PGDAV College	3rd
Bhoomi Gola	B.Com. (Hons.)	Dance Mahotsav, Explorenza	1st
Harshita Sagar	B.Sc. MTSC	Dance Mahotsav, Explorenza	2nd
IMPRESSIONS			
Dimple Sachdeva	BA (Prog.)	Rangmanch Mandala Art Competition, SSCBS	2nd
Dimple Sachdeva	BA (Prog.)	Poster Making Competition, Anant Mathematics Society, PGDAV(M)	3rd
Dimple Sachdeva	BA (Prog.)	Kite Decoration Competition, Viksit Bharat Sankalp Club, PGDAV(M)	1st
Dimple Sachdeva	BA (Prog.)	Poster Making Competition, Women Empowerment, NSS, PGDAV(M)	1st
Dimple Sachdeva	BA (Prog.)	Indian Painting Competition, Dayal Singh College	In top 5
Dimple Sachdeva	BA (Prog.)	Painting Competition, SBSC(M)	3rd
Dimple Sachdeva	BA (Prog.)	Poster Making Competition, Blood Donation, NSS, PGDAV(M)	1st
Dimple Sachdeva	BA (Prog.)	Brush Strokes and Bids, MAIMS College	1st
Dimple Sachdeva	BA (Prog.)	Folklore StorytalePainting, Shaheed Rajguru College	1st
Dimple Sachdeva	BA (Prog.)	Diwali theme Painting, Hansraj College	3rd
Dimple Sachdeva	BA (Prog.)	Comic Strip, JDMC	1st
Dimple Sachdeva	BA (Prog.)	Poster making, Viksit Bharat Sankalp Club, PGDAV(M)	2nd
Dimple Sachdeva	BA (Prog.)	Poster Making Competition, NSS, Kirori Mal College	1st
Dimple Sachdeva	B A (Prog.)	Caricature Competition, Ramanujan College	3rd
Dimple Sachdeva	B A (Prog.)	Limited Color Palette Competition, College of Vocational Studies	1st

Dimple Sachdeva	BA (Prog.)	Split Painting Competition, Shaheed Rajguru College	1st
Dimple Sachdeva	BA (Prog.)	Carried Corridors - Comic Strip Competition, Lady Shri Ram College for Women	1st
Dimple Sachdeva	BA (Prog.)	Paper Bag Painting Competition, Shaheed Bhagat Singh Evening College	
Badal Shukla	BA (Hons.) Political Science	Viksit Bharat @2047, PGDAV(M)	3rd
Chandan Kumar	B Sc (Hons.) Maths	Anant Mathematics Society, PGDAV(M)	1st
Chandan Kumar	B Sc (Hons.) Maths	Poster Making Competition, Anant Mathematics Society, PGDAV(M)	1st
Aditiya	B Sc (Hons.) Maths	Poster Making Competition, Anant Mathematics Society, PGDAV(M)	2nd
Anjali	B Sc (Hons.) Maths	Poster Making Competition, Anant Mathematics Society, PGDAV(M)	3rd
Esha Jaiswal	B.Com (Hons.)	ArtVista'26, Explorenza, PGDAV(M)	1st
Anju	BA. (Hons.) History	ArtVista'26, Explorenza, PGDAV(M)	2nd
Bhawna	BA (Prog.)	ArtVista'26, Explorenza, PGDAV (M)	3rd
Bhawna	BA (Prog.)	Lok Kala Revival, PGDAV(M)	3rd
Bhawna	BA (Prog.)	Trash to Treasure, PGDAV(M)	3rd
Bhawana	BA (Prog.)	Realms of Reverie and Ruin, Shaheed Rajguru College	1st
Anshika	BA (Prog.)	ArtVista'26, Explorenza, PGDAV (M)	Special mention
Palak	BA (Prog.)	Face Painting Competition, Kalindi College	1st
Aadi	BA (Hons.) Economics	Rangoli Making Competition, GIBS	Runner Up
Baani	B.Com (Prog.)	Rangoli Making Competition, GIBS	Runner Up
IRIS			
Tanishq Parcha	B.Com	Reel it Out, Miranda House	2nd

Harshit Verma	B.Com (Hons.)	Online Photography, Shyam Lal College	Special mention
IRIS		Online Filmmaking, Maitreyi College	1st
TnaishqParcha	B.Com	Viksit Bharat, Documentary Making	2nd
NAVRANG			
Shivansh Kalia	B.Sc (Hons.) Statistics	Caza De Talentos, Explorenza	1st
Shivansh Kalia	B.Sc (Hons.) Statistics	Spardha, Explorenza	Special mention
subhi Tripathi	B.Com (Prog.)	Navrang, Explorenza	Special mention
Team lakshay	BA. (Hons.) English	Reel Making Competition	1st
Team Aditya	BA (Prog.)	Golmaal Improv, BRAC	2nd
Shourya Sharma	B. Com. (Prog.)	Explorenza (NAVRANG)	Special mention
Sumit, Yash, Shivansh, Palak		PGDAV (Ad- Mad)	2nd
Manish, Riya, Aditya, Harsh		PGDAV(Ad-Mad)	3rd
Team Parijat	BA Hons.	Golmaal/Improv	3rd
pragyanshi	BA (Prog.)	Explorenza	2nd
Rishab mishra	B.Com (Prog.)	Explorenza	Special mention
Lakshay	BA.(Hons.) English	Speech Competition, NSS	2nd
Team Rishab	B.Com.	Golmaal Improv/ BRAC	3rd
Team lakshay	BA. (Hons.) English	Golmaal Improv/ BRAC	1st
Jotika Chawla	B.Com (Hons.)	Content Writing, Sharda University	2nd
lakshaywalia	BA (Hons.) English	Speech Competition, NSS, PGDAV(M),	2nd
Jotika Chawla	B.Com (Hons.)	Content Writing, Shivaji College	2nd
Team Lakshay Walia	BA (Hons.) English	Reel Making Competition, PGDAV(M)	2nd
Team Manish	BA (Prog.)	Ad-Mad Competition, Motilal Nehru College	2nd
RAAGA			
Atul Negi	B.A. (Prog.)	Classical Solo Singing, IIT BHU	3rd

RUDRA			
Rudra	IIT BHU	Hullad	1st
Rudra	VMMC & Safdarjung Hospital	Nirvana	1st
Rudra	ARSD College	RJTF	Special Mention
Rudra	VIPS	Prakarn	2nd
Rudra	JDMC	Munadi	3rd
Rudra	Lady Hardinge Medical College	Roohaniyat	2nd
Aryan Naman Yadav	Lady Hardinge Medical College	Roohaniyat	Best Actor
Rudra	JMC	Nukkad Natak by Hindi Department	1st
Rudra	ACMS	Udghosh	2nd
Aryan Naman Yadav	ACMS	Udghosh	Best Actor
Rudra	IHE	Nautanki	3rd
Rudra	ISBF	Fariyaad Xenia	3rd
Rudra	Deshbandhu College	Inaayat	Best Direction
Rudra	DME	Aloha	3rd
Rudra	Maharaja Agrasen College	Aaina	1st
Rudra	SRM , Sonipat	Prisma	2nd
Rudra	Sri Aurobindo College	Pratibimb	1st
Aryan Naman Yadav	Ram Lal Anand College	Iltija	Best Actor
Sarthak Anand	Rajdhani College	Kolahal	Best Actor
Rudra	FIIB	Samavesh	2nd
Rudra	NDIM	Spandan	Special mention
Rudra	Bharati College	Tamashebaazi	1st
Rudra	Shyamlal College	Malang	1st

TECHWIZ			
Shaili Chauhan	B.Sc. (H) CS	Qubtix 2.0 GTBIT	1st
P. Chitranjali	B.Sc. (H) CS	BugBusters, Miranda House	1st
P. Chitranjali	B.Sc. (H) CS	Money Miners, Ramanujan	2nd
Aman Singh	B.Sc. (H) CS	Money Miners, Ramanujan	2nd
Nikhil	B.Sc. (H) CS	Money Miners, Ramanujan	2nd
Amogh	B.Sc. Mathematical Sciences	Sudoku Battlegrounds, PGDAV (M)	3rd
Valorant Team		INTERSSANTE-SGGSCC	1st
Gourav Singh	B.Sc., Mathematical Sciences	IPL Auction, PGDAV (M)	1st

Department of Physical Education & Sports Sciences

Department of Physical Education & Sports Sciences at P.G.D.A.V. College successfully organised various sports activities and achieved significant milestones under the guidance of Principal Prof. DarvinderKumar, under the dedicated leadership of Dr. Pawan Kumar, Dr. Mukesh Kumar and Dr. Mini Walia, Convener, Sports Committee. The department focused on promoting physical fitness, sportsmanship, and competitive spirit through various events and achievements.

The academic year began with the celebration of International Yoga Day on 21st June 2026, in which students and staff actively participated. The event was inaugurated by the Principal, and yoga sessions were conducted by yoga expert Ms. Pragya Malik, spreading awareness about health and wellness.

Another major event was the Shri Kalkaji Mandir Run and National Sports Day held on 29th August 2025. Students, teaching, and non-teaching staff enthusiastically participated, establishing the importance of physical fitness and unity.

The Annual Sports Day, held on 18th February 2026, was celebrated with great enthusiasm. The event was graced by Dronacharya Awardee Shri Raj Kumar Sharma as the Chief Guest. The program included a march past by NCC, NSS, and sports teams, led by Sahil Singh, a Khelo India University Gold Medalist in Judo.

The 3rd Swami Dayanand Saraswati Day-Night T-20 Cricket Tournament was organized by the Department of Physical Education & Sports Sciences, PGDAV College, University of Delhi from 13-30 April 2026. The department also successfully hosted the 2nd Swami Dayanand Saraswati Inter-College Teachers T-20 Cricket Tournament (Day-Night) from February 16 to April 9, 2026. Twelve colleges participated, making it a highly competitive and prestigious tournament.

In terms of achievements, the college performed exceptionally well across multiple sports. In cricket college received its old glory by winning Inter College Cricket Tournament after a gap of 27 years under the captaincy of Yash Dabas, himself a participant at World University Cricket Championship. Players like Shubham Dubey and Ankit Rajesh Kumar contributed to major victories including wins in the Delhi Premier League and participation in national-level tournaments such as the Vijay Hazare Trophy.



Eight students from PGDAV college inducted in DU football team participated in All India University tournaments and secured second position in the North-West Zone, along with winning the Inter-College Delhi University tournament 2nd time in a row.



The volleyball team delivered outstanding performance by securing first position conservatively for the 3rd time in a row at Inter-College Volleyball Competition. Volleyball team won 1st edition of Delhi Mahakumbh Tournament and received Rs. 1.75 lakh from Chief Minister of Delhi Smt. Rekha Gupta.



In Judo, Sahil Singh, Lakshay Mann emerged as champions at the Delhi University Inter College Judo championship and helped making PGDAV as overall Champions of the Championship. They also represented DU at university level. Boxing players like Yashika Tokas and Harry Sejwal won gold medals in inter-college and state-level competitions and represented DU at university level. In Taekwondo, Gayatri Bhandari achieved remarkable success by winning at state and national levels. Wrestling players also performed well, with Lakshay Mann, Vivek Bhargav securing first position in inter-college competitions and represented DU at university level.

Overall, the session 2025–26 was marked by remarkable achievements, active participation, and successful organization of sports events. The department continues to strive for excellence and aims to achieve greater success in the future.

ANNUAL PRIZE DISTRIBUTION FUNCTION 2025-26

LIST OF ACADEMIC PRIZE WINNERS

M.A. / M.Sc. / M.Com. (Final/Prev.)

NAME & Roll No.	CLASS	ACADEMIC PRIZE	SPECIAL PRIZE (S)
Mansi Babbar 4562	M.Com. (Prize money Rs.1200/-)	For standing I in the college in M.Com. Final Year Exam. 2025	
Gourish Sabhapondit	M.Com. (Prize money Rs. 900/-)	For standing II in the college in M.Com. Final Year Exam. 2025	
Sanu Sahu 4505	M.A. Hindi (Prize money Rs.1200/-)	For standing I in the College in M.A. Hindi Final Year Exam. 2025	
Pooja 4503	M.A. Hindi (Prize money Rs. 900/-)	For standing II in the College in M.A. Hindi Final Year Exam. 2025	
Kishan 4554	M.A. Pol. Sc. (Prize money Rs.1200/-)	For standing I in the College in M.A. Pol. Sc Final Year Exam. 2025	
Rahul 4564	M.A. Pol. Sc. (Prize money Rs. 900/-)	For standing II in the College in M.A. Pol. Sc. Final Year Exam. 2025	
Priya 4603	M.Sc. Maths (Prize money Rs.1200/-)	For standing I in the college in M.Sc. Maths. Final Year Exam. 2025	*Sh. Sunder Dass Dayawanti Memorial prize of Rs.400/- * Prof. N.K. Jain Prize (Books)
Mamta 4602	M.Sc. Maths (Prize money Rs.900/-)	For standing II in the college in M.Sc. Maths. Final Year Exam. 2025	*Sh. Sunder Dass Dayawanti Memorial prize of Rs.400/-
Monika 24 M COM 4656	M.Com. Final (Prize money Rs.1200/-)	For standing I in the college in M.Com. (Prev.) Year Exam. 2025	
Jatin Sharma 24 M COM 4655	M.Com. Final (Prize money Rs. 900/-)	For standing II in the college in M.Com. (Prev.) Year Exam. 2025	
Nitish Paswan 24MAHN4 505	M.A. Hindi Final (Prize money Rs.1200/-)	For standing I in the college in M.A. Hindi (Prev.) Year Exam. 2025	
Akansha 24MAHN 4501	M.A.Hindi Final (Prize money Rs. 900/-)	For standing II in the college in M.A. Hindi (Prev.) Year Exam. 2025	

Mihir Mishra 24MAHN 4504	M.A.Hindi Final (Prize money Rs. 900/-)	For standing II in the college in M.A. Hindi (Prev.) Year Exam. 2025	
Ankit Mudgal 24MAMT 4604	M.Sc. Maths Final (Prize money Rs.1200/-)	For standing I in the college in M.Sc. Maths (Prev.) Year Exam. 2025	*Principal Shanti Narayan Memorial Prize (Books)
Kirti Mishra 24MAMT 4601	M.Sc. Maths Final (Prize money Rs.900/-)	For standing II in the college in M.Sc. Maths (Prev.) Year Exam. 2025	
Anubhav Chauhan 24MAPS 4552	M.A. Pol. Sc. Final (Prize money Rs.1200/-)	For standing I in the college in M.A. Pol. Sc. (Prev.) Year Exam. 2025	
Piyush Singh 24MAPS 4557	M.A. Pol. Sc. Final (Prize money Rs.900/-)	For standing II in the college in M.A. Pol. Sc. (Prev.) Year Exam. 2025	
Saumil Yadav 11250	B.A. (Prog.) (Prize money Rs.1200/-)	For standing I in the college in B.A.(Prog.) III year Exam. 2025	
Bhagirath 11045	B.A. (Prog.) (Prize money Rs.900/-)	For standing II in the college in B.A.(Prog.) III year Exam. 2025	
Divya Agarwal 11569	B.Com. (Prog.) (Prize money Rs.1200/-)	For standing I in the college in B.Com.(Prog.) III year Exam. 2025	*Sh. Sultan Chand Memorial prize of Rs.3300/-
Sneha Yadav 11772	B.Com. (Prog.) (Prize money Rs.900/-)	For standing II in the college in B.Com. (P) III year Exam. 2025	
Shruti Jana 12281	B.Com(H) (Prize money Rs.1200/-)	For standing I in the college in B.Com. (H) III year Exam. 2025	*Sh. R.N. Chopra Memorial prize of Rs. 500/- * Late Sh. Vipin Sachdeva Memorial prize of Rs. 250/- *Sh. Sultan Chand Memorial prize of Rs.3300/- *Smt. Ram Piyari Bhatia Memorial Prize (Books)
Aarushi Sundryal 12245	B.Com (H) (Prize money Rs.900/-)	For standing II in the college in B.Com. (H) III year Exam. 2025	

Devendra Kr. 12737	B.A.(H) Economics (Prize money Rs.1200/-)	For standing I in the college in B.A. (H) Eco. III year Exam. 2025	*Sh. R.N. Chopra Memorial prize of Rs. 500/-
Ishan Sardana 12731	B.A.(H) Economics (Prize money Rs.900/-)	For standing II in the college in B.A. (H) Eco. III year Exam. 2025	
Ghazala 13468	B.A.(H) History (Prize money Rs.1200/-)	For standing I in the college in B.A.(H) History III year Exam. 2025	
Priya 13463	B.A.(H) History (Prize money Rs.900/-)	For standing II in the College in B.A.(H) History III year Exam. 2025	
Arjikiya Shaloo 13734	B.A.(H) Pol.Sc. (Prize money Rs.1200/-)	For standing I in the college in B.A.(H) Pol. Sc. III year Exam. 2025	*Sh. Shiv Kaushik Memorial Prize Rs. 1500/- *Smt. Ram Piyari Bhatia Memorial Prize (Books) * Smt. Sangeeta Mohan & Baby Priyanka prize of Rs 750/-
Krisha 13733	B.A.(H) Pol.Sc. (Prize money Rs.900/-	For standing II in the college in B.A.(H) Pol. Sc.III year Exam. 2025	
Vaidehi Nautiyal 12994	B.A.(H) English (Prize money Rs.1200/-)	For standing I in the college in B.A.(H) English III year Exam. 2025	*Smt Shakuntala Devi Sharma Memorial Prize Rs. 600/- * Late Sh. Ugar Sen Mohan Memorial Prize Rs. 1250/-
Aanchal 13038	B.A.(H) English (Prize money Rs.900/-)	For standing II in the college in B.A.(H) English III year Exam. 2025	
Duti Bhadouriya 13203	B.A.(H) Hindi (Prize money Rs.1200/-)	For standing I in the college in B.A.(H) Hindi III year Exam. 2025	Late Smt. Raj Mohan Memorial Prize Rs. 1500/-
Tarun Kumar 13251	B.A.(H) Hindi (Prize money Rs.900/-)	For standing II the college in B.A.(H) Hindi III year Exam. 2025	
Vibhu Singh 13967	B.A.(H) Sanskrit (Prize money Rs.1200/-)	For standing I in the college in B.A. (H) Sanskrit III year Exam. 2025	* Dr. Krishan Lal Scholarship of Rs.500/-
Rohit Kumar 13970	B.A.(H)Sanskrit (Prize money Rs.900/-)	For standing II in the college in B.A.(H) Sanskrit III yr Exam. 2025	

Vedant Uday Ganatra 14665	B.Sc. Maths Sc. (Prize money Rs.1200/-)	For standing I in the college in B.Sc. Maths Sc. III year Exam. 2025	* Sh. Satish Khosla scholarship of Rs. 4000/-
Aakash 14657	B.Sc. Maths Sc. (Prize money Rs.900/-)	For standing II in the college in B.Sc. Maths Sc. III year Exam. 2025	
Kapil Kumar 14410	B.Sc. (H) Statistic (Prize money Rs.1200/-)	For standing I in the college in B.Sc.(H) Statistics III year Exam. 2025	*Sh. Satish Khosla Scholarship of Rs. 4000/- *Dr.J. Krishna Murty Spl. Prize of Rs. 400/- *Smt. Ram Piyari Bhatia Memorial Prize (Books)
Monisha Aggarwal 14418	B.Sc. (H) Statistic (Prize money Rs.900/-)	For standing II in the college in B.Sc.(H) Statistics III year Exam. 2025	*Dr.J. Krishna Murty Spl. Prize of Rs. 350/- *Smt. Ram Piyari Bhatia Memorial Prize (Books)
Charu Khati 14922	B.Sc. (H) Computer Sc. (Prize money Rs.1200/-)	For standing I in the college in B.Sc.(H) Comp. Sc. III year Exam. 2025	* Sh. Satish Khosla Scholarship of Rs. 4000/-
Himanshi 14963	B.Sc.(H) Computer Sc. (Prize money Rs.900/-)	For standing II in the college in B.Sc.(H) Comp. Sc. III year Exam. 2025	
Anamika Pandey 14172	B.Sc. (H) Maths (Prize money Rs.1200/-)	For standing I in the college in B.Sc.(H) Maths III year Exam. 2025	*Lala Ram Swaroop Memorial Prize (Books) *Sh. Sunder Dass Dayawanti Memorial prize of Rs.400/- * Sh. Satish Khosla scholarship of Rs. 4000/-
Shiksha 14160	B.Sc. (H) Maths (Prize money Rs.900/-)	For standing II in the college in B.Sc. (H) Maths III year Exam. 2025	*Sh. Sunder Dass Dayawanti Memorial prize of Rs.400/-
Nandani Priya 11095	B.A. (P)		*Sh. Kirti Bhushan Prakash and Vimla Prakash Memorial Prize Rs. 2100/-
Nikhil Bhargav 11751	B.Com (H)		*Sh. Surendra Raj Mahajan Memorial Prize Rs.1000/-

Akanksha Singh 10	B.A.(P) Final Year (Prize money Rs. 1200/-)	For standing I in the college in B.A. (Prog.) II year Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Books)
Brijesh Kumar Mishra 48	B.A.(P) Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A. (Prog.) II year Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Books)
Utpal Pramanik 232	B.A.(P) Final Year (Prize money Rs. 900/-)	For standing II in the college in B.A. (Prog.) II year Exam. 2025	
Priyam Ajmera 709	B.Com. (Prog.) Final Year (Prize money Rs.1200/-)	For standing I in the college in B.Com. (P.) II year Exam. 2025	*Sh. Sultan Chand Memorial prize of Rs.3300/- *Dr. Usha Aggarwal (Tejaswi) scholarship of Rs. 2000/- *Sh. S.C. Gupta Memorial Prize Rs.500/- *Deepa Arun Award with Given Prize Rs. 5000/- (Trophy also)
Pratham Tyagi 706	B.Com. (Prog.) Final Year (Prize money Rs.900/-)	For standing II in the college in B.Com. (P.) II year Exam. 2025	
Sweety 840	B.Com.(Prog.) Final Year (Prize money Rs.900/-)	For standing II in the college in B.Com. (P.) II year Exam. 2025	
Khushi Singh 1305	B.Com (H) Final Year (Prize money Rs.1200/-)	For standing I in the college in B.Com (H) II year Exam. 2025	*Sh. S.C. Gupta Memorial Prize Rs.500/- *Sh. Sultan Chand Memorial prize of Rs.3300/- * Deepa Arun Award with Given Prize Rs. 5000/-(Trophy also) *Smt. Ram Piyari Bhatia Memorial Prize (Books)
Neha Kaushik 1330	B.Com (H) Final Year (Prize money Rs.900/-)	For standing II in the college in B.Com (H) II year Exam. 2025	

Bhavya Singhal 1715	B.A.(H) Eco. Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A (H) Eco. II year Exam. 2025	*Sh. P.N. Parnami (Special Prize) Rs. 400/- *Dr. Dolly Narula Memorial Prize Rs. 1000/- *Sh. Sundershan Malik (Scholarship) Rs. 500/-
Rashi Garg 1728	B.A.(H) Eco. Final Year (Prize money Rs.900/-)	For standing II in the college in B.A (H) Eco. II year Exam. 2025	*Sh. P.N. Parnami (Special Prize) Rs. 350/-
Kausar Ali 2465	B.A.(H) History Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) History II year Exam. 2025	* Sh. Surendra Sharma Memorial Prize Rs. 250/-
Anju 2455	B.A.(H) History Final Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) History II year Exam. 2025	
Sanjana Malik 2762	B.A. (H) Pol.Sc. Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) Pol. Sc. II year Exam. 2025	*Smt. Sangeeta Mohan & Baby Priyanka prize of Rs 750/- * Sh. Surendra Sharma Memorial Prize Rs. 250/- *Sh. Shiv Kaushik Memorial Prize Rs.1500/- *Smt. Ram Piyari Bhatia Memorial Prize (Books)
Padarabinda Pradhan 2755	B.A.(H) Pol. Sc. Final Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Pol. Sc. II year Exam. 2025	
Sidra Rahman Siddiqui 2769	B.A.(H) Pol. Sc. Final Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Pol. Sc. II year Exam. 2025	
Akash Kumar 1957	B.A.(H) English Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) English II year Exam. 2025	*Smt Shakuntala Devi Sharma Memorial Prize Rs. 600/-
B. Parijat 1963	B.A.(H) English Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) English II year Exam. 2025	*Smt Shakuntala Devi Sharma Memorial Prize Rs. 600/-
Neha 1995	B.A.(H) English Final Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) English II Year Exam. 2025	
Rinku 2239	B.A.(H) Hindi Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) Hindi II year Exam. 2025	

Manish Kumar 2220	B.A.(H) Hindi Final year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Hindi II year Exam. 2025	
Hari Om 2955	B.A. (H) Sanskrit Final Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) Sanskrit II year Exam. 2025	
Kripa Shanker 2976	B.A. (H) Sanskrit Final Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Sanskrit II year Exam. 2025	Shri Chiranjee Lal Smiriti Puraskar of Rs. 1000/-
Bharti 3196	B.Sc.(H) Maths Final Year (Prize money Rs.1200/-)	For standing I in the college in B.Sc. (H) Maths II year Exam. 2025	*Sh. Sunder Dass Dayawanti Memorial prize of Rs.400/- * Smt. Besasari Devi Memorial Prize (Books)
Muskan 3174	B.Sc.(H) Maths Final Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (H) Maths II year Exam. 2025	*Sh. Sunder Dass Dayawanti Memorial prize of Rs.400/-
Anshika Jaiswal 3406	B.Sc. (H) Statistics Final Year (Prize money Rs.1200/-)	For standing I in the college in B.Sc. (H) Stat. II year Exam. 2025	* Sh. Satish Khosla Scholarship of Rs.4000/- *Smt. Ram Piyari Bhatia Memorial Prize (Books)
Anushka Srivastava 3407	B.Sc. (H) Statistics Final Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (H) Stat. II year Exam. 2025	
Himanshu Mishra 3913	B.Sc.(H) Comp. Sc. Final Year (Prize money Rs.1200/-	For standing I in the college in B.Sc (H) Com. Sc. II yr. Exam. 2025	* Sh. Satish Khosla Scholarship of Rs. 4000/-
Shashwat Vishwakarma 3930	B.Sc.(H) Comp. Sc. Final Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (H) Com. Sc. II year Exam. 2025	
Neetu 3672	B.Sc. (Math Sc.) Final Year (Prize money Rs.1200/-)	For standing I in the college in B.Sc. (Math. Sc.) II year Exam. 2025	* Sh. Satish Khosla Scholarship of Rs. 4000/-
Vaibhav Pandey 3689	B.Sc. (Math Sc.) Final Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (Math. Sc.) II year Exam. 2025	
Himanshu Tavathiya 24BAP175	B.A.(P) II Year (Prize money Rs. 1200/-)	For standing I in the college in B.A. (Prog.) I year Exam. 2025	
Rashmi Joshi 24BAP205	B.A.(P) II Year (Prize money Rs. 900/-)	For standing II in the college in B.A. (Prog.) I year Exam. 2025	

Sameer Verma 24BCP761	B.Com.(Prog) II Year (Prize money Rs.1200/-)	For standing I in the college in B.Com. (P.) I year Exam. 2025	*Sh. Pyare Lal (Scholarship) of Rs.400/- *Sh. Sultan Chand Memorial prize of Rs.3300/- *Dr. Usha Aggarwal (Tejaswi) scholarship of Rs. 2000/-
Sachin Kapoor 24BCP754	B.Com.(Prog) II Year (Prize money Rs.900/-)	For standing II in the college in B.Com. (P.) I year Exam. 2025	*Sh. Pyare Lal (Scholarship) (Rs.400/-)
Abhishek Singh 24BCH1209	B.Com (H) II Year (Prize money Rs.1200/-)	For standing I in the college in B.Com (H) I year Exam. 2025	*Sh. S.C. Gupta Memorial Prize of Rs. 500/- *Sh. Sultan Chand Memorial prize of Rs.3300/-
Bhanavya Aggarwal 24BCH1249	B.Com (H) II Year (Prize money Rs.900/-)	For standing II in the college in B.Com (H) I year Exam. 2025	
Sanjana Choudhary 24BCH1406	B.Com (H) II Year (Prize money Rs.900/-)	For standing II in the college in B.Com(H) I year Exam. 2025	Smt. Krishan Kanta Mahajan Memorial Prize of Rs.1000/-
Karan Tiwari 24ECO1721	B.A.(H) Eco. II Year (Prize money Rs.1200/-)	For standing I in the college in B.A (H) Eco. I year Exam. 2025	
Daksh Khanna 24ECO1715	B.A.(H) Eco. II Year (Prize money Rs.900/-)	For standing II in the college in B.A (H) Eco. I year Exam. 2025	
Mayank Singh Rajput 24HS2478	B.A.(H) History II Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) History I year Exam. 2025	*Prof. Devender Swaroop Memorial Prize (Books)
Priyamvada Das C P 24HS2486	B.A.(H) History II Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) History Ist year Exam. 2025	
Pinky Jha 24POL2759	B.A. (H) Pol.Sc. II Year (Prize money Rs.1200/-)	For standing I in the college in B.A (H) Pol. Sc. I year Exam. 2025	*Sh. Shiv Kaushik Memorial Prize Rs. 1500/- *Smt. Sangeeta Mohan & Baby Priyanka prize of Rs 750/-

Pallavi Singh 24POL2757	B.A.(H) Pol. Sc. II Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Pol. Sc. I year Exam. 2025	
Vidushi Agarwal 24ENG2021	B.A.(H) English II Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) English I year Exam. 2025	
Bhumika Chauhan 24ENG1967	B.A.(H) English II Year (Prize money Rs.900/-)	For Standing Ii In The College In B.A(H) English I Year Exam. 2025	
Neha 24ENG1991	B.A.(H) English II Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) English I Year Exam. 2025	
Beauty Yadav 24HN2206	B.A.(H) Hindi II Year (Prize money Rs.1200/-)	For standing I in the college in B.A(H) Hindi I year Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Book)
Rajesh Kumar 24HN2226	B.A.(H) Hindi II Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Hindi I year Exam. 2025	
Harshit 24SKT2967	B.A. (H) Sanskrit II Year (Prize money Rs.1200/-)	For standing Iin the college in B.A(H) Sanskrit I year Exam. 2025	*Smt. Kamla Devi Bhatia Memorial scholarship of Rs. 500/- *Guru Chet Ram Jain Memorial Prize (Books)
Rahul 24SKT2957	B.A. (H) Sanskrit II Year (Prize money Rs.900/-)	For standing II in the college in B.A(H) Sanskrit I year Exam. 2025	
Dhruv Pratap Singh 24MT3160	B.Sc.(H) Maths II Year (Prize money Rs.1200/-)	For standing I in the college in B.Sc. (H) Maths I year Exam. 2025	*Sh. Avadh Bihari & Smt. Bittan Devi Memorial prize of Rs. 500/- *Guru Chander Bhan Memorial Prize (Books)
Lakshita Thakur 24MT3174	B.Sc.(H) Maths II Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (H) Maths I year Exam. 2025	
Prisha Agarwal 24STAT3437	B.Sc. (H) Statistics II Year (Prize money Rs.1200/-)	For standing I in the college in B.Sc. (H) Stats. I year Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Books) * Sh. Satish Khosla scholarship of Rs. 4000/-

Ishika Garg 24STAT3422	B.Sc. (H) Statistics II Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (H) Stats. I year Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Books)
Ashutosh Bharti 24CS3916	B.Sc.(H) Comp. Sc. II Year (Prize money Rs.1200/-	For standing I in the college in B.Sc (H) Com. Sc. I yr. Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Books) * Sh. Satish Khosla scholarship of Rs. 4000/-
P Chitranjali 24CS3935	B.Sc.(H) Comp. Sc. II Year (Prize money Rs.900/-	For standing II in the college in B.Sc (H) Com. Sc. I yr. Exam. 2025	*Smt. Ram Piyari Bhatia Memorial Prize (Books)
Ankit Biswas 24MTSC3651	B.Sc. (Math Sc.) II Year (Prize money Rs.1200/-)	For standing I in the college in B.Sc. (Math. Sc.) I year Exam. 2025	* Sh. Satish Khosla scholarship of Rs. 4000/-
Nikhil Dube 24MTSC3673	B.Sc. (Math Sc.) II Year (Prize money Rs.900/-)	For standing II in the college in B.Sc. (Math. Sc.) I year Exam. 2025	
Diya 24BCP616	B. Com (P)		*Sh. S.C. Gupta Memorial Prize Rs. 500/-
Harsh 24BAP275	B.A. (Prog.)		*Sh. Ram Chandra Mahajan Memorial Prize Rs. 1000/-

BEST STUDENT AWARDS

NAME	COURSE	ACADEMIC PRIZE
Arpan Kumar 3944	B.Sc. (H) Computer Science IIIrd Year	Bharat Ratan Dr. B.R. Ambedkar Best Student of the Year Award 2025, Prize money Rs. 5000/-
Subhmay Patra 217	B.A. (Prog.) III Year	Best Student, B.A (Prog.) 2025 Prize money Rs. 1000/-
Mridul Mehtani 674	B.Com.(Prog.) IIIrd Year	Best Student, Department of Commerce, 2025 Prize money Rs. 1000/-
Khushi Singh 1305	B.Com. (H) IIIrd Year	Best Student, B.Com. (H), 2025 Prize money Rs. 1000/-
Ishita Israni 1720	B.A. (H) Economics IIIrd Year	Best Student, Department of Economics, 2025 Prize money Rs. 1000/-
Anju 2455	B.A. (H) History IIIrd Year	Best Student, Department of History, 2025, Prize money Rs. 1000/-
Bhawesh Binwal 2719	B.A (H) Pol. Sci. IIIrd Year	Best Student, Department of Pol. Sci., 2025, Prize money Rs. 1000/-
Manish Kumar 2220	B.A. (H) Hindi IIIrd Year	Best Student, Department of Hindi, 2025, Prize money Rs. 1000/-
Neha Bhatt 2958	B.A. (H) Sanskrit IIIrd Year	Best Student, Department of Sanskrit, 2025, Prize money Rs. 1000/-
B. Parijat 1963	B.A. (H) English IIIrd Year	Best Student, Department of English, 2025, Prize money Rs. 1000/-
Shashwat Vishwakarma 3930	B.Sc. (H) Comp. Sci. IIIrd Year	Best Student, Department of Comp. Sci., 2025, Prize money Rs. 1000/-
Anshika Jaiswal 3406	B.Sc. (H) Statistics IIIrd Year	Best Student, Department of Statistics, 2025, Prize money Rs. 1000/-
Chirag Khanna 3160	B.Sc. (H) Mathematics IIIrd Year	Best Student, Department of Mathematics, 2025 Prize money Rs. 1000/-
Vaibhav Pandey 3689	B.Sc. Math. Sci. IIIrd Year	Best Student, B.Sc. Math. Sci. 2025 Prize money Rs. 1000/-
Md. Faiz Akram 267	B.A. (Prog.) IInd Year	*Sh. Suresh Gupta 'Prayatan Award' in Divyangjan Category, 2025 Prize money Rs. 5000/-


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VITAL RACK

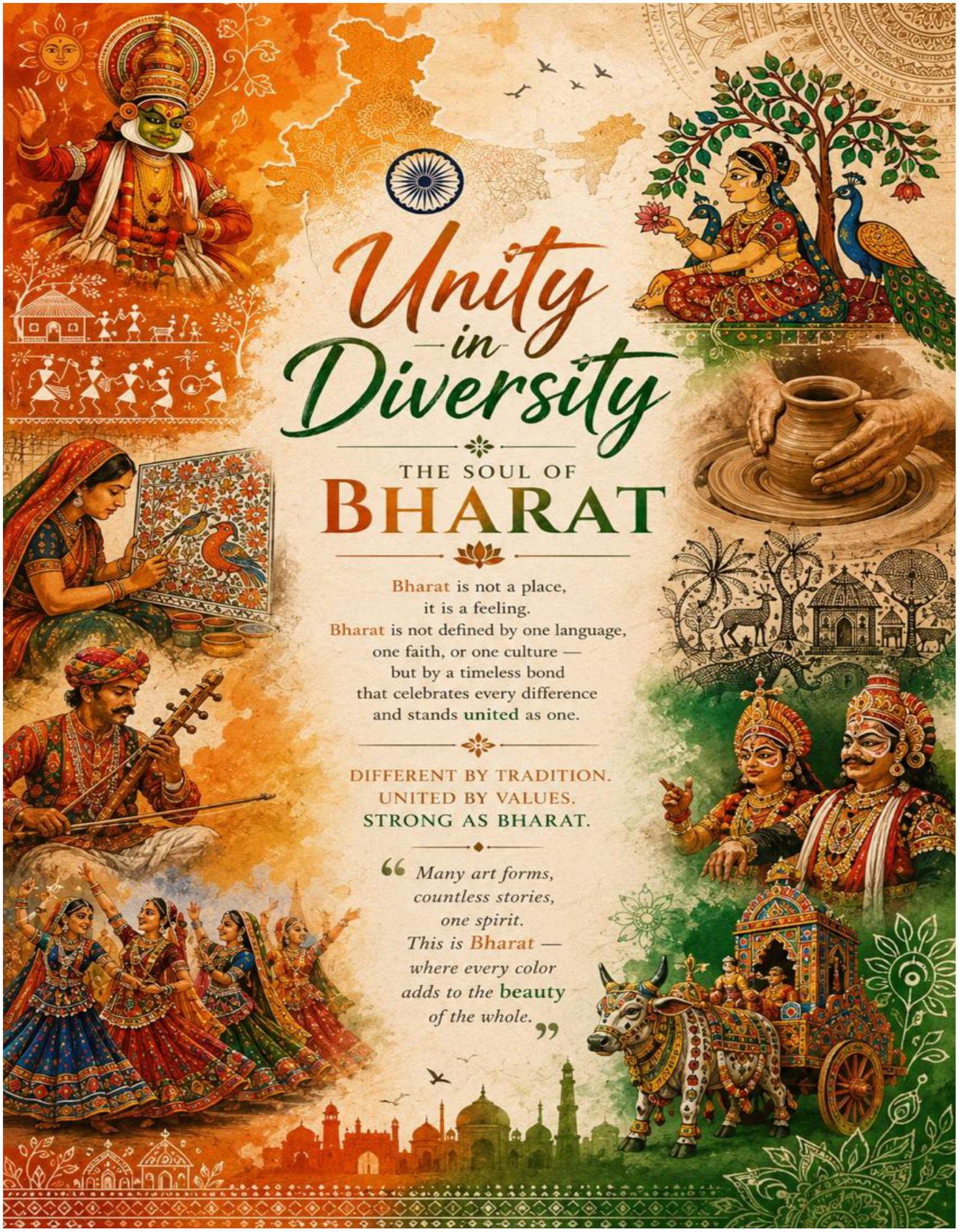

HYPERION
THE CULTURAL SOCIETY OF P.G.D.A.V. COLLEGE
ORIENTATION
13 October 2025


PGDAV COLLEGE (EVE.)
FIRST FLOOR
PGDAV COLLEGE (M)
GROUND FLOOR


PRINCIPAL




CREATOR


Unity in Diversity
THE SOUL OF
BHARAT
Bharat is not a place,
it is a feeling.
Bharat is not defined by one language,
one faith, or one culture —
but by a timeless bond
that celebrates every difference
and stands united as one.
DIFFERENT BY TRADITION.
UNITED BY VALUES.
STRONG AS BHARAT.
“Many art forms,
countless stories,
one spirit.
This is Bharat —
where every color
adds to the beauty
of the whole.”