

THE RUIAITE MONTHLY

'tis the purrfect
season to be a
sleepy head

whimsical winters with
wilderness



NOVEMBER 2025

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ऋतुचर्णनम् (सुश्रुतसंहितेच्छा दृष्टीने)
भाषा का अपनापन और आधुनिकता का दबाव
अंतरात्म की भाषा
चौदण्णांच्या शैल प्रकाशातली शरद ऋतुचर्चा
पानगळ

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Editorial

November this year has been a softly stinging breeze; a gentle warning to stock up on hot cocoa and moisturizer, lest the coming winter leave you cold and dry. Gray and sad it may often be called, but November this year was more than one colour: it was the red of lovingly peeled pomegranates, the blue of a new favourite jacket, the yellow of a beautiful sunset at Marine Drive, the pink of a giggling baby's cheeks, the brown of the table at your new favourite restaurant.

A kaleidoscopic, bright november, that never let go of its shades of grey, hiding them folded up and crammed between all the other colours. It lived in the fabric of this penultimate month, weaving back and forth, always just a stitch away.

-Chaitra Vartak (TYBA)

The wardrobe doors close, keeping the winter winds away. The chilly atmosphere gets our nose and face, turning them red like Rudolph. We take shelter under the coats, the cold woven fabrics of "what-ifs." And as much scared our hearts are, we still step ahead in the year, acting on the impulsive thoughts, just like eating double-scoop mint Choco chip while being down with a fever. The entry to an unknown land, makes the spine shiver, but the night lamp assures, that we can return home. The place has a forever winter, just like the stunted and shutdown flame of life, which we lost along the year. And then we find a beaver's house, with fire, bed, and food. The rest is what we needed. The beavers feed and give some biscuits for our return. Along the way we find our footsteps in the snow, and a soft tune of breathing easy played by the fawns. Some steps were crooked, some almost missed, some were in a pattern of dance. The year had been every emotion until now. We reach back to the lamp, wishing we could stay for one moment more. We were almost happy, almost rested, almost back to ourselves. But as we take another step, we crash on the ground, out of the wardrobe. The place now, vanished. The magic, almost gone. Except, the bag full of biscuits. The November is just like that bag of biscuits. A souvenir of almost and what-ifs and a little bit of winter magic. November is like a visit to Narnia.

-Krushna Lade (TYBSc)

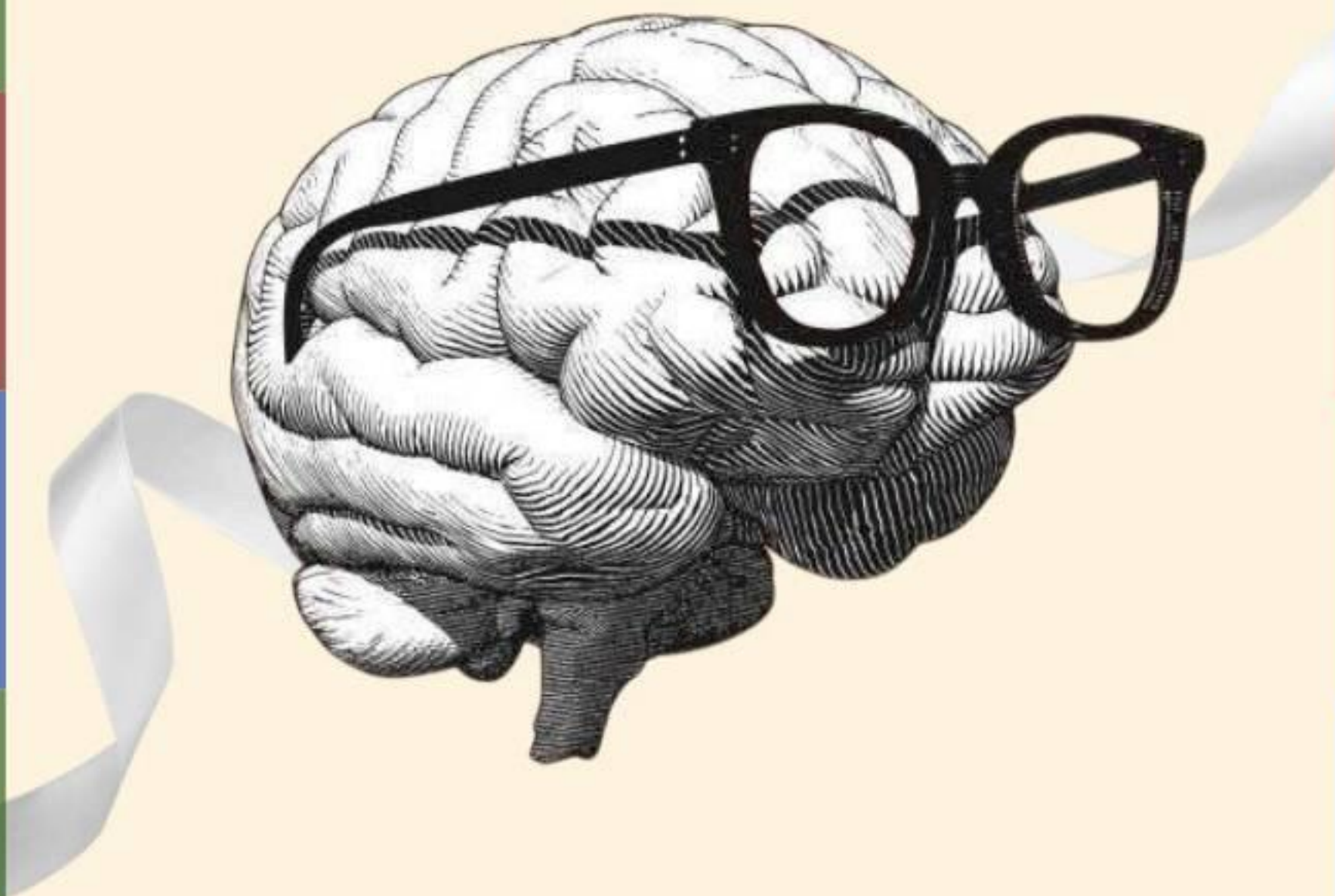


November. The loveliest limbo of all. Time is capricious enough to both slow down and speed up. The nights are longer and so are the conversations you dread having with yourself. There is a long-gone past that still echoes to ensure you don't forget what made you and a near future like second skin you're still too much yourself to fit into. Everyone grapples with being stuck in a moment, there's evidence all around. The retail stores with their orange lanterns hanging just a bit askew and 'Happy Diwali' stickers that have one too many of their letters chipped off. But part of us also sprints and sweats, trying to catch up to the future. Like that one cafe in Bandra that has devised their christmas menu and limited edition cocktails in early november. November is a lovely limbo. We bend and break and bow down. And we do it so jovially.

- Gauri Sarvankar (TYBA)

Team
Editorial

Op-Ed



CULTURAL FREEDOM VS PRO-SOCIAL IMPERATIVES, AN ETERNAL BATTLE

Chaitanya Deshpande| SYBA

3 minute read

“For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others” - Nelson Mandela.

This quote signifies the fundamental attribute of escaping from the lawlessness of nature, and finding cover in the liberty of a free society. To be civil is not to escape from shackles, but to voluntarily bind yourself in them, a barter of security in exchange of complete and total liberty. Freedom itself exists within constraints, legal, etymological, and perceptual.

To practice cultural traditions is a fundamental right in most civilized countries, and for many, assimilation and acculturation is a bigger prison than a real one. One cannot be coerced into parting ways with their way of life, and that is precisely what people perceive “liberal” social imperatives to be. Something which is levied upon them by a totalitarian regime which spews the venom of non-obedience to any institution. Humans have a tendency to attribute to their opposers the most extreme of beliefs on the spectrum, and to think of them as malignant because this makes refutation rather convenient.

With regards to certain issues, say the bursting of firecrackers in Delhi, a place

notorious for being one of the most polluted cities in the world, one cannot be a bystander and allow others to cause harm in the name of religious festivities, the core of which is a misconception. Firecrackers are not inseparable from the celebration of Diwali, but are a modern addition. The cultural defense for opposition then becomes a ruse for many to simply cower behind to indulge in their hedonistic desires.

In matters of discourse, the defense of cultural relativity falls short, the desires being more primitive in nature. But what if the outrage is genuinely sparked by a belief about the right to practice one's religion or culture in a democracy? The existence of a cultural identity is a necessary scaffolding of a free society. However, cultural beliefs tend to be weaponized by opinion leaders to incite reactions and drive barriers in society. Tajfel and Turner, with their findings, laid the foundation for in-group versus out-group comparisons, and when moral questions are framed in such a manner, a moral panic is induced as any contradictory opinion will be perceived as an attack on group identity. To take the issue of abortion, seemingly opposed by Christian scripture, and perceived as a moral wrong.

Regarding social cohesion, determining an anchor for ethical debate becomes difficult, walking a tightrope between the individual and the collective. A

Hobbesian philosophy would grant the loss of individual liberty to partake in activities of cultural pleasure if it means a net benefit for society, even Mill and Bentham suggest that freedom ends where harm begins. Self-actualization and cultural identity are things worth considering only after basic human rights are satisfied.

Public discourse today has devolved into a caricature show of rigid conservatives vs liberal anarchists, with nuances being willfully buried under the ruse of outrage.

The case of abortion is a dangerous step towards the removal of fundamental rights for traditionalist beliefs, with debates misattributing the presence of an alternative as a threat to identity, while hypocritical attempts are made to replace rights free from cultural bondage with regressive views.

In a world of nuance, we are left with ambiguity. Universality in ethics is an ideal many aspire towards but few can rationalize. If religion and social constructs outweigh the categorization of humanity, they lose their ethical sense, and we fail as humans.



WHICH WAY, MODERN MAN?

Aseem Joshi | TYBA

3 minute read

"It is the mark of an educated mind to entertain a thought without accepting it."

- Aristotle

Man is a social animal, flourishing with and within societies. Yet, post-modern thought in the 21st century presents quite the paradox: trends point to societies themselves increasingly focusing on the individual rather than the collective. Rampant nihilism numbing down any seemingly temporary affiliations, the individual is left to fend for his own self, and decide the path he wishes to tread. Yet, the society reminds us of its sway over minds, the strong pressures of conformity whisper "oughts" and "shoulds" to each person. The firmly-rooted past continues a tug-of-war with the newly-blossoming future. Thus, a juxtaposition of paths appears to the individual: with the free will of culture on one hand, and the responsibility to our society on the other. Which one to walk upon?

Yet, the answer lies within the problem and evades our simplistic minds. Looking at our social landscape, as a collectivistic society, Indians have thrived on a deep connection with those around us. While that provides firm social support, our minds are socialized to being instructed and to be obedient. Internally, our collective psyche perceives the world in

dichotomies: those in line with social expectations, and those not. Non-conformity is perceived as a threat to the collective; a natural perception by the human mind, but possessing dangerous ramifications. To this state of the hivemind, diversity displays rebellion of social norms and discourse is equal to discord. Resultantly, people are asked to choose: either to conform or be ostracized.

In all of this, we fail to see that the word "culture" itself connotes differently to various people: to some, meaning the rich and developed heritage of traditions, while to others, it signifies the flow of developing ideas and lifestyles. And what constitutes the society in which "culture" thrives? It is nothing, but you and me, every person who functions as the cogs and pegs of this giant machine - each with their own upbringings, experiences, perspectives, thoughts and hopes for the future. Culture does not simply refer to who we were; it is also defined by who we think we are, and who we wish to be.

With the flow of time, cultures rise, evolve and synthesize into something completely different. All cultures which survive and flourish over and over again have one common ability - to adapt with the flow of time. With history as witness, survival is only possible when a culture clearly defines

what it is and what it is not. Then, to define our path, is it not necessary to take input from each person who constitutes our society and culture?

This is possible only with dialogue, an exchange between stakeholders of a living, breathing culture – the true essence of a democracy. As individuals, we are shaped by culture in our early life, and in turn, shape it as the future constituents of our society. Much research on such constructivism points to the fact that the society is inseparable from an individual, and without the responsible, expressive and actualized individual, the society crumbles.

Perhaps, the greatest social responsibility is the acknowledgement of new trends of thought in the society; and the right of freedom is accompanied by a duty to recognise our roots, in our own unique way. This view goes beyond the dichotomy of choices and emphasizes interrelationships between the part and the whole. This is as Nietzsche rightly said,

“You have your way. I have my way. As for the right way, the correct way, and the only way, it does not exist.”



FROM UNQUESTIONING TO EVALUATION

Anushree Jain| SYBA

2 minute read

Female Genital Mutilation is practised in many countries around the world. Their justifications for the same include: 1. It's always been there. 2. It is an important step in raising a girl as it prepares her for marriage. 3. It is considered a cultural tradition by many communities that practice it.

This raises an important question: to what extent can we use “culture” as an excuse for avoiding our social responsibilities?

The primary defense for maintaining such cultural practices is ethical relativism, which says that morality is entirely subjective and culturally dependent. The norm is so deeply rooted that it is followed without conscious thought, like recycling without needing to be reminded (a stage in the life of a norm called norm internalisation). This unquestioned obedience can be explained through Pierre Bourdieu's concepts of Habitus and Doxa. Habitus is an unconsciously developed way of life that has been developed over a period of time due to past experiences. Doxa is the acceptance of one's habitus, along with avoiding questioning its foundation and source.

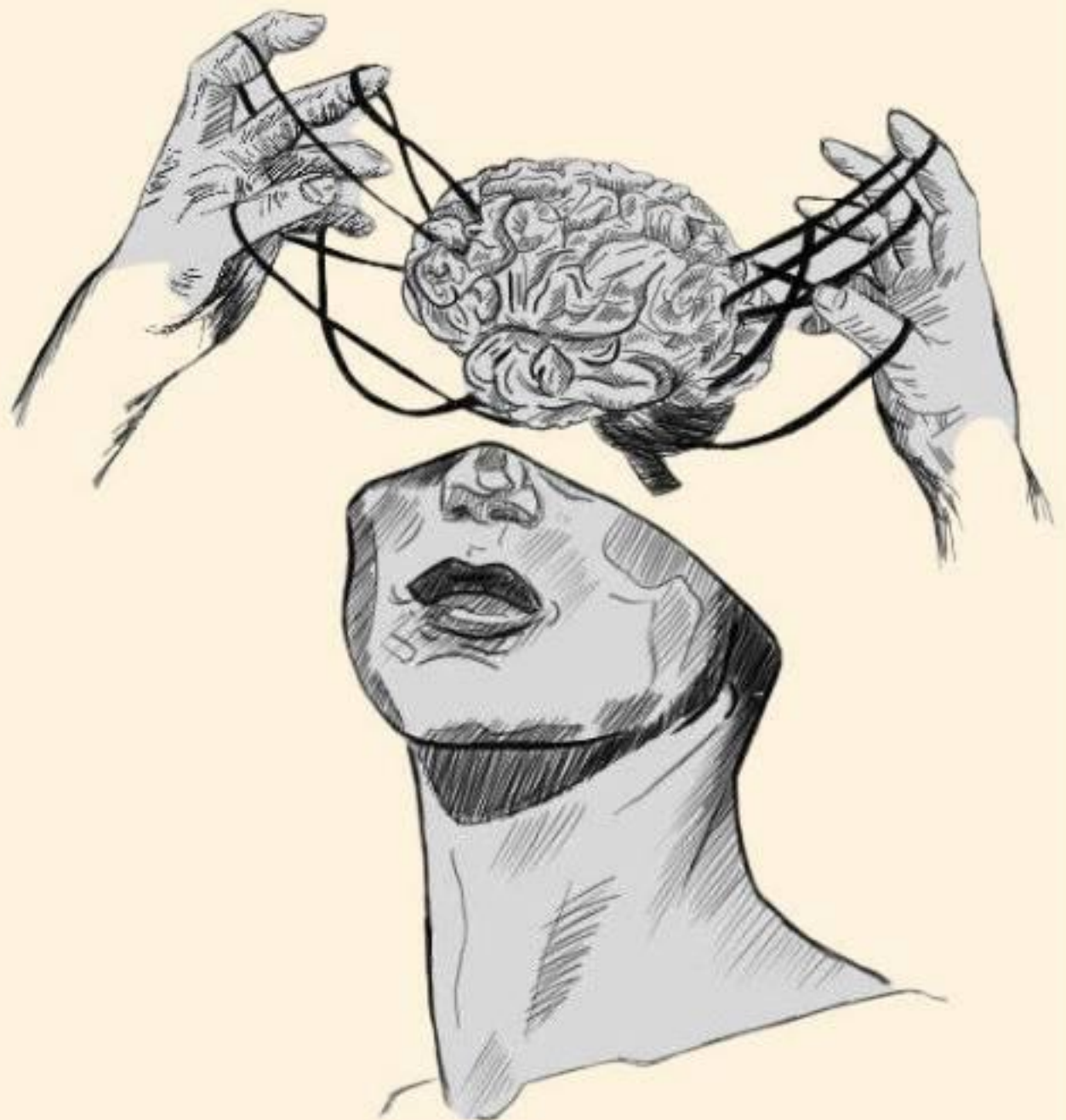
The interruption of many such ‘doxic’ compliances of irrelevant and potentially harmful cultural practices is necessary because clinging to an ‘ancient culture’ is going against the concept of culture.

It's a dynamic thing. It needs to be dynamic because the world around us is changing constantly. When an established cultural practice goes against a pro-social objective like public health, environmental sustainability or equity, it creates a conflict.

Consider the emergence of modern public health norms such as mandatory vaccination or the end of burning for agricultural land clearing. In certain communities, resistance emerges when these pro-social norms clash with deeply internalized cultural practices or traditional beliefs. The dominance of these unquestioned truths is sometimes also maintained by cultural hegemony, where a ruling set of values or beliefs are diffused through society. For instance, the internalisation of consumerist norms often conflicts with the social responsibility of climate action. While a few individuals may autonomously choose to challenge the broader Habitus of waste and disposable culture, it requires a strong shift in the Doxa of worth and material possessions.

To fulfill our social responsibilities, we must actively interrupt instances of doxic compliance with harmful norms. Whether it is challenging the cultural hegemony that promotes unsustainable consumerism or confronting practices like Female Genital Mutilation, the path forward requires a shift from unquestioning to evaluation.

Change is not an act of cultural betrayal;
it is an act of cultural renewal. It
demands that communities engage in a
necessary and difficult process:
questioning the foundations of their
Habitus and replacing an outdated Doxa
with one that aligns communal identity
with universal standards of human
welfare. Only by embracing this
dynamic view of culture can humanity
move beyond using culture as an excuse
and fully embrace the ethical
responsibilities for ourselves and
all of us as whole.



STATE OF THE UNION

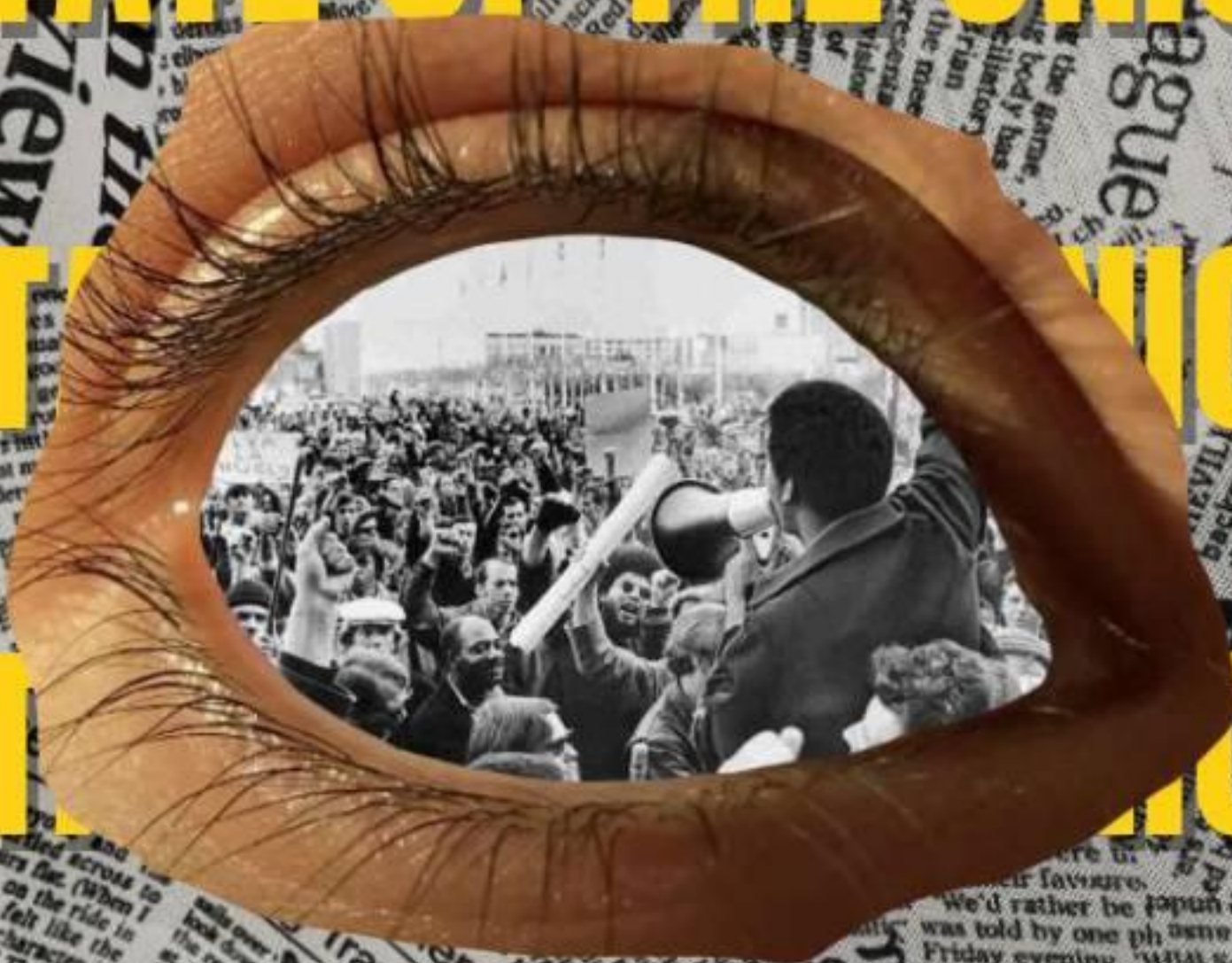
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From Caste to Careers: Bihar's Changing Political Pitch

Jhalak Sinha | SYBSc

7 minute read

Have you ever watched the final over of a nail-biting cricket match, where even the tiniest move can flip the outcome? If you miss that thrill and are looking for something similar, try following the current Bihar elections on for size. The state is once again buzzing with the election season and an unusual level of drama, negotiations and alliances is in the air.

Bihar has always been a politically important state but where leaders earlier used to win elections simply due to mass appeal and empty campaign speeches, a new narrative can be seen emerging across a specific, larger demographic of the state— the youth. Young voters are demanding accountability from their governments and this time, it's not just about caste, regional loyalties, or legacy politics; it's about jobs, development, education, and the desire for dignity in opportunities.

For someone who accidentally puts on the news while flipping through channels, Bihar politics may seem like a jungle where people who fiercely criticized each other yesterday may decide to join hands and form an alliance tomorrow. But once you cut through the noise, it becomes clear that Bihar politics center around three broad ideas— who governs, how alliances

are formed, and what gets promised to the people. So, unlike states where elections are a two-cornered fight; Bihar operates in a coalition, where negotiations are more of a norm than an event.

In this election, three major players dominate the field— JD(U), BJP, and RJD; each coming with their own promises and manifestos. JD(U), led by Nitish Kumar, largely focuses on women empowerment and wellness schemes, continuing with developing projects which are already in motion. RJD, on the other hand, currently led by Tejashwi Yadav, has placed employment at the center of its campaign. With a tempting promise of “10 lakh government jobs”, they have become the talk of the town, particularly among youth and students frustrated by unemployment.



Whereas, BJP brings its national branding to the table and focuses on central schemes, law and order. Their campaign narrative is reliability and strong leadership, something that resonates with a part of the electorate that values stability.

But elections rarely ever go by the book, or in this case, party manifestos. A state that comprises about 58% of its population as the youth will only elect a government that does not disappoint them after big speeches or symbolic gestures. The youth of Bihar is tired of facing constant unemployment, the generation grew up seeing adults struggle through sweat and tears to prepare for government exams that rarely ever lead to them securing jobs. The unemployment rate among Bihar's graduates is estimated to be around 26%, one of the highest in the country, and that number echoes in every conversation from tea stalls to coaching centers. For them, "development" isn't an abstract political slogan, it's a question of survival and self-worth.



As the leaders go around parading their morals and influencing ideals in rallies, a silent but powerful process in the

background is currently shaping who gets to vote – The Special Intensive Report (SIR) of electoral votes. An effort put forward by the Election Commission, the SIR aims to clean up Bihar's voter list before the upcoming polls, by updating the roll and deleting duplicate or old voters. After an analysis conducted by the EC, about 18 lakh names of deceased voters and 7 lakh duplicates were reportedly flagged but this exercise has caused alarm in marginalized communities such as Dalits or migrant workers, who fear losing their vote due to errors in this exercise. And this can have unpredictable consequences, especially in a state where elections are decided by the margin of a few thousand votes.

However, going beyond party strategies, there's a subtle shift observed in the people of Bihar. Caste has always mattered to the people but increasing awareness about party manifestos, regular checks and comparisons of track records of parties or even inquiries using sharper questions among voters has been evident.

Why Bihar, despite producing bright students and hardworking professionals, still sends millions of its youth to other states for work?

Why do industries hesitate to set up here?

Why do roads improve but jobs don't follow?

And why does development always seem to be just around the corner?

A shift from identity politics to aspiration-based politics mark the beginning of a new and possibly hopeful era for Bihar. People want to be seen for

Triumph of Socialism in New York

Ayuj Ashween Menda | TYBA

10 minute read

"The Face of New York has been a stronghold of naturalised Puritans, Protestants, and Catholics. The shores of Lady Liberty have witnessed a wave of new immigrants, which has changed the Map of religions in New York. The Elite won't tolerate a Socialist-Communist Immigrant to govern this city".

- Anonymous

The Buzz of the Mayoral Elections in New York City, United States of America, has been the most interesting chapter for social media, which has attracted multiple diaspora, influencers, strategists, and citizens from different parts of the Globe, with the triumph of Zohran Mamdani, who will become the \$ 1 Mayor of New York City.

In fact, there was significant exposure of social media platforms during the New York City Mayoral Elections, featuring a new generation of candidates whose personalities are a blend of New Yorkers, Gen Z, and Old-Timer perspectives.

For the first time, the streets of rich capitalists, immigrants, indigenous citizens, and workers will either be united under the umbrella of Socialism or a further divide will emerge between the people of Wall Street, Mulberry, Staten Island, Bronx, and Brooklyn, for conspiracy theorists to adopt a new nickname for this city: 'Communist Caliphate New York'.

Turf of war between Republicans, Democrats, and Others

New York is famous for the Empire State, a

perfect setting for several Hollywood Films,

Michelin Restaurants, and good old-fashioned gang warfare between the Five Families of New York. But there is another turf war that attracts the attention of New York: Wall Street v Democrats v Republicans.

The ideal candidate for Mayor Candidate would always be a devout Christian, either a lawyer or a billionaire, or an Assemblyman. The politics of New York needed a new candidate, as it was tired of an ideal candidate; rather, it needed a new face.



Zohran Mamdani is that new face, as he checks all the boxes: Indian by birth, devout Muslim, and a New Yorker. In fact, Mamdani is represented by the Democratic Party and a Socialist, who believes that it's high time to change the economy of this city, given that this city faced several challenges, such as high housing rates, poverty, and inflation of basic commodities. It's not new for Democrats to have candidates who believe in Socialism, although it's accustomed to the current faces such as Bernie Sanders and A.O.C. But Zohran appealed to the youth, as he was once an average rapper.

Curtis Sliwa is an old New Yorker, who is considered a Guardian to this City, as he spent his share of 80's and 90's of New York leading Guardian Angels against the

Five Families. He looked to New York as it was currently fighting against the New Five Families that is composed of Bankers, Wall Street Brokers, landlords and M.N.C's. Sliwa, however, also became a smaller attraction wherein he became a typical Radio Host and revealed his achievements to take down the 5 Bosses. In fact, Curtis Sliwa never ran for any seat of power and it was amusing for the Republican Party to endorse Sliwa in this Mayoral Election.

Lastly, we have Andrew Cuomo, a former Democrat, former Attorney General of New York State and qualified candidate fit to be next mayor, but however, Cuomo himself found in the mud of scandal of sexual harassment wherein, he had to resign from the position of Governor of New York State.

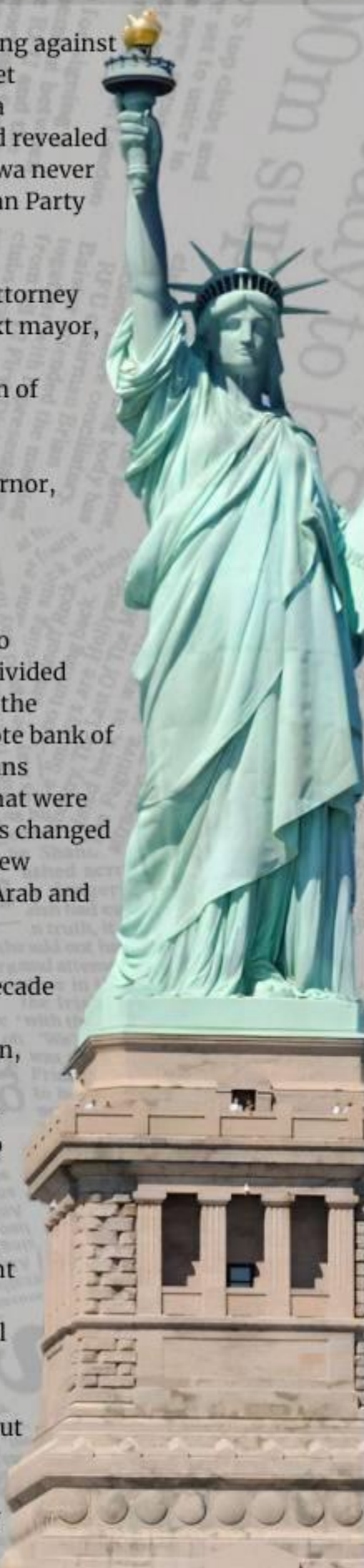
We have a Rapper, Guardian Angel and disgraced former Governor, contesting for the New York Mayor post.

Indigenous v Immigrants Votebank

If we give a glimpse to the introductory quote, it's necessary to understand that the New York Mayoral Election vote bank is divided between Indigenous v Immigrants. Yes, Native Americans are the true indigenous people of the Americas, but concerning the vote bank of New York, it was divided between Protestant Natives i.e Puritans and Protestants against Irish and Italians Roman Catholics [that were declared as foreigners]. The phase of 20th and 21st century has changed this vote bank with the arrival of H1-B Visa immigrants and New Yorkers who were coming from the diasporas of Asia, Africa, Arab and South America heritage.

Demographics of New York City have changed over the past decade [from 2010-2020], with the increase of Black and Non-White population in major New York Precincts, such as Hell's Kitchen, Melrose, Forest Hills, S. Ozone Park, Maspeth, Jamaica, etc. Non-White population of New York City has created a balance with the White-Black Population, and for the trio candidate to appease all forms of vote banks.

For Mamdani, it was tough to appeal to masses, especially for this city that was victim of 9/11 Attacks and the locals' constant hatred for the Arab-Muslim citizens and immigrants. Curtis, who was endorsed by the Republican Party, won't get electoral support from New Yorkers, since the City has been the fort of Democrats since 1800 and hardly any Republicans have managed to win. Andrew on the other hand, had experience, but an average Amercian voter wont cast the vote to a disgraced governor accused of sexual harassment and a divorced individual. Some strategists would give their opinion that half



of the American voters, themselves are family men and devout believers of religion that still considers divorce as a taboo.

It's exciting for Indians to provide their sympathy to Zohran, as he is an Indian Immigrant. However, for those who are on Instagram and those who follow the AWSP Instagram account, had criticised the Mumbaikars that if they are so happy for Mamdani to

contest for Mayor,
why they aren't
aware of the fact,
that Bombay doesn't
have a Mayor

nor a
local
Corporator
nor the
Mumbaikars
are aware of
that local
MLA or M.P.



Result Day

When we look into the manifestos or platforms of the Candidates, they focus on affordable housing rent, public safety, education, safety of LGBTQIA etc, but the promises on paper are demanded when they do outreach of said demands to their voters.

Mamdani's long term focused on increasing minimum wage for the workers of New York in order to target high inflation rate, make NYC a sanctuary city, stop the intervention of I.C.E, also following Democrats' idea of taxing the Rich and the 1%. Its rare to see Mayoral candidate to have interests over Indian politics, especially his stance towards

Narendra Modi and the corrupt Hindutva that involved in the killings of Muslims during the Gujarat Riots of 2002.

Andrew focused on providing protection to Hasidic Jews of New York from Antisemitism, addressing Addiction and Mental Health Crisis especially codifying existing statute and Article 730.

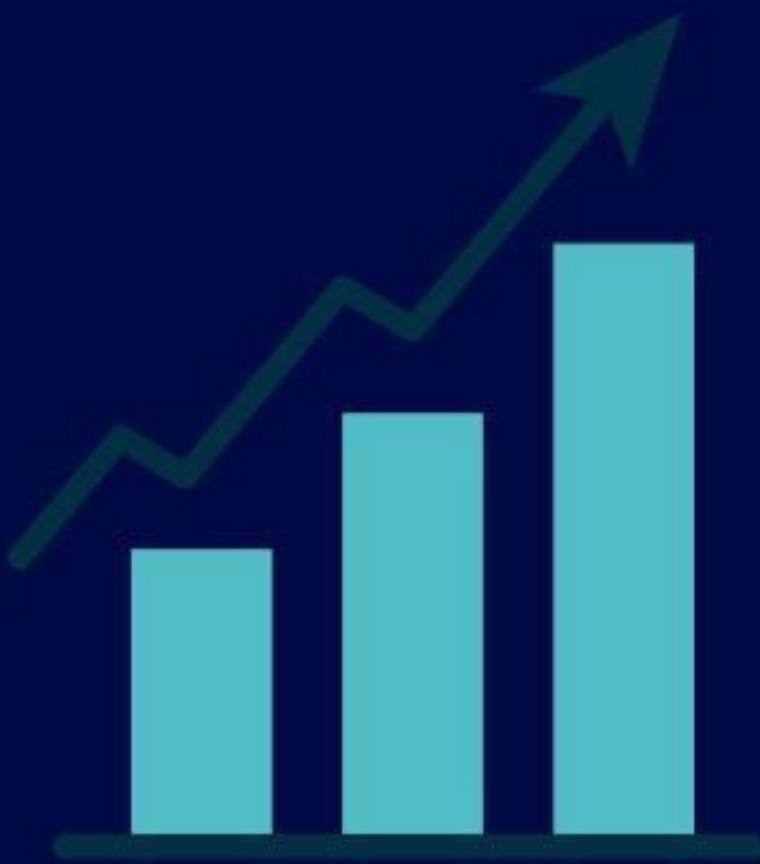
Sliwa's republican platform however addressed developmental issues whether be strengthening the Transit Bureau, creation of Subway Task Force, directing targeting Mamdani on the Local Law 97, etc.

The Results of New York Mayoral Elections, were a surprise to everyone, where the city will be governed by an immigrant born New Yorker i.e Zohran Mamdani. If we see the vote share garnered by the top 2 candidates: Mamdani and Cuomo, Mamdani received votes from Hispanic, Asian and Black communities, Cuomo maintained a stronghold in Staten Island, south of Brooklyn and East of Queens [voters were homeowners, White Americans and some voters that previously voted for Trump in 2020 Presidential Elections]

It was a devastating defeat for Sliwa, where he received only 7.1% of votes and couldn't win in any precinct of New York City. Despite the 1% and Elite pledged donations to Sliwa, he refused. Donald Trump surprisingly didn't take well to the New York Mayor Elections results as he said that New York would not tolerate a Communist leader to govern this city.

Mamdani's new struggle would be against the Elite, Right-Wing Fascists and Republican Administration.

CAREERWISE



Human Resources Management : Empowering Talent, Building Success

Varada Vaishampayan | SYBA
2 minute read

Behind all the humongous corporations, associations and institutes that run the world, there are groups of people, with beating hearts and racing minds, pulling the strings. Humans are the building blocks of any institution. In any institution, the department that is entrusted with the prime responsibility of managing these building blocks is the Human Resources Department, popularly known as HR Department. A unique combination of economics, psychology and philosophy, the HR Department plays an essential role in ensuring smooth work-flow in any institution. If looking out for people, resolving grievances, recruiting and training new personnel as well as ensuring efficient work progress, maintaining a record of policies, laws and compensations excites you, being a part of the Human Resources Management team might be the perfect career for you.



Contrary to general belief, the job profile of an HR Manager goes well beyond “sanctioning leaves” and “recruiting new staff”. Along with managing the HR team, his/her responsibilities include overseeing the entire employee lifecycle, i.e Recruitment, Compensation and Benefits, Training and Development, Employee Relations, Performance Management and Administration. To perform such a dynamic role, a minimum Bachelor’s degree in Business Management Studies (BMS) or Business Administration (BBA) from a reputed university is essential. A masters in business administration (MBA) specializing in Human Resources will lay a strong foundation for a stable career in Human Resources. Relevant certifications from Society of Human Resource Management Certified Professional (SHRM-CP),

Indian Society of Training and Development (ISTD), will surely provide the individual an upper hand in terms of placements. But along with degrees and certifications, some Soft Skills like negotiation, communication skills, problem-solving, decision-making, strategic management, time management, and listening skills can make an individual stand out amongst the competition. A balance of empathy and rationality at all times is a necessity to perform this role with maximum efficiency. Being the captain of the HR ship, the primary responsibility of the HR manager is to oversee coordination and smooth working conditions within the HR team itself. For the company at large, the role includes managing employee relations, addressing and resolving issues and grievances, and working like a bridge between the management and the employees. Hence, adequate knowledge of industrial psychology can prove beneficial. The role also involves Legal Compliance, Risk Management, Drawing up compensation and benefits policies for the employees, Upskilling the team, Integrating and training new talent according to required company specifications, Performance Management, Appraisals, and Business Consultation, which requires strong economic and business knowledge along with practical skills.



Like most Commerce careers, college placements are a great way to begin your professional journey, and exceptional internship performance can even lead to a permanent role. While salaries vary with a company's size and location, they are generally good and rise significantly with experience and added skills. A great combination of empathy, compassion, analytical skills and economic proficiency, being a HR manager can be a fulfilling as well as rewarding field of work. A field requiring a perfect balance between heart and mind, the Human Resource Manager plays an incomparable role in ensuring harmony and productivity amongst the employees, that further assists in improving a company's performance.



Product Management: “The Architects of vision, strategy and innovation”

Khushi Katwe | SYBSc Biotechnology

2 minute read

Product management in various forms has existed for decades, yet the official designation of “product manager” gained real eminence only within the past twenty years. In our daily life, as we move through our day we come across several products without ever stopping to think about how they become so easy to use. The bottle we open, headphones we wear, the apps we scroll, the website we order from none of these things fall into place on their own. A product manager guides the creation of a product by shaping its strategy, demarcating its roadmap, and stipulate its features. They identify market needs and larger business objectives behind every feature, and articulating what success looks like for a product, and leading a team to turn that vision into a reality to ensure that the product supports the company's overall plan of action and goals. Similar to a CEO, a product manager sets direction, establishes goals, motivates people, and remains accountable for the final yield.



A Product manager needs to balance all three disciplines i.e UX, technology and business.. To investigate the user behaviour product manager requires the skill set for research and data analysis. Making a clear, confident choice and co-ordinating with the team are the chief skills of a product manager and such capabilities are needed to succeed in the profession. One must possess strong business acumen, technical understanding and knowledge of user centric design to ensure the product is intuitive and user - friendly. Soft skills, particularly storytelling, empathy enable a product manager to effectively communicate the "why" behind the product to build buy-in from others.

There is no rigid path to become a product manager; professionals in this career often come from engineering, business studies, design, psychology, computer science, etc. Therefore, a bachelor's degree is usually sufficient to gain entry. Although additional credentials such as certifications from Product School, Google or other learning platforms will help you stand out from other candidates.

Many people opt for an MBA as it provides exposure to real case studies, industry projects, and internships that sharpen the required skill set. IIMs have the strongest reputation, faculty and industry connections, making them a tier-1 college for MBA. CAT is the most important exam to get admission into any IIM. MDI Gurgaon, IIFT Delhi, NMIMS Mumbai, Symbiosis Institute of Business Management Pune, TAPMI Manipal, IMT Ghaziabad, KJ Somaiya Mumbai, and Welingkar Mumbai also offer solid pathways into marketing, product, analytics, and general management roles, and they also require CAT exam scores. Any industry that creates digital products, physical products or hybrid solutions employs product managers; therefore, you have a broad spectrum of opportunities and a rewarding future in this dynamic field. The role may stay behind the scenes but it gives you the chance to influence millions of users. It is a career that sits at the center of innovation, challenges you and gives you the satisfaction of seeing your decisions come to life– making the path of product management worth stepping into.



SUPPLY CHAIN MANAGEMENT: “BECAUSE WITHOUT US YOUR PACKAGES WOULD STILL BE ‘OUT FOR DELIVERY’ ”

Samarth Sawant | TYBSc Biotechnology
2 Minute Read

Ever wondered how a simple click for your desired product on apps like Amazon or Blinkit gets your product delivered within a day or, at times, within mere minutes? Take a moment from reading this article and look at your surroundings. What if I told you that everything you own– from your phone, laptop to your clothing and even food– has gone through multiple processes, passed through multiple hands, and travelled a thousand miles before reaching your doorstep! To ensure that products flow seamlessly, from raw materials all the way to the hands of consumers, Supply Chain Management plays a vital role!



Supply Chain Management refers to the end-to-end coordination of resources, logistics and processes that move a product from suppliers to end consumers, ensuring that businesses operate seamlessly. For example, your phone's screen could be manufactured in Taiwan, the battery in China, the processor in Japan, and then assembled in the U.S. before reaching your local stores— and this entire coordination is carried out by Supply Chain Managers. Forget the monotonous desk jobs; every day in the life of a Supply Chain Manager is packed with supplier negotiations, inventory optimization, tracking deliveries and adjusting to market trend fluctuations. Unlike other careers where one might do the same task everyday, Supply chain managers are constantly shifting between strategic planning, crisis management, networking and data analysis.

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Any relevant internships for developing practical skills would be considered a cherry-on-the-cake!

Supply chain management is highly data-driven; hence, learning skills like Artificial intelligence, data analytics and AI tools would come in handy for monitoring huge amounts of data in a simple click. Companies like Amazon, Flipkart and Walmart utilize AI-based tools to manage inventories, track shipments, predict shipment routes based on weather, forecast consumer demands before orders are even placed, analyze market trends, and more.

“Relationships can often make or break supply chains.” From planning, management and technical know-how to soft skills like communication, collaboration and negotiation, both sides play an equally important role. A procurement manager can save millions by negotiating smarter contracts. Deadlines, shortages and late shipments are quite common, and supply chain managers are the first responders. A single error can cost companies millions, cause factory shutdowns or even lead to customer outrage. Learning to handle pressure calmly, making quick decisions and adapting to changes becomes vital as well.

Supply chain management is never static; it constantly evolves as our needs change and as technologies reshape industries. This dynamic field not only demands technical expertise, but also exceptional social skills. Building relationships with vendors, suppliers, alumni, and logistics partners is just as vital as understanding its operational side. Being one of the in-demand fields worldwide, emerging industries are in desperate need for supply chain professionals across all sectors. So, who knows? Your knack for taking strategic risks might just end up making you a supply chain professional one day!

INSIGHT

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SELF HELP IN THE MODERN WORLD

Cosplay Edition

Rewa Anand (SYBA)

Anjor Wakkar (FYBA)

5 minute read

In today's world, where people have grown to be more vocal about previously niche activities and to embrace new practices as trends or total lifestyle changes, there is one phenomenon that's risen to global popularity and that is 'cosplay.' It's something that most of us have at least heard of by now; a cross between "costume" and "play," cosplay is a practice that involves dressing up as a character from the media of one's choice, often from anime, movies, comics or video games.

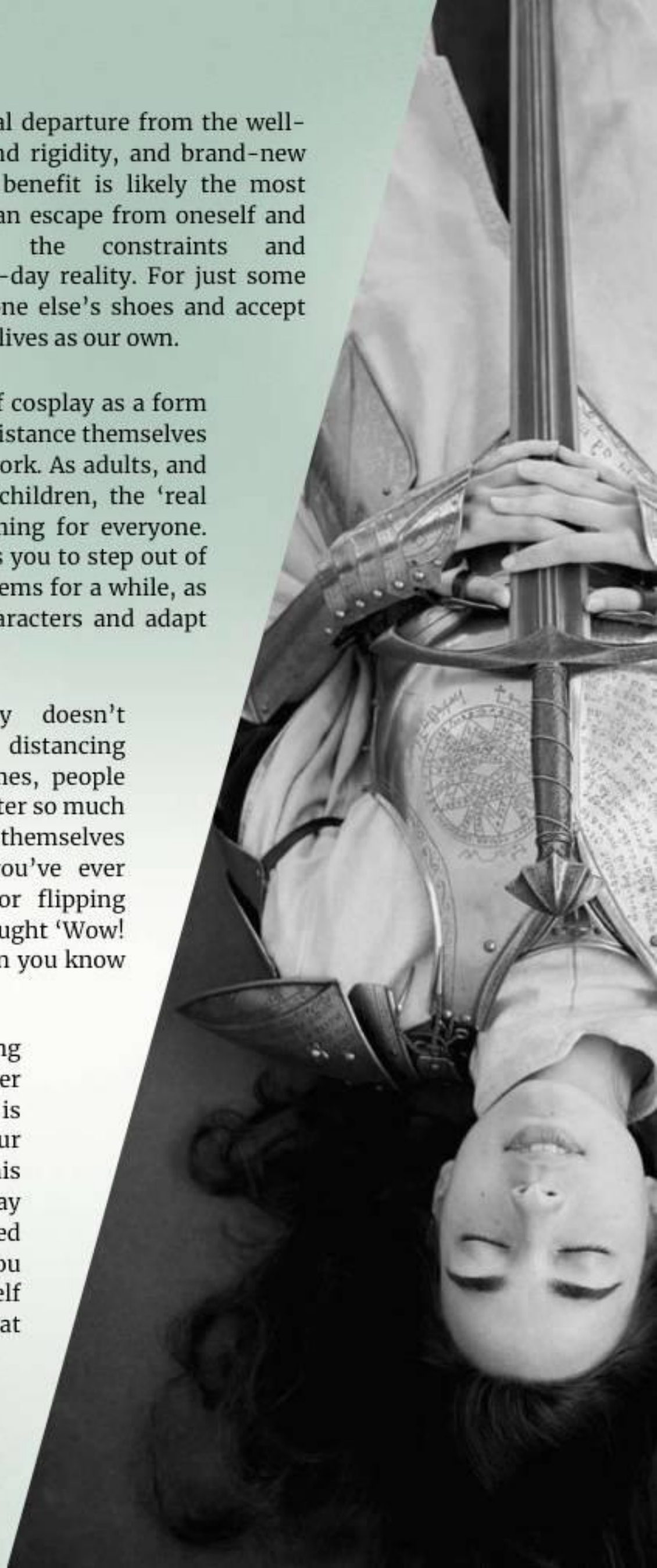
This awareness of the concept is well and good, but here we would like to go one step further and suggest to everyone who has ever set foot into the self-help aisle of a bookstore, or looked up ways to handle the persistent strains of modern life: try it out for yourself! The most often suggested methods of self-help – say, exercise, meditation, or fostering social relationships – can all prove to be effective, but they often embrace the structured boundaries of our hectic lives.

In cosplay, one can find a total departure from the well-trodden path of familiarity and rigidity, and brand-new avenues to explore. Its first benefit is likely the most obvious: cosplay can provide an escape from oneself and more significantly, from the constraints and responsibilities of our day-to-day reality. For just some time, we can step into someone else's shoes and accept their more magical or exciting lives as our own.

Many usually choose the art of cosplay as a form of escapism, so that they can distance themselves from the perils of home and work. As adults, and at times even teenagers and children, the 'real world' may not be as welcoming for everyone. Cosplay as a hobby encourages you to step out of your life and forget your problems for a while, as you transform into newer characters and adapt storylines.

Conversely though, cosplay doesn't necessarily imply someone distancing from their true self. Sometimes, people identify with a fictional character so much that they can connect with themselves through that character. If you've ever been watching a TV show or flipping through a comic, and have thought 'Wow! They're so much like me!' then you know exactly what we mean.

Sometimes, the act of dressing up as your favourite character whom you can truly relate to, is also the act of cultivating your love for yourself. Through this other version of you, who may even be popular and well-loved by others in the 'fandom,' you can learn to appreciate yourself and see all your merits for what they really are.



The journey of a cosplayer doesn't necessarily begin at a convention; it starts with inspiration from a well-resonated character, whose costume presents something real to the identity of a cosplayer. Characters generally serve as a vessel for the life of an individual who wants to wallow in creative expression. Cosplay thrives as an inviting community, generally harbouring inclusivity and acceptance for all kinds of folk, especially people belonging to minority communities like LGBTQ+, neurodivergent people, and more.

As we navigate the expanding influence of social media, one can observe the evolution of cosplay as well. Social media platforms like Instagram and TikTok have revolutionised how cosplayers share their work and connect with fans. Cosplay influencers and celebrities have emerged, garnering hundreds and thousands of followers, influencing trends within the community. It has become a successful tool in the nature of media marketing and not just a mere pastime for artists.

As cosplay continues to grow, we can see newer people and communities



Moreover, the art of cosplay creates a safe space for all. Like-minded enthusiasts of cosplay can form strong connections with people in the community. Whether online or at in-person events, cosplayers can be found fostering relationships that overlook cultural and regional differences. Lifelong friendships can be formed under the guise of a cosplay artist, as well as an open space for panel discussions about larger creative endeavours and projects.

adding change and growth to the already vibrant nature of its art form. It has become a vibrant celebration of creativity, connecting people through their love for fictional worlds and the joy of bringing those worlds to life.

And so, if you ever find yourself in a fix, then we would suggest that you turn to cosplay. After all, it's as they say: modern problems require modern solutions!



Dress Up, Stand Out

Cosplay, Gendered Identity and Space

Ria Ryka Deshpande (SYBA)

Sanvi Kamath (SYBSc)

6 minute read

The word cosplay is an anglicized version of the Japanese 'Kosupure' which itself originates from the blend of the English words 'costume' and 'play'.

As the name suggests, cosplay involves dressing up and imitating fictional characters. While the practice of cosplay can be traced back to science fiction conventions in the U.S. in the 1930s, it gained momentum in Japan in the 1970s-1980s, which is also when the term itself was coined.

Cosplay in the U.S. had been extremely niche and limited to the sci-fi genre. In Japan however, it took off with fans of anime, manga and video games, thereby becoming exceptionally mainstream and popular. Cosplay became a global phenomenon with the worldwide spread of Japanese anime and manga. It soon became popular beyond anime and manga with people cosplaying as characters from different genres and media.

To many onlookers, cosplay may seem just like dress-up, but there is a lot more to it than that. It involves an enormous amount of creativity and experimentation. Many cosplayers make their own costumes and often even reuse thrifted or old clothes to come up with a new costume. There are also many who do 'crossplay', which consists of dressing up as a character of the opposite gender; this helps people explore their identities. Embodying a character goes beyond costumes—it requires people to imitate the character to their best ability. This is again something that requires a lot of talent and skill, especially at a professional level.

It is very easy to mistake cosplay as something shallow, with frills and fancies. However at its core, it is an art that adds meaning to the lives of several people. It allows people to explore their own personalities through fictional characters.

In the world of cosplay, you can be whoever you want to be.

It boosts people's self esteem and makes them more confident about themselves, which may seem odd considering that cosplay is very often escapist. But through this escape, people are able to find a social mask that allows them to find their own self in their own time. Cosplay helps people find a community of like-minded individuals via comic-cons, cosplay conventions and more.



Cosplay goes beyond the general 'dress-up' and imitation that it is usually associated with. When people cosplay as a certain character, they truly become the character. That embodiment is something that is liberating and empowering. Even today, those who find entertainment in anime and manga are labelled 'nerds'. Cosplay gives a refreshing opportunity for fans to take to the stage and truly show their admiration for their favourite characters. It creates a space for experimentation, and reclaiming autonomy. Cosplay is a highly interactive process where people truly go all out, trying to create the perfect cosplay. There is heavy involvement from makeup artists, designers, wigs, elaborate functional gear and photographers and videographers. Further circulation and internet consumption of cosplay content is also an important aspect of connecting for the community.

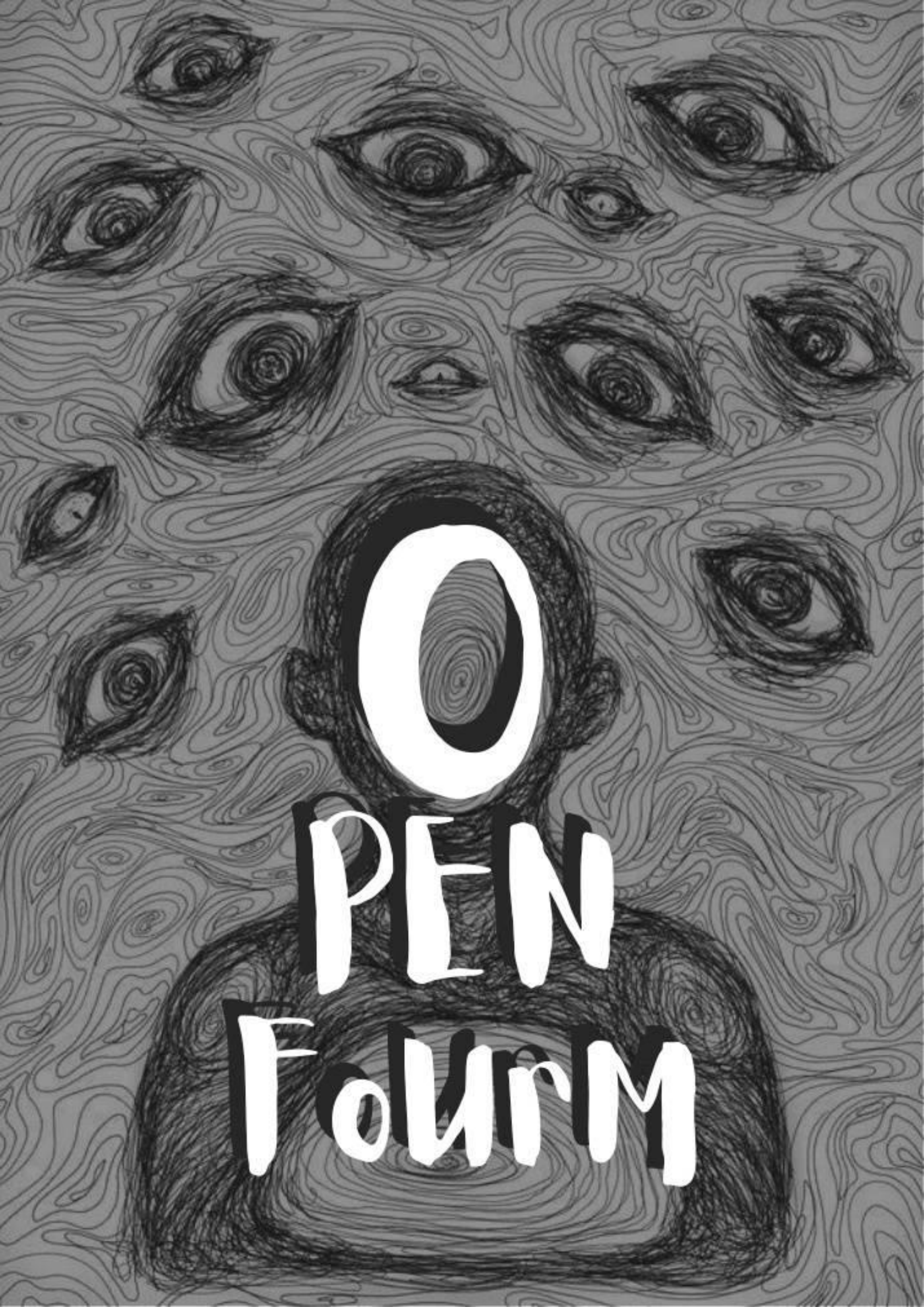
Performativity in terms of cosplay is prevalent not merely with respect to the clothes and embodiment of the character, but it is highly gendered and personal. The facet of cross dressing is also observed in cosplay where it is not necessary for enthusiasts to follow gender roles or adhere to any stringent masculinity or femininity factors. It is about portrayal, representation and externalisation of the internalised. It has had a role to play in terms of giving people the space to explore their identity without the burdened tags of sexuality, gender and duties that usually accompany them in the societal setting.

However, like every good thing, cosplay too has become more commercialised over the years, owing to its gained popularity. Participants up the stakes and there are new-formed expectations for flawless costumes and expensive mechanisms in order to perfectly replicate animated characters and their likeness in humans. Creators have come forward to talk about their concerns regarding the same and have also agreed that no space is free of judgement and hypocrisy. The double standards end up harming the fabric of the community, discouraging people from even trying to get involved due to perceived pressure and fear of judgement of not being 'good enough'.



It is, ultimately, important to preserve spaces like these to offer outlets to those who need them, even if that means becoming someone you are not for a while. Sometimes, you lose a part of yourself to understand the rest of yourself. It is so much more than just wearing a costume for a couple of hours - cosplay is art, and more people need to be acknowledging it as such.





O PEN Forum

~THE SAFETY NET OF A "MAYBE"~

~Nandini Mule (TYBA)

Reading Time- 4m

We live in an age where opinions are everywhere and conviction is nowhere. Everyone has something to say, yet few are willing to stand by what they say for long. It's as if we've entered an era of soft opinions- gentle, qualified, sugar-coated stances padded with disclaimers like "That's just my take," "But I could be wrong," or the ultimate safety net- an emoji.

It isn't that we've stopped thinking critically. It's that we've grown afraid of what thinking publicly entails. We edit ourselves constantly, not just for grammar but for offense potential. Every thought passes through a mental filter- "Could this be misunderstood?", "Will this sound too harsh?", "Will this make me seem ignorant, privileged, insensitive, or just uncool?". The result is a peculiar kind of silence disguised as conversation. We're speaking all the time, but saying very little.

Online spaces were once imagined as digital agoras, modern forums for debate and the free exchange of ideas. But somewhere along the way,

disagreement became a social hazard. The safest thing you can be in the 2020s is "open-minded." The problem is, open-mindedness



has turned into undecidedness. It's no longer a virtue of listening, it's a shield against accountability.

We perform neutrality like it's a moral stance. You see it everywhere- in influencers who preface everything with "I'm not an expert, but..." or friends who refuse to take a side because "it's complicated." Of course it's complicated. Almost everything that matters is. But complication shouldn't lead to paralysis.

The truth is, our so-called neutrality is rarely neutral at all. It's strategic. An attempt to appear tolerant, adaptable, agreeable. The internet rewards that posture. Algorithms favour pleasantness, not provocation. A controversial post might go viral, but a "relatable" one gets you followers. And followers, not ideas, are the new currency of influence. Behind our softened stances lies a deep, modern fear: the fear of being wrong in public. In a world where everything you say can be screenshot, dissected, and quoted back at you, being wrong feels less like a lesson and more like a life sentence. The online mob rarely distinguishes between "incorrect" and "immoral." To be wrong is to be shamed. So we learn to hedge. To cushion our words. To never quite finish a sentence.

This has created a curious kind of intellectual insecurity. People who once argued passionately over politics, art, philosophy, now retreat into ironic distance.

It's safer to mock everything than to believe in something. We prefer sarcasm to sincerity, because sincerity makes us vulnerable. Technology hasn't helped much in this case. Social media platforms are built to keep you scrolling, not thinking.

The content that gets rewarded is the content that feels frictionless, easily digestible, emotionally resonant, uncontroversial. You're more likely to see a 30-second video about "five ways to stay positive" than a nuanced critique of, say, the politics of optimism. This has conditioned us to seek comfort, not challenge. Our digital ecosystems mirror our worldviews back at us- neatly filtered and safely affirming. We follow people who think like us, read headlines that flatter our biases, and unfollow the ones who don't. In such echo chambers, disagreement feels foreign. When we do encounter it, it feels hostile because we've forgotten what constructive friction sounds like. The platforms we use were meant to amplify voices. Instead, they flatten them into slogans. "Hot takes" replace slow thought. "Let's agree to disagree" replaces actual debate. Every conversation becomes a branding exercise- even authenticity must look aesthetic.

Soft opinions also reflect our cultural obsession with being "nice." We equate civility with silence. We think disagreement equals hostility, when in truth, silence often hides apathy. We tiptoe around conversations that matter- politics, privilege, identity, injustice, not because we don't care, but because we care too much about how we'll sound. We don't want to be labeled difficult, opinionated, or "problematic." Especially women and younger voices, who are still told, subtly or otherwise, that strong opinions are unattractive.



But niceness is not the same as kindness. Real kindness requires honesty. It's possible to disagree with compassion, to critique without cruelty, to engage without erasing. A society that can't tolerate disagreement will eventually stop producing ideas worth discussing.

Maybe the antidote to soft opinions isn't loudness, it's depth. Instead of rushing to post, we could pause to reflect. Instead of hedging our beliefs, we could learn to defend them, not as absolutes, but as works in progress. To speak with conviction doesn't mean refusing to evolve; it means caring enough to take a stand even when you might change your mind later. True open-mindedness isn't the absence of opinion. It's the ability to hold one fiercely and still listen when someone else disagrees.

We don't need fewer opinions. We need braver ones.

~WHY WE BITE OUR TONGUES~

~ **Surabhi Athalye (FYBA)**

Reading Time- 4m

I sat in a circle listening to them discuss loudly and confidently about the topic I was quite well versed in. I kept seeing



openings where I could have jumped in the conversation. I didn't really agree with what they were saying and yet when one of them turned to me and asked me what do you think I just smiled and said, "yeah you are right". I wasn't afraid of speaking out but I didn't want to be that person. It wasn't just me, I saw reflections of myself in many hesitating eyes. Hands once raised straight up to give answers in the class were now tapping nervously against the bench. The flight landed and one pair of hands began clapping but stopped just as quickly when no one joined them. It made me wonder what it was that stopped us from disagreeing, from feeling even slightly different than what the algorithm allowed.

It's a little ironic how in the age where we have multiple platforms to voice our opinions we are becoming more and more hesitant of disagreements. Our opinions didn't soften overnight, we gradually rewired our communication styles and learnt that going with the flow rewards us with safety and comfort while fighting it can cost us our friends or even reputation. Our sense of safety has gradually morphed into a sense of

avoidance making us tiptoe around the sensitive topics. Our differing opinion can sometimes be perceived as an attack, and we risk being labelled as aggressive and insensitive or even worse, as toxic. The need to be liked surpasses the need to be heard. Every word is carefully curated to please the audience. Our self-worth is measured in terms of approval. We fear the

negative consequences so deeply that we employ the ostrich effect by burying our necks into the sand to face any kind of backlash. It's easier to feign agreement than claiming your true thoughts. Now, we see an action and respond to it from a given set of reactions, slowly reducing our need as well as ability to think for ourselves. There reactions are socially acceptable; they don't allow us to wander too far from the ongoing narrative, keeping us restrained within the comfort zone of what is collectively agreed. We shape our words to soften their impact and put harmony before honest judgement, our words trimmed and softened by a silent consensus that values harmony over honest debate.

Once again, the biggest culprit of our generation bags the top spot. Social Media. It has put us in quite a fix, pushing us to voice out our opinions and at the same time reprimanding us for straying too far from the mainstream. It has us speaking writing and behaving in a standardized way. It's promises of providing us with a stage comes with fencing around its edges preventing us from

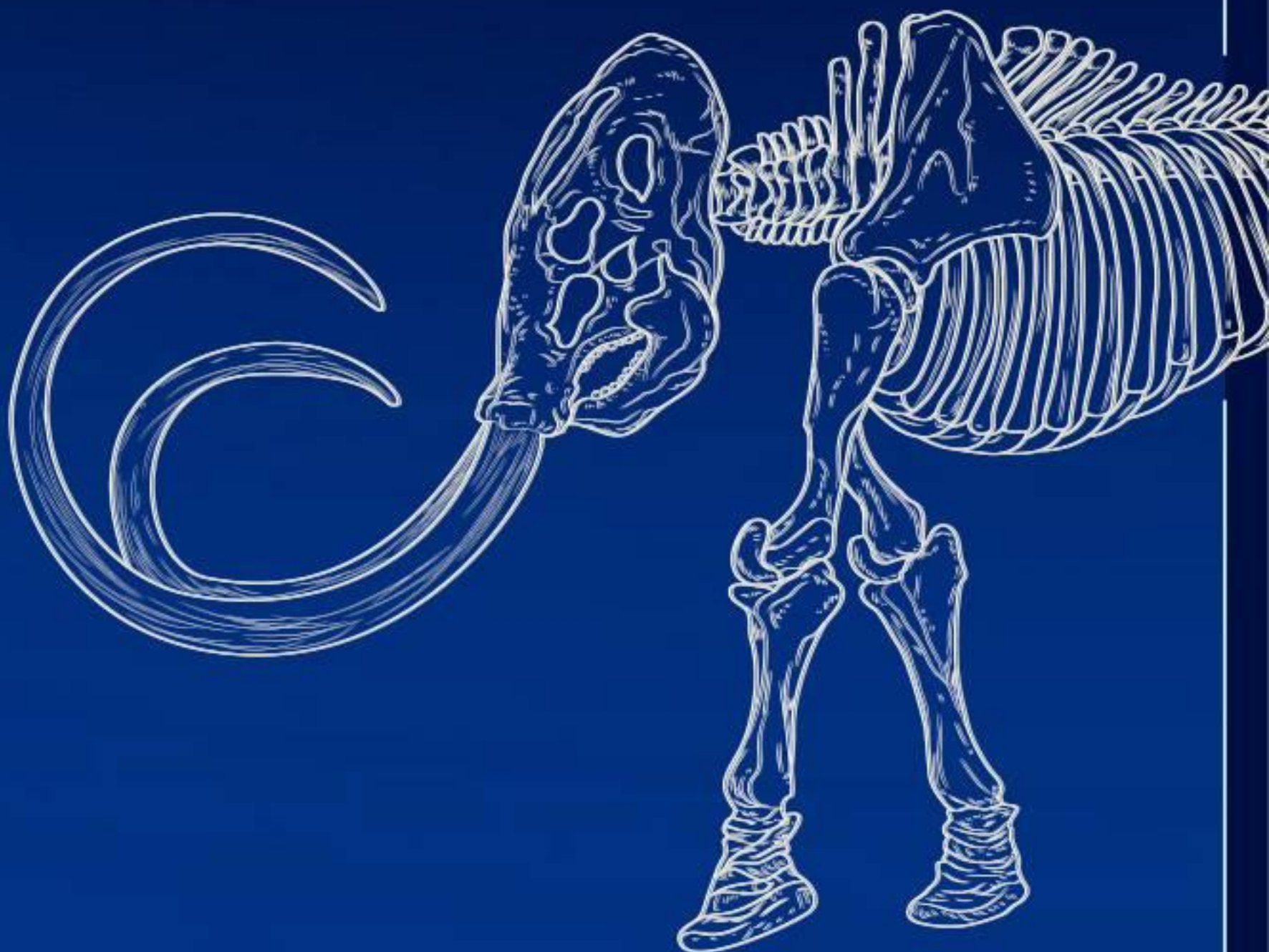


crossing the boundaries of what is relatable, comfortable and agreeable. It hands us the megaphone but asks us to mute it. Even the loudest media presences sound the same sometimes. Their disagreements are cushioned with 'that's just me's, 'maybe's and 'but I could be wrong's. It's the mild and pleasing content that thrives on our feeds and the offending and not so relatable content either gets lost in the scrolls or faces the trolls.

Long gone are the days of agreeing to disagree. We just say 'exactly' and move ahead. But it is the disagreements which pave the path of understanding. The banter helps to show just how much you value the conversation. Had we never had differences our societies would never have progressed to such great lengths. Every classroom discussion has shaped our perspective. Just as the balance of spice and sweet is essential for the making of a delicious dish the balance of for and against is essential to avoid monotony in life. It is the element which someday will allow more pairs of hands to start clapping when the flights lands.



TECH TRICKED



DEFEATING DEATH: DE-EXTINCTION OF SPECIES

Manasvee Gandhi | SYBSc
4 minute read

Ever since watching Jurassic Park, the existence of dinosaurs millions of years ago fascinated me; just seeing dinosaurs on screen wasn't enough. What if an extinct species could be recreated again? But the challenge was that nothing seemed to be left behind. How could a species be created from no genome or no DNA— everything vanished or buried deep, deep inside the earth?

But what if it's only a matter of "what if"? Small genetic modifications in an animal resembling dinosaurs and their characteristics could actually produce a miniature version of them. Imagine a chicken modified to grow a tail, and instead of a beak, it has teeth; it already has clawed hands, and by activating the dormant dinosaur genes inside the chickens, scientists aim to create the "Chickenosaurus." This is already in process, and scientists say that we may have them by 2028.

But there is always a silver lining in the grey clouds— and what if I told you that even older than the 65 million year old mosquito from Jurassic Park, the cartilage of a baby hadrosaur was found preserved in amber stone, and the DNA in the cartilage was fully intact? This is a Rosetta stone moment. The genome may take a few more years to develop, after which scientists might be capable of developing actual mini-dinosaurs by 2035— and perhaps a T-Rex by 2040, if the DNA sequence can be completed.

We could create a real Jurassic Park— no longer needing 3D goggles or headphones to experience the thrill.

Let's go back to the Ice age—

Manny, the Mammoth: Allow me to introduce myself first, I am Manny the mammoth, and you must know me from Ice age. Sadly, after that time, everybody forgot me. But I am glad now that scientists have decided to bring me back — guess their heart grew fonder and they are missing me now. They're investing millions in bringing me back, from the little identity I left behind: a carcass and few bones. Anyway, I hope that we meet soon again by 2028.

The Comeback of Woolly Mammoth—

When we talk about the comeback of any extinct animal, it takes us to the genome level, and here enters Mr. DNA, proving that anything is possible. Mr. DNA says, "if you splice me and insert new sequences, I can create new life forms or modified life forms of the same species, if you decode me and let me grow in peace, I can whisper to you the secrets of ancestors long forgotten. The treasure lies not in my code but in your vision and hunger for innovation."

This genetic blueprint was found in the form of DNA wrapped under thousands of layers of snow in the Arctic. It's like finding an ancient recipe our grandmothers locked away in a chest. When scientists found



fully preserved DNA of the woolly mammoth, they decided to recreate it. It is said that we will have them living and breathing on Earth by 2028.

A Howl lost to Time: Dire Wolf

Dire wolves remind me of Ghost, Jon Snow's pet from 'Game of Thrones'—thick white fur, unique howling and companions of Inuits and Eskimos. But nobody has heard them howl for 10,000 years. Fortunately, nature preserved a fraction of this historic animal in a 13,000-year-old tooth and a 72,000-year-old skull. And in April 2025, three dire wolf pups were heard howling again, inside a four-walled laboratory.



From Museum to Life: The flightless bird Dodo

Long ago, on the coasts of Madagascar, lived a flightless bird and its family of thousands.. But one day, the Europeans colonised Mauritius and brought with them a bunch of non-native species like rats, monkeys and cats that destroyed the habitat and eggs of the dodo, rendering them extinct.

They are yet to be brought back to life, but hope isn't lost. The genome has been assembled; only the diversity is yet to be recreated.

The milestones achieved in the de-extinction program clearly indicate that even the dead can be brought back to life using gene-editing technology, Mr. DNA, and CRISPR— the three ingredients of the magical formula for creating species. The creation of dinosaurs is just one DNA sequence away.

Species Hanging by a Thread

I was taking a walk through the mangroves of Vikhroli and saw a herd of pink flamingos. This made me think of the huge wildlife the Earth inhabits. Then my thoughts drifted toward endangerment and extinction of these species. I began thinking about the Bengal Tigers wandering somewhere in the fields of Jim Corbett Park and the Sundarbans, the Asiatic lions roaring through the woods of Gir, the rhinos of Kaziranga on the verge of extinction, resting in a lake under the sun, and the Dolphins of the Ganga and Brahmaputra, skimming through the waters. The red pandas chewing bamboo and playing with their cute cubs.

It's hard to believe that wildlife, once considered the pride of India, now needs to be protected from Indians. These aren't the only ones—there are many more species that aren't even identified. Even the blue whale, the largest animal on the planet, wasn't off-limits!



Miracles of Mother Nature

Even though humans are unfair, nature is always fair and protects its beings— which is visible in the rediscovery of many species once considered extinct. These are often referred to as Lazarus species or “Back-from-the-Dead.” Some of them include—

- the **Forest Owlet**, hiding in the forests of Maharashtra and Madhya Pradesh, whistling through the nights.
- the **Jerdon's Courser**, a nocturnal bird rediscovered in Andhra Pradesh after 80 years.
- the **Irrawaddy dolphins** of Chilika Lake in Odisha, once thought extinct.
- the **La Palma Giant Lizard**, seen basking again on the cliffs of the Canary Islands after centuries.
- the **Takahe**, a blue-green flightless bird of New Zealand, seen again though only around 500 remain.
- the **Crested Gecko**, thought extinct but rediscovered in 1994 and now a popular reptile pet.
- another rare nocturnal bird, captured on camera in Australia in 2013 after its voice had disappeared for 100 years.

These three sectors indicate that the human heart grows kinder only after facing loss. On one hand, humans expand industries at the cost of the environment— the main reason species go extinct or become endangered. On the other hand, scientists try to bring some of them back. The future of these species is decided by our actions. Species can't be preserved in glass boxes and labs; if the environment isn't conserved, all efforts and time will go to waste.

IRRAWADDY DOLPHIN



FOREST OWLET



LA PALMA GIANT LIZARD



RESTORING EARTH'S MISSING THREADS: A TECH-DRIVEN APPROACH TO DE-EXTINCTION

Mohit Gohil | SYBA
4 minute read

In a world where extinction no longer marks only the past but increasingly shapes the present, advanced technology—especially artificial intelligence, is opening up new pathways to revive lost plants, predators, and the invisible wiring of ecosystems. Consider this: at current extinction rates, Earth loses at least one potential major drug every two years. The ancient medicinal plant Silphium, once regarded as "one of Nature's most precious gifts," vanished due to overgrazing, taking with it bioactive compounds that can never be recovered.

How the Process Works

The concept of de-extinction starts with acknowledging that species disappear and leave ecological voids behind. De-extinction was introduced as a way to 'undo' historic losses by restoring functional equivalents of extinct species to their former habitats. The core methods include:

- **Selective breeding or back-breeding:** Using living descendants to select traits resembling the extinct ancestor.
- **Genome editing:** Identifying target genes from extinct taxa (or their closest relatives) and modifying a living proxy species using tools like CRISPR. AI accelerates genome sequencing time, reduces errors, and uses machine-learning models to reconstruct fragmented ancient DNA— automating processes that once required years of manual work.
- **Cloning/somatic cell nuclear transfer (SCNT):** Fusing the nucleus of a preserved cell of the extinct species into an enucleated oocyte of a related species, and developing the embryo using a surrogate.

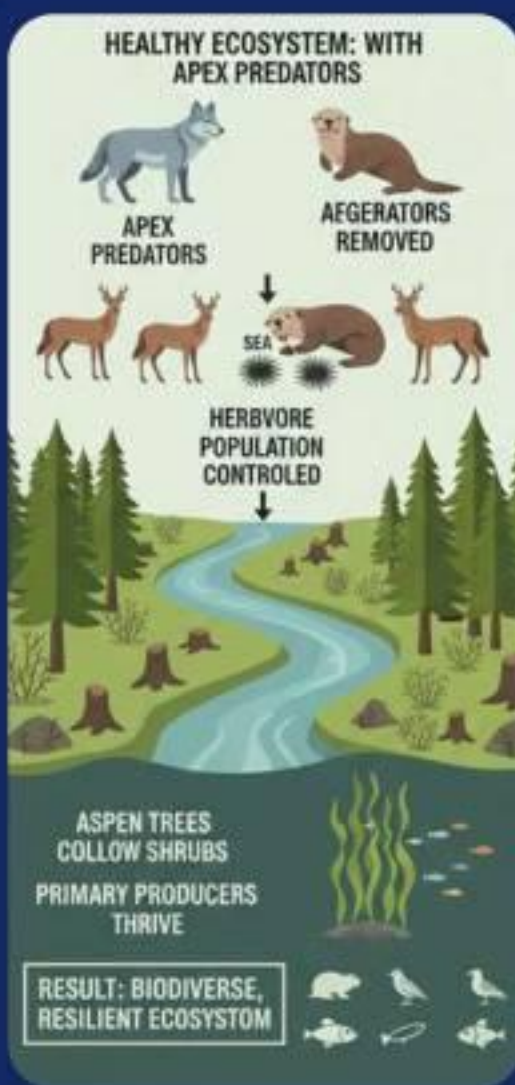
Importantly, the term "proxy" is used: the resurrected organism may not be an identical twin of the extinct species but functionally equivalent in its ecological role. When species vanish, their ecological functions often vanish too.

Why We Need This

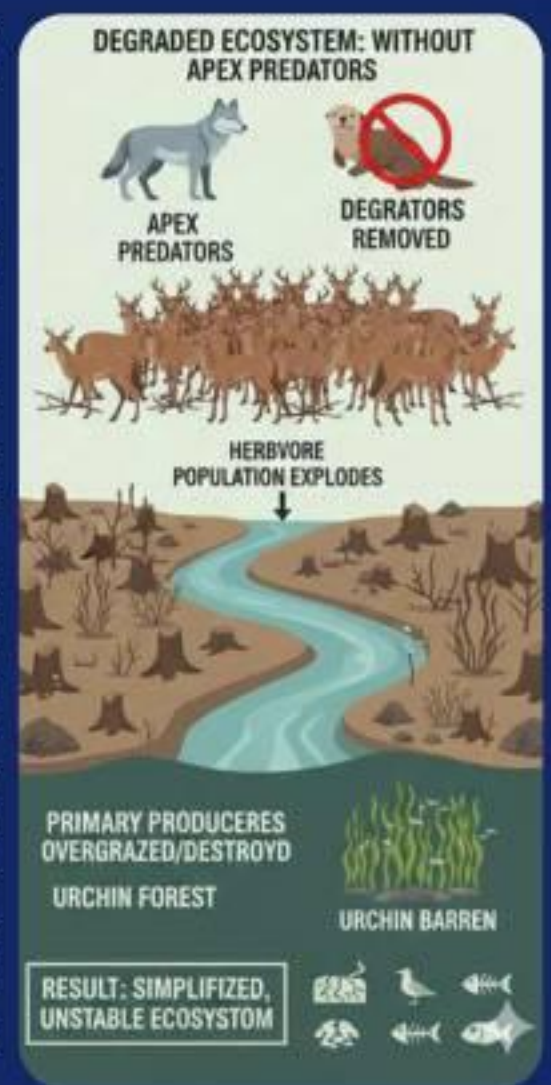
Ecosystems are networks of producers, consumers and predators. When part of that network disappears, an imbalance follows. Large herbivores or apex predators often vanish first, leaving unchecked herbivore growth, vegetation collapse, and habitat degradation. It is usually described as "trophic downgrading."

Imagine a grassland where apex predators disappear: deer populations explode, overgraze vegetation, soil erodes, and the entire system collapses. The removal of the top predator can alter the dynamics of the food web. Eventually, there





would not be enough primary producers to sustain the consumer population. Similarly, medicinal plants or other flora may vanish quietly but carry high value for human health and ecosystem resilience. Between 50,000-70,000 plant species have therapeutic properties, yet medicinal plant extinction occurs 100-1000 times faster than natural rates due to overharvesting and habitat loss. We are faced with choices about whether we are merely preserving species or restoring them. Put simply, we don't only want to conserve what remains; we want to restore what is missing so that ecosystems and human society both benefit.



Plants: The Overlooked Elements

Though animal stories dominate headlines, plants present especially strong cases for revival and rescue. With seed-bank data, herbarium specimens and genomic tools, scientists can identify which extinct or nearly extinct plants might be revived, propagated, and reintroduced.

In India, medicinal herbs threatened by habitat loss and over-harvesting in the Western Ghats and Eastern Himalayas are prime candidates. Species like *Aconitum heterophyllum* (Atis), *Nardostachys jatamansi* (Jatamansi), and various *Fritillaria* species face critical endangerment. Reviving a plant species that once delivered unique phytochemicals, supported traditional Ayurvedic medicine, or served as habitat for other life would bring dual return: ecological and human health benefits.

The process might look like this: identify seed or tissue remains, sequence genomic data or compare to close relatives, model habitat suitability using AI systems, propagate plants in controlled environments, then reintroduce into restored terrain while monitoring survival. By focusing on plants, we expand the de-extinction conversation beyond charismatic animals and engage with life-saving flora.



Animals: Filling Trophic Gaps

For fauna, the absence of predators or large herbivores leaves gaps that destabilise ecosystems. Contemporary research stresses that de-extinction should focus on restoring function, not just reviving a species. In grasslands and savannahs, when apex predators disappear, vegetation, prey dynamics, and nutrient cycles shift dramatically. Reintroducing or engineering a proxy predator can re-establish top-down controls. In India, the reintroduction of cheetahs (using genetically close proxies from Namibia)

illustrates how proxy species can fill trophic gaps where original species have become functionally extinct.

Tech: AI + Monitoring + Decision-Making

AI systems now help analyse large genomic datasets to reconstruct extinct or near-extinct species' DNA fragments. They model species distribution, habitat suitability, and extinction risk for both plants and animals using tools like CAPTAIN (Conservation Area Prioritisation Through Artificial Intelligence), which quantifies trade-offs between costs and benefits of biodiversity protection. They also monitor reintroduced populations using machine vision, drones, sensor networks, and audio recognition.

AI systems like PAWS (Protection Assistant for Wildlife Security) enabled rangers to remove twice as many illegal snare traps in its first month. AI algorithms analyse real-time video feeds to detect endangered species and trigger poaching alerts. By leveraging AI, we reduce uncertainty.

Ethical Governance

Ethical governance must include transparent method disclosure, ecological-fit assessment (will the species survive and benefit the ecosystem?), community consent, and prevention of commercial abuse (for example, resurrected species harvested for profit or leather), along with stop-mechanisms if things go wrong. The 2013 IUCN Guidelines for Reintroduction and Other Conservation Translocations already address many ecological risks in wildlife reintroduction, including disease risk, socioeconomic impacts, and feasibility assessments.

Research reveals legitimate public concerns. Experts indicate de-extinction could induce a "moral hazard," where conservation policies might be undermined if society perceives species need less protection because they can be revived later. Almost half of surveyed participants worried about diseases emerging from de-extinct animals impacting human health. These concerns demand transparent communication that de-extinction is not permission to neglect current species but a complementary tool for ecosystem restoration. In India, which is rich in biodiversity across the Western Ghats, Eastern Himalayas, and Indo-Burma hotspots but light on specific de-extinction regulatory frameworks, a state-level pilot offers a manageable arena to build governance, monitor outcomes, and develop templates for scaling. The pilot should include mandatory ethical reviews akin to biomedical research, inclusive engagement with tribal and local communities who hold traditional ecological knowledge, and funding prioritisation that never diverts resources from protecting existing biodiversity.

Looking Forward

De-extinction is not about *playing God*. It's about using AI responsibly to restore balance. By prioritising medicinal plants, ecosystem engineers, and trophic gap-fillers, with robust ethical frameworks and real-time AI monitoring, India can pioneer a model where technology serves ecology. The question isn't whether we can bring species back, but whether we're wise enough to do so thoughtfully—balancing innovation with humility, investment with preservation, and human ambition with nature's fragile genius.

Safarnama



MADHYA PRADESH : A HISTORICAL PARADISE

Ira Pinakin Purandare | SYBA

3 minute read

There we were finally at Bhopal station at, 4:30 in the morning, bundled up in our jackets as the chilly breeze wrapped us into its arms. Instantly, we dragged our trolley bags and hauled them into the bus which began driving us to our hotel within the next 15 minutes. As I looked out of the window and tried to make sense of the dim and foggy surroundings, my thoughts drifted back home for a few seconds. A shiver ran down my spine not only because of the cold but the realisation that this was my first ever trip without my family making me both anxious and excited.

Last winter, I went on an Industrial Visit with our college to Madhya Pradesh--Bhopal, Bhimbetka and Sanchi-, and honestly it was one of the best trips I have ever been to. Most of my life I have either been travelling to cozy hill stations or lively beaches and have only a couple of times I been to a historical centre, Frankly I regretted not visiting Madhya Pradesh sooner.

We spent a day sightseeing in the state's capital. The bustling city, filled with historical gems, drew me in completely. We started our trip by visiting one of India's largest mosques-Taj-Ul-Masjid which literally means- The Crown of Masjid, built by Nawab Begum Shahjahan in 1874. The intricate carvings on the marble pillars and even on the ceiling of the mosque would surely mesmerize every artistic soul. The Indira Gandhi Rastriya Manav Sanghralay was a cultural experience on its own. Showcasing the journey of not only scientific but also cultural and social evolution of mankind in our motherland made me feel closer to our culture. The separate section exploring the culture of the Seven Sisters evoked this strong desire in me to soon plan a trip to the North-East.

The tribal museum, my personal favourite, was successful in its attempt to make the tourists immerse into the daily lives of the state's local tribal communities like Bhil, Gond, Korku, Saharia, Baiga and Kaul tribe. Divided into different zones, each for one tribe, the museum gives the tourists a dive into the lives of these tribes by recreating their traditional houses and inviting one to step in. The Bharat Bhavan is a true paradise for any artist. Scattered art spaces and tiny exhibitions in different rooms, a huge amphitheatre and lots of creative corners carved out a special space in the heart of the artist within me. Boating on the city lake in the evening watching the sunset while giggling with my friends was one of my favourite experiences of this trip. For all the shopaholics, the city's shopping centre promises a good variety of souvenirs for us and our loved ones.

The next day, enroute to Bhimbetka we made a quick stop to one of the most serene temples I have ever been to–, The Bhojeshwar temple at Bhojpur. The divine energy surrounded by lush and glossy greenery (a result of a light and unexpected shower the night before) was an amazing way to begin the day's travel. The Bhimbetka Caves, which date back to the Acheulian period of the Lower Paleolithic Age, were indeed a marvel within themselves. Walking through the pathways, which were narrow and the slope at times gave us a glimpse of life over 10,000 years ago. Maintaining the basic houses and community structures made out of the natural shapes of the stone, even the natural ladders used like roots and branches of the tree and the tiny stone carvings depicting a tale of their lives in a unique and amazing art forms is so amazing that it made me imagine the life of those tribes thousand of years ago. The sense of joy that I felt by a complete immersion and observation of those carvings and the trails with the breezy air and even light showers made me feel spiritually closer to the place.

Out of all the three places that we visited in Madhya Pradesh, Sanchi was the one that made my heart flutter. Personally, visiting the Stupas, was a spiritually refreshing experience for me. The sense of tranquillity which I immediately felt after setting a foot near the stupas made me even more engrossed into knowing everything about their history. Our tour -guide made sure to explain all the stories of building the stupas as well as some stories of Gautam Buddha which were delicately and vividly carved into the pillars around the stupa. The space of the stupa especially the light and sound show conveying its history is something that cannot be expressed in words and is worth an experience. Going to Madhya Pradesh and especially near Bhopal, we couldn't miss other iconic sites like the Ashoka Pillar, Tropic of Cancer and the renowned Udaygiri caves. These caves contain sculptures, paintings and stone carvings dating back to the fifth century mostly inspired by the Hindu Mythological tales. Seeing the elaborate sculptures and carvings reminded me of the stories my grandmother told me in childhood the nostalgic feelings that I would hold onto. While returning home I felt a strong desire to relive the entire trip once more. Honestly, I have always recommended Madhya Pradesh as one of our country's best cultural paradise's to visit in the winters.



DESERT GLOW ON THE SALT FLATS OF KUTCH

Shariva Kulkarni | TYBA

3 minute read

When we start planning trips during winter breaks, our minds often jump to snow covered mountains. Yet some of the most unforgettable winter destinations have no snow at all. One of them is the Rann of Kutch in Gujarat, a vast white desert made of salt that turns magical during the colder months. Visiting the Rann in winter feel like stepping into a world where nature, culture and silence blend so beautifully that the experience stays with you long after the trip ends.

The first thing that strikes you as you arrive is the sheer openness. The Great Rann stretches as far as the eye can see, creating a horizon so clean and straight that it almost looks unreal. During the day, sunlight reflects off the white desert and creates a shimmering effect. During winter, the dry chill in the air feels refreshing rather than harsh. Evenings and nights can get surprisingly cold because the flat land loses heat quickly, so warm clothing is essential. The cold here feels different from hill stations. It is crisp, peaceful and gentle to breathe in. One of the highlights of a winter visit is the famous Rann Utsav. This cultural festival runs for several months and turns the desert into a lively celebration of Kutch's heritage. Tourists stay in large tent cities with comfortable beds, heaters and everything needed for a relaxing stay. Stepping outside your tent early in the morning is an experience in itself. You feel the cool air, hear distant folk music and watch the desert slowly light up with the rising sun. The Utsav offers traditional dance shows, live music, local handicraft stalls and delicious Kutchi food. Walking through the festival area in the evening, while wrapped in a shawl, feels like being part of a warm cultural celebration set against a cold silent backdrop.

The food of Kutch deserves a special mention because it reflects the region's climate and lifestyle. The weather makes a hot, freshly prepared meal even more comforting. Typical winter dishes include bajra rotla, garlic chutney, kadhi and a variety of pickles. A popular snack is dabeli, a spicy street food served in a bun. Another winter favourite is khichdi with ghee. Many travelers also enjoy the simple yet flavourful dal baati style meals served in villages. If you explore deeper, local families in some homestays prepare traditional sweets like lapsi or adadiya pak which taste even better when eaten in the cold desert night. Beyond the food and festivals, the Rann offers many unique experiences. The most famous one is watching the sunset and moonrise on the white desert. As the sun drops, the salt flats change colour from sparkling white to soft pastel pink and finally to a cool shade of silver. On full-moon nights, the entire desert glows with an otherworldly brightness. Some travellers say it feels like standing on a mirror, while others describe it as walking on another planet. The silence of the night is so deep that you can hear your own footsteps on the salt crust.

Another iconic spot is the India Bridge and Kalo Dungar, which is the highest point in Kutch. The climb up is easy and the weather at the top is pleasantly cold. From here, you get a wide view of the Rann and the surrounding landscape. The Black Hill, as it is called, also has a small temple and a few stalls selling hot chai and snacks. Drinking a warm cup of tea in the cold wind while looking at the endless white desert below is a simple but unforgettable moment.

Kutch is also home to wildlife sanctuaries such as the Indian Wild Ass Sanctuary. If you are lucky, you may spot wild asses, flamingos, desert foxes or even migratory birds that visit during the season. The villages of Kutch add another dimension to the trip. Places like Bhujodi, Nirona and Hodka are famous for their artisans. Winter is an ideal time to walk through these villages because the cool air makes exploration comfortable. You can watch artisans practise ancient crafts such as Rogan art, leatherwork, weaving and pottery. Many travelers buy shawls, carpets and embroidered bags which reflect the vibrant colours of Kutch.

A trip to the Rann of Kutch is an escape into calmness. The landscape may appear minimal, yet it leaves a lasting impact through its colours, culture and quiet beauty. From hearty local food to silent moonlit walks on the salt flats, the region offers moments that feel both grounding and magical. It is a place that invites you to slow down, breathe deeply and connect with a side of India that is raw, wide open and unforgettable.



FICTIONALLY



YOURS

Once upon a dream...

Rewa Anand | SYBA

8 minute read

Neha had locked herself in her room. The last time she had exercised the creaky old bolt on her door, she'd been a teenager, and she hadn't thought she would ever revert to the old habit. Outside, it was doubtless a perfectly pleasant day; all sunshine and butterflies, and the air filled with the bubbly laughter of children. Normally, Neha would have loved to indulge in such a lovely morning,; but desperate times called for desperate measures!

It had been three long days since Neha had gotten herself stuck in a dream; the last thing she could remember from the real world, where things at least occasionally made sense, was falling asleep in front of her television after coming home from a late meeting. The next thing she knew, she was here: in this mad scene where, at every corner, there was some new nonsense to be found. Where cars screeched to a halt for you if you put on your sparkly, high-heeled shoes and strutted down the road, and one bite of a melty chocolate could make people tumble headfirst into love, while a fizzy drink induced people to sing and dance their joy to each other at inopportune moments in public places.

It had taken her barely an hour to work out that she was dreaming, and only one more to be sure that she was trapped – of all things! – in the world of advertisements. And why not? It was the height of irony after all, for an advertising executive to be forced into a life of her own making. So now here she was, huddled up inside the safety of her room, waiting to finally wake up.

As Neha began to debate the merits of sneaking out to her kitchen and grabbing something to eat, she became suddenly aware of a dull thumping sound outside, followed by a loud crash. She only had a moment to scramble off her bed and edge away when her door, which had obviously been locked seconds before, was slammed clean off its hinges. In the doorway stood a beaming man dressed in a crisp suit. “Disappointed with the state of your house?”

Neha could only gape. Cheerily, the man continued, “Fed up with having to clean up after your kids? Unhappy about the permanently dusty walls, and the unwashed curtains?” As Neha’s shocked mind had processed only one part of this sentence, the first thing she said was, “Kids! Whose kids?” Which was, of course, a little less important than questions to the effect of, “Who are you?!” and “How did you get in?”

The man continued undeterred, “Well, no more! Forget about your household worries with The Happy Cleaners Group!” This was followed by an angelic note that seemed to ring out from nowhere at all. “Happy Cleaners! Call us now!” And then the man lifted up like a rocket ship and zoomed out through her ceiling.



That was how Neha's morning began. With two broken doors and a hole in her roof. If nothing else, it did deal a great blow to her hopes of staying safe indoors, which was very likely why the next scene in her dream saw her on the pavement across the street from her apartment. With nothing to do and no real plan in place besides simply waiting to wake up, Neha stepped reluctantly into the first little café she could find.

Immediately tempted by the rich, warm smell of caffeine in the air, she joined the queue to the counter, shuffling absentmindedly forward. "Excuse me, ma'am? Can I take your order?" Blinking, Neha looked up to find that she had reached the front of the line. She was about to give her order, when she found her attention seized by the barista behind the counter.

This woman had the most exquisite hair she had ever seen; long and shiny enough to reflect the lights off it. It's almost unnaturally lush beauty should probably have given her a pause, but without thinking, Neha said, "Oh, I love your hair!" And then, a moment too late, she knew what was happening. She only had a moment to feel her stomach drop before the barista's smile had turned saccharine and her hair seemed to be lifted gently up around her head by a very focused gust of breeze.

"You too can have hair just like mine!" She said in a tone of bombastic reassurance, "Why live with stringy hair and an undernourished scalp?" Neha had never before been in a coffee shop and felt less likely to be handed a cup of coffee, "I really don't-" she started desperately, and was immediately interrupted.

"Change your hair maintenance today! Try Caramel Tresses; your partner in haircare!" Then, she bent forward and added in a confidential whisper, "Also available in coffee and vanilla ranges!"

With this, she enthusiastically proffered a shiny black bottle of shampoo. "No, thank you," tried Neha valiantly, "Just one coffee today, thanks." The bottle was given an encouraging little shake. Feeling ready to scream, Neha took the bottle from her barista and backed out of the shop.

Outside on the pavement, she blinked sadly at the shampoo in her hand and said to herself, "Can't I wake up now?" And then again, just in case it made a difference, "I would really like to wake up now." But nothing happened. Neha buried her face in her hands and was about to burst into tears when suddenly, startlingly, as if someone had turned on the radio and flipped it up to full volume, an upbeat little tune began to ring in her ears.

With some trepidation, Neha looked and saw to her surprise a little girl in pigtails standing before her, with a tiny puppy waiting patiently at her feet on the pavement. Together they looked up at her with large, innocent eyes, and just as Neha was beginning to let down her guard and was about to ask after their negligent guardian, the girl held out her fist

Unthinkingly, Neha opened her hand to the offering and drew it back to find a coin-sized chocolate resting on her palm. The cheery tune that had been playing in the background suddenly cleared up, so that Neha could make out the words, "Share a nibble of joy. Try Chutki's Chocolates!"



And just like that, Neha had had quite enough. In a rapid, ungraceful movement, she popped the entire chocolate into her mouth and said, her words muffled through the mouthful, "Well, I'll tell you what; this chocolate stinks." The effect was immediate. The happy tune stuttered to an abrupt stop, and the little puppy began to look not so little after all as it growled a rough warning at her.

Surprised by the change and feeling her hopes shoot up once more, Neha tried again, "Forget joy! I think I actually feel worse off for having eaten this!" And then, warming up to the idea, "And what's more, no, fruit drinks don't make me better at sports, tea powder has never once made it more likely for me to get a promotion, and your shampoo just doesn't..." "Right." She heard a firm, hard voice say, and it took her a moment to realize it came from the girl before her.

"Right. Well, that just won't do." And then, there was a great gust of wind that seemed to blow Neha right off the street, leaving her with no breath to yell out. On and on it went until, the next thing she knew, she was sitting up, gasping for breath on the couch in her living room. Dazed, she looked around herself; it was still night, and the TV was still on, its dim glow lighting up the room, and she was wearing the button-up she'd put on that morning in the real world. She was back!

Almost unsteady with relief, Neha got up and determined woozily that she'd best go out for a run, or to the gym, or anything at all to wake herself up. She shuffled out of the room; and the TV played on in the background, its sound almost a buzz in the silence. "Unveiling our best offers! Discounts on all the listed products! It's a new, new world for you, shopper! A new, new world!"



On the Road, Off the Phone

Gauri Sarvankar | TYBA

2 minute read

She keeps her hands in position, close enough, at least

“Preheat the oven, I’ll make pot roast” 10 and 2 subtly slide into 9 and 3.

The fabric of futures to be sewn

The husband to have and to hold, kids to be cherished and grown

All go out the window when the car tips

One death tallied, three collateral worlds flip

Some lessons are better learned alone

And now a beloved mother is on the road, off the phone.

She keeps telling him to stop calling, and he won’t listen

Jarring is the burden of disbelief for mistakes that can’t be forgiven

“You don’t understand, let me come over, we can talk it out”

“I don’t know if I can see you again, and I don’t want to scream and shout”

Teary flashes of batted lashes and stolen stares

are the last things she sees before the truck horn blares

Some conclusions are better reached alone

There’s no trust left to recover, only a body to discover

And now a jilted lover is on the road, off the phone.

He readjusts his tie, he dresses in his Sunday best

He prays for hope, he prays for love,

He prays for his brother’s soul to find peace and rest

Feckless was every 'revolutionary' medicine, every tried and tested cure.

Candescent is the silhouette of the brother that waits for him at God's door

'The Bible reading's tomorrow, is there anyone who wishes to volunteer?' He
raises his hand in text.

Moments before the real one swerves to miss the baby deer.

Some reunions are best approached alone

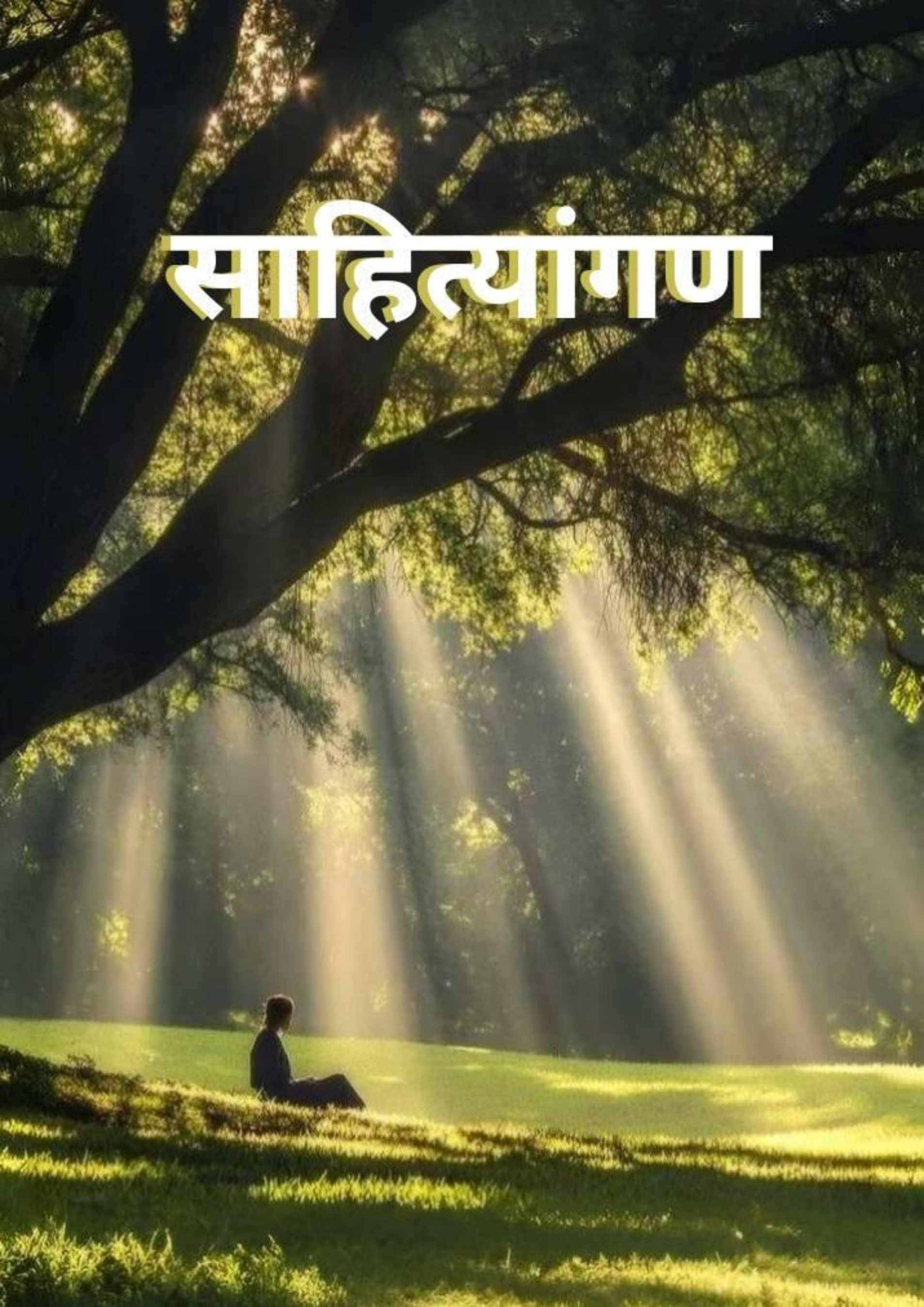
And now a devout brother is on the road, off the phone.

Some endings are best met alone.

Remember the age-old advice- on the road, off the phone.



साहित्यांगण





मराठी

पानगळ

आभा भोसले (SYBA)

2 minute read



थंडीचे दिवस सुरु झाल्याने नेहमीची पहाटेची हवा अंगाला हवीहवीशी बोटत होती. पहाटेच गाणी ऐकत तासभर फेरफटका मारून दिवस सुरु करायला तिला फार आवडायचं. आपण चालायला निघतो तेव्हा काळोख असतो आणि परतताना कोवळी उन्ह येतात हा विचार रोज तिच्या मनाला सुखावतो. “रोज रोज तिच तिच गाणी काय ऐकतेस?” त्याचं डोळे मोठे करून आश्चर्याने विचारणं तिला आठवलं आणि स्वतः शीच हसत ती परतू लागली. बिल्डिंगपाशी पोहोचल्यावर रोजच्या बाकड्यावर ठेवलेली परडी उचलली आणि फुलं वेचायला म्हणून गल्लीतल्या प्रत्येक झाडाची कसून पाहणी सुरु केली.

कळे न मी पाहते कुणाला
कळे न हा चेहरा कुणाचा
पुन्हा पुन्हा भास होत आहे
तुझे हसू आरशात आहे.

हे कडवं ऐकलं की तिला उगाचच हातातून काहीतरी सुटतंय अशी हुरहूर वाटू लागते-या विचाराला तात्पुरतं बाजूला ठेवत ती प्राजक्ताच्या सड्याकडे वळली. पावसाळा ते हिवाळा या स्थित्यांतरणाच्या काळात, ऋतुचक्रातल्या या गमतीशीर फटीत पानं गळतात आणि फुलं फुलतात. जमेल तेवढा बहर तिने परडीत टिपला आणि घरी निघाली. चहाचं आदन ठेऊन ती सवयीप्रमाणे त्याला उठवायला गेली आणि लक्षात आलं

‘अरेच्चा! तो तर त्याच्या आई बाबांकडे गेलाय.’ निघताना पायात चपला सरकवताना त्याने मारलेला “माहेरी जाऊन येतो” डायलॉग आठवून ती पुन्हा हसली.

तो पण असं आपलं बोलणं आठवून हसत असेल का?

मी call केला नाही तर यानेही पोहोचल्याचं कळवल्यानंतर काही call , मेसेज केला नाही...रमलेला दिसतोय माहेरी चांगलाच...आल्यावर सांगेल range चा प्रॉब्लेम होता. कारणं नेहमी तयार! असं स्वतःशी बडबडत तिने चहा केला तो ओट्यापाशीच उभं राहून पित पोहे फोडणीला घातले. सवयीनुसार दोन बशा काढल्या, चुकचुकत एक परत आत ठेवली. स्वतःसाठी दिवसातला दुसरा चहा आणि भरपूर ओला नारळ घातलेले पोहे घेऊन ती खिडकीत येऊन बसली. शाळेत निघालेल्या छोट्या शेजाऱ्याने तिला खिडकीत पाहिलं आणि जोरात ‘गुड मॉर्निंग’ असं ओरडला ती त्या छोट्याच्या दुप्पट आवजात ‘have a nice day’ ओरडली. आता तो असता तर म्हणाला असता “तू ना बाळ आहेस अगदी.” छोटू दृष्टीआड होईपर्यंत ती त्याच्याकडे बघत राहिली. बिल्डिंगच्या आवारात होणाऱ्या कचऱ्यात अजूनही पतेरा आला नव्हता. पतेरा- खास तिच्या आजीचा शब्द. पतेरा म्हणजे झाडाची सुकलेली गळून पडलेली पानं. पानगळीचा ऋतू सुरु होऊन ही पतेरा दिसत नाही यावर मागच्याच आठवड्यात तो तावातावाने बोलत होता. Climate change, हल्ली ऋतू फक्त नावापुरते उरलेत वगैरे वगैरे. त्याच्या शाळेतल्या बाईंनी ऋतू कसे छान समजावले होते हे तिने किती वेळा ऐकलंय याचा काही हिशोब नाही. पण त्याबद्दल बोलताना त्याचे चमकणारे डोळे, आवाजातला उत्साह आणि आपण आपल्या काहीतरी खूप जवळचं सांगतोय हा आविर्भाव तिला फार आवडायचा.

“ बघ हं, वसंत म्हणजे पालवी, ग्रीष्म म्हणजे रखरखाट, वर्षा म्हणजे रिमझिम, शरद म्हणजे पानगळ, हेमंत म्हणजे हुडहुडी आणि शिशिर म्हणजे उत्तरायण. हे शब्द इतके डोक्यात बसलेत त्यामुळे त्या त्या ऋतुत तो तो शब्द अनुभवता आला नाही की खूप अपूर्ण वाटतं. आता बघ ना शरद सुरु झालाय तरी पानं झाडाला सोडायला तयार नाहीत. निसर्गाच्या नियमाविरुद्ध जाऊ नये हे कळत कसं नाही त्यांना. जायची वेळ आली की सगळे पाश सोडून जायलाच हवं.”

तिची तंद्री मोडली. त्याचा काही मेसेज आला नाहीये ही भावना तीव्र होऊ लागली. ‘सगळं ठीक?’ असा काल रात्री झोपताना केलेला मेसेज अजून पोहोचलाच नव्हता. तिने न राहवून फोन लावला. पलीकडून त्याची आई काहीतरी सांगत होती पण तिला सगळं धूसर आणि तुटक ऐकू येत होतं.

नदी-पाणी -अचानक-प्रयत्न -घुसमट-प्रयत्न-निष्फळ-

थोड्या वेळाने फोन आपोपाप कट झाला. त्याने कुंडीत लावलेल्या चाफ्याचं पान खळकन निखळलं...पानगळ सुरु झाली...

चांदण्यांच्या शीतल प्रकाशातली शरद ऋतुचर्या

पूर्वा पाटील (SYBA)

3 minute read

पावसाची ओलसर चाहूल ओसरते, आकाश निळ्या शालीत झळकू लागते आणि चांदण्यांचा रुपेरी साज धरून शरद ऋतू अलगद आपल्या वाटेने येतो. हे केवळ ऋतुचक्रातील संक्रमण नाही, तर शरीर, मन आणि निसर्ग यांच्यातील संतुलनाचा नवा अध्याय असतो. आयुर्वेद सांगतो, “ऋतुंना अनुरूप आचरण करणे म्हणजेच ऋतुचर्या होय.” आणि त्यात शरद ऋतुचर्या सर्वाधिक संतुलन शिकवणारी आहे. पावसाच्या आर्द्रतेनंतर सूर्यकिरण पुन्हा तीव्र होतात, पण हवेत मंद गारवा मिसळलेला असतो. शरदऋतु हा उत्तरायण- दक्षिणायन चक्रातील दक्षिणायन काळातील तिसरा ऋतु आहे, म्हणजेच पावसाळ्यानंतर येणारा थंडी पूर्वस्तरीय ऋतु. हस्त, चित्रा आणि स्वाती ही नक्षत्रे या ऋतूत येतात, त्यामुळे हवामान तेजस्वी, परंतु कोरडे असते.

आयुर्वेदानुसार, मनुष्य शरीरात तीन प्रमुख दोष आहेत : वात, पित्त आणि कफ. शरदऋतुच्या काळात या तीनपैकी पित्तदोष विशेषतः प्रवर्धित होतो कारण पूर्वीच्या ऋतूंमध्ये पित्ते जमा झालेली असतात आणि सूर्यतेज व थंड हवेमुळे त्याची गती वाढते.

दोष व शरीरातील बदल -

शरद ऋतूत उन्हाळ्यात साठलेले पित्त पुन्हा सक्रिय होते. त्यामुळे तोंड कोरडे होणे, चिडचिड, जळजळ, त्वचेवर पुरळ अशा तक्रारी वाढतात. या काळात अग्निबल अस्थिर असतो व थोड्या असावधतेने आम्लपित्त, अतिसार, किंवा त्वचारोग निर्माण होतात.

आयुर्वेदानुसार “दोषांचा समतोल म्हणजेच आरोग्य.” त्यामुळे या ऋतूत पित्त शमवणारी जीवनशैली आवश्यक आहे.

आहार -

“तत्र शरदि तिक्तकषायरसशीतललघ्वाहारविहारं सेवेत।”

(शरद ऋतूत तिक्त, कषाय रसयुक्त, शीतल आणि हलका आहार व विहार करावा.)

- आचार्य चरक

शरद ऋतूत मधुरा, तिक्त आणि कषाय रसयुक्त पदार्थ शरीराला हितकर ठरतात. चंद्रप्रकाशासारखी शीतलता देणारे अन्न जसे की तांदूळ, गहू, दूध, द्राक्ष, नारळपाणी, साखर, मध हे पित्तशामक आहे.

तिखट, खारट, आंबट पदार्थ, दही, तळलेले खाद्य हे पित्त वाढवतात, त्यामुळे टाळावेत.

थंड पाण्याने स्नान, चंदनाचा लेप, सुगंधी पुष्पांचा वापर आणि हलके, प्रसन्न वस्त्र हे शरीराला गारवा आणि मनाला समाधान देतात.

विहार - निसर्गाशी जुळवून घेणे.

सकाळी स्वच्छ हवेत फेरफटका, ध्यान किंवा सौम्य योगासन मन स्थिर ठेवतात. दिवसा सूर्यप्रकाशात जास्त काळ राहू नये आणि दिवसाची झोप टाळावी कारण ती पित्त वाढवते.

या काळात विरेचन (शुद्धीकरण) आणि रक्तमोक्षण (रक्तदोषनिवारण) ही शोधनकर्म उपयुक्त ठरतात. शरीरातील साचलेले पित्त व विषद्रव्ये बाहेर टाकून ते ताजेतवानेपणाचा अनुभव देतात. म्हणून शरद ऋतूला आयुर्वेदात “शोधनाचा ऋतु” म्हटले गेले आहे.

भावनिक समतोल जणू नक्षत्रांसारखा भासतो, दूर असूनही मार्गदर्शन करतो, शांत पण प्रभावी.

मनाचं आरोग्य टिकवायचं असेल, तर आपल्याला स्वतःच्या आकाशातल्या नक्षत्रांना ओळखावे लागते.

ती भावना, ती आठवण, तो प्रकाश, जो आपल्याला स्थिर करतो. शरद ऋतूतली ही ध्यानात्मक ऊर्जा आपल्याला सांगते की स्थैर्य म्हणजे थंडावा नाही, तर स्वतःच्या प्रकाशाशी जोडलेलं भान आहे.

नक्षत्र व मानसिकता -

चित्रा ते स्वाती या नक्षत्रांदरम्यान चंद्राचे तेज वाढते. त्यामुळे मनही संवेदनशील आणि भावूक बनते. निसर्गातला शांत प्रकाश जसा आत्म्याला थंडावा देतो, तसाच शरद ऋतू मनातील अस्वस्थता कमी करतो.

मनोविज्ञानाच्या दृष्टीने, हा काळ आत्मपरीक्षणाचा असतो मनातील ताप शांत करण्याचा आणि सृजनशीलतेचा ऋतू.

प्रत्येक नक्षत्राचा एक ऊर्जास्वरूप नाद असतो. काहीमध्ये चैतन्याची लय, काहीमध्ये शांतीची छटा. मनाच्या प्रत्येक भावनाही त्या लयांशी गुंतलेल्या असतात, जसे चंद्राच्या कला बदलतात, तसंच आपल्या मनाचं प्रकाश-अंधाराचं चक्रही बदलतं. कधी आपण पूर्णचंद्रासारखे उजळतो, तर कधी अमावस्येसारखे रिकामे भासतो.

या चक्रीय प्रवाहातच मानसिक संतुलनाचं तत्त्वज्ञान दडलेलं आहे.

संशोधनानुसार, शरद ऋतूत तापमानात होणाऱ्या अचानक बदलामुळे पित्तजन्य आजार वाढतात. अभ्यासात दाखविले आहे की योग्य आहार-विहार आणि शोधनकर्मांमुळे हे दोष संतुलित राहतात. आजच्या प्रदूषणयुक्त व वेगवान जीवनशैलीत शरद ऋतुचर्या ही केवळ आरोग्यनियम नव्हे, तर रोगप्रतिबंधाचे आयुर्वेदीय विज्ञान आहे.

शरद ऋतू म्हणजे निसर्गाची सुवर्ण संक्रमणरेषा,
जिथे उन्हाची तीव्रता निवळते, आणि शीतलतेचा कोवळा श्वास जन्म घेतो.
पावसाच्या ओलसर आठवणी मागे टाकून निसर्ग नव्या स्वच्छतेकडे वाटचाल करतो;
त्याच वेळी शरीर आणि मनही नव्या समतोलाच्या शोधात निघतात.

जर आपण या काळातील शरद ऋतुचर्या मनापासून आत्मसात केली,
तर शरीर प्रसन्नतेने न्हातं, मन निर्मळतेने हलकं होतं,
आणि आत्मा त्या चंद्रप्रकाशासारखा स्थिर व संतुलित होतो.

शरदाच्या चांदण्यात फक्त निसर्गच नव्हे, तर आपला अंतर्मनही उजळतं;
तो प्रकाश केवळ बाहेरचा नसतो, तो आरोग्य, शांती आणि समत्वाचा दीप आपल्या आत प्रज्वलित करतो.
याच क्षणी अनुभवास येते शरद ऋतुचर्येची खरी अनुभूती,
जिथे निसर्ग, शरीर आणि आत्मा एकाच शांत लयीमध्ये विलीन होतात.

संदर्भ -

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संस्कृतम्



ऋतुवर्णनम्

पूर्वा पाटील | SYBA

(सुश्रुतसंहितेच्या दृष्टीने)

7 minutes read

भारतीय आयुर्वेद परंपरेत ऋतू हे केवळ हवामानातील बदल नसून प्रकृती आणि मानव यांच्यातील नाजूक नात्याचे प्रतिबिंब मानले जाते. सुश्रुतसंहिता सूत्रस्थान अध्याय ६ मध्ये वर्णन झालेली ऋतुचर्या ही शरीर, मन आणि पर्यावरण यांचा समतोल जपणारी शास्त्रीय पद्धत आहे. या अध्यायातील ऋतुचक्राचे वर्णन साहित्यिक दृष्टीने पाहिले, तर निसर्गाच्या प्रत्येक बदलामागे दडलेले सौंदर्य आपल्या संवेदनांना समृद्ध करते.

इह तु वर्षाशरद्धेमन्तवसन्तग्रीष्मप्रावृषः षष्टो भवन्ति, दोषोपचयप्रकोपोपशमनिमित्तं; ते तु भाद्रपदाद्येन द्विमासिकेन व्याख्याताः; तद्यथा-भाद्रपदाश्वयुजौ वर्षाः, कार्तिकमार्गशीर्षौ शरदः, पौषमाघौ हेमन्तः, फाल्गुनचैत्रौ वसन्तः, वैशाख-ज्येष्ठौ ग्रीष्मः, आषाढश्रावणौ प्रावृडिति ॥६.९॥

वर्षा, शरद, हेमन्त, वसन्त, ग्रीष्म आणि प्रावृट असे सहा ऋतू मानले आहेत.

दोषांचा संचार, प्रकोप आणि शमन या कारणांमुळे हे ऋतू भाद्रपदापासून सुरू होणाऱ्या द्विमासिक गटांनी वर्णन केले आहेत. त्याप्रमाणे,

भाद्रपद-आश्विन - वर्षा ऋतू
कार्तिक-मार्गशीर्ष - शरद ऋतू
पौष-माघ - हेमन्त ऋतू
फाल्गुन-चैत्र - वसन्त ऋतू
वैशाख-ज्येष्ठ - ग्रीष्म ऋतू
आषाढ-श्रावण - प्रावृट



• ऋतूनुसार होणारे दोष आणि विकार -

तत्र, वर्षास्वोषधयस्तरुण्योऽल्पवीर्या आपश्वा-प्रसन्नाः क्षितिमलप्रायाः, ता उपयुज्यमाना नभसि मेघावतते जलप्रक्लिन्नायां भूमौ क्लिन्नदेहानां प्राणिनां शीतवातविष्टम्बिताग्नीनां विदहन्ते, विदाहात् पित्त-संचयमापादयन्ति; स संचयः शरदि प्रविरलमेघे वियत्युपशुष्यति पङ्केऽर्ककिरणप्रविलायितः पैत्तिकान् व्याधीन् जनयति ॥६.१०॥

वर्षा ऋतूमध्ये औषधी वनस्पती तरुण, अल्पबल व कमी प्रभावी आणि अधिक प्रमाणात पाण्याने भिजलेल्या असतात. जमिनीवरही पाण्याचे प्रमाण जास्त असते. अशा स्थितीत आकाश मेघांनी आच्छादलेले असते आणि भूमी सदैव ओलसर असते.

या काळात शरीरही सतत ओलसर आणि कमजोर झालेले असते. पावसामुळे आणि थंड वाऱ्यामुळे शरीरातील पचनशक्ती तसेच मंदावलेली असते. अशा अवस्थेत जर वर्षाऋतूतील या अशक्त आणि जलद्रवयुक्त औषधींचा उपयोग केला, तर त्या शरीरात विदाह उत्पन्न करतात. ही विदाहक क्रिया पित्तदोषाचा संचार वाढवते. हा पित्तसंचय शरद ऋतूमध्ये जेव्हा आकाश निरभ्र होते, सूर्यतेज अधिक होते आणि पाणी व ओलसरपणा कमी होतो, तेव्हा प्रकटीत होऊन विविध पित्तज रोगांना कारणीभूत ठरतो.

ता एवौषधयः कालपरिणामात् परिणतवीर्या बलवत्यो हेमन्ते भवन्त्यापश्च प्रसन्नाः स्निग्धा अत्यर्थं गुर्व्यश्च, ता उपयुज्यमाना मन्दन्किरणत्वाद्धानोः सतुषारपवनोपस्तम्बितदेहानां देहिनामविदग्धाः स्नेहाच्छेत्यादौरवादुपलेपाच्च श्लेष्मसंचयमापादयन्ति; स संचयः वसन्तेऽर्करश्मिप्रविलायित ईषत्स्तब्धदेहानां देहिनां श्लैष्मिकान् व्याधीन् जनयति ॥ ६.११॥

(हेमन्त ऋतूमध्ये कालपरिणामामुळे औषधी पूर्णपणे परिपक्व, बलवान, स्निग्ध आणि प्रभावी होतात. त्या काळात सूर्यकिरणे मंद, वातावरण थंड, आणि शरीरही हिमवातामुळे स्तब्ध व स्निग्ध झालेले असते. अशा वेळी या बलवान औषधींचा उपयोग केल्यास कफदोषाचा संचय होतो. हा कफसंचय वसन्त ऋतूमध्ये, सूर्यकिरणांच्या उष्णतेने वितळून, कफजन्य रोगांना कारणीभूत ठरतो.

ता एवौषधयो निदाघे निःसारा रूक्षा अतिमात्रं लघ्व्यो भवन्त्यापश्च, ता उपयुज्यमानाः सूर्यप्रतापोपशोषितदेहानां देहिनां रौक्ष्याल्लघुत्वाद्द्वैशद्याच्च वायोः संचयमापादयन्ति; स संचयः प्रावृषि चात्यर्थं जलोपक्लिन्नायां भूमौ क्लिन्नदेहानां प्राणिनां शीतवातवर्षेरितो वातिकान् व्याधीन् जनयति । एवमेष दोषाणां संचयप्रकोपहेतुरुक्तः ॥६.१२॥

निदाघ ऋतूमध्ये (उन्हाळ्यात) औषधे आणि आहार द्रव्ये निरस, कोरडी आणि अतिशय लघु होतात. शरीर आधीच सूर्याच्या प्रखरतेमुळे सुकलेले असल्यामुळे अशी द्रव्ये घेतल्यास शरीरात रूक्षता वाढते व त्यामुळे वात दोषाचा संचय होतो, नंतर प्रावृट ऋतू आल्यावर पृथ्वी ओलसर होते आणि प्राण्यांचा देहंही ओलसर व आर्द्र होतात. त्यावर थंड वारा, पाऊस आणी थंडीचा परिणाम होत असल्याने आधी जमलेला वात दोष प्रकोपित होतो व वातजन्य विकार उत्पन्न करतो. याप्रकारे दोषांच्या संचय व प्रकोपाचे कारण येथे सांगितले आहे.

तत्र वर्षाहेमन्तग्रीष्मेषु संचितानां दोषाणां शरद्वसन्तप्रावृट्सु च प्रकुपितानां निर्हरणं कर्तव्यम् ॥६.१३॥

वर्षा, हेमंत आणि ग्रीष्म या ऋतूंमध्ये जे दोष संचित होतात आणि शरद, वसंत व प्रावृट (श्रावण) या ऋतूंमध्ये जे दोष प्रकुपित असतात, त्यांचे त्या त्या काळात संपूर्ण शमन किंवा निःहरण (शुद्धीकरण करून काढून टाकणे) करणे आवश्यक आहे.

तत्र पैत्तिकानां व्याधीनामुपशमो हेमन्ते, श्लैष्मिकाणां निदाघे, वातिकानां शरदि, स्वभावत एव;

त एते संचयप्रकोपोपशमा व्याख्याता : ॥६.१४॥

(पित्तजन्य रोगांचा उपशम हेमंत ऋतूत, कफजन्य रोगांचा निदाघ/ग्रीष्म ऋतूत, आणि वातजन्य रोगांचा शरद ऋतूत नैसर्गिकरीत्या होतो.

अशा प्रकारे दोषांचे संचय-प्रकोप-उपशम हे नैसर्गिक चक्र स्पष्ट केले आहे.

• ऋतूंचे नैसर्गिक वर्णन (ऋतुवर्णनम्)

१. शिशिर -

शिशिरे शीतमधिकं वातवृष्ट्याकुला दिशः । शेषं हेमन्तवत् सर्वं विज्ञेयं लक्षणं बुधैः ॥२५॥

शिशिर ऋतूत अधिक तीव्र थंडी जाणवते; व

दिशा , वारा बारीक पाऊस किंवा थेंब-थेंब धुक्यासारख्या आर्द्रतेने व्यापलेल्या दिसतात.

२. वसंत - वाति कामिजनानन्दजननोऽनङ्गदीपनः ।

दम्पत्योर्मनभिदुरो वसन्ते दक्षिणोऽनिलः ॥६.२७॥

वसंत ऋतूत वाहणारा दक्षिण वारा मनुष्यांच्या कामभावना जागवतो;

तो दाम्पत्यांमधील रुसवे फुगवे दूर करणारा, मनाला आनंद देणारा व कामदेव प्रज्वलित करणारा वारा आहे.

३. ग्रीष्म -

ग्रीष्मे तीक्ष्णांशुरादित्यो मारुतो नैऋतोऽसुखः । भूस्तप्ता सरितस्तन्व्यो दिशः प्रज्वलिता इव ॥६.३०॥ भ्रान्तचक्राह्वयुगलाः

पयःपानाकुला मृगाः । ध्वस्तवीरुत्तृणलता विपर्णाङ्कितपादपाः ॥६.३१॥

ग्रीष्म ऋतूत सूर्याचे किरण अत्यंत तीव्र व कडाक्याचे होतात;

नैऋत्य दिशा (दक्षिण, पश्चिम वारा) गरम व कोरडी वाहते. भूमी इतकी तापलेली असते की ती जणू आगीसारखी प्रज्वलित वाटते;

नद्या आटत चाललेल्या, आणि दिशादिशा तप्त व प्रखर उजेडाने उजळलेल्या दिसतात.

उष्णतेने त्रस्त झालेली जनावरे पाण्यासाठी व्याकुळ होऊन धावत सुटतात; त्यांची अवस्था जणू भ्रमिष्ट, बेचैन झाल्यासारखी

दिसते. उष्णतेने झुडपे, वेली कोमेजून नष्ट झालेल्या, आणि वृक्षांचे पर्णही गळून जाऊन निखळलेल्या फांद्या दिसतात.

४. प्रावृष्यम्बरमानद्धं पश्चिमानिलकेर्षितैः अम्बुदैर्विद्युदुद्योतप्रसुतैस्तुमुलस्वनैः ॥६.३२॥

कोमलश्यामशष्पाढ्या शक्रगोपोज्ज्वला मही ।

कदम्बनीपकुटजसर्जकेतकिभूषिता ॥ ६.३३॥

पावसाळ्यात आकाश गडद मेघांनी आच्छादलेले असते;

पश्चिम वाऱ्याने हाकललेले मेघ विद्युल्लतेच्या चमकांनी उजळलेले तसेच त्यांच्या गर्जनांनी भरलेले असे अति गडगडाटी वातावरण निर्माण करते.

पावसाळ्यात मृदू, श्यामल गवताने भरलेली पृथ्वी

जणू इंद्राच्या गोठ्यासारखी (सुंदर, हिरवी, तेजस्वी) दिसू लागते.

कंदब, नागचाफा, कुटज, सर्ज आणि केतकी या फुलांच्या सजावटीने भूमी अलंकारलेल्या वस्तूसारखी भासते.

भूरव्यक्तस्थलश्च भ्रा बहुशस्योपशोभिता नातिगर्जत्स्रवन्मेघनिरुद्धार्कग्रहं नभः॥६.३५॥

पावसाळ्यात पृथ्वीवर उंच सखल टेकड्या, खोरी, गुहा, खडे हेसुद्धा पाण्यामुळे अस्पष्ट दिसतात;

शेतांत नानाविध उगवलेली पिके पृथ्वीला सुशोभित करतात. आकाशात मेघांचा भर जमलेला असतो,

त्यामुळे अतीव गडगडाट न होणारे, पण पाऊस सोडणारे मेघ सूर्याला पूर्णपणे झाकून टाकतात आणि ग्रह ही अदृश्य होतात.

५. शरद

बभ्रुरुष्णः शरद्वर्कः श्वेताभ्रविमलं नभः । तथा सरांस्यम्बुरुहैर्भान्ति हंसांसघट्टितैः ॥६.३६॥

शरद ऋतूत सूर्य तांबूस-सोनेरी आणि उष्ण भासतो;

आकाश श्वेत, हलक्या ढगांनी सजलेले आणि स्वच्छ दिसते. तलाव व सरोवरं कमळांनी शोभलेली,

आणि त्यात तरंगणाऱ्या हंसांच्या समूहांनी अधिकच सुंदर दिसतात.

पङ्कशुष्कद्रुमाकीर्णा निम्नोन्नतसमेषु भूः । बाणसप्ताह्वबन्धूककाशासनविराजिता

॥६.३७॥

शरद ऋतूत भूमी कोरड्या चिखलाने, सुकलेल्या झाडांच्या पानांनी, फांद्यांनी झाकलेली असते; उंच-सखल प्रदेश स्पष्ट दिसतात.

भूमी बांबू, सप्तपर्णी, बंधूक (लाल फुलझाड) आणि काशाच्या शुभ्र फुलांनी अत्यंत सुंदर व शोभिवंत बनलेली दिसते.

संदर्भ -

१. सुश्रुतसंहिता सूत्रस्तानम् (अध्याय ६)

२. सुश्रुतसंहिता सूत्रस्तानम्- (डॉ. भास्कर घाणेकर)

३. International Journal of Research in AYUSHDHARA.

Critical review on Ritucharyam adhyayam
mentioned in sushrut samhita .



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अन्तरमन की भाषा

यश महाडिक | SYBA

1 minute read

माँ शारदा के स्वर जैसी मधुर मेरी झंकार हैं,
कोमल कमलों जैसा पवित्र मेरा सार हैं।
कैकयी के क्रूर वचन, मेरा ही उच्चार हैं,
श्रीकृष्ण के नीति वचन, मेरा ही सत्कार हैं।

कश्मीर से कन्याकुमारी तक गूँज मेरी अमर हैं,
मेरा रचयिता तो स्वयं अदृश्य सृष्टा, परमेश्वर हैं।
कबीर के कलम ने लिखे मेरे दिव्य दोहे हैं,
मेरे मोती तुलसी ने चौपाइयों में पिरोए हैं।

मीरा मेरे स्नेह के शब्द को सुमनों से सजाती हैं,
मोहन की बंसी भी मेरे ही गुण गाती हैं।
मुझसे बनी लीलाओं में गोप-गोपियाँ खोती हैं,
मेरी ही धारा जनमानस के मन को सँजोती हैं।

हर युग के अंत में युगांतर का गीत हूँ मैं,
समय के झूले में मचलता सुर संगीत हूँ मैं।
बदलते हुए रंगों में सजी धरती की प्रीत हूँ मैं,
नए सवेरे की लोरी गाता, जैसे कोई मीत हूँ मैं।

जी हाँ, वीणा की वाणी से हृदय के तारों को झंकृत
करनेवाली हूँ मैं,
आपकी प्यारी भाषा, आपके अंतर्मन की भाषा
हिंदी हूँ मैं।



भाषा का अपनापन और आधुनिकता का दबाव

वेदांत आसवले | SYBA

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दोपहर के २ बजे थे। मैं कॉलेज से अपने घर जा रहा था। विद्याविहार स्टेशन पर एक माँ अपने बच्चे के साथ ट्रेन में चढ़ गई। वे दोनों मेरे सीट के सामने आकर बैठ गए। मैंने देखा, उस बच्चे की माँ अपने बेटे से अंग्रेजी में बात कर रही थी। तभी उस बेटे की माँ के मोबाईल पर एक कॉल आया। वो चाची कॉल पर हिंदी में बात कर रही थी। जैसे ही उन्होंने फोन रखा, पास में बैठे एक चाचा ने उस छोटे बच्चे से पूछा, "कौन से क्लास में पढ़ते हो बेटा?", वो बच्चा यह वह देखने लगा। तभी उसकी माँ बोली, "मेरा बेटा अंग्रेजी माध्यम में पढ़ता है, इसलिए इसे हिंदी थोड़ी कम आती है। लेकिन इसे अंग्रेजी बहुत अच्छी आती है, बोल कर दिखाओ बेटा।" बेटा बोला, "येस मम्मा, आइ कैन अंडरस्टैंड इंग्लिश वेरी वैला।" चाचा बोले, "वाह बेटा, बहुत बढ़िया। बहुत होशियार हैं आपका बेटा।" चाची बोली, "इसलिए मैं इससे बचपन से अंग्रेजी में बात करती हूँ, और बचपन से मैंने इसे अंग्रेजी माध्यम कि पाठशाला में पढ़ाया है।"

उन चाची की बातें सुनकर मैंने उस बेटे की तरफ देखा। बिचारा वो बच्चा, जिसे यह नहीं पता, के उसके साथ कितना बड़ा अन्याय हो रहा है। जिस बच्चे का दिमाग स्वाभाविक रूप से हिंदी याने अपने मातृभाषा में पढ़ाई के लिए तैयार हुआ है, उस दिमाग में दूसरी भाषा थोपी गई, और उसे उस भाषा का गुलाम बना दिया गया। दुनिया में ऐसे बहुत सारे रिसर्च हुए हैं, जिसमें यह पाया गया कि, जो बच्चे अपनी मातृभाषा में पढ़ते हैं, उन्हें चीजें समझना बहुत ही आसान होता है। हमारे देश की शिक्षा व्यवस्था भी इसके लिए जिम्मेदार है। हमारे देश में जो तकनीकी पढ़ाई है, वो अंग्रेजी माध्यम में पढ़ना अनिवार्य है, क्योंकि हिंदी में पढ़ने के लिए हिंदी माध्यम के विद्यालय बहुत कम उपलब्ध हैं। जो बच्चा रशिया मेडिकल साइंस की पढ़ाई करने जाता है, उसे पहले वर्ष रूसी भाषा पढ़ना अनिवार्य होता है।



हमारी हिंदी भाषा भारत की आत्मा कहीं जाती है। यह हमारी सांस्कृतिक एकता का प्रतीक है। हिंदी का विकास संस्कृत से प्राकृत और उसके बाद अपभ्रंश होते हुए आधुनिक रूप में हुआ है। देवनागरी लिपि में लिखी जाने वाली हिंदी भाषा न केवल भारत में, बल्कि विश्व के कई देशों में बोली और समझी जाती है। यह भाषा भारतीय जनमानस की भावनाओं, विचारों और संस्कारों को अभिव्यक्त करने का प्रमुख माध्यम है।

हिंदी साहित्य का इतिहास अत्यंत समृद्ध है। 'तुलसीदास', 'संतकबीर', 'सूरदास', 'प्रेमचंद', 'महादेवी वर्मा', 'हरिवंश राय बच्चन' जैसे और कई महान लेखकों और कवियों ने हिंदी को नई पहचान दी है। हिंदी सिनेमा और मीडिया ने भी इस भाषा के प्रचार-प्रसार में महत्वपूर्ण भूमिका निभाई है। आज हिंदी केवल संवाद की भाषा नहीं, बल्कि भारतीय संस्कृति और पहचान का प्रतीक बन चुकी है।

जब संविधान सभा में, राष्ट्रीय भाषा का मुद्दा उठा, तो उसमें हिंदी यह भाषा राष्ट्रीय भाषा के लिए प्रस्तुत की गई थी। मगर जो राज्य ऐसे थे, जहाँ हिंदी नहीं बोली जाती, उन राज्यों ने इसका विरोध किया। इस समस्या के समाधान के लिए अंग्रेजी भाषा को हिंदी के साथ अपनाया गया। इसकी वजह से जो सरकारी कामकाज है, वो अंग्रेजी में ज्यादा होने लगे। आज भी देश की आधी से ज्यादा लोग अंग्रेजी अच्छे से बोल या समझ नहीं पाते। सुप्रीम कोर्ट के न्यायाधीश आज भी अंग्रेजी में फैसला सुनाते हैं, और जो कारवाई अंग्रेजी माध्यम में होती है उसकी वजह से जो आम जनता कोर्ट में जाती है उन्हें कुछ समझ नहीं आता कि क्या चल रहा है, और क्या फैसला हुआ, जबकि केस उन्हींका चल रहा है और वे उस बात से अनजान हैं। अंग्रेजी के बढ़ते वर्चस्व के कारण, आज अंग्रेजी भाषा बोलने वाले लोग होशियार या पढ़े-लिखे होते हैं, ऐसी समझ समाज में निर्माण हो रही है।

शेक्सपियर के नाटको में मारिडा नाम एक पात्र था। वो स्त्री हर नाटक में अपने पिता, अपने भाई या फिर अपने पति पर निर्भर दिखाई देती है। वो अपनी आत्मनिर्भरता भूल गई ऐसा दिखाया जाता था। वैसी ही कुछ हालत आज कल हिंदी भाषा की हो गई है ऐसा देखने मिलता है। वो भाषा जिसका दुनिया के ७५,०० भाषा में तिसरा स्थान है, और भारत में प्रथम स्थान है। उस भाषा के लोगों को अपनी मातृभाषा में बात करने में और अपनी भाषा की महानता बताने में शर्म क्यों आती है? इसलिए तो जावेद अख्तर साहब बोलते हैं, "मुझे हिंदी नहीं आती, और ये बात भी आपने हिंदी में कही।"



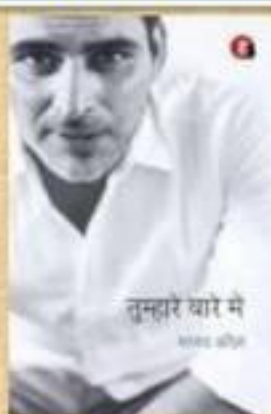
Reading Recommendations by **Dr. Vikki Gayakavad**, Assistant Professor, English Dept.



The Comfort Book - Haig, Matt

"This is a collection of notes, lists, and stories written over a span of several years that originally served as gentle reminders to the author's future self that things are not always as dark as they may seem. It gives concise thoughts on being comfortable with self by unlearning what we think we know. It's a nonfiction about fictionality of life!"

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तुम्हारे बारे में - कौल, मानव
"होने और न होने का फासला तय करने की एक कोशिश में लेखक उनके महसूस किए लम्हों का दस्तावेज़ प्रस्तुत करते हैं। ये लिखना न कविता है, न कहानी है, बस उस वक़्त की सघनता के चित्र हैं। इस किताब में यात्राएँ हैं, नाटकों को बनाने का मुक्त अकेलापन है, कहानियाँ हैं, मौन में बातें हैं, इंस्टाग्राम की लिखाई है और लिखने की अलग-अलग अवस्थाएँ हैं।"

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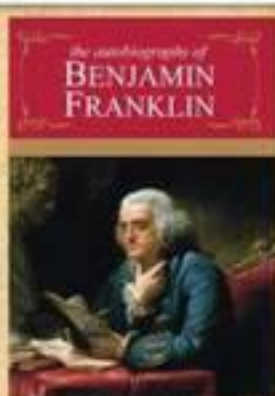
Flights - Tokarczuk, Olga

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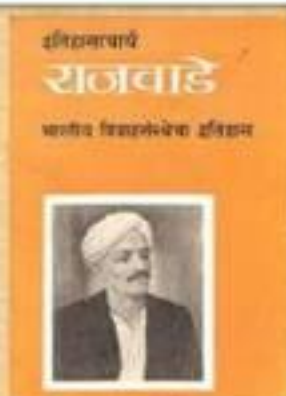
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Autobiography of Benjamin Franklin - Franklin, Benjamin

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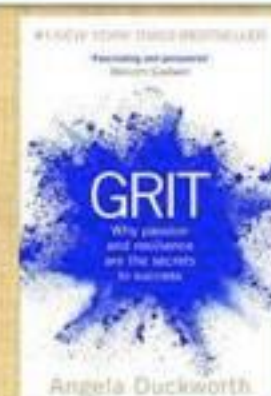
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भारतीय विवाहसंस्थेचा इतिहास - राजवाडे, वि. का.

"इतिहासाचार्य राजवाडे हे एक अचाट कर्तृत्वशक्ती आणि तीक्ष्ण बुद्धिमत्ता असलेले तेजस्वी संशोधक होते. इतिहास, धर्म, व्याकरण, समाजशास्त्र अशा विविध विषयांवरील त्यांच्या विपुल ग्रंथसंपदेपैकी हे एक पुस्तक. यातून आदिम काळातील भारतीय समाजव्यवस्थेची, भाषांची, चालीरीतींची सखोल संशोधनात्मक आणि वैज्ञानिक दृष्टिकोनातून माहिती मिळते."

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Grit - Duckworth, Angela

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