

gyan Manik
2020-21
Saluting Womanhood Since 1973



GURU GOBIND SINGH COLLEGE FOR WOMEN
SECTOR-26, CHANDIGARH

A Premier Multi-Faculty Post Graduate Institution (NAAC Re-Accredited)

Tel: 0172-2792757, 2791610 | Email: principalggscw@yahoo.in | www.ggscw.ac.in

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College Profile

Guru Gobind Singh College for Women was established by the Sikh Educational Society in the year 1973, with the primary aim of imparting quality education to young women, so that they feel empowered to face the changing world. The mainstay of the institution has been to prepare students to lead a wholesome life, by nurturing in them the human qualities as well as abilities to emerge as smart, confident, strong, informed and responsible citizens of the globalized world. Driven by the teachings of the Sikh gurus, the College has been progressing steadfastly towards realizing its mission of creating balanced minds wherein knowledge is teamed with ethical thinking. Ranked as one of the pre-eminent institutions of the region, the College is located in the prime area of Sector 26, Chandigarh. The spirit of the College is embedded in its motto, *SHUBH KARMAN TE KABHUN NA TARON*, implying 'never to stray from the path of righteousness.' Catering to the all round development of its students, the College fosters in the young minds the spirit of healthy nationalism, social responsibility, moral uprightness, feelings of compassion and love, care for environment, and above all a life of service and sacrifice as exemplified by Guru Gobind Singh Ji.

Management

The College is privileged to be governed by a duly constituted and elected body, the Sikh Educational Society (SES), Chandigarh. Formed in 1937 in Lahore, with a vision to modernize the educational, cultural and social environment of the region, SES comprises of eminent bureaucrats, philanthropists, scholars, prominent educationists and administrators. Presently, the SES is headed by S Gurdev Singh IAS (Retd), President. Other Office bearers are S Kulbir Singh, Chief Engineer (Retd), Vice President; Col (Retd) Jasmer Singh Bala, Secretary, and S Karandeep Singh Cheema, Joint Secretary/ Secretary LMC.

The varied experience and constant encouragement of members of the SES contributes tremendously towards the growth of the College.



Academic Courses

Affiliated to Panjab University, Chandigarh, the college offers Graduate and Post -Graduate courses in Arts, Commerce, Computer Science and Applications and Science. A total number of 1969 students were enrolled in the current session in different programmes of study.

Infrastructure

The 11 acre sprawling campus is replete with an expanse of infrastructure which includes all the latest facilities, well-equipped labs, smart class rooms, air conditioned well-stocked library, Research Centre, Mata Kheevi Hostel, Seminar Room, Mata Ganga Auditorium, Cyber Cafe, Mata Gujri Fitness Centre, Student's Centre, expansive grounds, etc. A Language Lab for Functional English was set up with state-of-the-art equipment and facilities. The Lab is well-stocked with Language Skills Software for the benefit of students. Laboratories in Physics, Chemistry, Computer Science and Home Science Departments boast of latest equipment and resources. The College ensures that learning resources are made available to the students to develop their proficiency in academics. Advanced learners are provided with extra reference books/ material by the teachers who set suitable goals before them so that the students feel adequately challenged. The Student's Centre is housed with Stationery Shop, Photostat Facility, and Student Council Office. Also located in the College is a fully functional SBI Branch exclusively for the benefit of students and College employees.

Lending a panoramic view, the landscape garden set near the main building with smooth lawns and beds of perennials has augmented the beauty of the campus. Providing the right ambience for the young scholars to bloom in the perfect environment, the College holds the title of the Best Maintained College Campus in Chandigarh.





Gurdev Singh (IAS Retd)
President, Sikh Educational Society

Message

The Sikh Educational Society aims at imparting holistic education at par with the needs of the present times, along with providing an ethical dimension to it. With global crisis in the form of the pandemic still lurking around, it becomes imperative for the educational institutions to explore online teaching - learning methods to the fullest. It has been heartening to know that Guru Gobind Singh College for Women, Chandigarh has endeavored to utilise remote working technology and take virtual classes to ensure that this academic year is not completely hampered by the ongoing pandemic.

It is also a matter of great pride and joy that the college is bringing out a special issue of Gyan Manik dedicated to mark the 400th Prakash Utsav of the ninth Guru of Sikhs, Sri Guru Tegh Bahadur Ji. Guru Ji has not just been a fearless and principled warrior, but also a spiritual scholar and learned poet. Guru Ji was a champion of human rights and his martyrdom echoed his belief in freedom to choose one's faith. His teachings and ideas can be found in Guru Granth Sahib in the form of hymns. His works discuss topics as diverse as human attachments, sorrow, dignity, service, death and deliverance. His Bani also carries a theme of Vairag, which is the Vairag of living pure and unsoiled despite being surrounded by the impurities of worldliness. Guru Tegh Bahadur defines the ideal person and the ideal living as being able to transcend the worldly sorrows and joys while living amidst them and without renouncing the society. Guru Ji says :

ਜੋ ਨਰੁ ਦੁਖ ਸੈ ਦੁਖੁ ਨਹੀਂ ਮਾਨੈ ॥
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥
ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥
ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥

*(One who by suffering is unperturbed:
Not swayed by pleasure, attachment or fear,
Holds gold and dust alike;
Is free gratification at practise or pain at censure,
Is above avarice, attachment and conceit:
Is untouched by pleasure and pain;
Holds praise and dispraise alike;
Has renounced lure of the world and covetousness,
And frees himself from all desire,
Abjures lust and wrath--
In the mind of such a one does the Creator dwell,
By grace of the Lord alone does man,
Learn this way of life.
SaithNanak : Such a one is merged into the Lord,
As water into water.)*

(Sri Guru Granth Sahib, 633)

The life and teachings of the Holy Guru exemplify the self-sacrifice to protect Human Rights as well as emphasise self-transcendence from the vices of worldliness and guide us through the present times. I hope that the College strives to carry forward the legacy of the Holy Guru with His Divine blessings.





S Kulbir Singh, Chief Engineer (Retd)
Vice President, Sikh Educational Society

Message

In the ongoing global crisis, it is a relief to see that Guru Gobind Singh College for Women, Chandigarh, is working hard to overcome the challenges posed by the pandemic and striving to conduct the academic year through virtual teaching-learning process. The education system at large has undergone a transformation this year with the focus being on the use of technology to ensure remote teaching-learning.

It is a moment of pleasure that the college is bringing out a special issue of its annual magazine, Gyan Manik, to commemorate the 400th birth anniversary of the Ninth Guru of the Sikhs, Guru Tegh Bahadur Ji. Guru Ji is an epitome of bravery, discipline and spiritualism. His teachings guide us to live a balanced life and demonstrate an equipoise, embracing happiness and sorrow alike, being unperturbed by praise or insult and move on the path of life without greed, worldly attachments or arrogance. The idea is reflected in Slok 13 :

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨੁ ॥

*(One who is untouched by joy and sorrow,
By avarice, attachment and egoism -
Saith Nanak : Such a one is indeed an image of
God.)*

(Sri Guru Granth Sahib, 1427)

Guruji also talks about the transient nature of human existence in which the only reality is the Divine. The

ephemeral aspect of life is discussed by the Holy Guru thus:

ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥
ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੁ ਨ ਚਲੈ ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ ॥

(Raag Basant Mh.9, Sri Guru Granth Sahib, 1186)

Here Guru Ji compares the materialistic world to a dream and says that none of the materialistic things shall remain with the humans forever. Hence it is futile to have attachments with them.

Guru Ji's martyrdom states his belief in Human Rights and the freedom to follow one's beliefs without fear rightly giving him the title, 'Hind ki Chadar'. The utter selflessness and nobility of the cause have a greatness which is hard to define. His teachings would help mankind live harmoniously and progress on the path of life in a balanced way.

I congratulate the Principal and the Editorial Board for endeavouring to bring out this special issue.





Col (Retd.) Jasmer Singh Bala
Secretary
Sikh Educational Society Chandigarh

Message

It is a matter of great pride for Guru Gobind Singh College for Women to be publishing the special issue of its magazine, Gyan Manik, dedicated to the 400th Prakash Purb of Sri Guru Tegh Bahadur (1621-1675), the Ninth Guru of the Sikhs.

The transformational impact of COVID-19 has been felt across countries and communities in a wide range of manners. These have been extraordinary times and in such unprecedented times we are all looking for an anchor to assuage our fears and anxieties.

Guru Tegh Bahadur has been rightly called the greatest humanitarian who laid down his life for the people of a different religion. His son and the tenth Guru of the Sikhs, Guru Gobind Singh Ji, had rightly said about him, “There is no greater ‘Mahan Pursh’ than Sri Guru Tegh Bahadur Sahib.” His supreme sacrifice to champion fundamental human rights for all has been rendered eloquently by Guru Gobind Singh:

ਠੀਕਰ ਫੋਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰਿ ਕੀਯਾ ਪਯਾਨ ॥
Theekar for dhilees sir prabh pur keeyaa payaan

ਤੇਗ ਬਹਾਦੁਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨਿ ॥
Teg bahaadhar see kriaa karee na kinahoo(n) aan

ਤੇਗ ਬਹਾਦੁਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੋ ਸੋਕ ॥
Teg bahaadhar ke chalat bhayo jagat ko sok

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕਿ ॥

Hai hai hai sabh jag bhayo jai jai jai sur lok

(Breaking the potsherd of his body head of the king of Delhi (Aurangzeb),

He left for the abode of the Lord.

None could perform such a feat as that of Tegh Bahadur.

The whole world bemoaned the departure of Tegh Bahadur

Whit the world lamented, the gods hailed his arrival in heavens).

(Bachitar Natak)

Guru Tegh Bahadur's humility, compassion and firmness of mind drove him to make that extraordinary sacrifice. When the Brahmin Pandits of Kashmir sought refuge from Guru Tegh Bahadur on being subjected to extreme hostility in the form of religious atrocities and persecution at the hands of Mughal ruler Aurangzeb, the most empathetic and loving Guru showed commendable empathy and courage by resisting the forced conversions of Hindus to Islam and for himself refusing to convert to Islam. He tried to dissuade Aurangzeb from these religious impositions for which he was ultimately beheaded. One of the main lessons one can learn from Guru Tegh Bahadur's life and death is the exercise of choice and freedom in matters of faith. Guru Sahib is an apostle of religious freedom for all as he inspired people to fight against tyrants for justice and to assert their right to practice any religion.

Guru Tegh Bahadur's famous 115 Shloks in Guru Granth Sahib on diverse themes such as, the nature of God, human attachments, body, mind, sorrow, dignity, service, death, and deliverance reflect his beliefs and philosophy. The Guru preached freedom from attachment, fear and dependence. He believed in attaining strength through truth, worship, sacrifice and knowledge.

Guru Tegh Bahadur's teachings can bring about steadiness and calm in this very challenging period that we are all negotiating together. During this time of disruption and chaos when the world is dealing with COVID-19 and ills such as religious bigotry, Guru Sahib is an inimitable symbol of peace and stillness.

Precepts, Bani, Teachings and Life of Guru Tegh Bahadur is completely in accord with the examples of his illustrious predecessor Gurus. Guru Nanak Dev (the First Guru) protested and suffered imprisonment at the hands of Babur. His four Shabads in Sri Guru Granth Sahib known as Babur-Bani are evidence of the above. Sri Guru Arjan Dev Ji - the Fifth Guru was subjected to extreme torture and he sacrificed his life at the banks of river Ravi at Lahore under orders of Mughal King Jahangir.

With the blessings of the Guru, this College is working hard to ensure with commitment the continuity of quality education through both face-to-face and online interactions. I congratulate the Principal and the Staff in ensuring a smooth transition of classes from face-to-face to online teaching and assessment. In addition, it is equally heartening to see that the students have made every effort to accept the rapid shift to online learning. We are committed to keep extending support to the staff and students in new ways in these times of limited physical contact.





Dr Jatinder Kaur

Principal
Guru Gobind Singh College for Women
Chandigarh

Message from the Principal

True Realisation of the actual nature of this material world, its perishable, transitory and illusory aspects best dawns on a person in suffering.

- Guru Tegh Bahadur

We, at Guru Gobind Singh College for Women, Chandigarh feel elated and proud in presenting to you all the latest edition of our magazine, Gyan Manik. This is a special issue that celebrates the 400th birth anniversary of Guru Tegh Bahadur Ji. This honourable venture will immensely motivate our students and Staff to delve into the life of Guru Tegh Bahadur Ji and to imbibe his beliefs and philosophy.

Guru Tegh Bahadur Ji was a poet, a thinker, and a warrior who carried ahead the torch of sanctitude and holiness of Guru Nanak Dev Ji and the following Sikh Gurus. He is considered to be the benevolent, all loving Jagat Guru – Srisht-di-Chadar (Protector of humanity) or Hind-di-Chadar (Protector of the whole country) – who took the entire human race in his loving embrace and hankered for universal welfare and atonement. His affection and generosity is unbiased and knows no difference. Guru Sahib belongs to the whole universe. Guru Sahib's martyrdom is one of those rare and epochal events in the chronicles of human history as it was for the first time that a religious leader sacrificed his life for the religious freedom of those belonging to a different faith. He isn't just a Guru to the Sikh community or

saviour of Kashmiri Hindu community, but represents all those who cannot bear any kind of oppression or injustice irrespective of their religion.

Our College takes immense pride in the fact that it has been named after the tenth Guru, Guru Gobind Singh Ji, the son of the gallant and indomitable Guru Tegh Bahadur Ji. The mission of Guru Gobind Singh College for Women is in consonance with the ideals of Guru Tegh Bahadur Ji. We aim to provide quality education that incorporates morals and ethical values to our students. Our objective is to instill in them deep love for humanity, brotherhood, charity and peace – the qualities that Guru Tegh Bahadur Ji and, in fact, all the Sikh Gurus strongly believed in. We relentlessly work to inculcate in our students courage and conviction to resist extremism, cruelty and suppression of all kinds.

In current times, when the whole world has been shaken by COVID-19 pandemic, the quote by Guru Tegh Bahadur Ji mentioned at the outset, makes us realize the ephemeral nature of worldly pleasures and teaches us to value greater things in life. Also, Guru Tegh Bahadur Ji's supreme sacrifice for the greater good by following the ideals of secularism and humanitarianism is a reminder to us all to forget the distinctions of race, religion, caste, status and geography and come together in fighting this common invisible enemy and in supporting and comforting each other.

I hope that this creative endeavour will help assimilate the teachings, values and philosophy of our ninth Guru into all of us at GGSCW. I congratulate the Staff and students of all faculties who used various mediums of expression to present their thoughts and ideas and contributed to the publishing of this magazine in these trying and testing times.



ਤਿਲਕ ਜੰਦੂ ਰਾਖਾ ਪ੍ਰਭੂ ਤਾ ਕਾ

ਇਸ ਵਰ੍ਹੇ ਤਿਆਗ, ਤਪੱਸਿਆ ਪ੍ਰਭੂ-ਭਗਤੀ, ਪਰਉਪਕਾਰ, ਵੈਰਾਗ, ਸੰਜਮ ਅਤੇ ਖਿਮਾ ਦੇ ਧਾਰਨੀ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ 400 ਵਰ੍ਹੇ ਹੋ ਜਾਣਗੇ। ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਦੂਸਰੇ ਧਰਮਾਂ ਦੇ ਵਜੂਦ ਨੂੰ ਬਚਾਉਣ ਖਾਤਰ ਆਪਣੀ ਸ਼ਹਾਦਤ ਦਿੱਤੀ, ਜੋ ਧਰਮ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਕਿਸੇ ਵੀ ਧਾਰਮਿਕ ਆਗੂ ਦੁਆਰਾ ਨਹੀਂ ਕੀਤੀ ਗਈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ “ਬਚਿੱਤਰ ਨਾਟਕ” ਵਿੱਚ ਲਿਖਦੇ ਹਨ :-

ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ
ਕਰੀ ਨ ਕਿਨਹੂ ਆਨ

ਜਦ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਧਾਰਮਿਕ ਆਜ਼ਾਦੀ ਖੋਹੇ ਜਾਣ ਦੇ ਵਿਰੁੱਧ ਆਪਣੀ ਸ਼ਹਾਦਤ ਦੇ ਕੇ ਉਸ ਨੂੰ ਬਚਾਉਣ ਦਾ ਵਸੀਲਾ ਬਣਦੇ ਹਨ, ਤਾਂ ਇਹ ਕੁਰਬਾਨੀ ਧਰਮ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਅੱਦੁਤੀ ਬਣ ਜਾਂਦੀ ਹੈ। “ਸ਼ਹਾਦਤ” ਦੇ ਸ਼ਾਬਦਿਕ ਅਰਥ ਹਨ ਗਵਾਹੀ। ਸ਼ਾਹਿਦ ਜਾਂ ਸ਼ਹੀਦ ਉਹ ਹੁੰਦਾ ਹੈ, ਜੋ ਪ੍ਰਮਾਤਮਾ ਦੇ ਕਣ-ਕਣ ਵਿੱਚ ਸੰਪੂਰਨਤਾ ਦੀ ਗਵਾਹੀ ਭਰੇ ਭਾਵ ਅਰਥ ਵਿੱਚ ਇਹ ਐਲਾਨਨਾਮਾ ਪੇਸ਼ ਕਰੇ ਕਿ ਮੈਂ ਆਪਣੇ ਜੀਵਨ ਦੀ



ਕੁਰਬਾਨੀ ਦੇ ਕੇ ਇੱਕ ਅਜਿਹੇ ਸੱਚ ਨੂੰ ਆਪਣੇ ਅੰਤਰੀਵ ਤੋਂ ਮਾਣਿਆ ਹੈ ਜਿਸ ਨੂੰ ਕੋਈ ਸਧਾਰਣ ਨਜ਼ਰ ਜਾਂ ਦੁਨਿਆਵੀ ਸੋਚ ਰਾਹੀਂ ਪਰਖਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ। ਸ਼ਹੀਦ ਮਨੁੱਖ ਦੀ ਸ਼ਹਾਦਤ ਇੱਕ ਅਜਿਹੀ ਸੱਚਾਈ ਹੈ ਜੋ ਦੂਸਰਿਆਂ ਨੂੰ ਤਾਂ ਅਸੰਭਵ ਜਾਪਦੀ ਹੈ ਪਰ ਜਿਸ ਮਨੁੱਖ ਦੀ ਇਹ ਹਕੀਕਤ ਹੁੰਦੀ ਹੈ, ਉਸਦੀ ਆਤਮਾ ਨੂੰ ਸਦਾ ਲਈ ਝੰਜੋੜਦੀ ਹੈ। ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਜਿਸ ਸਮੇਂ ਆਗਮਨ ਹੋਇਆ ਉਸ ਸਮੇਂ ਹਿੰਦੁਸਤਾਨ ਦੇ ਉੱਪਰ ਮਜ਼ਬੂਤ ਮੁਗ਼ਲ ਸਲਤਨਤ ਦਾ ਰਾਜ ਸੀ। ਔਰੰਗਜ਼ੇਬ ਬਾਦਸ਼ਾਹ ਸ਼ਾਹ ਜਹਾਨ ਦਾ ਤੀਜਾ ਪੁੱਤਰ ਹੋਣ ਕਰਕੇ ਤਖ਼ਤ ਤੇ ਨਹੀਂ ਬੈਠ ਸਕਦਾ ਸੀ। ਔਰੰਗਜ਼ੇਬ ਨੇ ਆਪਣੇ ਪਿਤਾ ਬਾਦਸ਼ਾਹ ਸ਼ਾਹਜਹਾਨ ਨੂੰ ਕੈਦ ਕਰਨ ਉਪਰੰਤ ਆਪਣੇ ਭਰਾਵਾਂ ਦਾ ਕਤਲ ਕਰਵਾ ਕੇ ਤਖ਼ਤ ਉੱਪਰ ਕਬਜ਼ਾ ਕੀਤਾ ਸੀ। ਉਸ ਸਮੇਂ ਉਹ ਦਿੱਲੀ ਦਾ ਬਾਦਸ਼ਾਹ ਸੀ। ਔਰੰਗਜ਼ੇਬ ਨੇ ਕੱਟੜ ਮੁਲਾਣਿਆਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਰਾਜ-ਸੱਤਾ ਨੂੰ ਪ੍ਰਾਪਤ ਕੀਤਾ ਸੀ ਅਤੇ ਕੱਟੜਪੰਥੀਆਂ ਨੇ ਉਸ ਨੂੰ ਆਲਮਗੀਰ ਦਾ ਖ਼ਿਤਾਬ ਦਿੱਤਾ ਸੀ। ਰਾਜ-ਸੱਤਾ ਉੱਪਰ ਕਾਬਜ਼ ਸ਼ਕਤੀਆਂ ਜਿਥੇ ਜਨ ਸਧਾਰਣ ਦਾ ਘਾਣ ਕਰਦੀਆਂ ਹਨ ਉਥੇ ਆਪਣੇ ਵਿਰੋਧੀਆਂ ਦਾ ਦਮਨ ਵੀ ਕਰਦੀਆਂ ਹਨ। ਤਾਕਤ ਦੇ ਨਸ਼ੇ ਵਿਚ ਚੂਰ ਵਿਅਕਤੀ ਧਰਮ ਨੂੰ ਛਿੱਕੇ 'ਤੇ ਟੰਗ ਦਿੰਦਾ ਹੈ। ਔਰੰਗਜ਼ੇਬ ਨੇ ਗੈਰ-ਮੁਸਲਮਾਨਾਂ ਦੇ ਮੇਲੇ, ਮੰਦਰਾਂ ਤੇ ਉਤਸਵਾਂ ਨੂੰ ਬੰਦ ਕਰਵਾ ਦਿਤਾ। ਅਕਬਰ ਦਾ ਹਟਾਇਆ ਹੋਇਆ ਜਜ਼ੀਆ ਗੈਰ-ਮੁਸਲਮਾਨਾਂ ਉੱਪਰ ਫਿਰ ਲਗਾ ਦਿੱਤਾ ਗਿਆ। ਉਸ ਨੇ ਗੈਰ-ਇਸਲਾਮੀ ਲੋਕਾਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਨ ਲਈ ਮਜ਼ਬੂਰ ਕੀਤਾ। ਕਸ਼ਮੀਰੀ ਪੰਡਿਤਾਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਉਣ ਦਾ ਫਤਵਾ ਦਿੱਤਾ, ਜਿਸ ਕਾਰਨ ਉਹ ਬੜੀ ਮੁਸ਼ਕਿਲ ਸਥਿਤੀ ਵਿੱਚ ਫਸ ਗਏ ਸਨ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ-ਆਪ ਨੂੰ ਬਚਾਉਣ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੀ ਸ਼ਰਨ ਲਈ। ਸ਼ਹੀਦ ਬਿਲਾਸ ਭਾਈ ਮਨੀ ਸਿੰਘ ਵਿਚ ਜ਼ਿਕਰ ਮਿਲਦਾ ਹੈ:-

ਹਾਥ ਜੋ ਕਹਿਯੋ ਕਿਰਪਾ ਰਾਮ ਦੱਤ ਬਰਾਹਮਣ ਮਟਨ ਗ੍ਰਾਮ ॥
ਹਮਰੋ ਬਲ ਅਬ ਰਹਯੋ ਨਹਿ ਕਾਈ ਹੈ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਰਾਈ ॥
ਸੇਵਾ ਹਰੀ ਇਮ ਅਰਜ ਗੁਜਾਰੀ ਤੁਮ ਕਲਜੁਗ ਕੇ ਕਿਸਨ ਮੁਰਾਰੀ ॥

ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਦਰਬਾਰ ਵਿਚ ਫਰਿਆਦ ਲੈ ਕੇ ਪਹੁੰਚੇ ਕਸ਼ਮੀਰੀ ਪੰਡਿਤਾਂ ਦੇ ਦੁੱਖਾਂ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਬੜੀ ਸਹਿਜਤਾ ਨਾਲ ਸੁਣਿਆ ਅਤੇ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਉਹ ਹੌਂਸਲਾ ਰੱਖਣ ਅਤੇ ਔਰੰਗਜ਼ੇਬ ਕੋਲ ਜਾ ਕੇ ਕਹਿਣ ਕਿ ਜੇਕਰ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਮੁਸਲਮਾਨ ਬਣ ਜਾਣਗੇ ਤਾਂ ਅਸੀਂ ਸਾਰੇ ਵੀ ਮੁਸਲਿਮ ਧਰਮ ਧਾਰਨ ਕਰ ਲਵਾਂਗੇ। ਔਰੰਗਜ਼ੇਬ ਧਾਰਮਿਕ ਨੀਤੀਆਂ ਦਾ ਕੱਟੜ ਅਨੁਯਾਈ ਸੀ। ਉਸ ਨੇ ਸੋਚਿਆ ਕਿ ਜੇਕਰ ਇਕ ਵਿਅਕਤੀ ਦੇ ਮੁਸਲਮਾਨ ਬਣਨ ਨਾਲ ਸਾਰੇ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਬਣ ਸਕਦੇ ਹਨ ਤਾਂ ਇਸ ਤੋਂ ਵਧੀਆ ਗੱਲ ਹੋਰ ਕੀ ਹੋਵੇਗੀ। ਔਰੰਗਜ਼ੇਬ ਨੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਗ੍ਰਿਫਤਾਰੀ ਦਾ ਫੁਰਮਾਨ ਜ਼ਾਰੀ ਕੀਤਾ। ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਦਿੱਲੀ ਦੀ ਕਾਲ-ਕੋਠੜੀ ਵਿੱਚ ਕੈਦ ਕਰਕੇ ਰੱਖਿਆ ਗਿਆ ਜਿਥੇ ਕੁਝ ਸਿੱਖ ਵੀ ਗੁਰੂ ਸਾਹਿਬ ਨਾਲ ਕੈਦ ਕੀਤੇ ਗਏ। ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਡਰਾਉਣ ਖਾਤਿਰ ਕੈਦ ਕੀਤੇ ਗਏ ਸਿੱਖਾਂ ਭਾਈ ਮਤੀ ਦਾਸ, ਭਾਈ ਸਤੀ ਦਾਸ ਤੇ ਭਾਈ ਦਿਆਲਾ ਜੀ ਨੂੰ ਤਸੀਹੇ ਦੇ ਕੇ ਸ਼ਹੀਦ ਕੀਤਾ ਗਿਆ। ਇਸ ਉਪਰੰਤ ਗੁਰੂ ਸਾਹਿਬ ਸਾਹਮਣੇ ਤਿੰਨ ਸ਼ਰਤਾਂ ਰੱਖੀਆਂ ਗਈਆਂ। ਪਹਿਲੀ ਸ਼ਰਤ ਕੋਈ ਕਰਾਮਾਤ ਦਿਖਾਓ, ਦੂਜੀ ਇਸਲਾਮ ਧਰਮ ਨੂੰ ਕਬੂਲ ਕਰੋ ਅਤੇ ਤੀਜੀ ਦੋਨਾਂ ਵਿਚੋਂ ਕੋਈ ਵੀ ਸ਼ਰਤ ਨਾ ਮੰਨਣ 'ਤੇ ਮੌਤ ਲਈ ਤਿਆਰ ਹੋ ਜਾਓ। ਗੁਰੂ ਜੀ ਨੇ ਪਹਿਲੀਆਂ ਦੋਵੇਂ ਸ਼ਰਤਾਂ ਨੂੰ ਨਕਾਰਦੇ ਹੋਏ ਮੌਤ ਨੂੰ ਕਬੂਲ ਕੀਤਾ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੂੰ 11 ਨਵੰਬਰ, 1675 ਈ: ਵਿੱਚ ਦਿੱਲੀ ਦੇ ਚਾਂਦਨੀ ਚੌਂਕ ਵਿੱਚ ਸ਼ਹੀਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਹਾਦਤ ਬਾਰੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਬਚਿੱਤਰ ਨਾਟਕ ਵਿਚ ਲਿਖਦੇ ਹਨ :

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੇ ਸੋਕ ॥
ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥

ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਇਸ ਕੁਰਬਾਨੀ ਨੇ ਸਮਾਜ ਨੂੰ ਵੱਖਰੀ ਸੇਧ ਦਿੱਤੀ, ਜਿਸ ਨਾਲ ਲੋਕਾਂ ਵਿਚ ਜ਼ੁਲਮ ਦੇ ਵਿਰੁੱਧ ਟੱਕਰ ਲੈਣ ਦਾ ਸਾਹਸ ਪੈਦਾ ਹੋਇਆ। ਗੁਰੂ ਜੀ ਦੀ ਇਸ ਸ਼ਹਾਦਤ ਕਰਕੇ ਹੀ ਸਮਕਾਲੀ ਇਤਿਹਾਸਕਾਰਾਂ ਨੇ ਉਨ੍ਹਾਂ ਦੇ ਨਾਮ ਨੂੰ 'ਹਿੰਦ ਦੀ ਚਾਦਰ', 'ਸ਼੍ਰੀਸ਼ਟੀ ਦੀ ਚਾਦਰ', 'ਧਰਮ ਦੀ ਚਾਦਰ' ਵਰਗੇ ਵਿਸ਼ੇਸ਼ਣਾਂ ਨਾਲ ਸਤਿਕਾਰਿਆ ਹੈ। ਸੋ ਇੱਕ ਸੁਚੱਜੀ-ਜੁਗਤ ਜੋ ਸਾਨੂੰ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚੋਂ ਮਿਲਦੀ ਹੈ, ਉਹ ਹੈ ਭੈ-ਰਹਿਤ, ਗੈਰਤ ਵਾਲੇ, ਹਠ ਅਤੇ ਤੱਪ ਵਾਲੇ ਜੀਵਨ ਦਾ ਧਾਰਨੀ ਹੋਣਾ। ਕਲਾਡ ਲੈਵੀ ਸਤਰਾਸ ਦਾ ਕਥਨ ਹੈ :-

“ ਮਨੁੱਖ ਨਾ ਤਾਂ ਸਮਾਜ ਤੋਂ ਪਹਿਲਾਂ ਬਣਿਆ ਸੀ ਅਤੇ ਨਾ ਹੀ ਇਸ ਤੋਂ ਬਾਹਰ ਹੋ ਸਕਦਾ ਹੈ। ”

ਠੀਕ ਇਸੇ ਤਰ੍ਹਾਂ ਸਾਹਿਤ ਸਮਾਜ ਵਿਚੋਂ, ਸਮਾਜ ਦੁਆਰਾ ਅਤੇ ਸਮਾਜ ਲਈ ਹੀ ਸਿਰਜਿਆ ਜਾਂਦਾ ਹੈ। ਸਾਹਿਤ ਦੀ ਭੂਮਿਕਾ ਜਿੰਦਗੀ 'ਚ, ਅੰਦੋਲਨ 'ਚ ਅਤੇ ਅਜ਼ਾਦੀ 'ਚ ਬਹੁਤ ਵੱਡੀ ਹੁੰਦੀ ਹੈ। ਅਸੀਂ ਭਾਵੇਂ ਦੁਨਿਆਵੀ ਸਾਹਿਤ, ਇਲਾਹੀ ਸਾਹਿਤ, ਸੂਫੀ ਸਾਹਿਤ ਲਿਖ ਰਹੇ ਹੋਈਏ, ਇਸ ਨੂੰ ਸ਼ਬਦਾਂ ਰਾਹੀਂ ਬਿਆਨ ਕਰਦੇ ਹਾਂ। ਸ਼ਬਦ ਸਭ ਤੋਂ ਵੱਡੀ ਚੀਜ਼ ਹੈ। ਸ਼ਬਦਾਂ ਨੇ ਹੀ ਰਿਸ਼ਤਿਆਂ ਦੇ ਨਾਂ ਰੱਖੇ ਹਨ। ਦੁੱਖ ਵਿੱਚ ਕਿਸੇ ਦੇ ਕਹੇ ਸ਼ਬਦ ਜਾਂ ਇਤਿਹਾਸ ਬਾਰੇ ਜਾਣਨ ਲਈ ਸ਼ਬਦਾਂ ਦੀ ਵਰਤੋਂ ਹੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਸ਼ਬਦ ਨੂੰ ਪੜ੍ਹ ਲੈਣਾ ਹੀ ਕਾਫੀ ਨਹੀਂ, ਸ਼ਬਦ 'ਤੇ ਵਿਚਾਰ ਕਰਨਾ, ਸਮਝਣਾ ਵਧੇਰੇ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਅਜੋਕੇ ਸਮੇਂ ਵਿੱਚ ਵਿਦਿਆ ਦਾ ਸੰਕਲਪ ਸਾਹਿਤ ਨਾਲ, ਮਨੋਵਿਗਿਆਨ ਨਾਲ, ਸਮਾਜ ਸ਼ਾਸਤਰ ਨਾਲ ਭਾਵ ਕਿਸੇ ਵੀ ਵਿਸ਼ੇ ਨਾਲ, ਸੰਬੰਧਿਤ ਹੋਵੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਉਸਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨਾ ਆਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਲਈ ਹਰ ਵਿਸ਼ੇ ਦੀ ਸੂਝ ਹੋਣ ਨਾਲ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਪਕੜ ਹਰ ਕੰਮ ਵਿੱਚ ਮਜ਼ਬੂਤ ਬਣ ਸਕੇਗੀ।

ਕਾਲਜ ਮੈਗਜ਼ੀਨ ਦੇ ਇਸ ਸਾਲ ਦਾ ਇਹ ਅੰਕ ਸਾਡੇ ਬੁੱਧੀਜੀਵੀਆਂ ਦੀ ਚੰਗੀ ਸਾਹਿਤਕ ਸਿਰਜਣਾ ਨੂੰ ਦਰਸਾਉਣ ਦੇ ਨਾਲ-ਨਾਲ ਉਨ੍ਹਾਂ ਦੇ ਸਮਾਜਕ, ਸਭਿਆਚਾਰਕ ਅਤੇ ਨੈਤਿਕ ਆਦਰਸ਼ਾਂ ਦੀ ਸੂਝ ਨੂੰ ਵੀ ਦਰਸਾਉਂਦਾ ਹੈ। ਸਾਡਾ “ਗਿਆਨ ਮਾਣਿਕ” ਮੈਗਜ਼ੀਨ ਉਨ੍ਹਾਂ ਦੀ ਅਜਿਹੀ ਪ੍ਰਤਿਭਾ ਨੂੰ ਸਾਹਿਤਕ ਰੂਪ ਦੇਣ ਦਾ ਉਪਰਾਲਾ ਵੀ ਹੈ। ਆਪਣੇ ਆਲੇ-ਦੁਆਲੇ ਦੇ ਸਮਾਜਿਕ ਅਤੇ ਪਦਾਰਥਕ ਵਾਤਾਵਰਣ ਨੂੰ ਆਪਣੀ ਸੁਵਿਧਾ ਅਨੁਸਾਰ ਢਾਲਣ ਦੀ ਲੋਚਾ ਮਨੁੱਖ ਦੇ

ਵਿਲੱਖਣ ਗੁਣਾਂ ਵਿਚੋਂ ਇੱਕ ਹੈ। ਮਨੁੱਖਾ ਜੀਵਨ ਚੁਣੌਤੀਆਂ ਭਰਿਆ ਹੈ। ਇਨ੍ਹਾਂ ਚੁਣੌਤੀਆਂ ਤੋਂ ਡਰ ਕੇ ਭੱਜਣਾ ਜਾਂ ਉਨ੍ਹਾਂ ਨਾਲ ਬੇਅਸੂਲੇ ਸਮਝੌਤੇ ਕਰਨ ਦੀ ਬਜਾਏ ਉਨ੍ਹਾਂ ਨੂੰ ਵੰਗਾਰ ਦੇ ਰੂਪ ਵਿੱਚ ਲੈਂਦੇ ਹੋਏ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਦਰਸਾਈ ਜੀਵਨ ਜਾਚ/ਪ੍ਰਤੀਬੱਧਤਾ ਦੀ ਰੋਸ਼ਨੀ ਵਿੱਚ ਹਮੇਸ਼ਾ ਕ੍ਰਿਆਸ਼ੀਲ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਸੰਦਰਭ ਵਿੱਚ ਮੌਲਾਨਾ ਇਕਬਾਲ ਦੇ ਹੇਠ ਲਿਖੇ ਸ਼ੇਅਰ ਵਿੱਚ ਪ੍ਰਗਟਾਏ ਵਿਚਾਰ ਚਿੰਤਨਯੋਗ ਹਨ ਅਤੇ ਮਨੁੱਖ ਨੂੰ ਹੌਂਸਲੇ ਵਿੱਚ ਰੱਖਣ ਦੀ ਸਮਰਥਾ ਰੱਖਦੇ ਹਨ :-

“ ਤੂੰਦੀਏ ਬਾਦੇ ਮੁਖਾਲਿਫ਼ ਸੇ ਨਾ ਘਬਰਾ ਐ ਉਕਾਬ
ਯੇ ਤੋ ਚਲਤੀ ਹੈ ਤੁਝੇ ਉਚਾ ਉਠਾਨੇ ਕੇ ਲੀਏ ”

ਸਾਲ 2020 ਵਿੱਚ ਸਮੁੱਚਾ ਵਿਸ਼ਵ ਕਰੋਨਾ ਮਹਾਂਮਾਰੀ ਦੇ ਭਿਆਨਕ ਦੌਰ ਵਿਚੋਂ ਗੁਜਰਿਆ, ਜਿਸ ਦਾ ਪ੍ਰਭਾਵ ਅਜੇ ਵੀ ਮੁੱਕਿਆ ਨਹੀਂ। ਭਾਰਤ ਨੇ ਤਾਲਾਬੰਦੀ ਦੀ ਪਹਿਲ ਕਦਮੀ ਨੂੰ ਚੁਣਦਿਆਂ ਇਸ ਗਰੀਬ ਦੇਸ਼ ਦੇ ਲੋਕਾਂ ਦੀਆਂ ਮੁਸ਼ਿਕਲਾਂ ਨੂੰ ਧਿਆਨ ਵਿੱਚ ਨਾ ਰੱਖਿਆ। ਹੁਣ ਕੋਵਿਡ-19 ਦੀ ਮਾਰ ਕਾਰਨ ਸੂਬਾ ਸਰਕਾਰਾਂ ਵੱਡੇ ਵਿੱਤੀ ਸੰਕਟ ਦਾ ਸਾਹਮਣਾ ਕਰ ਰਹੀਆਂ ਹਨ। ਦੇਸ਼ ਵਿੱਚ ਹਰ ਤਰ੍ਹਾਂ ਦੀਆਂ ਵਸਤਾਂ ਦੀਆਂ ਕੀਮਤਾਂ ਵਿੱਚ ਆਏ ਦਿਨ ਵਾਧਾ ਹੋ ਰਿਹਾ ਹੈ। ਲੋਕਾਂ ਦੀ ਖਰੀਦ ਸ਼ਕਤੀ ਨਿੱਘਰਦੀ ਜਾ ਰਹੀ ਹੈ। ਸਾਡੇ ਦੇਸ਼ ਵਿੱਚ ਭਰਪੂਰ ਕੁਦਰਤੀ ਖ਼ਜ਼ਾਨੇ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਦੇਸ਼ ਦੀ ਦੋ-ਤਿਹਾਈ ਜਨਤਾ ਭੁੱਖਮਰੀ ਕੱਟਦੀ ਹੋਈ ‘ਨੀਲੀ ਛੱਤ ਹੇਠ’ ਮੁੱਢਲੀਆਂ ਲੋੜਾਂ ਤੋਂ ਵਾਂਝੀ ਦਿਨ ਕੱਟਣ ਲਈ ਮਜ਼ਬੂਰ ਹੈ। ਸਾਨੂੰ ਅੱਖਾਂ ਮੁੰਦ ਕੇ ਨਹੀਂ ਬੈਠਣਾ ਚਾਹੀਦਾ। ਆਪਣੇ ਆਲੇ-ਦੁਆਲੇ ਵਾਪਰਦੀ ਹਰ ਘਟਨਾ ਵੱਲ ਧਿਆਨ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ।

ਵਿਗਿਆਨ ਨੇ ਮਨੁੱਖ ਨੂੰ ਤੇਜ਼ੀ ਪ੍ਰਦਾਨ ਕੀਤੀ ਹੈ। ਮਨੁੱਖ ਮੰਜ਼ਿਲ 'ਤੇ ਪਹੁੰਚਣ ਲਈ ਕਾਹਲਾ ਹੈ, ਪਰ ਉਸਨੂੰ ਮੰਜ਼ਿਲ ਦੇ ਰਾਹ ਦਾ, ਢੰਗ ਦਾ, ਨਾ ਖਿਆਲ ਹੈ, ਨਾ ਫ਼ਿਕਰ ਹੈ। ਇਸ ਵਿਗਿਆਨਕ ਯੁੱਗ ਵਿੱਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਜੀਵਨ ਜਾਚ ਬੜੀ ਅਹਿਮੀਅਤ ਰੱਖਦੀ ਹੈ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਨੇ ਪ੍ਰਾਪਤੀ ਦੇ ਢੰਗਾਂ 'ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ ਹੈ। ਇਸ ਭੱਜ-ਦੌੜ ਵਿੱਚ ਮਨੁੱਖ ਇਕਾਗਰਤਾ ਤੋਂ ਕੋਹਾਂ ਦੂਰ ਹੋ ਗਿਆ ਹੈ। ਵਿਗਿਆਨ ਸਦਕਾ ਜੀਵਨ ਸੁੱਖਾਂ ਭਰਿਆ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ, ਪਰ ਸਕੂਨ ਭਰਿਆ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇਸ ਸਕੂਨ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਮਨੁੱਖ ਨੂੰ ਅਧਿਆਤਮਵਾਦੀ ਹੋਣਾ ਪਵੇਗਾ। ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦਾ ਅਧਿਆਤਮਵਾਦ ਦਾ ਰਸਤਾ ਬੇਚੈਨ ਤੇ ਤੜਪਦੇ ਮਨੁੱਖ ਲਈ ਇੱਕ ਜਾਵੀਆ ਬਣਕੇ ਪ੍ਰਗਟ ਹੋਵੇਗਾ। ਇਹ ਰਸਤਾ ਪ੍ਰਭੂ-ਸਿਮਰਨ ਨਾਲ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ।

ਸੂਬਾ ਸਰਕਾਰਾਂ, ਵੱਖੋਂ-ਵੱਖ ਯੂਨੀਵਰਸਿਟੀਆਂ, ਕਾਲਜਾਂ, ਸਕੂਲਾਂ ਤੇ ਹੋਰ ਵਿਭਾਗਾਂ ਵੱਲੋਂ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਦੇ 400 ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਵੱਡੇ ਪੱਧਰ 'ਤੇ ਮਨਾਉਣ ਦੇ ਉਪਰਾਲੇ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ। ਸਾਨੂੰ ਇਸ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਮਨਾਉਂਦੇ ਹੋਏ ਗੁਰੂ ਜੀ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਦਾ ਸੰਦੇਸ਼ ਦੁਨੀਆ ਦੇ ਹਰ ਕੋਨੇ ਵਿੱਚ ਪਹੁੰਚਾਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਅੱਜ ਦੇ ਮਨੁੱਖ ਨੂੰ ਸੁਨੇਹਾ ਦਿੰਦੇ ਹਨ ਕਿ ਇਹ ਜੀਵਨ ਅਮੋਲਕ ਹੈ:-

ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ॥

ਸੋ ਇਨਸਾਨ ਲਈ ਸਵੈਮਾਨ ਤੇ ਇਕਾਗਰਤਾ ਵਾਲਾ ਜੀਵਨ ਜਿਊਣਾ ਹੀ ਗੁਰੂ ਜੀ ਦਾ ਅਮਰ ਸੰਦੇਸ਼ ਹੈ।

ਗਿਆਨ ਮਾਣਿਕ 2020-2021 ਦਾ ਇਹ ਅੰਕ ਸਾਡੇ ਬੁੱਧੀਜੀਵੀਆਂ ਦੀ ਚੰਗੀ ਸਾਹਿਤਕ ਸਿਰਜਣਾ ਅਤੇ ਸੁਝ ਦਰਸਾਉਂਦਾ ਹੈ। ਮੈਂ ਧੰਨਵਾਦੀ ਹਾਂ ਆਪਣੇ ਸਾਰੇ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਜਿਨ੍ਹਾਂ ਨੇ ਸਹਿਯੋਗ ਦਿੱਤਾ। ਇਹ ਸਾਰੇ ਵਿਦਿਆਰਥੀ ਲੇਖਕ ਨਵੀਂ ਰੁੱਤ ਦੇ ਜੁਗਨੂੰ ਹਨ ਜੋ ਅੱਗੇ ਜਾ ਕੇ ਸੂਰਜ ਵੀ ਬਣ ਸਕਦੇ ਹਨ। ਐਡੀਟੋਰੀਅਲ ਬੋਰਡ ਦੇ ਸਮੂਹ ਸਟਾਫ਼ ਅਤੇ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਇਹ ਅੰਕ ਸੰਪੂਰਨ ਹੋਇਆ ਜਿਸ ਲਈ ਮੈਂ ਉਨ੍ਹਾਂ ਦੀ ਧੰਨਵਾਦੀ ਹਾਂ। ਮੇਰਾ ਖਾਸ ਧੰਨਵਾਦ ਮੈਡਮ ਪ੍ਰਿੰਸੀਪਲ ਦਾ ਜਿਨ੍ਹਾਂ ਨੇ ਸਮੇਂ-ਸਮੇਂ 'ਤੇ ਸਹਿਯੋਗ ਦੇ ਕੇ ਇਸ

ਰਚਨਾਤਮਿਕਤਾ ਨੂੰ ਨਿਖਾਰਨ ਦਾ ਮੌਕਾ ਦਿੱਤਾ। ਮੈਂ ਆਪਣੇ ਸਟਾਫ਼ ਮੈਂਬਰ ਸਾਹਿਬਾਨ ਦੇ ਮੁੱਲਵਾਨ ਸਹਿਯੋਗ ਲਈ ਧੰਨਵਾਦੀ ਹਾਂ।

ਇਸ ਮੈਗਜ਼ੀਨ ਅੰਕ ਵਿੱਚ ਜਿਹੜੀਆਂ ਵੀ ਰਚਨਾਵਾਂ ਛਪੀਆਂ ਹਨ ਉਹਨਾਂ ਵਿੱਚ ਪ੍ਰਗਟਾਏ ਗਏ ਵਿਚਾਰ ਲੇਖਕਾਂ ਅਤੇ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ 'ਤੇ ਛਾਪੇ ਗਏ ਹਨ ਜੋ ਉਹਨਾਂ ਦੀ ਬੌਧਿਕ ਸੂਝ ਦਾ ਪ੍ਰਮਾਣ ਹਨ। ਮੈਂ ਉਮੀਦ ਕਰਦੀ ਹਾਂ ਕਿ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿੱਚ ਇਹ ਨਵੇਂ ਸਾਹਿਤਕਾਰ ਆਪਣੀ ਮਿਹਨਤ ਅਤੇ ਲਗਨ ਨਾਲ ਨਵੇਂ ਸਾਹਿਤ ਦੀ ਸਿਰਜਣਾ ਵੱਲ ਅਹੁਲਣਗੇ।

ਸੁਖਮੀਨ ਕੌਰ
ਚੀਫ਼ ਐਡੀਟਰ



Editorial, English Section

At the outset, I extend my heartiest felicitations to all our readers on the occasion of the 400th Parkash year of the epitome of sacrifice, the picture of beatitude, the hallmark of tolerance, the giver of strength, Sri Guru Tegh Bahadur Ji. May his teachings give us the fortitude and grace to lead our lives with a spirit of unconditional sacrifice.

Mankind does not function in a vacuum. Everyday, numerous events, moments, conversations cast an indelible imprint on our minds. A childhood memory, lost in decades of this-worldly pursuits was uncovered recently, as I remembered a picture hanging in my grandmother's room. The picture in question was that of Guru Tegh Bahadur Ji, in deep meditation, with a blissful expression on his divine visage. I recollected looking at the picture for what seemed like hours and asking my grandmother to narrate the story of his life repeatedly. She obliged every single time and our little minds would conjure up pictures of Guru Ji as the youngest of siblings, as the rescuer of lost merchant ships, as the ninth Guru of Sikhs and as the figure who questioned the tyranny of Aurangzeb. We were always moist eyed when the narration would verge to its conclusion and imagine the somber atmosphere of his final moments.

Today, as the entire world comes together to celebrate this exemplary life, this journey was perhaps foreshadowed in the name Guru Tegh Bahadur was given at birth, Tyag Mal. From the supreme sacrifice to unparalleled bravery, the life and martyrdom of Guru Tegh Bahadur continues to inspire people across time and space. When he was hardly thirteen, he accompanied his father, Guru Hargobind Ji in the battle of Kartarpur defeating Painde Khan. Lauded for his bravery on his return, Tyag Mal was named Tegh Bahadur. This new name completes the sequence of all essential qualities which a human being need possess. The following verses written by Guru Ji explain his concept of the 'ideal',

That man, who in the midst of pain does not feel pain,
who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust
Who is not swayed by either slander or praise, nor affected by greed, attachment or pride
who remains unaffected by joy and sorrow, honor and dishonor
who renounces all hopes and desires and remains desire less in the world;
who is not touched by sexual desire or anger - within his heart, God dwells
that man, blessed by Guru's Grace, understands this way
O Nanak, he merges with the Lord of the Universe, like water with water. (SGGS 633)

This balanced viewpoint is more than enough for humanity to imbibe for an ideal life. Guru Tegh Bahadur contributed shabads and saloks (couplets) to the Guru Granth Sahib. These encapsulate profundity of thought, depth of vision and all realms of human life. The broad range of the themes of his writings includes the need for detachment, impermanence of everything except divine truth, the correct way of life, immersing oneself in prayer and the truth of life. Stressing the importance of detachment in daily life, Guru Tegh Bahadur writes one who knows that pain and pleasure are both the same, and honor and dishonor as well who remains detached from joy and sorrow, realizes the true essence in the world. (SGGS 219)

This train of thought is re-emphasized by Guru Ji throughout his compositions. Himself a mystic, Guru Tegh Bahadur meditated in Baba Bakala before being installed as the ninth Guru of Sikhs. The story of Baba Makhan Shah Lubana and his words 'Guru ladho re' are deeply ingrained in the psyches of children across Punjab and the world. After this announcement, Guru Ji proceeded to pay obeisance at Harmandar Sahib, but was not allowed to proceed beyond the threshold, the 'Thara.' It is said that Guru Sahib waited patiently for

admission but was denied entry. Later, the women of Amritsar bowed before him and asked for forgiveness.

The picture of divine bliss and patience, Guru Tegh Bahadur blessed them.

The city of Anandpur Sahib bears testimony to the foresighted vision and concern Guru Tegh Bahadur had for his congregation. The land where this city is located today consisted of Lodhipur, Sahota and Mianpur villages. Guru Ji single handedly developed the area and made it the seat for the establishment of the Khalsa panth by Guru Gobind Singh.

As he travelled extensively, the *Hukamnamas*, or holy epistles, issued from time to time by Guru Sahib convey his administrative acumen, his concern and his keen sense of awareness of the problems of the congregation. These *Hukamnamas* are a store house of knowledge, information and historical matters. In one *Hukamnama* dedicated to the congregation of Patna, Guru Tegh Bahadur expresses his gratitude to the Sangat for their blessings on the occasion of (Guru) Gobind Singh's birth. This *Hukamnama* is preserved in Gurudwara Hari Mandir Sahib, Patna. In another *Hukamnama*, addressed to the congregation of Benaras (preserved in Gurudwara Bari Sangat, Varanasi), he entreats upon the sangat to follow Bhai Dayal Das's communication as the Guru's own command. These holy documents are venerated and held in high esteem by the Sikh sangat.

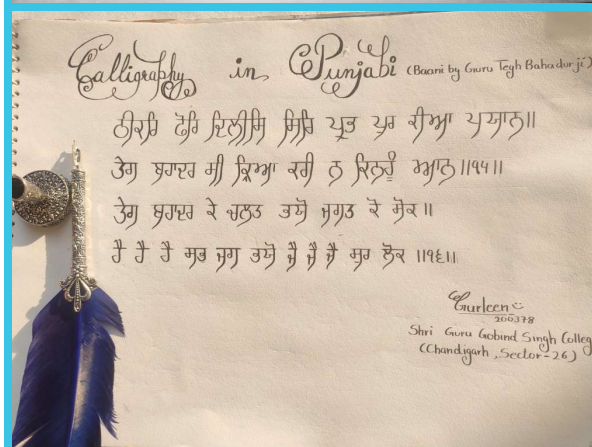
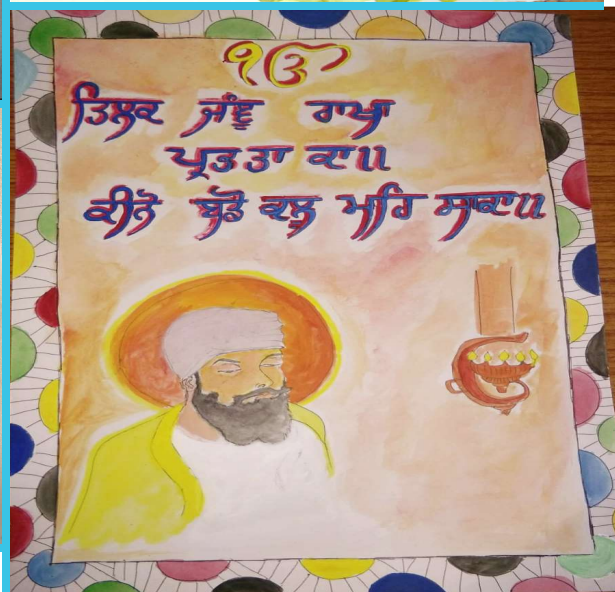
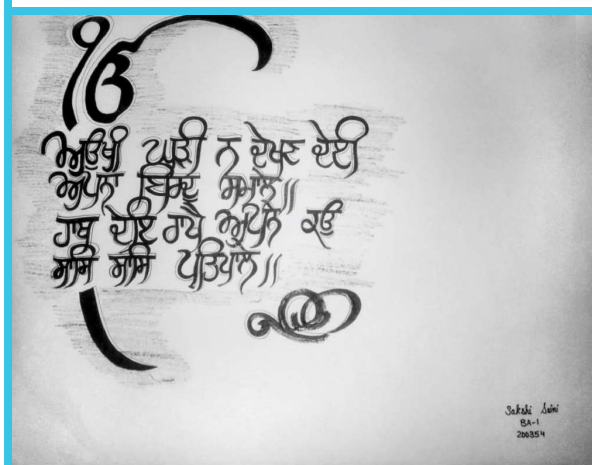
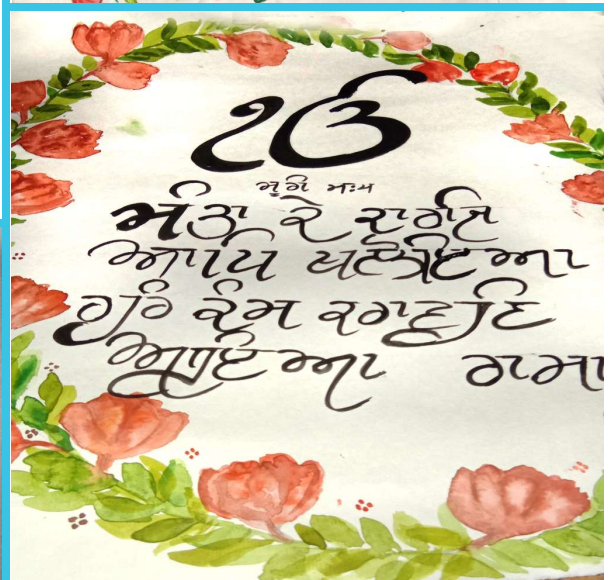
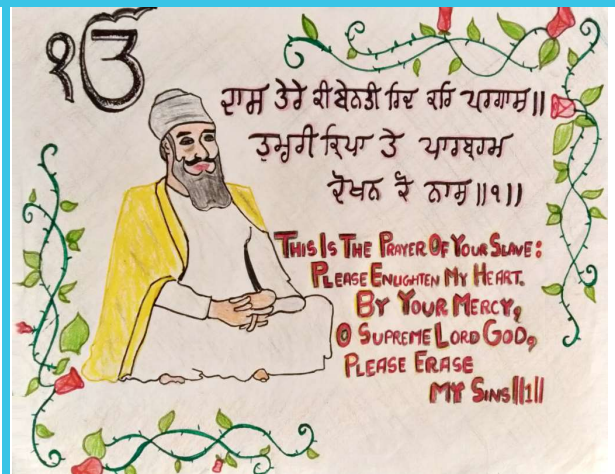
During Guru Tegh Bahadur's travels, he communicated with different seats of the Sikh faith through the *hukamnamas*. It is during one of these travels that Guru Ji heard of Aurangzeb's new imperial orders targeting Hindus and their religious freedom. The consequent events, culminating in the martyrdom of the ninth master in Delhi are well documented in history. Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das, devout disciples of Guru Tegh Bahadur and important functionaries of the Sikh congregation too attained martyrdom at Aurangzeb's hands. Of this profound moment, Guru Gobind Singh writes in *Bachittar Natak*,

With the departure of Tegh Bahadur
The world was stricken with sorrow.
A wail of horror rent the earth,
The heavens showered acclamations.

Today, it becomes our paramount to share and cherish the life of Guru Tegh Bahadur, to inspire the next generation of believers and to spread the message of universal peace and brotherhood. It is with this aim in mind that the team of *Gyan Manik* set out to share the writings of our students and Faculty related to Guru Tegh Bahadur's life, teachings and philosophy. As we glance at the contents of this issue of *Gyan Manik*, we cannot also help observing the themes, concerns and stream of consciousness of our students. The events of this year have affected them all in different ways and they have developed their own mechanisms to face new challenges. Issues like the environment, the farmer's struggles, corona woes, the change in gender dynamics, self-motivation feature their writings. These are pearls of creativity that we at GGSCW cherish and look forward to the entire year. I am especially indebted to Simranpreet Kaur of BA III, Student Editor of the English Section for her help in the compiling of this special issue of *Gyan Manik* dedicated to the 400th Parkash year of Guru Tegh Bahadur Ji. May the Almighty shower his blessings on the GGSCW family and entire humanity.

Dr Harneet Kaur Sandhu
Editor, English Section

**Department of Fine Arts of the College organised
'KHUSHKHAT'- A NATIONAL ONLINECALLIGRAPHY
COMPETITION on the theme of 'BAANI BY GURU TEGHBAHADUR JI'
on the occasion of the 400th Birth Anniversary of Sri Guru Tegh Bahadur ji.**



ੴ ਕੋਟਿ ਕੋਟਿ ਖਨਮ ਹੋ ਗੁਰੁ ਜੀ ਨੂੰ॥
 ਤਿਨਰੁ ਮੰਦੁ ਗਥਾ ਪੂਰੁ ਤਾ ਕਾ॥
 ਜਿਨਿ ਬੜੇ ਕੁਨ ਮਹਿ ਸਾਕਾ॥
 ਸਾਧਨੁ ਜੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ॥
 ਸੀਸ ਈਸਾ ਪਰ ਸੀ ਨ ਉਚਰੀ॥

ਸੰਗੁ ਸੁਖਾ ਸੁਭਿ ਤਸਿ
 ਕੋਊ ਨ ਨਿਬਧਿਤਿ ਸੁਖਿ ॥
 ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪ੍ਰਤਿ ਮੈ
 ਟੇਕ ਏਕ ਰਖੁ ਨਾਥ ॥

Name - Neelu Verma
 Roll No. - 17272, Class - B, Ed




ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਮੈ ਕ੍ਰੋਠ ॥
 ਜਗੁ ਰਚਨਾ ਤੈਸੇ ਕਰੇ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੋਤਾ ॥੧॥
 ਪੁਨੇ ਕੁਛੁ ਨ ਚੇਤਈ ਮਇ ਗਾਇਆ ਕੈ ਅੰਧ ॥
 ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨੁ ਪੁਰਤ ਭੀ ਜਮੁ ਟੰਧਾ ॥੨॥

ਗੁਲੇਖੁ ਰਚਨਾ



ਤਿਲਕੁ ਜੀਵੁ ਗਥਾ ਪੂਰੁ ਤਾ ਕਾ॥
 ਕੀਨੋ ਬੜੇ ਕੁਛੁ ਮਹਿ ਸਾਕਾ॥
 ਸਾਧਨੁ ਜੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ॥
 ਸੀਸ ਈਸਾ ਪਰ ਸੀ ਨ ਉਚਰੀ॥

Name - Daljeet Kaur (B.Ed)



ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥
 ਗਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥
 ਸਾਧੋ ਮਨੁ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥ ਕੁਮੁ
 ਕੇਸੁ ਸੰਗਉ ਫੁਕਾਣੁ ਕੀ ਤਾ ਤੇ
 ਅਓਹਿਓ ਡਾਢਉ ॥੧॥ ਰਗਉ ॥
 ਸੁਖੁ ਝਖੁ ਢੇਰੈ ਸਹੁ ਕਰਿ ਸੁਣੈ ਅਉਰੁ
 ਮਾਨੁ ਅਪਮਾਨੁ ॥ ਗਰਖੁ ਸੰਗੁ ਤੇ ਕਰੈ
 ਅਤੀਤਾ ਤਿਨਿ ਸਗਿ ਤਤੁ ਪਛਾਣਾ ॥੧॥
 ਉਸਤਤਿ ਨਿੰਦਾ ਕੇਉ ਤਿਆਗੈ ਖੇਰੈ
 ਪਛੁ ਨਿਰਬਾਣਾ ॥ ਸਨੁ ਨਾਨਕ ਇਹੁ
 ਖੰਨੁ ਕਹਣੁ ਹੈ ਤਿਨਹੂੰ ਗੁਰਮੁਖਿ
 ਸੁਣਾ ॥੨॥੧॥

ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

ਲਖੁ ਖਮਣੀਆ
 ਪ੍ਰਤਿਮਾ ਹੀਆ
 ਈ ਸਤਿਗੁਰੁ
 ਨੁਬਰਿ ਕੂਕੈ ॥

ਰਹਿ ਬਲਿਗਰੀ ਸਤਿਗੁਰੁ ਪੂਰੇ ॥
 ਸਾਧਿਕੇ ਗਏ ਬਖਸ਼ਨ ਕੇ ਸੂਰੇ ॥

Sri Guru Tegh Bahadur

Sri Guru Tegh Bahadur (also known as *Hind di Chadar*, meaning the Shield of India) was the youngest son of Guru Hargobind Sahib. He was born to Mata Nanki on April 1st, 1621 A.D. in Amritsar and was named Tyag Mal at the time of his birth. He learned the art of warfare and knowledge of scriptures from Bhai Gurdas and Baba Budhaji in the foremost years of his life.

It was 1630 A.D. when he was around ten years old when his family moved to Kartarpur near Jalandhar and he tied a nuptial knot with revered Gujri, daughter of Bhai Lal Chand and Bibi Bishan Kaur and was hailed from Bakala (which was the village of his maternal grandparents). His father built the city of Kiratpur at the foothills of the mountains and the Sikhs moved there along with other members of their family. However (Guru) Tegh Bahadur continued to reside in Bakala with his mother and wife for a long period. During that span of almost thirty years, he endured in aloofness from the outer



world and spent utmost of his time in contemplation and devotions to the Almighty. He used to spend many hours in an underground cellar, which is known as Bhora Sahib nowadays.

In the following years, he ensued many centers in the region of Malwa, Doaba, eastern Punjab and Kashmir where he preached the doctrines of Sikh faith, and this legacy was continued by his son, Sri Guru Har Rai, who became the seventh Sikh Guru in 1644 A.D. (at the age of fourteen), and established Kiratpur as a great center of pilgrimage. Further, Guru Harkrishan who was the youngest son of Guru Har Rai, attained the mantle of Guruship in 1661 A.D. at the age of five years only who continued with the message of Divine love to all in till his last breathe. He attained union with the Divine in New Delhi in 1664. Before his union with Supreme Being, he proclaimed that the next Guru will be 'Baba' of Bakale, without naming his successor. His words meant that the next Guru to lead the Sikhs was at Bakala and was his grandfather who lives in Bakala

When Sodhis (blood relatives of Guru Harkrishan) came to know of these words, many of them reached Bakala with an intention of becoming a guru. The Sikhs were not able to find out the real Guru but then, a trader named Makhan Shah came to Bakala to offer his tithe to the Guru's intuition. Seeing a number of gurus he understood that there was only one true Guru and the rest were impostors. Thinking that the true Guru will ask for his tithe himself, he began giving two gold coins as obeisance to each Sodhi who was imposing as a guru. When none asked for the tithe, he enquired the people of Bakala about any other Sodhi there, and then

he came to know about (Guru) Tegh Bahadur.

When Makhan Shah reached the house of (Guru) Tegh Bahadur he paid him obeisance by placing two gold coins in front of him. On seeing two gold coins Guru said, “You will have to offer a full tithe of the Guru's institution here instead of these two gold coins.” After saying this, the Guru uncovered his shoulder which bore scars of injuries. He showed his scars to Shah and said, “These scars are related to the time when your ship got immovable near the Surat's port and then you prayed to the Guru to take the ship to the port. Listening to your prayer, I had pushed your ship forward with this shoulder.”

When Shah saw the scars of wounds on Guru's shoulder, he offered his tithe to him and ascending the roof of his house, he began to shout, “Guru ladho re, Guru ladho re” (I have found the Guru, I have found the Guru). Hearing the call of Makhan Shah, the Sikh devotees began to gather near the house of Guru Tegh Bahadur. Makhan Shah narrated the entire incident to the congregation that had happened to him by which all the devotees were convinced of Guru Tegh Bahadur being the true Guru. Others imposing as gurus were disappointed on the revelation of the true Guru because the Sikhs would stop giving offerings to those impostors.

After some time, Guru Tegh Bahadur visited the Celestial City of Amritsar to pay obeisance, where the sacred shrine of Harimandir was built by Guru Arjan Dev, the fifth Guru, in 1604 AD. But the masands didn't allow him to enter in so Guru Tegh Bahadur offered his prayers just from the periphery which is now called Thara Sahib. To avoid any conflicts, he moved to Kiratpur and began spreading the teachings of Nanak to the pilgrims in large numbers.

In 1665 A.D Raja Deep Chand, ruler of Kehloor State died. His father, Raja Tara Chand was one of the fifty-two rulers, whom Guru Hargobind had got released from the Gwalior fort where they had been detained by the King Jehangir of Delhi. From that day the king Tara Chand greatly respected the Guru's Institution. The queen called Guru Tegh Bahadur through a special messenger at the time of performing the last rites of her husband.

Guru ji reached Kehloor at the invitation of the queen. After the last rites had been performed, Guru Tegh Bahadur asked the queen for buying the village Makhawal. The queen offered the village as gratitude but the Guru denied her offer to take the land without payment. After that Guruji gave five hundred rupees and got the village Makhawal transferred in his name.

After obtaining the land at village Makhawal, the foundation- stone of the city was laid by Baba Gurditta, the grandson of Baba Budha, on 19th June 1665 A.D. and named it ChakNanaki after his mother. Guru Tegh Bahadur himself prepared the map of the city in which markets and the residential quarters were planned, keeping in view the impending wars so that it may not fall to the enemies easily. Four squares lined roads and brick lines were constructed. The name of the city changed to Anandpur Sahib in 1675 A.D. after the martyrdom of Guruji and the coronation of his son Guru Gobind Rai (Guru Gobind Singh).

After alleviating the tasks of the daily routine, Guruji set on an arduous voyage towards the east of Hindustan

with a purpose to propagate the message of Universal Truth and spread the teachings of Guru Nanak and the succeeding Gurus mainly where Guru Nanak had already travelled during the Udasi of the east.

It was 1665 A.D. when he reached Patna after paying his visits to Patiala, Dhamdhan, Kurukshetra where he stayed in the house of Raja Fateh Chand Maini. Fateh Chand and his consort were devout Sikhs and received Guruji and his family with great admiration. They put Guruji and his family in their newly constructed house, and they themselves lived in the old one. After the parting of the Guru Ji's family for Punjab, Fateh Chand converted his house into a Dharamsala for the devotees to accumulate for the holy congregations and the place is now known as Maini Sangat. From here Guru ji left his family there and continued with his journey towards the northeast of the country in Assam, Dacca and Bengal. At every place, he preached to people about One God, to spurn ignorance, and had a great impact on everyone, After preaching in Dhubri, Monghyr, and other places, he reached Dacca, the foremost center of the east. Either rich or poor, either kings or paupers, all came to seek his divine blessings.

In the meantime, Mata Gujri gave birth to Gobind Rai in 1666 A.D. in Patna, the long-awaited joy and bliss of a new born in the house of Gujri. Guru Gobind Singh's birthplace is known as Takht Sri Patna Sahib and is the vital pilgrim for the Sikhs. The lieu where Guru Tegh Bahadur rejoined his family in Patna was the gardens of the Muslim Nawab, thereby stands a Gurdwara, named Guru ka Bagh. After a brief halt at Patna, Guru Ji returned back to Anandpur Sahib and continued preaching in the areas of that region. After some time, his family also joined him there.

In 1658 A.D. Aurangzeb ascended the throne of Delhi after getting his brothers killed and imprisoning his father. It was 1659 A.D. when he unleashed a reign of terror on the Hindus, banned the construction of new temples, vandalized the holy shrines and pilgrimage sites of the Hindus. In the same year, he passed an order that Octroi from the Muslims be charged at two and a half percent and from Hindus at five percent. On Hindus, a tax was imposed in 1669 A.D. for being Hindus and they were also made to pay taxes for going to Hindu fairs thus resulting the poor Hindus began to embrace Islam due to the financial hardships.

In 1674 A.D. Aurangzeb started from Kashmir to ring India under one religion as the majority of Kashmiri's were Brahmins. On Aurangzeb's order, hundreds of Brahmins were arrested and tortured. Several of them could not able to bear the beating and converted into Muslims. Prominent Pandits of Kashmir led by Kripa Ram before bowing to the sword of Governor Sher Khan, came to Anandpur in 1675 A.D. and complained to the Guru. The Guru knew that weak and frightened cannot become brave by merely listening to the episodes of bravery. To drive out their fright, to make them brave and fearless, great leadership is required. The Guru offered himself for that leadership which was endorsed by eight years old Gobind Rai. The Guru instructed the Pandits to go and tell the governor that Guru Tegh Bahadur is our religious leader. If they convert him to Islam, all of us will follow him and become Muslim.

After seeing off Kashmir's Pandits, Guru ji entrusted the responsibility of leading the Sikhs to Guru Gobind Rai on 8th July 1675 A.D. and took five Sikhs Chief Minister Bhai Mati Dass, Domestic Affairs Minister Bhai Dayala, Public Affairs Minister Bhai Sati Dass, the interpreter of Sikh tradition Bhai Gurditta and Bhai

Udha with him and proceeded to Delhi.

When the Guru's message was conveyed to Aurangzeb, he immediately issued the order for the arrest of the Guru. Along with his five Sikhs, Guruji was arrested and brought to Delhi and imprisoned there in a solitary house. Then the second order was passed, "The Guru is forced to embrace Islam and if he does not agree, he should be murdered after torture. His body will be cut into pieces and hung on all corners of the city.

After receiving the second order Aurangzeb's officials asked the Guru to embrace Islam but the Guru refused. They started tormenting the Sikhs who were got arrested by the Guru. They thought that Guruji will Embrace Islam out of fear when the Sikhs are tortured to death in front of him. By the order of the officials, Bhai Mati Dass was tied between two planks and sawn like wood in pieces. On the next day, Bhai Dayala was made to sit in a pot of sweltering water, and on the third day, Bhai Sati Dass was wrapped in cotton and wool and forced to sit on fire. All the three of them embraced death in a pious way with dignity and set an example of true devotion to their Guru.

Finally, the royal executioner of Samana, Sayyad Jalal-ud-din was commended the contract of execution of Guru Tegh Bahadur in Chandni Chowk. There were thousands of people who came to see the martyrdom. This cowardly act of the rulers created a wave of hatred for the Emperor and his governance. Sayyad severed Guru's head with his sword. Immediately after the martyrdom, there was a hurricane and the onlookers began to run to their homes. In the turbulence in weather, Bhai Jaita wrapped the Guru's head in a basket and covered it with a piece of cloth. Bhai Nanu and Bhai Adda joined him later and all of them proceeded to Guru Gobind Rai at Anandpur for the cremation of the head. Guru Gobind Singh addressed Bhai Jaita's braveheart act was like a son of Guru (*Rangreta, Guru ka Beta*) for his heroic task.

The Guru's body was lifted in swift action by the ardent follower Bhai Lakhi Shah, who cremated the same with full honour by preparing the pyre of his house and burning down the house seemed to be an accidental fire at his place.

The place where the Guru was martyred was named Gurdwara Sis Ganj Sahib in Delhi and the place of cremation of his body is known as Gurdwara Rakab Ganj Sahib. Both these shrines witnessed the great sacrifice of Guru Tegh Bahadur. After the head and body of Guru Tegh Bahadur have been taken away in spite of strict security, Aurangzeb realised that one religion (Islam) cannot be enforced into the country with the help of sword.

The entire life of Guru Tegh Bahadur is an epitome of divine love of the Supreme Creator.

His preaching and sermons are in the holy Guru Granth Sahib, and are also recited on completion of the Akhand Paath or Sehaj Paath, the divine message which conveys in the most appropriate way about the reality of life and the purpose to be born as human.

When a life is filled with contemplation, devotions, and deep trance of His Love in this phenomenal world the death seems to be like a bubble of water. There is no one on the earth who can attain eternity except the ones who realize the true meaning of life, and that is to remember the God, do good performances and deeds

and live a humble life of contentment. Consequently, the fear of death will be overcome, true salvation will be attained.

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Dr Anju Bala
Department of Fine Arts

Guru Tegh Bahadur: Apostle of Peace and Humanity

A pivotal figure in the Sikh community who envisaged a world of compassion, togetherness, and fellowship among people over 300 years ago, was the beneficent and magnanimous Guru Tegh Bahadur, the ninth Guru of the Sikhs, one of the greatest humanitarians in the annals of human history who sacrificed his life to uphold the values of righteousness, truth and freedom of faith. Guru Sahib is rightly called the apostle of peace and humanity, the 'Jagat Guru' or *Srisht-di-Chadar* (protector of humanity), who yearned for universal welfare and fought against religious and political tyranny – making him an indomitable voice of human rights and equality. On Guru Tegh Bahadur's supreme sacrifice to accomplish fundamental human rights for all, his son, the tenth Guru, Guru Gobind Singh, wrote:

Casting off his bodily vesture on the head of Suzerain of Delhi; Tegh Bahadur departed to the Realm of God.

None who came into the world performed such glorious deeds as him.

On his departure, there was dismay in the world.

This world cried, "Alas, Alas". The Heavens rang with greetings of victory.

Guru Tegh Bahadur was born on April 16, 1621 in 'Guru ka Chak' or 'Sualasar' (present day Amritsar) to Sri Hargobind Sahib and Mata Nanki ji. He was their sixth child and fifth son. It is said that on his birth, Guru Hargobind Sahib had foreseen the life of his youngest son had predicted that Guru Tegh Bahadur will fight for truth and dharma. He will strike at the root of tyranny, save the country from oppression and cruelty and restore peace. He will defend and shelter all those who come to him for protection even at the cost of his own life. After the eighth Guru, Guru Harkrishan, revealed to his disciples that his successor would be found in Bakala, a deputation was sent there that discovered twenty two claimants to the throne. It was a wealthy Sikh merchant Makhan Shah, who discovered and proclaimed the true Guru, Guru Tegh Bahadur after realizing that he was neither greedy nor full of self-praise like the other pretenders.

Guru Tegh Bahadur devoted his life to spreading Guru Nanak's message of peace, love, unity, mutual respect, service and dedication to all of humankind. He is accredited with continuing Guru Nanak's work. Like Guru Nanak, he loved to travel and spread his philosophy and knowledge. As a result, several places he visited now have gurudwaras and shrines to honour him. His famous and powerful Shloks (poetic hymns) on various themes such as the nature of God, human attachments, body, mind, sorrow, dignity, service, death, and deliverance in Adi Granth, the holy book of Sikhism, depict his ideals and reflect the immensity of his knowledge on diverse subjects. Bhai Nand Lal wrote about Guru Sahib that his knowledge is beyond stars and oceans and with his 'Jap' of Akal Purakh, he rules end to end.

Guru Tegh Bahadur was spiritually inclined and led an ascetic life. His interest in meditation secured him the title of 'Japi, Tapi', someone who is a true observer of 'Simran' and Shahadat and also made him a propagator

of peace. His teachings guide humankind to remain detached from misery and worldly pleasures in pursuit of the Almighty. However, Guru Tegh Bahadur did not believe in tolerating injustice of any kind. He inspired people to build up courage and strength to oppose extremism, abuse, and despotism and to assert their freedom especially in matters related to faith. During the seventeenth century, when India was ruled by the Mughal Emperor, Aurangzeb, the benevolent Guru Sahib became an armour for the Pundits of Kashmir and other non-Muslims when they requested him to protect them from forced conversions to Islam. He became their Messiah and showed tremendous courage and conviction in providing aid and shelter to them against religious atrocities at the hands of the Mughals. He resisted the conversions and stated that if Aurangzeb was able to convert him successfully then all the Hindus would follow suit. Encouraged by Guru Gobind Singh, Guru Sahib continued to defend Hindus' religious freedom and resist his own conversion to Islam. Eventually, he was arrested along with his followers and was subjected to physical torture for many days. He was ultimately publicly beheaded in 1675 on the orders of Aurangzeb.

Guru Tegh Bahadur was a merciful saviour of the weak, and that is what he preached —"*Give up your head, but forsake not those whom you have undertaken to protect. Sacrifice your life, but relinquish not your faith*" (Guru Tegh Bahadur in the Adi Granth). His martyrdom is an outcry against injustice. He set an extraordinary precedent of humanity based on truthfulness and godliness. His martyrdom inspired not just the Sikh community but also the entire humankind to protect the underprivileged and to combat discrimination and autocracy.

The Sikh Gurus have always believed in a multicultural society where people belonging to different religious faiths coexist and flourish. Guru Tegh Bahadur laid down his life to honour this kind of a society. Guru Sahib's philosophy and teachings are relevant for all times. During this extraordinary and difficult phase when the entire world has been jolted by the COVID-19 pandemic, Guru Tegh Bahadur's ideals become even more pertinent. They have been a guiding light, inspiring us to value greater things in life and realize the transient nature of worldly pleasures. In Guru Tegh Bahadur's words, "True realisation of the actual nature of this material world, its perishable, transitory and illusory aspects best dawns on a person in suffering." His message to people all over the world is to rise above boundaries of race, ethnicity, caste, creed, religion, etc., and help and support each other. The martyrdom of Guru Tegh Bahadur promotes the message of peace, religious tolerance, national and cultural integration for not just India but for the entire world.

The Sikh Community has been serving the people worldwide during this challenging time of COVID-19. It is because they have imbibed the teachings of all the Sikh Gurus – the main philosophy of all being 'Universal Oneness' and promoting harmony, brotherhood, humanity and charity. In a multicultural society like India, there is a great need to follow the teachings of our Great Gurus.

Dr Manreet Dhaliwal
PG Department of English

Theme of Impermanence in the Hymns of Guru Tegh Bahadur Sahib

Sri Guru Tegh Bahadur's poetic compositions consists of 57 *Shabads* (Hymns) and 59 *Sloks* (Couplets), which highlight miseries of life, deep rooted sorrow of the world of *maya*, futility of pleasures, ill effects of attachments, selfishness of worldly relations and a way to find redemption. The *Sloks* are recorded at the end of *Sri Guru Granth Sahib* and are succeeded by two *sloks*; the first 'Mundav' followed by the following thanksgiving *slok* by Guru Arjan Dev ji, that concludes the Bani in Sri Guru Granth Sahib.

Fifth Mehl:

Tayraa keetaa jaato naahee maino jog keeto-ee.

I have acknowledged not Thy bounties, O Lord, Thou it is who made me worthy (of Thee)

Mai nirguni-aaray ko gun naahee aapay taraspa-i-o-ee.

I, the Meritless one, had no Merit whatsoever but, thou, O God, took pity upon me

taras pa-i-aa mihraamat ho-ee satgur sajan mili-aa.

and in Thy mercy, Thou hast Blest me with the vision of the True Guru my (eternal) friend

naanak naam milai taaN jeevaaN tan man theevai hari-aa. ||1||

now, O God! Bless me with Thy life-giving Name, that Blossom forth both my body and mind.

(Sri Guru Granth Sahib, 1429)

The teachings of the Ninth Guru are in complete accord with what Guru Nanak had taught. Professor S. Radhakrishnan in *Religion and Literature* has summarised the teachings of Guru Nanak on several topics in a chapter entitled 'Adi Granth and the Sikh Religion'. About Gurbani he says:

"The word of the Guru is the music which the Sikhs hear in their moments of ecstasy; the word of the Guru is the highest scripture. By communion with the Word, we attain the vision unattainable". There is a wide range of mystical emotion, intimate expressions of personal realisation of God and rapturous hymns of divine love in the Holy Book. Sri Guru Tegh Bahadur's message had been non-attachment to *maya* or the world, but at the same time maintained a keen social consciousness in respect to the events of his times. Guru ji did not approve of an extreme state of renunciation or indifference to the world but maintained an attitude of compassion towards human suffering. He saw nothing tangible in this world, with which man has several relationships of *maya*, as Guru ji says in *Shlok 55*

sang sakhaa sabh taj ga-ay ko-oona nib-hi-o saath.

All friends and mates have forsaken me, all companions are in vain

kaho naanak ih bipat mai tay kayk raghunaath. ||55||

Saith Nanak: O Lord, Thou art my only Support, in this sea of pain.

(Sri Guru Granth Sahib, 1429)

Guru Tegh Bahadur's preoccupation with the theme of impermanence and mortality in his verse shows no sorrow over the short stay of man in this world where life is regarded as *maya* or illusion, death assumes a central position in the scheme of things. For him, the world is fragile like a wall of sand as he mentions in the following lines:

jag rachnaa sabh jhooth hai jaan layho ray meet.

The world is false, know Thou this, O Friend,

kaho naanak thir naa rahai ji-o baaloo kee bheet. ||49||

Saith Nanak: it stays not with Thee, like the wall of sand. (Sri Guru Granth Sahib, 1429)

The world is entrapped in *maya* and is full of vices mentioned in Raag Asa,

birthaa kaha-o ka-un si-o man kee.

To whom shall I reveal the pain of my soul

lobh garsi-o das hoo dis Dhaavat aasaalaagi-o Dhankee. ||1|| rahaa-o.

for, I am in the grip of greed, and my mind wanders in all directions, and I long ever for riches and more riches.

sukh kai hayt bahut dukh paavat sayv karat janjankee.

to earn the joys of life, I suffer immense pain and serve one and all.

du-aareh du-aarsu-aan ji-o dolat nah sudh raam bhajan kee. ||1||

like a cur, I call at every door and, I am conscious not of the Lord's Worship.

(Sri Guru Granth Sahib, 411)

Guru Tegh Bahadur also mentions the pleasures of *maya* that are temporary like the world itself, “*jaisay jal tay budbuda upjai binsaineet. jag rachnaa taisay rachee kaho naanak sun meet.*” (Sri Guru Granth Sahib, 1427) Various stages of life pass in wrong doings as man burns in the fire of desires and is unaware of the Divine name, which alone can ensure spiritual discipline and regeneration. The verses reflect not only human condition, helplessness as well as despair, but also the misery which has resulted from man's alienation from God, who is the universal source of life and redemption. Guru Ji feels that this human predicament is because of man's personal ego which retracts man from any sort of spiritual development. He reiterates in Raag Gauri, “*saadho man kaamaan ti-aaga-o, kaam krodh sangat durjan kee taa tayahinis bhaaga-o*” speaking of the five evils that have obscured spiritual consciousness. Guru Tegh Bahadur suggests man to be in tune with the infinite which will happen through '*simran*', by singing the praise of God. In Raag Jaijaavantee, Ninth Mehl, he advises the mankind to meditate on the infinite and find salvation.

raam simar raam simar ihai tayrai kaaj hai.

Dwell on thy God: This is the only deed worth Thy doing.

maa-i-aa ko sang ti-aag parabh jooke saran laag.

Snap Thy bonds with *Maya* and repair to your God's Refuge.

agat sukh maanmithi-aa jhootho sabh saajhai. ||1|| rahaa-o.

look upon the pleasures of the World as vain, for, these, verily, are illusions.

supnay ji-o Dhan pachhaan kaahay par karat maan.

the riches are like a fond dream, Then, why Pridest thou on these, O man?

Baarookee bheet jaisay basudhaa ko raajhai. ||1||

The rule of Earth is like the wall of sand,

Naanak jan kahat baat binas jaihai tayro gaat.

Nanak utters the Truth: “O Man, Thy body must fall
chhin chin karga-i-o kaal taisay jaat aaj hai. ||2||1||

and as Thy yesterday vanished, bit by bit, so is Thy this day, dying into the Unknown.

(Sri Guru Granth Sahib, 1352)

Dr Sarabjit Kaur
PG Department of English

Humanistic Perspective of Guru Tegh Bahadur's Teachings

Guru Tegh Bahadur, the Shiromani Martyr is an apostle of peace and sacrifice. He was the fifth son of Guru Hargobind and Bibi Nanki, born at Guru ka Mahal. His childhood name was Tyag Mal but his exceptional courage and bravery in his teens during the war in Kartarpur against the Mughal forces earned him the name of Tegh Bahadur.

His mentors Bhai Gurdas ji and Baba Buddha ji had a great role in shaping his personality. He exhibited the Sikh values of standing up and defending religious freedom for all people. Married to Bibi Gujari ji at a very young age he became the father of Guru Gobind Singh after 34 years of his marriage.

Being a savior of Hindu religion he was known as Hind Ki Chaadar. He made a supreme sacrifice and his martyrdom was an act of pure devotion of mankind and act of self giving.

Guru Tegh Bahadur composed 116 *shabads* and sloks 15 *ragas*, and his teachings have been included in the *Adi Granth*. His sayings are simple, yet unfold the most complex reality of world, devotion and God. According to Guru Ji, without devotion life is useless, and without true wisdom life is painful. His teachings throw light on the humanistic perspective of life.

“One who grieves not in misery and delights not in pleasure, who is free from fear and attachment, and for whom gold and dust are the same and who has renounced both praising and blaming (flattery and slander) and is immune to greed, worldly attachments and pride....when the all Merciful Guru blesses a disciple with His Grace, only then does the disciple attain this blessed spiritual state and blends (merges) with the Lord as water with water.”

Guru Tegh Bahadur preached the conviction it takes to be indifferent to misery and happiness, to get rid of vices like flattery and allegation, and every other worldly pleasure. It is when one has mastered the art of self-control that he/she can truly be spiritual.

“O saints, renounce the Ego, and always flee from lust, wrath and evil company. One should consider pain and pleasure, honour and dishonour the same. One should renounce both praise and blame and even the search for salvation. This is a very difficult path and rare is a (Gurmukh) pious person who knows how to tread it.”

Guru Tegh Bahadur showed the path of divinity to his disciples by teaching them to overcome greed, desire, ego and pain.

“One who vanquishes his ego and beholds the Lord as the Sole Doer of all things, that person has attained 'Jiwan Mukti' (is liberated while living), know this as the real truth, says Nanak.”

He guided his followers towards the path of peace. Guru Tegh Bahadur taught the world to be content with their life, as everything in the world is "Nanak's doing". He spread the idea of attaining *Jiwan Mukti* by making peace with every life-situation.

“True Realisation of the actual nature of this material world, its perishable, transitory and illusory aspects best dawns on a person in suffering.”

The Guru revealed the true reason behind human suffering to his followers. It is in times of despair and misery that one gets to see the ephemeral nature of worldly pleasures, and only then can one truly learn to value greater things in life.

“Give up your head, but forsake not those whom you have undertaken to protect. Sacrifice your life, but relinquish not your faith”

Guru Tegh Bahadur was a merciful saviour of the weak, and that is what he preached. He taught his disciples to protect the ones who need protection, even if it comes at the cost of one's own life.

“Why go to search forests (to find Him). He who dwells in all hearts but remains ever pure, pervades thy heart also. Just as fragrance fills the rose and reflection the mirror, the Lord pervades all without a break; search Him inside thee. The Guru hath revealed this knowledge that the Aum pervades inside and outside. Sayeth Nanak, without knowing thyself, the scum of doubt will not be removed.”

The Guru pressed on the omnipresence of the Almighty. The Lord lives within us, and one only needs to look within himself to connect with him. His sacrifice inspires all of us to unite for the true service of humanity. Guru Tegh Bahadur's teachings and his work will continue to spread the spirit of love and patriotism among all of us. In these times let us resolve that by eliminating violence, narrowness and hatred from our thoughts, we will dedicate ourselves for selfless service of others and promote human values like love, harmony and compassion”.

Dr Savneet
Department of Psychology

Sikh Legacy Religious Freedom and Human Rights

*God pervades all persons unseen;
He is the same in the Hindu as well as in the Muslim.
(Sri Guru Granth Sahib, 483)*

Religious freedom is a necessary condition for human survival. It is an integrated and inevitable part of human civilization; where people from all faiths and religious background can manifest their beliefs and practice their religion freely. In Sikhism, religious freedom has always been the central part of its philosophy, practice and preaching.

It's quite evident from the life of Sikh Gurus that they have always supported and protected the human rights and religious freedom of people. Moreover, Sikh Gurus have always opposed any kind of oppression, injustice and cruelty prevalent in the Indian society especially during the Mughal time period (From early 16th to mid-18th century). They have even sacrificed their own lives and families for the protection of the humanity. Besides, many Sikh men and women have fought and even laid down their lives to protect the right of others. Human rights are fundamental in Sikh religion. The Sikh religion strongly believes in core human values that are universal, such as, selfless service to mankind/community service, service to nation, Gender equality, equality of opportunity, freedom of religion, secularism, social justice, racial diversity and democracy.

One God created all men;
All men are moulded of the same clay;
Recognize the Lord's light within all, and do not consider social class or status;
There are no classes or castes in the world hereafter.

(Sri Guru Granth Sahib, 349)

Guru Nanak Dev (The founder of Sikhism), who is often described as a humanist, taught a message of love. It has been said that he saw God in humanism and that, in a true sense, his religion was humanism. His view was of a universal God common to all humankind, not limited to any religion, nation, race, creed, colour, or gender.

Guru Nanak challenged Babur - the Mughal invader.

Addressing his Sikh, Bhai Lalo, said Guru Nanak Sahib,

“O Lalo, he [Babur] invaded from Kabul with his marauders (“marriage party”) inflicting cruelty and demanding perforce our belongings [chattels and land].

(Sri Guru Granth Sahib, 722)

The Guru was imprisoned by the Mughal invader, Babur, but released when Muslim religious leaders warned him that “Baba Nanak” was accepted as a religious guide by Muslims and Hindus alike.

Sri Guru Arjan Dev- The First Martyr of the Sikh faith

Mughal emperor Jahangir, had no religious tolerance towards other faiths and was an Islamic fundamentalist. He forcefully wanted people to convert into Islam. But when it came to the people who did not follow Islam, he plundered and destroyed temples and killed innocent preachers. Bhai Gurdas, the Sikh theologian and also contemporary of the fifth Guru condemns the destruction of places of worship of the

Ruled class. He condemns in his first 'Var' the destruction of Hindu temples by the Muslim Rulers.

Sri Guru Arjan Dev was arrested under the orders of Jahangir and brought to Lahore on May 1606 where he subjected to severe torture. Sri Guru Arjan Dev is the fifth of the ten Sikh Gurus, was the first martyr of the Sikh faith. He had compiled the first official edition of the Sikh scripture called the Adi Granth, which later expanded into the Guru Granth Sahib. He was made to sit on a burning hot plate after which red hot sand was poured over his head and body. It is said that Mian Mir (a Muslim Sufi Saint and friend of Guru Sahib) tried to intercede on behalf of the Guru, but Guru Ji forbade him to interfere, saying that it is the "Will of the Almighty". Guru Ji's body was blistered and burnt, as he was subjected to unrelenting torture. After several days, Sri Guru Arjan Dev was allowed to take a cooling bath nearby in the Ravi River. As thousands watched the Guru, he entered the river never to be seen again. On June 16, 1606, Sri Guru Arjan Dev was martyred after being tortured for five days by the Mughal ruler led by Emperor Jahangir. Guru Sahib sowed the seed of martyrdom, which became the heritage of Sikhs.

Protecting and keeping intact the Multi-religious and Multi-cultural society of India: The Concept of Miri Piri

Guru Hargobind Sahib was only eleven years old at the time of the Martyrdom of his father (Sri Guru Arjan Dev). He was faced with two choices either to let the Muslim tyrannical rulers and fanatical clergy to obliterate Sikhism and other non-Islamic religion in India or fight against the despotic Mughal rule. Guru Sahib chose the latter, and showed extra-ordinary personal courage, valour and political acumen. At this time, Guru Sahib refocused the role of Sikh Guru's.

At Guru Sahib's succession ceremony, when he was throne Guruship on 11 June, 1606, the Guru donned two Swords (Kirpans), one to symbolize the concept of Miri or temporal authority and the second to symbolize the concept of Piri or spiritual authority. The concept of "Miri" signifies worldly, materialist, and political power. The concept is linked to the traditional power enjoyed by kings and rulers where the might of the military results in the power and ability to rule or influence the people. The concept of "Piri" is linked to the power enjoyed by religious leaders, church priests, qazis, pandits, etc. to have power or influence over the devotees by the way of "spiritual power" or religious power.

Evidently the Guru sahib's concept of Miri Piri and motivation to assume the dual role of Miri and Piri were to challenge the religious coercion, political tyranny, social oppression and ensure peaceful and prosperous co-existence not only for the Sikhs but also, for the whole multi-religious and multi-cultural society of India. Sikhs had to fight four defensive battles in 1628, 1630, 1631, 1634, A.D. against the aggressive Muslim imperial forces. Led by the Guru himself, the Sikhs routed the numerically superior Mughal forces in all four battles.

Martyrdom of Sri Guru Teg Bahadur: A supreme sacrifice to protect the religious freedom of Hindus (Kashmiri Pandits)

Sri Guru Tegh Bahadur's martyrdom for the defence of another religion and culture (Hinduism in that case) also laid the foundation stone of the modern human rights movement. Never before had the history of mankind witnessed such a sacrifice. Sri Guru Teg Bahadur is the ninth of the ten Sikh Guru's and second Sikh martyr who undertook the supreme sacrifice to protect the faith, belief and religious liberty of the people (The right of a person to freely practice his/her religion without interference or hindrance). Guru Sahib has earned an affectionate title as 'Hind Di Chadar', which translates into 'Shield of India' and is regarded as the most selfless martyr of the country.

Guru Sahib was born in Amritsar, Punjab, India in 1621 and was the youngest son of Sri Guru Hargobind Sahib, the sixth Sikh guru. Not just a principled and fearless warrior, he was a learned spiritual scholar and poet whose 116 hymns are included in Sri Guru Granth Sahib.

Sri Guru Tegh Bahadur was assassinated at the orders of Aurangzeb, the sixth Mughal emperor, in Delhi, India. Mughal Emperor Aurangzeb was a barbaric ruler of the Mughal Dynasty who came to power in 1658 and ruled for 49 years until his death in 1707. When he came to power in 1658, he killed or had killed his three brothers and imprisoned his father and forcibly converted Lakhs (hundreds of thousands) of Hindus to Islam. In the late 17th century, Aurangzeb imposed the Sharia law across his empire and an additional jizya tax on non-Muslims. According to Sikh History, in early 1675, the Kashmiri Pandits approached Guru Tegh Bahadur to seek his assistance in their acute hour of need. These Hindus from Kashmir had been given an ultimatum by Emperor Aurangzeb to convert to Islam or be executed.

Kripa Ram with his large delegation of 500 Kashmiri pandits met Guru Tegh Bahadur at Chak Nanki, Kahlur (now known as Anandpur Sahib). He explained their dilemma to the Guru in the open Sangat at the place where today stands Gurdwara Manji Sahib, in Anandpur Sahib.



**Guru Tegh Bahadur meeting
the delegation of 500 Kashmiri Pandits**

Responding to the atrocities of Aurangzeb, the son of Guru Tegh Bahadur, Gobind Rai (Gobind Rai became the tenth and final Guru in human form), pronounced that only his father is capable of solving this problem of the people of India. Sri Guru Tegh Bahadur realised that his son, Gobind Rai is ready to undertake the Guruship and hence he asked the Kashmiri Pandits to tell Aurangzeb that if he can convert him into Islam, everybody will follow the suit. In the summer of 1675, the Guru, along with some of his companions were finally brought to Delhi and asked to convert to

Islam or else face the penalty of death. Guru ji was also asked to perform a miracle. Sri Guru Tegh Bahadur asserted that he would rather sacrifice his life than give up his faith and his freedom or belief or perform a miracle.

Thus, under Aurangzeb's orders, Guru and his companions were tortured. The Mughal ruler even burnt Guru Tegh Bahadur's followers alive in front of him (Bhai Sati Das, Bhai Mati Das and Bhai Dyal attained martyrdom), however, Guruji refused to bow down to Aurangzeb. Sri Guru Tegh Bahadur was beheaded on 11th November, 1675 by Mughal Emperor Aurangzeb, in broad daylight, in the middle of a public square, the most prominent public place in India, called Chandni Chowk in Delhi, on the charge that he was a stumbling block preventing the spread of Islam in the Indian subcontinent. The exact location of the beheading is marked by Gurdwara Sis Ganj Sahib in Delhi. Before the body of Guru Sahib could be quartered and exposed to public view, it was stolen under the cover of darkness by one of his disciples, Laxhi Shah Vanjara, who then burnt his house to cremate the Guru's body. This place is marked by another



**Gurudwara Sis Ganj Sahib, Chandni Chowk,
Delhi (The place of Guru ji's Execution)**

gurudwara, Gurudwara Rakab Ganj Sahib in Delhi. The severed head ("Sis" in Hindi or Punjabi) of Guru Tegh Bahadur was brought to Anandpur Sahib by Bhai Jaita, another disciple of the Guru.

Guru Gobind Singh writes in the Dasam Granth :
He protected the forehead mark and sacred thread (of the Hindus) which marked a great event in the Iron age.

For the sake of saints, he laid down his head without even a sigh

For the sake of Dharma, he sacrificed himself. He laid down his head but not his creed.

The continuation of Sikh Sacrifices:

• The Battle of Chamkaur

Sri Guru Tegh Bahadur, the father of Sri Guru Gobind Singh, embraced martyrdom on 11 November 1675 for the sake of the Kashmiri Pundit community that was being forcibly converted to Islam by Emperor Aurangzeb. Though of young age, Guru Gobind Singh, on becoming the spiritual leader of his sect, was determined to convert his community into a force that would fight against all forms of evil and oppression. It was in furtherance of this thought that he created the Khalsa on 30 March, 1699.

The Battle of Chamkaur had been given a position of great significance in the Sikh history. The battle was fought over three days from December 21 to 23, 1704 between the Khalsa of Guru Gobind Singh and the coalition forces of

the Mughals and Rajput hill chieftains. Guru Gobind Singh led forty Sikhs to the war against an army of ten lakh Mughals led by Wazir Khan (Nawab of Sirhind). Wazir Khan wanted to capture him because despite Aurangzeb's efforts, Guru Gobind Singh did not accept his subjugation to the Mughals. The battle in the history of Sikhs and their valour is known for its religious faith. Guru Gobind Singh described the war in "Zafarnama". The Battle was fought with much valour and courage by both the Sahibzada's (Prince) of Guru Gobind Singh and also Sikh warriors; whom Guru has declared as their beloved sons.

Both of Guru ji's Sons Baba Ajit Singh (18 years old) and Baba Jujhar Singh (14 years old) fought with bravery with the Mughal forces and attained martyrdom in the battlefield along with other great Sikh



**Gurdwara Rakab Ganj Sahib, Delhi
(The place where Guru ji's body was cremated)**

warriors in battle who laid down their lives to protect their religious faith and freedom.

Saka Sirhind

During the night flight from besieged Anandpur, 81-year-old mother of Tenth Guru, Sri Guru Gobind Singh, Mata Gujri and her grandsons, the two younger Sahibzadas, Zorawar Singh (age 9 years), and Fateh Singh (age 7 years), struggled across the stormy floodwaters of River Sarsa together. The dark raging turbulence swept away people and possessions alike and many Sikhs did not survive the crossing. Mata Gujri and the young Sahibzadas became separated from the rest of their family. They were later captured by the Governor of Sirhind (Wazir Khan) and kept in a cold tower called "Thanda Burj" with their grandmother Mata Gujri, in the middle of winter.

The bravest, Sahibzada Fateh Singh (1699-1705) who was the youngest of Guru Gobind Singh's four sons, Sahibzada Zorawar Singh (1696-1705), his elder brother and Mata Gujar Kaur, their grandmother sacrificed their lives for their faith and the right to remain Sikhs. Baba Fateh Singh with his elder brother and grandmother, set a primacy in Sikh history (and perhaps also in world history) by becoming the youngest known martyrs to sacrifice their lives for their principles and the right to practice their religion and their faith without coercion or the threat of terror. Even at such a tender age of 7 years, Baba Fateh Singh showed courage, determination and free-will not to be intimidated by the cruel, barbaric and unjust authorities of the time. He showed composure, fearlessness and the renowned trait of unparalleled heroism becoming of the Sikh leadership and was prepared to sacrifice his life but not his faith.

On 26 December 1705, Baba Fateh Singh was cruelly and mercilessly martyred at the behest of Wazir Khan at Sirhind along with his elder brother, Zorawar Singh. They were bricked alive and later Wazir Khan ordered the executioners to slit the throats of the Princes but Sahibzade did not bow before the tyranny and cruelty of the Mughal government. Sahibzada Fateh Singh and his older brother, Sahibzada Zorawar Singh are among the most hallowed martyrs in Sikhism.

As soon as the two Sahibzadas attained martyrdom, Mata Gujri, who was sitting in meditation in the tower, breathed her last. The messenger who came with the news of the martyrdom of the Sahibzade found that Mata Ji had already attained salvation. Every year from 24 to 26 December, Shaheedi Jor Mela is organised at Fatehgarh Sahib, Punjab, India, to commemorate the supreme sacrifice at the place of their martyrdom. Chote Sahibzade of Guru Gobind Singh attained martyrdom on 13 poh 25/26 December 1704 at a very young age of 7 & 9 years only. This is popularly known as 'Saka Sirhind'.

How great was Guru Gobind Singh (also affectionately given the title of 'Sarbars Dani' by the Sikh community), who sacrificed his family, the Sarbars Dan of his parents and four sons for the humanity and welfare of Mankind. When Guru ji's four sons attained martyrdom, their mother, Mata Sahib Kaur, unaware of this adversity and tragedy, inquired about the well being of her four sons. Guru ji pointing towards the young Khalsa warriors sitting in the Sangat and proudly said:

In putran ke sees par vaardiye sut chaar, chaar muye to kya hua jeevat kayi hazaar

(I have sacrificed my four sons. So what if my four sons are dead, when thousands are alive)

Ms Amrita Kaur
Department of Economics

Guru Tegh Bahadur: The Champion of Human Rights

"I disapprove of what you say, but I will defend to the death your right to say it."

These words by Evelyn Beatrice Hall in her work *The Friends of Voltaire*, is an illustration of French Enlightenment writer, historian, and philosopher Voltaire's beliefs and echoes the principle of freedom to choose one's thoughts and beliefs. Freedom as a macroscopic concept is only possible if it is respected, acknowledged and protected at a microcosmic level. The United Nations Universal Declaration of Human Rights (1948), a landmark in the history of humanity, guaranteed every one the right to freedom of thought, conscience and religion . Since then, many global institutions have been articulating and endeavouring relentlessly to ensure that individuals everywhere live a free and safe life.

However, it is surprising is to observe that way before the concept of democracies and freedom was established in the modern world, the Ninth Guru of Sikhs had already demonstrated an act which reinforced his belief in religious tolerance and freedom to choose and practise one's beliefs. He reinstated this belief more than three centuries ago, in the times of religious intolerance and persecution, when even the personal laws were oppressive and there was an atmosphere of fear and severe backlash.

When a large delegation of 500 Kashmiri Pandits approached the Holy Guru and explained how they were being forced to convert to Islam by Mughal Emperor Aurangzeb and requested Guru Ji to intercede on their behalf, He asked the Pandits to inform the Emperor that the Brahmins would accept and embrace Islam if Guru Tegh Bahadur could be convinced to do so and made preparations to go to Delhi and sacrifice his life. A contemporary of Guru Tegh Bahadur presented his martyrdom in these lines:

Baanh Jinna Di Pakrie Sir Dije Baanh na chhodiye

(If you take somebody under your protection, you may give your life but don't leave your asylum seeker)

Guru Ji's sacrifice is unparalleled. Never in history has the religious leader of one religion sacrificed his life to save the freedom of another religion. The ethos of self-sacrifice for the common good of mankind is enshrined in his spiritual legacy.

Guru Gobind Singh's statement in his famous composition, *Bachittar Natak*, on the martyrdom of his father, Guru Tegh Bahadur, presents an authentic reference to the event.

The Lord (Guru Tegh Bahadur) protected their paste-mark and sacred thread,
And performed a mighty deed in the Kali Age.
To protect the holy he spared no pains;
Gave his head but uttered not a groan.
For the protection of dharma
He did this noble deed;
Gave up his head but not his ideal.

Guru Tegh Bahadur performed the brave deed to reinforce the high human values. His act showed immense compassion for suffering humanity and was an act of resistance to tyranny. It is a heroic act that displays respect and tolerance for ways of living and thinking that are different from one's own. This idea is resonated in the ideal of plural society today.

In today's world, scarred by religious fanaticism and intolerance, the teachings of Guru Tegh Bahadur need

to be emulated. This consciousness of Human Rights enshrining the ideals of equality, freedom and tolerance has been illuminated since centuries by Guru Ji's teachings. One only has to seek guidance and travel on this path to attain the common good of mankind.

Ms Inderpreet Kaur
PG Department of English

Guru Tegh Bahadur

Guru Tegh Bahadur Ji was born Tyag Mal, on 1st April, 1621, in the regime of the Mughal Empire in present Amritsar, Punjab. Guru Ji is the ninth Guru of Sikhs. He is remembered for the protection of Sikhs and the Kashmiri Hindu Pandits against a 17th century law by Mughal Emperor Aurangzeb who forced them to convert their religion into Islam.

Aurangzeb is considered as one of the 'vile oppressor of Hindus'. He forcibly converted Hindus to Islam and destroyed the Hindu temples and also reintroduced the 'Jizya' a tax on non-Muslims which had been suspended for the previous 100 years. The Kashmiri Pandits suffered a lot of violence which was all led by Aurangzeb as he pressured them to change their religion from Hinduism to Islam, but they disagreed. They felt helpless and prayed that someone or a very spiritual powerful person should agree to help them because no normal person was coming forward to stand for their problems as they were afraid and aware of Aurangzeb and his deeds. We all know that prayers done from heart are always heard, similar was the case with Kashmiri Pandits as they came to know about Guru Tegh Bahadur. They all came to Guru Ji asking for his help as their religion was in danger because of Aurangzeb. Guru Ji asked them to convey his message to Aurangzeb that if he can convert Guru Ji, only then the Hindus will be converted into Muslims, but if not then Aurangzeb has to accept his defeat and he has to stop forcing people to do things according to him. The moment Aurangzeb received the message he ordered his soldiers to go and arrest Guru Ji. When Guru Ji was arrested all sorts of methods were employed to convert him to Islam. He even tortured Guru ji and the Sikhs who were accompanying him. Even after trying so hard he got no result, so he decided to kill Guru ji, as he said to him that he will leave Hindus if Guru ji will sacrifice his life for them, to which Guru ji agreed and was beheaded by Aurangzeb, only for the protection of religion and because of his sacrifice today our religion is safe. He is known as the 'Shield of India' (Hind ki Chadar).

This entire incident is a prominent example of Guru Tegh Bahadur Ji's saying:

"In good times there are many companions around, but in bad times, there is no one at all.

Says Nanak, vibrate, and meditate on the Lord; He shall be your only help and support in the end"

As when Kashmiri Pandits asked for help to everyone, nobody came forward to help them in their bad times, as they prayed to God for his help, Guru ji appeared as a ray of hope and he sacrificed himself for the protection of religion. So it becomes important for us to know the value and power in God's Name, because people only stand with us in our good times but our God is always supporting us and providing us infinite power to fight evil or tolerate evil.

Simranpreet Kaur Paul, BA III
Student Editor, English Section

In Memory of Guru Tegh Bahadur

Born in a Sikh family, I have always been in awe of the Sikh Gurus besides the acknowledgement of the status of Guru to a book. In my childhood, I used to think about the paradox in the name and life of Guru Tegh Bahadur. I used to wonder that “Tegh” means sword and “Bahadur” means brave then he should have been a great warrior which he was but then why is it that he did not fight Aurangzeb and his army and why he did not pick up sword. This question kept on constantly nagging me that being a great warrior he died without fighting. This question always stayed in my mind till I heard a “katha” to which my mother was listening on the television. In the “katha” I heard the preacher saying that there are various ways of doing the same thing. The example that he gave is still fresh in my mind. He said that if ten people are asked to make the same dish then everyone will make it according to himself. The quantity of salt may vary or the order of putting the ingredients may vary or the choice of ingredients may vary or cooking time may vary and even if we keep the ingredients same, each and every dish will definitely taste differently because the effort is always going to be different. Therefore, even if you choose the same path the effort is always one's own which decides the result that follows making us unique. This is when I realized that it is not always necessary to pick up sword to fight and that sword does not always have to be picked up for fighting but can be picked up for protecting as well. However, Guru Ji did both. He fought as well as protected that too, without picking up the sword. He made the most supreme sacrifice that none could have made – to die protecting another religion while “fighting without a sword”. That day I also understood the reason why he is called “*Hind Di Chadar*”. He stood for people in a world where your own people leave you in difficult times and went as far as to give away his life to protect them as well as their religion. He established a universal brotherhood by the example of his own sacrifice for us to learn the real meaning of brotherhood or sisterhood.

Another thought that always fascinated me is his idea of “*tyaag*”. He started the tradition of “*sees jaye par sir na jaaye*” by sacrificing his life while defending the Kashmiri Pandits against Aurangzeb's religious persecution. His head was brought to Anandpur Sahib for cremation which laid the foundation of a new idea of sacrifice. This later on led to the establishment of Khalsa Panth in 1699 when five common men were ready to sacrifice their lives for the protection of others and became “*panj payaras*”, the five beloved ones. This spirit of offering your own head to save other's head has kept alive the much needed oneness (unity in diversity) in all religions and faiths. One such modern day example can be seen in the unity of the farmers who have gathered from all over India to protest against the farm laws. It makes one believe in humanity when one sees them sharing each other's pains and healing each other's wounds. I consider myself lucky to have witnessed the living example of the unity that Guru Tegh Bahadur established by his sacrifice. This shows that the spirit of sacrificing everything for others still burns as bright as it was when Guru Tegh Bahadur initiated it by choosing death over tolerance. As the saying goes that it is a crime to do wrong but it is a bigger crime to tolerate the wrong.

Shubh Karman Dhaliwal
MAII English

Guru Tegh Bahadur Ji: A Biography

Guru Tegh Bahadur Sahib Ji is the ninth Guru of the Sikhs. He was the youngest son of Guru Hargobind Sahib Ji. He was born on April 1st, 1621 at Amritsar. His mother was Bibi Nanaki. His birth name was Tyag Mal but keeping in view his courage and bravery, he was named Tegh Bahadur. At the time of his eternal rest, Guru Har Krishan Sahib bowed down saying, "Baba Bakale" ie. My successor is at Bakala. Guru Tegh Bahadur Sahib meditated at Bakala for about twenty years (1644-1664) and lived there with his wife Mata Gujari Ji and mother Mata Nanaki. Bhai Makhan Shah Lobana, a rich businessman, revealed him at Bakala. Guru Tegh Bahadur received Guruship on March 30th, 1664 when he was living at Baba Bkala.

The Mughal Emperor of India, Aurangzeb, attempted to consolidate India into one Islamic nation. In order to achieve this aim, he set out to virtually eliminate Hinduism from India. When the ninth Guru Ji heard of this from a desperate group of Hindus, he challenged the Emperor that, in order to convert all the Hindus, the Guru himself would have to embrace Islam. He offered to sacrifice everything for the cause of righteousness. As a result the Guru was imprisoned at the request of Aurangzeb in 1675, Three devout Sikhs Bhai Mati Das, Bhai Sati Das, Bhai Dyalal, accompani the Guru were arrested and martyred in front of Guru Tegh Bahadur Sahib at Delhi.

Despite being forced to watch the torture and execution of these disciples, the Guru simply refused to concede to the Emperor's demand. The Emperor Aurangzeb gave Guru Tegh Bahadur Sahib three options, to embrace Islam, to perform miracles, be ready for death. Finally, the Guru preferred the latter. His head was chopped off publicly at Chandni Chowk in Delhi on November 11th, 1675 for being a protector of fundamental human rights. Unparalleled in the history of humankind, the martyrdom of Guru Tegh Bahadur Sahib was an act of sacrifice for another religious community. Guru Ji's martyrdom served to awaken the collective conscience of the Sikh community, which was about to undergo a final transformation in the years to follow.

The headless body was taken away by Bhai Lakhi Shah Vanjara who cremated it respectfully at his place in Delhi on November 12th, 1675. Gurdwara Rakab Ganj Sahib Ji was erected at this location to commemorate the incidence. The Severed head of Guru Tegh Bahadur Sahib was then presented respectfully to, Guru Gobind Singh by Bhai Jaita at Sri Anandpur Sahib in Punjab. Gurdwara Sis Ganj Sahib has been erected inside the town of Anandpur Sahib where the severed and revered head of the Guru Ji was cremated.

Some writers have stated that once you promise allegiance to anybody, sacrifice your head but do not let him down at any cost. A great example of this is Guru Tegh Bahadur Sahib who sacrificed his life but did not falter from his faith. Gobind Rai son of Guru Tegh Bahadur Sahib was nominated to Gurgaddi. Guru Gobind Singh was a child of 9 years when he was called upon to shoulder the responsibilities of a Guru. Bani of Guru Tegh Bahadur was entered into Sri Guru Granth Sahib by Guru Gobind Singh at Talwandi Sabo, Takht Sri Damdama Sahib. Guru Tegh Bahadur Sahib Ji's bani gives the message of non-attachment. Guru Tegh Bahadur contributed many hymns to Guru Granth Sahib Ji including the sloks or couplets near the end of the Guru Granth Sahib. His works include 116 shabads, 15 ragas and he is credited with 782 compositions that are part of bani in Sikhism. They cover a wide range of topics, such as the nature of God, human attachments, body, mind, sorrow, dignity, service, death and deliverance.

Compiled by (Online sources)-

Gaganjot Kaur
Tripti, Rinchain Dolma
BAI

Guru Gobind Singh Ji: On His Father Guru Tegh Bahadur s Martyrdom

Guru Tegh Bahadur was born to the sixth Guru, Guru Hargobind Ji and his wife Mata Nanki. In 1675 Guru Tegh Bahadur Ji was forced by the then Mughal Emperor Aurangzeb to give up his faith and convert to Islam. When he refused, the Sixth Guru was beheaded on November 24th, 1675 in Delhi. This heart rending event has been described by Guru Gobind Singh himself,

*He burst the bonds of mortal clay and went on to the abodes of God
No one ever performed an act as noble as did Tegh Bahadur.
With the departure of Tegh Bahadur the world was thicken with sorrow.
A wail of horror rent on earth, a victor's welcome by the dwellers of heaven.*

Alongwith Guru Ji, three of his close disciples were also martyred in the most brutal manner. This supreme sacrifice has inspired generations of people and every year both the birth and martyrdom day of Guru Tegh Bahadur is commemorated universally. This year is the 400th year of his Gurpurab. Guru Tegh Bahadur Ji put into practice the profound message of Gurbaani that had been existantsince Guru Nanak Dev's time:

*“If you desire to play this game of love with me.
Then step into my faith with your head in your hand”*

Anusha Goyal
B Com I

Meditation Spirituality and Religion

Throughout history, meditation has played a large role in many spiritual and religious practices. Some of these techniques and beliefs are discussed in this article.

Sikhism

Meditation known as Simran is needed to achieve spiritual goals alongside good deeds in Sikhism. The practice is used to feel God's presence and become one with the divine light.

There are believed to be gateways to the body, nine of which are physical holes (Nostrils, eyes, ears, mouth, urethra, anus) and the tenth is the Dasam Dwaar a physically imperceptible gateway to the high meditative state.

Buddhism

Many meditation techniques commonly practised today originate from ancient Buddhist meditation tools, which continue to be used by followers of the religion today.

Meditation is important on the pathway to enlightenment and nirvana in the Buddhist faith, which are believed to help wash a state of serenity and insight. Several techniques including breath meditation and recollections are widely taught in Buddhist schools but there are also distinct methods that differ between different regions. As a result, Buddhist meditation is a variable practice with many different paths that may lead to enlightenment and nirvana.

Hinduism

There are various styles used in Hindu meditation taught in different schools. Yoga is commonly practised initially to prepare oneself for meditation and self realization. One yoga practice states there are eight limbs of aloneness: discipline, rules, postures, breath, control, senses withdrawal, focus of mind, meditation and realization of Samadhi.

Moksha is the desired state of Hinduism, which can be thought of as similar to nirvana of Buddhism being calm and concentrated with the self.

Islam

Islamic meditation and Sufism focuses on thinking that leads to knowledge and utilized methods of breathing controls and the repetition of holy words. There are several similarities with Buddhist meditation such as the concentration technique and focused introspection.

Meditation is believed to improve healing ability and enhance creativity in addition to awakening the heart and mind and allowing inner growth and submission to God.

Jainism

Meditation is central to the spiritual practice of Jainism and is thought to help attain enlightenment and the 24 tirthankaras all exist in meditative postures.

Jain meditation is thought to be the pathway to salvation and attainment of the three jewels: faith, knowledge and conduct. With these jewels a state of complete freedom is gained.

Anusha Goyal
B Com I

Guru Tegh Bahadur's Wisdom of Life

*“Give up your head, but forsake not those whom you undertaken to protect.
Sacrifice your life, but relinquish not your faith.”*

“Like a dream and a show, so is this world you must know. None of this is true, O Nanak without God.”

“One who is beyond praise and slander, who looks upon gold and iron alike.... One who is not affected by pleasure or pain, who looks upon friend and enemy alike- says Nanak, Listen, mind: know that such a person is liberated.”

“True Realization of the actual nature of this material world, its perishable, transitory and illusory aspects best dawns on a person in suffering.”



Guru Tegh Bahadur ji's Philosophy

Sri Guru Tegh Bahadur, the 9th Guru of the Sikhs, taught us how to stand against injustice and cruelty. He is honoured and remembered as the champion of the right of religious freedom.

Guru Hargobind had not chosen him as his successor, as he felt that the Sikhs at that time needed a worldly and strong leader and his son had chosen the path of renunciation. So Guru Hargobind elected his grandson Guru Har Rai as his successor, 7th Guru.

After Guru Har Rai death at the age of 31, his son Guru Har Kishan become the 7th guru at the age of 5. Guru Har Kishan, died due to health issues at the age of 7 in 1664. After that there was confusion as to who would become the 9th Guru. Before his death, Guru Har Kishan had chosen Guru Tegh Bahadur as the ninth Guru of Sikhs.

Guru Tegh Bahadur devoted his time in contemplation and prayers. He also started community water wells and langar (Free food facility for all). He composed many hymns that were added to Sri Guru Granth Sahib ji. He wrote Saloks, 116 shabads and 15 Ragas.

In 1665 he founded the huge the city of Anandpur Sahib in Punjab. Guru ji attracted huge numbers of devotees and followers. When Kashmiri Pandits came to his for help, to protect their religion, he promised protection to persecuted Kashmiri Pandits which led to his being summoned or forced to Delhi by the emperor. When the Sikh faith was gathering strength, Aurangzeb was following a policy of religion discrimination and persecution in many places. Guru ji was totally against this policy. On 24th November, 1675, Guru Tegh Bahadur was publicly beheaded on the order of Mughal emperor Aurangzeb for refusing to accept the authority of Mughal Emperor, at Chandni Chowk in Delhi.

Gurudwara SRI SIS GANJ SAHIB was built in 1783, at the place where he was beheaded. His disciples Bhai Dayal Das, Bhai Mati Das and Bhai Sati Das were tortured to death. Bhai Sati Das was wrapped in cotton and burned alive. Bhai Dayal Das was seated in a cauldron full of boiling water. Bhai Mati Das was tied between

wooden planks and sawed from head downwards.

The effect of his father's cruel murder must have been profound on Sri Guru Gobind Singh, who went on to become the founder of the KHALSA PANTH and challenged the authority of the Mughals. He found strength also to fight for justice and against cruelty. He made his children strong like tigers.

The message of all the Gurus was that God is one and there is only one religion humanity. The Gurus prompted the people to donate 10% of income for others' good. Sikh Gurus sacrificed themselves and also their children just to teach us tolerance.

Why are all the Sikhs so strong... because of Guruji's sacrifices, their powerful steps toward equality make us strong and kind to all. They sacrificed for us, now it is our duty to keep our environment and human relations safe and strong. Fight for your rights and always pray for all to find love and brotherhood. Our life is a very beautiful gift which is given by God, do not waste it in doing sinful things. Work hard and be honest toward yourself and others. Spread kindness and love to live safe and healthy life. Do not judge or discriminate against people on the basis of color, religion, place or caste. Because we all are sparks of the same divine God.

Ramjeet Kaur
B Com II



The Ideal Man

This year, the entire world is celebrating the 400th birth anniversary of Guru Tegh Bahadur, the ninth Guru of the Sikhs. Today, more than ever, Guru Ji's life needs to be remembered for his message of tolerance, brotherhood and mutual respect for all religions. His martyrdom is remembered as the Shaheedi Diwas every year on 24th November. He decided to give up his life, rather than tolerate the tyranny of the Mughal Emperor. Guru Tegh Bahadur composed one hundred and fifteen hymns which are in the Guru Granth Sahib. All his compositions are very profound and resonate with universal truth. His teachings are relevant today and will continue to be so centuries from now. One of his teachings which holds particular appeal is the concept of the ideal man.

Guru Tegh Bahadur describes what an ideal human being is like,

“One who grieves not in misery and delights not in pleasure, who is free from fear and attachment, and for whom gold and dust are the same and who has renounced both praising and blaming (flattery and slander) and is immune to greed, worldly attachments and pride....when the all Merciful Guru blesses a disciple with His Grace, only then does the disciple attain this blessed spiritual state and blends (merges) with the Lord as water with water.”

Sarmeen Khanam
B Com I C

The Life of Guru Tegh Bahadur: Sacrifice, Bravery and Humanity

Tyag Mal Ji was born in Amritsar in the early hours of April 1st, 1621. He came to be known by the name Tegh Bahadur (Mighty of the Sword) given to him by Guru Hargobind Singh Ji, after he had shown his valour in a battle against the Mughals. Tegh Bahadur was brought up in Sikh culture and trained in archery and horseman ship. He was taught the old classics such as the Vedas, the Upanishads and the Puranas. He preferred prolonged spells of seclusion and contemplation.

In the 1640s, Guru Hargobind and Mata Nanki moved to his ancestral village of Bakala in Amritsar district, together with Tegh Bahadur Ji and Mata Gujri. Bakala was a prosperous town with many beautiful pools, wells and baolis. After Guru Hargobind's death, Tegh Bahadur continued to live in Bakala with his wife and mother. In March, 1664 Guru Harkrishan contracted smallpox, when asked by him, he replied Baba Bakala, meaning his successor was to be found in Bakala. Sikh tradition has a myth concerning the manner in which Tegh Bahadur was selected as the ninth Guru. Baba Makhan Shah Labana, had once prayed for his life and had promised to gift 500 gold coins to the Sikh Guru he serviced. He arrived in search of the true Guru. He gave gold coins to each Guru, believing that the right guru would know that his silent promise was to gift 500 coins for his safety. When Guru Ji pointed out that Labana's offering was short of the promised five hundred Makhan Shah began shouting from rooftop 'Guru Ladho re, Guru Ladho re' meaning 'I have found the Guru'.

In August 1664, a Sikh Sangat arrived in Bakala and announced Guru Tegh Bahadur as the Ninth Guru. Sangat was led by Diwan Durga Mal and formal 'Tika Ceremony' was performed by Baba Gurditta elder brother of Guru Tegh Bahadur, conferring Guruship on him.

Today there are several educational, medical and charitable institutions named after Guru Tegh Bahadur. Most people are not aware that Sri Guru Tegh Bahadur is credited in being the very first human rights activist in this part of the world. 24th November is commemorated annually as Guru Tegh Bahadur Martyrdom Day or Shahidi Diwas, to mark his sacrifice for protection of Hindu community. Guru Tegh Bahadur dedicated his whole life to spreading the message of the first Guru of Sikhism, Sri Guru Nanak Dev.

*“Why do you go to the forest, In search of the divine?
God lives in all
And abides with you, too
As fragrance dwells in the flower
Or reflection in a mirror
The Divine dwells inside everything
Seek therefore in your own heart”*

**Rakhi
BAI**

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਜਿੰਨ੍ਹਾਂ ਨੂੰ ਹਿੰਦ ਦੀ ਚਾਦਰ ਅਰਥਾਤ ਭਾਰਤ ਦੀ ਇੱਜ਼ਤ ਅਤੇ ਅਣਖ ਦੇ ਰਖਵਾਲੇ ਦੇ ਨਾਮ ਨਾਲ ਵੀ ਜਾਣਿਆ ਜਾਂਦਾ ਹੈ, ਸਿੱਖਾਂ ਦੇ ਨੌਵੇਂ ਗੁਰੂ ਹਨ। ਆਪ ਜੀ ਦਾ ਜਨਮ ਛੇਵੇਂ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਅਤੇ ਮਾਤਾ ਨਾਨਕੀ ਜੀ ਦੇ ਘਰ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਸਾਲ 1621 ਈ: ਨੂੰ ਹੋਇਆ ਸੀ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਆਪਣੇ ਸਾਰੇ ਭੈਣ-ਭਰਾਵਾਂ ਵਿੱਚੋਂ ਸਭ ਤੋਂ ਛੋਟੇ ਸਨ ਤੇ ਆਪ ਦਾ ਬਚਪਨ ਦਾ ਨਾਮ ਤਿਆਗ ਮੱਲ ਸੀ। ਆਪ ਜੀ ਦਾ ਵਿਆਹ ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਨਾਲ ਹੋਇਆ ਤੇ ਆਪ ਦੇ ਘਰ ਇੱਕ ਪੁੱਤਰ ਗੋਬਿੰਦ ਸਿੰਘ ਦਾ ਜਨਮ ਹੋਇਆ।

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਜਿੱਥੇ ਬਹੁਤ ਸਾਰੀ ਬਾਣੀ ਰਚੀ, ਉੱਥੇ ਉਨ੍ਹਾਂ ਨੇ ਬਹੁਤ ਸਾਰੀਆਂ ਜੰਗਾਂ ਵੀ ਲੜੀਆਂ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਤਲਵਾਰ ਨਾਲ ਆਪਣੀ ਬਹਾਦਰੀ ਦੇ ਜੋਹਰ ਵਿਖਾਏ। ਇਸ ਵਿੱਚੋਂ ਸੰਨ 1635 ਈ: ਵਿੱਚ ਕਰਤਾਰਪੁਰ ਦੀ ਲੜਾਈ ਪ੍ਰਮੁੱਖ ਹੈ ਜਿਸ ਵਿੱਚ ਆਪ ਨੇ ਆਪਣੇ ਪਿਤਾ ਸ੍ਰੀ ਹਰਿਗੋਬਿੰਦ ਜੀ ਅਤੇ ਭਾਈ ਬਿਧੀ ਚੰਦ ਜੀ ਨਾਲ ਮਿਲ ਕੇ ਮੁਗਲਾਂ ਖਿਲਾਫ ਜੰਗ ਲੜੀ। ਉਸ ਸਮੇਂ ਆਪ ਜੀ ਦੀ ਉਮਰ ਕਰੀਬ 14 ਸਾਲ ਸੀ ਤੇ ਇਸ ਲੜਾਈ ਵਿੱਚ ਆਪ ਜੀ ਦੀ ਬਹਾਦਰੀ ਨੂੰ ਵੇਖ ਕੇ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਨੇ ਆਪ ਜੀ ਦਾ ਨਾਮ ਤਿਆਗ ਮੱਲ ਤੋਂ ਬਦਲ ਕੇ ਤੇਗ ਬਹਾਦਰ ਰੱਖ ਦਿੱਤਾ ਸੀ।

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਸਿੱਖਾਂ ਦੇ ਨੌਵੇਂ ਗੁਰੂ ਹੋਏ ਤੇ ਆਪ ਗੁਰੂ ਹਰਕ੍ਰਿਸ਼ਨ ਜੀ ਤੋਂ ਬਾਅਦ ਗੁਰਗੱਦੀ 'ਤੇ ਬੈਠੇ। ਜਦੋਂ ਗੁਰੂ ਹਰਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ ਜੀ ਨੇ ਆਪਣੇ ਅੰਤਲੇ ਸਮੇਂ ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਇਸ਼ਾਰਾ ਕੀਤਾ ਕਿ ਅਗਲਾ ਗੁਰੂ ਬਾਬੇ ਬਕਾਲੇ ਵਿਖੇ ਹੈ ਤਾਂ ਉੱਥੇ ਕਈ ਹੋਰ ਪਾਖੰਡੀਆਂ ਨੇ ਆਪਣੀਆਂ ਮੰਜੀਆਂ ਲਗਾ ਲਈਆਂ। ਪਰ ਭਾਈ ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣਾ ਨੇ ਅਖਿਰਕਾਰ ਸੱਚੇ ਗੁਰੂ ਨੂੰ ਲੱਭ ਲਿਆ ਤੇ ਹੋਕਾ ਦਿੱਤਾ 'ਗੁਰੂ ਲਾਧੇ ਰੇ, ਗੁਰੂ ਲਾਧੇ ਰੇ', ਤੇ ਆਪ 1665 ਈ: ਤੋਂ 1675 ਈ: ਤੱਕ ਗੁਰੂ ਗੱਦੀ 'ਤੇ ਰਹੇ।

ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਦਰਜ ਹੈ ਤੇ ਉਹਨਾਂ ਦੀ ਰਚੀ ਇਸ ਬਾਣੀ ਨੂੰ ਉਹਨਾਂ ਨੇ ਆਪ ਪ੍ਰਤੱਖ ਹੋ ਕੇ ਹੰਡਾਇਆ ਤੇ ਆਪਣੇ ਸੀਸ, ਧਰਮ ਤੇ ਦੇਸ਼ ਦੇ ਲਈ ਆਪਣਾ ਆਪ ਵਾਰ ਦਿੱਤਾ ਅਤੇ ਮਹਾਨ ਕੁਰਬਾਨੀ ਦਿੱਤੀ।

ਸੋਰਠਿ ਮਹਲਾ ॥੯॥

“ ਜੋ ’ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ਉਸ ਸਮੇਂ ਔਰੰਗਜ਼ੇਬ (ਮੁਗਲ ਬਾਦਸ਼ਾਹ) ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਜਬਰਦਸਤੀ ਕਸ਼ਮੀਰੀ ਹਿੰਦੂਆਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾਇਆ ਜਾ ਰਿਹਾ ਸੀ। ਦੁਖੀ ਹੋਏ ਕਸ਼ਮੀਰੀ ਪੰਡਤ ਗੁਰੂ ਜੀ ਕੋਲ ਆਏ। ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ, 'ਜੇਕਰ ਕੋਈ ਮਹਾਨ ਵਿਅਕਤੀ ਆਪਣੀ ਕੁਰਬਾਨੀ ਦੇਵੇ ਤਾਂ ਹੀ ਤੁਹਾਡੀ ਰੱਖਿਆ ਹੋ ਸਕਦੀ ਹੈ।' ਇਹ ਸੁਣ ਕੇ ਬਾਲਕ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਪਿਤਾ ਜੀ, ਤੁਹਾਡੇ ਤੋਂ ਵੱਧ ਮਹਾਨ ਵਿਅਕਤੀ ਹੋਰ ਕੌਣ ਹੋ ਸਕਦਾ ਹੈ? ਇਹ ਗੱਲ ਸੁਣ ਕੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਤਿਲਕ-ਜੰਝੂ ਦੀ ਰਖਵਾਲੀ ਲਈ ਆਪਣੇ ਸਾਥੀਆਂ ਸਮੇਤ ਦਿੱਲੀ ਪਹੁੰਚੇ। ਆਪ ਨੇ ਇਸਲਾਮ ਧਰਮ ਨੂੰ ਕਬੂਲ ਨਾ ਕਰਦੇ ਹੋਏ ਸੀਸ ਦਿੱਤਾ ਪਰ ਸਿਰਫ਼ ਨਾ ਦਿੱਤਾ। ਉਹਨਾਂ ਦੇ ਸਾਥੀ-ਭਾਈ ਮਤੀ ਦਾਸ ਜੀ ਆਰੇ ਨਾਲ ਚੀਰ ਦਿੱਤੇ ਗਏ। ਭਾਈ ਸਤੀ ਦਾਸ ਜੀ ਨੂੰ ਰੂੰ ਵਿੱਚ ਲਪੇਟ ਕੇ ਸਾੜ ਦਿੱਤਾ ਗਿਆ। ਭਾਈ ਦਿਆਲੇ ਜੀ ਨੂੰ ਉਬਲਦੀ ਦੇਗ ਵਿੱਚ ਪਾ ਦਿੱਤਾ ਗਿਆ। ਨਵੰਬਰ 1675 ਈ: ਨੂੰ ਆਪ ਜੀ ਨੂੰ ਸ਼ਹੀਦ ਕੀਤਾ ਗਿਆ।

ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਜਿਥੇ ਆਪਣੀ ਬਾਣੀ ਨਾਲ ਰੱਬ ਦੀ ਭਗਤੀ ਕਰਨ ਦੀ ਜਾਚ ਦੱਸੀ, ਉਥੇ ਜੁਲਮ ਦੇ ਖਿਲਾਫ਼ ਆਪ ਦੀ ਮਹਾਨ ਕੁਰਬਾਨੀ ਨਾਲ ਲੋਕਾਂ ਦੀ ਸੋਚਣੀ ਵਿੱਚ ਇਨਕਲਾਬ ਲਿਆਂਦਾ। ਸੋ ਜਿਥੇ ਰੱਬ ਦੀ ਬੰਦਗੀ ਜ਼ਰੂਰੀ ਹੈ, ਉਥੇ ਜੁਲਮ ਦੇ ਖਿਲਾਫ਼ ਆਵਾਜ਼ ਉਠਾਉਣੀ ਵੀ ਉਨੀ ਹੀ ਜ਼ਰੂਰੀ ਹੈ।

ਡਾ. ਮਨਜੀਤ ਕੌਰ ਸਿੱਧੂ
ਕਾਮਰਸ ਵਿਭਾਗ

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ

ਸਿੱਖ ਧਰਮ ਦੇ ਨੌਵੇਂ ਸਤਿਗੁਰ, ਨਾਮ ਹੈ ਤੇਗ ਬਹਾਦਰ।
ਦੀਨ ਦੁਖੀ ਨੂੰ ਦਿੱਤਾ ਆਸਰਾ, ਬਣੇ ਹਿੰਦ ਦੀ ਚਾਦਰ।
ਮੁੱਢ ਤੋਂ ਸਨ ਉਹ ਪਰਉਪਕਾਰੀ, ਦੁੱਖ ਨਾ ਕਿਸੇ ਦੇ ਸਹਿੰਦੇ,
ਦੂਜੇ ਦੀ ਬਿਪਤਾ ਨੂੰ ਜਰਦੇ, ਸਿਮਰਨ ਦੇ ਵਿੱਚ ਰਹਿੰਦੇ।
ਆਪਣੇ ਗੁਰੂ ਪਿਤਾ ਨਾਲ ਉਹਨਾਂ, ਜੰਗ ਵਿੱਚ ਜੌਹਰ ਵਿਖਾਏ,
ਮੱਖਣ ਸ਼ਾਹ ਦੇ ਡੁੱਬਦੇ ਬੇੜੇ, ਮੋਢਾ ਲਾਏ ਤਰਾਏ।
ਗੁਰੂ ਤਪੱਸਿਆ ਕਰਦੇ ਭੋਰੇ, ਬਾਹਰ ਝੂਠ ਗੁਰ ਬਾਝੋਂ,
ਮੱਖਣ ਸ਼ਾਹ ਚੜ੍ਹ ਉੱਚੇ ਆਖਿਆ : ਗੁਰ ਸੱਚਾ ਮੈਂ ਲਾਧੋ
ਗੁਰੂ ਨਾਨਕ ਤੋਂ ਪਿੱਛੋਂ, ਲੰਮੀ ਯਾਤਰਾ ਕੀਤੀ,
ਨਾ ਭੈਅ ਦੇਣਾ ਨਾ ਭੈਅ ਮੰਨਣਾ, ਇਹ ਸੀ ਆਪ ਦੀ ਨੀਤੀ।
ਨੌਂ ਸਾਲਾਂ ਦਾ ਪੁੱਤਰ ਛੱਡ ਕੇ ਦਿੱਲੀ ਚਲ ਕੇ ਆਏ।
ਪੁੱਛ ਵੰਗਾਰ ਔਰੰਗੇ ਤਾਈਂ, ਇਹ ਕੀ ਜੁਲਮ ਕਮਾਏ।
ਚਾਂਦਨੀ ਚੌਂਕ 'ਚ ਬੈਠੇ ਸਤਿਗੁਰ, ਸ਼ਾਂਤ ਅਹਿਲ ਅਡੋਲ,
ਲਿਖਣ ਵੇਲੇ ਕਾਨੀ ਰੁਕ ਜਾਂਦੀ, ਜੀਭ ਨਾ ਸਕਦੀ ਬੋਲ।
ਜੱਲਾਦਾਂ ਨੇ ਹੁਕਮ ਵਜਾਇਆ, ਪਲ ਦੇਰੀ ਨਾ ਲਾਈ,
ਸੀਸ ਜੁਦਾ ਧੜ ਨਾਲੋਂ ਕੀਤਾ, ਰੋਵੇ ਕੁੱਲ ਲੋਕਾਈ।
ਤਿਲਕ ਜੰਝੂ ਦੀ ਰੱਖਿਆ ਖਾਤਰ, ਦਿੱਤਾ ਗੁਰ ਬਲੀਦਾਨ,
ਹਿੰਦੂ ਧਰਮ ਬਚਾਵਣ ਦੇ ਲਈ, ਕੀਤੀ ਜਿੰਦ ਕੁਰਬਾਨ।
ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸ਼ਬਦ ਉਨਾਹਠ ਅਤੇ ਸਲੋਕ ਸਤਵੰਜਾ,
ਭੈੜਿਉਂ ਚੰਗਾ ਬਣ ਜਾਵੇ, ਮਨ ਨਾਲ ਪੜ੍ਹੇ ਜੇ ਬੰਦਾ।
ਐਸੇ ਗੁਰੂ ਨੂੰ ਯਾਦ ਕਰਨ 'ਤੇ, ਮਿਲ ਜਾਵਣ ਨੌਂ ਨਿੱਧੀਆ,
'ਰੂਹੀ' ਆਖੇ ਬਰਕਤ ਮਿਲਦੀ, ਨਾਲੇ ਰਿੱਧੀਆਂ ਸਿੱਧੀਆਂ।

ਗਗਨਜੋਤ ਕੌਰ
ਬੀ.ਏ. ਭਾਗ ਪਹਿਲਾ

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਦੇਸ਼, ਕੌਮ ਦੀ ਰੱਖਿਆ ਖਾਤਰ, ਸੀਸ ਵੀ ਆਪਣਾ ਵਾਰ ਗਏ।
ਮਾਤਾ ਨਾਨਕੀ ਜੀ ਦੇ ਪੁੱਤਰ, ਛੇਵੇਂ ਗੁਰਾਂ ਦੇ ਲਾਲ ਜੀ।
'ਤਿਆਗ ਮੱਲ' ਨਾਮ ਸੀ ਰੱਖਿਆ, ਬੜੇ ਹੀ ਚਾਵਾਂ ਨਾਲ ਜੀ।
'ਤੇਗ ਬਹਾਦਰ' ਨਾਮ ਕਮਾਇਆ, ਜਦ ਤੇਜ ਚਲਾ ਤਲਵਾਰ ਗਏ।
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਬੈਠ ਬਕਾਲੇ ਭਗਤੀ ਕੀਤੀ, ਨਾ ਭੇਦ ਕਿਸੇ ਵੀ ਪਾਇਆ।
ਸੱਚ ਗੁਰੂ ਉਸੇ ਨੂੰ ਮਿਲਿਆ, ਜਿਸ ਸੱਚੇ ਮਨੋਂ ਧਿਆਇਆ।
ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣੇ ਦਾ ਬੇੜਾ, ਡੁੱਬਦਾ ਹੋਇਆ ਤਾਰ ਗਏ।
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਮਾਤਾ ਗੁਜਰੀ ਮਹਿਲ ਗੁਰਾਂ ਦੇ, ਗੁਰੂ ਗੋਬਿੰਦ ਜੀ ਲਾਲ ਹੋਏ।
ਚੱਕ ਨਾਨਕੀ ਨਗਰ ਵਸਾਇਆ, ਜਦ ਸਤਿਗੁਰੂ ਜੀ ਦਿਆਲ ਹੋਏ।
ਸਿੱਖ ਪੰਥ ਦੀ ਸੇਵਾ ਖਾਤਰ, ਕਰਨ ਫਿਰ ਪ੍ਰਚਾਰ ਗਏ।
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਦੁਖੀ ਹੋਏ ਕਸ਼ਮੀਰੀ ਪੰਡਿਤ, ਅਨੰਦਪੁਰ ਚੱਲ ਕੇ ਆਏ।
ਕੀ-ਕੀ ਜੁਲਮ ਔਰੰਗੇ ਕੀਤੇ, ਸਭ ਸਤਿਗੁਰਾਂ ਨੂੰ ਸੁਣਾਏ।
ਦਾਤਾ ਸਾਡੀ ਸੁਣੋ ਬੇਨਤੀ, ਅਸੀਂ ਤਾਂ ਹੁਣ ਥੱਕ ਹਾਰ ਗਏ।
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਸੁਣ ਬੇਨਤੀ ਸਤਿਗੁਰ ਬੋਲੇ, ਵੇਲਾ ਹੈ ਬਲੀਦਾਨ ਦਾ ਆਇਆ।
ਔਰੰਗੇ ਤਾਂਈ ਸੰਦੇਸ਼ ਸਤਿਗੁਰਾਂ, ਦਿੱਲੀ ਤੱਕ ਪਹੁੰਚਾਇਆ।
ਮੇਰਾ ਦੀਨ ਉਹ ਬਦਲ ਕੇ ਵੇਖੋ, ਔਰੰਗੇ ਨੂੰ ਲਲਕਾਰ ਗਏ।
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਦਿੱਲੀ ਜਾ ਗੁਰਾਂ ਸੀਸ ਵਾਰਿਆ, ਬਣ ਗਏ ਹਿੰਦ ਦੀ ਚਾਦਰ।
ਤਿਲਕ, ਜੰਝੂ ਦੇ ਰਾਖੇ ਸਤਿਗੁਰ, ਹਰ ਕੋਈ ਕਰਦਾ ਆਦਰ।
'ਅਮਰ' ਗੁਰਾਂ ਦੀ ਮਹਿਮਾ ਗਾਵੇ, ਕਰ ਬੇੜਾ ਹਿੰਦ ਦਾ ਪਾਰ ਗਏ।
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ, ਕਰ ਸਾਡੇ 'ਤੇ ਉਪਕਾਰ ਗਏ।
ਦੇਸ਼, ਕੌਮ ਦੀ ਰੱਖਿਆ ਖਾਤਰ, ਸੀਸ ਵੀ ਆਪਣਾ ਵਾਰ ਗਏ।

ਜੋਬਨਪ੍ਰੀਤ ਕੌਰ
ਬੀ. ਐਸ. ਸੀ. ਭਾਗ ਪਹਿਲਾ

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਹਾਰਾਜ

ਠੁਨੀਆ ਵਿੱਚ ਨਹੀਂ ਜੇਸ ਜਿਹਾ ਕੋਈ ਸਾਨੀ, ਉਸ ਗੁਰੂ ਲਾਸਾਨੀ ਦੀ ਗੱਲ ਕਰੀਏ।
 ਟੰਮ੍ਹਿਤਸਰ ਵਿਚ ਜਿਨ੍ਹਾਂ ਦਾ ਜਨਮ ਹੋਇਆ, ਉਸ ਬ੍ਰਹਮ ਗਿਆਨੀ ਦੀ ਗੱਲ ਕਰੀਏ।
 ਛੇਵੇਂ ਗੁਰਾਂ ਦਾ ਲਾਡਲਾ ਲਾਲ ਸੀ ਜੋ, ਓਸ ਅੰਤਰ ਧਿਆਨੀ ਦੀ ਗੱਲ ਕਰੀਏ।
 ਦਿੱਤੀ ਗਈ ਜੋ ਚਾਂਦਨੀ ਚੌਂਕ ਅੰਦਰ, ਓਸ ਪਾਵਨ ਕੁਰਬਾਨੀ ਦੀ ਗੱਲ ਕਰੀਏ।
 ਮੱਖਣ ਸ਼ਾਹ ਬਕਾਲੇ 'ਚ ਵੇਖਿਆ ਜਾ, ਇਕ ਗੁਰੂ ਨਹੀਂ, ਗੁਰੂਆਂ ਦਾ ਪੂਰਾ ਬੈਠਾ।
 22 ਮੰਜੀਆਂ 'ਤੇ ਬੈਠੇ ਗੁਰੂ ਨਕਲੀ, ਹਰ ਇਕ ਗੁਰੂ ਸੀ ਵਿੱਚ ਗੁਰੂ ਬੈਠਾ।
 ਮੱਖਣ ਸ਼ਾਹ ਆਖਰ ਉਸ ਥਾਂ ਪਹੁੰਚਾ, ਜਿਹੜੀ ਥਾਂ ਸੀ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਬੈਠਾ।
 ਭੋਰੇ ਵਿੱਚ ਸਮਾਧੀ 'ਚ ਲੀਨ ਹੋ ਕੇ, ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦਾ ਨੌਵਾਂ ਨੂਰ ਬੈਠਾ।
 ਜਦੋਂ ਕਿਸੇ ਗੁਰਸਿੱਖ ਦੇ ਮੁੱਖ ਵਿੱਚੋਂ, ਦੀਨਾਂ-ਦੁਖੀਆਂ ਨੇ ਸੁਣੇ ਉਪਕਾਰ ਤੇਰੇ।
 ਓਦੋਂ ਧਰਮ ਤੇ ਆਣ ਦੀ ਰੱਖਿਆ ਲਈ, ਝੋਲੀ ਅੱਡ ਕੇ ਆਏ ਦੁਆਰ ਤੇਰੇ।
 ਸਾਡੀ ਅਣਖ ਤੇ ਇੱਜਤ ਬਚਾ ਦਾਤਾ, ਆ ਕਸ਼ਮੀਰੀਆਂ ਕਿਹਾ ਦਰਬਾਰ ਤੇਰੇ।
 ਕਰੋ ਰੱਖਿਆ ਆਏ ਨਿਥਾਵਿਆਂ ਦੀ, ਗੋਬਿੰਦ ਰਾਏ ਕਿਹਾ ਬਰਮੁਦਦਾਰ ਤੇਰੇ।
 ਕਿਰਪਾ ਰਾਮ ਨੇ ਗੱਲ ਵਿੱਚ ਪਾ ਪੱਲਾ, ਰੱਬ ਬੰਨ੍ਹ ਕੇ ਕੀਤੀ ਅਰਜੋਈ ਦਾਤਾ।
 ਝੱਖੜ ਜੁਲਮ ਦਾ ਝੱਲਿਆ ਚਹੁੰ ਪਾਸੀਂ, ਥੰਮਣ ਵਾਲਾ ਨਹੀਂ ਇਸਦਾ ਕੋਈ ਦਾਤਾ।
 ਸਰ 'ਤੇ ਟੁੱਟੇ ਪਹਾੜ ਮੁਸੀਬਤਾਂ ਦੇ, ਸਾਡੇ ਨਾਲ ਅਣਹੋਣੀ ਹੈ ਹੋਈ ਦਾਤਾ।
 ਗਲੇ ਲੱਗ ਕੇ ਤਿਲਕ ਤੇ ਜੰਝੂਆਂ ਦੇ, ਜ਼ਾਰੋਜ਼ਾਰ ਅੱਜ ਬੋਦੀ ਹੈ ਹੋਈ ਦਾਤਾ।
 ਰੁਸਤ ਹਾਥੀ ਦੇ ਵਾਂਗ ਇਹ ਭੂਤਰੇ ਨੇ, ਬਣਾ ਰਹੇ ਜਬਰੀ ਮੁਸਲਮਾਨ ਦਾਤਾ।
 ਜਿਹੜਾ ਨਹੀਂ ਇਸਲਾਮ ਕਬੂਲ ਕਰਦਾ, ਕੱਢ ਲੈਂਦੇ ਨੇ ਉਸਦੀ ਜਾਨ ਦਾਤਾ।
 ਦੜ੍ਹ ਵੱਟ ਕੇ ਬੈਠੇ ਸਭ ਸੂਰਮੇ ਨੇ, ਰਾਜਪੂਤ, ਮਰਹੱਟੇ ਚੌਹਾਨ ਦਾਤਾ।
 ਅੱਖੀਂ ਦੇਖ ਕੇ ਅੱਖੀਆਂ ਮੀਟ ਲਈਆਂ, ਜਾਣ ਬੁਝ ਕੇ ਬਣੇ ਅਣਜਾਣ ਦਾਤਾ।
 ਠੱਲ ਪਾਉਣ ਲਈ ਜ਼ਾਲਮ ਦੇ ਜੁਲਮ ਤਾਈਂ ਸਿਰ 'ਤੇ ਬੀੜਾ ਉਠਾਇਆ ਸੀ ਪਾਤਸ਼ਾਹ ਨੇ
 ਤਿਲਕ ਜੰਝੂ ਦੀ ਰੱਖਿਆ ਕਰਨ ਨਿਕਲੇ, ਭਾਵੇਂ ਜੰਝੂ ਨਾ ਪਾਇਆ ਸੀ ਪਾਤਸ਼ਾਹ ਨੇ।
 ਦੇ ਕੇ ਦਿੱਲੀ 'ਚ ਆਪਣਾ ਸੀਸ ਪਾਵਨ ਬਚਨ ਨਿਭਾਇਆ ਸੀ ਪਾਤਸ਼ਾਹ ਨੇ
 ਅੱਖੇ ਸਮੇਂ ਵਿਚ ਧਰਮ ਦੀ ਢਾਲ ਬਣ ਕੇ, ਡੁੱਬਦਾ ਧਰਮ ਬਚਾਇਆ ਸੀ ਪਾਤਸ਼ਾਹ ਨੇ।

ਨੰਦਨੀ ਕੌਰ
ਬੀ. ਏ. ਭਾਗ ਪਹਿਲਾ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ

ਇਸ ਸੋਹਣੀ ਮੋਹਣੀ ਮੂਰਤ ਨੇ
ਕਿਹਾ ਸੋਹਣਾ ਆਸਣ ਲਾਇਆ ਈ
ਅੱਜ ਚੌਂਕ ਚਾਂਦਨੀ ਵਿਚ ਆ ਕੇ,
ਇਸ ਚਾਨਣ ਸਿਦਕ ਜਗਾਇਆ ਏ।

ਹੈ ਵੱਧ ਅਡੋਲ ਹਿਮਾਲਾ ਤੋਂ,
ਬੇਫ਼ਿਕਰ ਧਿਆਨ ਲਗਾ ਬੈਠੀ।
ਇਉਂ ਜਾਪੇ, ਪੀੜਾ ਦੁਖੀਆਂ ਦੀ,
ਹੈ ਦਰਦ ਵੰਡਾਉਣ ਆ ਬੈਠੀ।

ਛੱਕ-ਤੱਕ ਕੇ ਦੁਨੀਆ ਕਹਿੰਦੀ ਹੈ,
'ਸੂਰਜ' ਹੈ ਇਸ ਕੁਰਬਾਨੀ ਦਾ।
ਅੱਜ ਸੋਹਣਾ ਲਾੜਾ ਬਣਿਆ ਹੈ,
ਸਦਕੀ 'ਪੜਪੋੜਾ' ਭਾਨੀ ਦਾ।

ਜਸਮੀਨ ਕੌਰ

ਬੀ. ਏ. ਭਾਗ ਪਹਿਲਾ

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ

ਹਿੰਦ ਦੀ ਚਾਦਰ-ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਧਰਮ ਦੀ ਰਾਖੀ ਲਈ ਮਹਾਨ ਕੁਰਬਾਨੀ ਦਿੱਤੀ। ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਕੁਰਬਾਨੀ ਤੋਂ ਮਗਰੋਂ ਆਪ ਦੀ ਕੁਰਬਾਨੀ ਨਾਲ ਭਾਰਤ ਦੀ ਦੱਬੀ ਕੁਚਲੀ ਤੇ ਹਾਕਮਾਂ ਦੇ ਜ਼ੁਲਮ ਹੇਠ ਕੁਰਲਾ ਰਹੀ ਕੌਮ ਆਪਣੇ ਹੱਕਾਂ ਲਈ ਜ਼ੁਲਮ ਨਾਲ ਟੱਕਰ ਲੈਣ ਤੇ ਕੁਰਬਾਨੀਆਂ ਦੇਣ ਲਈ ਤਿਆਰ ਹੋ ਗਈ।

ਜਨਮ ਤੇ ਮਾਤਾ-ਪਿਤਾ :- ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦਾ ਜਨਮ 1 ਅਪਰੈਲ 1621 ਈਸਵੀ ਨੂੰ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਸ੍ਰੀ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਦੇ ਘਰ ਮਾਤਾ ਨਾਨਕੀ ਜੀ ਦੀ ਕੁੱਖੋਂ ਹੋਇਆ। ਆਪ ਦਾ ਬਚਪਨ ਦਾ ਨਾਂ ਤਿਆਗ ਮੱਲ ਸੀ ਤੇ ਆਪ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਭ ਤੋਂ ਛੋਟੇ ਸਪੁੱਤਰ ਸਨ।

ਸੰਤ ਸਰੂਪ ਤੇ ਸ਼ਸਤਰ ਵਿੱਦਿਆ ਦੇ ਮਾਹਰ :- ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਬਚਪਨ ਤੋਂ ਹੀ ਸੰਤ ਸਰੂਪ ਅਡੋਲ ਚਿੱਤ ਗੰਭੀਰ ਤੇ ਨਿਰਭੈ ਸੁਭਾਅ ਦੇ ਮਾਲਕ ਸਨ। ਆਪ ਕਈ-ਕਈ ਘੰਟੇ ਸਮਾਧੀ ਵਿੱਚ ਲੀਨ ਰਹਿੰਦੇ ਸਨ। ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਨੇ ਆਪ ਨੂੰ ਵਿਦਿਆ ਆਪਣੀ ਦੇਖ-ਰੇਖ ਹੇਠ ਦਵਾਈ। ਆਪ ਸੁੰਦਰ-ਜਵਾਨ, ਵਿਦਵਾਨ, ਸੂਰਬੀਰ, ਸ਼ਸਤਰਧਾਰੀ, ਧਰਮ ਅਤੇ ਰਾਜਨੀਤੀ ਵਿੱਚ ਨਿਪੁੰਨ ਸਨ। 1634 ਵਿੱਚ ਆਪਣੇ ਮਾਤਾ-ਪਿਤਾ ਜੀ ਨਾਲ ਮਿਲ ਕੇ ਕਰਤਾਰਪੁਰ ਦੇ ਯੁੱਧ ਵਿੱਚ ਆਪਣੀ ਤਲਵਾਰ ਦੇ ਜੌਹਰ ਵਿਖਾਏ।

ਇਕਾਂਤ ਪਸੰਦ :- ਆਪ ਜੀ ਦਾ ਵਿਆਹ 1634 ਈਸਵੀ ਵਿੱਚ ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਨਾਲ ਹੋਇਆ। ਆਪ ਦਾ ਨਿਜੀ

ਜੀਵਨ ਸਾਦਾ ਤੇ ਸੁਖਰਾ ਸੀ। ਆਪ ਇਕਾਂਤ ਵਿੱਚ ਅਡੋਲ ਰਹਿ ਕੇ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸਿਮਰਨ ਕਰਦੇ ਸਨ। ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਜੀ ਦੇ ਜੋਤੀ-ਜੋਤ ਸਮਾਉਣ ਤੋਂ ਮਗਰੋਂ ਆਪ ਪਿੰਡ ਬਕਾਲਾ ਵਿੱਚ ਆ ਗਏ ਤੇ ਉੱਥੇ ਵੀਹ ਸਾਲ ਭੇਰੇ ਵਿੱਚ ਬੈਠ ਕੇ ਸਿਮਰਨ ਕਰਦੇ ਰਹੇ।

ਗੁਰਗੱਦੀ :- ਅੱਠਵੇਂ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਜੋਤੀ-ਜੋਤ ਸਮਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਆਪ ਜੀ ਨੂੰ ਗੁਰਗੱਦੀ ਸੌਂਪੀ। ਪਰ ਆਪ ਦੇ ਗੁਰੂ ਹੋਣ ਕੀ ਕਥਾ ਨਿਰਾਲੀ ਹੈ। ਜਿਸ ਵੇਲੇ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਬਾਬਾ ਬਕਾਲੇ ਵੱਲ ਇਸ਼ਾਰਾ ਕੀਤਾ ਤਾਂ ਉੱਥੇ ਕਈ ਦੰਡੀ ਆਪਣੇ-ਆਪ ਨੂੰ ਗੁਰਗੱਦੀ ਦੇ ਮਾਲਕ ਦੱਸਣ ਲੱਗੇ। ਇਸ ਤਰ੍ਹਾਂ ਉੱਥੇ 22 ਗੁਰੂ ਬਣ ਬੈਠੇ।

ਗੁਰੂ ਲਾਧੋ ਰੇ :- ਆਖਿਰ ਇੱਕ ਸਾਲ ਪਿੱਛੋਂ ਭਾਈ ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣਾ ਜਿਸ ਦਾ ਜਹਾਜ ਸਮੁੰਦਰ ਦੀ ਘੁੰਮਣਘੇਰੀ ਵਿੱਚੋਂ ਗੁਰੂ ਜੀ ਦੀ ਕ੍ਰਿਪਾ ਨਾਲ ਪਾਰ ਲੱਗਾ ਸੀ, ਆਪਣੀ ਸੁੱਖਣਾ ਦੀਆਂ ਪੰਜ ਸੌ ਮੋਹਰਾਂ ਲੈ ਕੇ ਬਾਬੇ ਬਕਾਲੇ ਪੁੱਜਾ। ਉਸ ਨੇ ਹਰ ਭੇਖੀ ਗੁਰੂ ਅੱਗੇ ਪੰਜ-ਪੰਜ ਮੋਹਰਾਂ ਰੱਖ ਕੇ ਮੱਥਾ ਟੇਕਿਆ। ਜਦੋਂ ਉਸ ਨੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਅੱਗੇ ਪੰਜ ਮੋਹਰਾਂ ਭੇਂਟ ਕੀਤੀਆਂ ਤਾਂ ਉਨ੍ਹਾਂ ਨੇ ਉਸ ਨੂੰ ਕਿਹਾ ਕਿ ਉਹ ਪੰਜ ਸੌ ਮੋਹਰਾਂ ਸੁੱਖ ਕੇ ਕੇਵਲ ਪੰਜ ਭੇਟਾ ਕਰ ਰਿਹਾ ਹੈ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਬਚਨ ਤੋਂ ਫਿਰ ਰਿਹਾ ਹੈ। ਇਹ ਸੁਣਕੇ ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣੇ ਨੇ ਪੰਜ ਸੌ ਮੋਹਰਾਂ ਗੁਰੂ ਜੀ ਅੱਗੇ ਭੇਂਟ ਕੀਤੀਆਂ ਅਤੇ ਉਚੀ-ਉਚੀ ਰੌਲਾ ਪਾਉਣ ਲੱਗਾ :-

‘ ਗੁਰੂ ਲਾਧੋ ਰੇ ਗੁਰੂ ਲਾਧੋ ਰੇ’

ਧਰਮ ਪ੍ਰਚਾਰ :- ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਰੂਪ ਵਿੱਚ ਪ੍ਰਗਟ ਹੋਣ ਤੋਂ ਮਗਰੋਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਦੂਰ-ਦੂਰ ਤੱਕ ਧਰਮ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨਾ ਆਰੰਭ ਕਰ ਦਿੱਤਾ। ਆਪਣੇ ਸਪੁੱਤਰ ਗੋਬਿੰਦ ਰਾਏ ਨੂੰ ਸਿਦਕ, ਵੀਰਤਾ ਤੇ ਪਵਿਤਰਤਾ ਦੇ ਸਾਂਚੇ ਵਿੱਚ ਢਾਲਿਆ।

ਅਨੰਦਪੁਰ ਵਸਾਉਣਾ :- ਬਕਾਲੇ ਤੋਂ ਆਪ ਕੀਰਤਪੁਰ ਪੁੱਜੇ ਤੇ ਫਿਰ ਕਹਿਲੂਰ ਦੇ ਰਾਜੇ ਤੋਂ ਜਮੀਨ ਖਰੀਦ ਕੇ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਨਗਰ ਵਸਾਇਆ ਜਿੱਥੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਾਜਨਾ ਕੀਤੀ।

ਕਸ਼ਮੀਰੀ ਪੰਡਤਾਂ ਦੀ ਪੁਕਾਰ :- ਉਸ ਸਮੇਂ ਮੁਗਲ ਬਾਦਸ਼ਾਹ ਔਰੰਗਜ਼ੇਬ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਕਸ਼ਮੀਰ ਦਾ ਸੂਬੇਦਾਰ ਸ਼ੇਰ ਅਫਗਾਨ ਤਲਵਾਰ ਦੇ ਜੌਰ ਨਾਲ ਕਸ਼ਮੀਰੀ ਹਿੰਦੂਆਂ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਾ ਰਿਹਾ ਸੀ। ਕਸ਼ਮੀਰ ਦੇ ਦੁਖੀ ਪੰਡਤਾਂ ਨੇ ਗੁਰੂ ਅੱਗੇ ਫਰਿਆਦ ਕੀਤੀ। ਬਾਲਕ ਗੋਬਿੰਦ ਰਾਏ ਦੀ ਬੇਨਤੀ ਉੱਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਤਿਲਕ ਜੰਝੂ ਦੀ ਰਖਵਾਲੀ ਲਈ ਆਪਣੀ ਕੁਰਬਾਨੀ ਦੇਣ ਲਈ ਤਿਆਰ ਹੋ ਗਏ।

ਗ੍ਰਿਫਤਾਰੀ :- ਇਸ ਪਿੱਛੋਂ ਆਪ ਧਰਮ ਪ੍ਰਚਾਰ ਕਰਦੇ ਹੋਏ ਆਗਰੇ ਪੁੱਜੇ। ਇੱਥੇ ਗੁਰੂ ਜੀ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਪੰਜ ਸਿੱਖਾਂ ਸਮੇਤ ਗ੍ਰਿਫਤਾਰ ਕਰ ਲਿਆ ਗਿਆ। ਦਿੱਲੀ ਵਿੱਚ ਮਸਜਿਦ ਦੇ ਨੇੜੇ ਇਕ ਢੱਠੀ ਹੋਈ ਇਮਾਰਤ ਵਿੱਚ ਕੈਦ ਰੱਖਿਆ ਗਿਆ। ਆਪ ਦੁਆਰਾ ਹਕੂਮਤ ਦੀ ਨੀਤੀ ਅਨੁਸਾਰ ਇਸਲਾਮ ਧਰਮ ਕਬੂਲ ਨਾ ਕਰਨ ਕਰਕੇ ਆਪ ਨੂੰ ਚਾਂਦਨੀ ਚੌਂਕ ਦੀ ਕੌਤਵਾਲੀ ਵਿੱਚ ਅਨੇਕਾਂ ਕਸ਼ਟ ਦਿੱਤੇ ਗਏ। ਪਰ ਆਪ ਅਚੇਤ ਰਹੇ।

ਕ੍ਰਿਸ਼ਨਾ

ਬੀ. ਏ. ਭਾਗ ਪਹਿਲਾ

जल्लाद और गुरु तेग बहादुर

हाथ लगे कांपने जल्लालुद्दीन
जल्लाद के
सोचने लगा, किए कत्ल हज़ार आज तक
लेकिन क्यों डोल रहा है दिल आज?
नहीं पकड़ी जा रही तलवार,
आँखें भी हो रही हैं नम,
और दिल है उदास।
फर्ज निभाऊँ या दिल की सुनूँ ?
गुरु भाँप गए उसके दिल का हाल।
कान में उसके बोले—
“मत घबरा जल्लालुद्दीन,
न हो तू परेशान,
निभा अपना फर्ज तू,
उठा तलवार।
पाप नहीं लगेगा तुझे
तेरा नहीं है कोई दोष।
आज तो इक इतिहास रचूँगा,
जो सदियों तक होगा बेमिसाल।
पाठ कर सीस झुकाऊँगा,
धरती माता को करने जब प्रणाम।
तब तू करना तलवार से वार।”
जल्लालुद्दीन की पलकें हो गई स्थिर,
देखा श्रद्धा से गुरु की ओर।
आँखों से किया नमन
और दिल से भेजा प्यार।
छोड़ किंकर्तन्यविमूढ़ता
निभाया उसने अपना फर्ज।
इतिहास रचा गया निराला उस दिन,
सदियों तक रहेगा वह बेमिसाल।

डॉ. आराधना

एसोसिएट प्रोफेसर
गुरु गोबिन्द सिंह कॉलेज फॉर विमैन
तथा

डॉ. इष्मिता कौर

असिस्टेंट प्रोफेसर
सैंटर फॉर इंग्लिश स्टडीज़
सैन्ट्रल युनिवर्सिटी गुजरात
गाँधी नगर, का सम्मिलित प्रयास

वीरो का प्यार

बहन वीरो लाड़ लड़ाए,
गोदी में उठा कर,
छोटे भाई को,
खूब प्यार लुटाए।
भाई था छोटा,
पर रुतबे में बड़ा।
शांत चित, मीठी वाणी,
निर्मल स्वभाव, तेग बाज़,
और बहादुर।
ऐसा था छोटा भाई,
वीरो लाड़ लड़ाए,
गोदी में उठा कर,
छोटे भाई को
खूब प्यार लुटाए।
छोटी उम्र में निज वस्त्र उतार,
नग्न बालक को पहनाए,
वीरो पहचान गई भाई को
और करने लगी इन गुणों को आत्मसात्।
तभी तो धन से गरीब
पर चरित्र से ऊँचे
परिवार में आसानी से
रच बस गई।
भाई की कुर्बानी से
सकते में आ गई।
पर नहीं थी हैरान,
क्योंकि परहित स्वयं को लुटाते,
देखा था भाई को अनेक बार।
सार्थक करने लगी नाम को अपने,
पुत्रों को सुनाती भाई की कथा बार-बार।
पाँचों पुत्रों की शहादत द्वारा,
कर दिया स्वयं को भी कुर्बान।

डॉ. आराधना तथा
डॉ. इष्मीत कौर
का सम्मिलित प्रयास

महात्यागी गुरु तेग बहादुर,

हुआ जन्म त्यागमल का,
देने सबसे बड़ी कुर्बानी।
त्यागों में सबसे बड़ा त्याग,
बलिदानों में सबसे बड़ा बलिदान।
जुल्म के विरुद्ध खड़ा रहने वाला
निर्भय, योद्धा, तेगधारी
काव्य सर्जक, महा उपकारी।
त्यागों में सबसे बड़ा त्याग
बलिदानों में सबसे बड़ा बलिदान।
माता नानकी और पिता हरगोबिन्द,
आया सपूत रोशन करने को
देश और कुल का वंश।
पाँच सौ कश्मीरी पंडितों की खातिर,
नहीं था केवल यह बलिदान।
बना सृष्टि की चादर वह तो,
लेकर मानवता को ओट।
त्यागों में सबसे बड़ा त्याग,
बलिदानों में सबसे बड़ा बलिदान।
शीश अपना वार दिया,
नया इतिहास रचाने को।
कुर्बानी का एक नया धर्म चलाने को।
त्यागों में सबसे बड़ा त्याग,
बलिदानों में सबसे बड़ा बलिदान,
नन्हें बाल हों या किशोर
सब प्रेरित होते इस कुर्बानी से।
जब—जब मानवता पर,
खतरे के बादल मँडराते हैं,
गुरु के पदचिह्नों पर चलकर,
वीर अपना तन—मन धन लुटाते हैं।
कुर्सी पर बैठे लोगो,
गुरु से सीखो पद—भार उठाना।
पहचानो अपने कर्तव्यों को
पाओ सौख्य हर मानवता के कष्टों को।

डॉ. आराधना तथा
डॉ. इष्मीत कौर
का सम्मिलित प्रयास

हिन्द की चादर गुरु तेग बहादुर,
प्रेम, त्याग और बलिदान के प्रतीक।
धार्मिक स्वतन्त्रता के समर्थक,
रूढ़ियों अंधविश्वासों के आलोचक।
मानवीय धर्म, जनकल्याण की रक्षा में निरत।
वैचारिक स्वातन्त्र्य के पोषक
क्रान्तिकारी युग पुरुष,
सर्वश्रेष्ठ बलिदानी।
है नमन तुम्हें! है नमन तुम्हें!

डॉ. सवनीत कौर
सहायक प्रवक्ता
मनोविज्ञान विभाग

हिन्द के रक्षक

वीरों की धरती पर जन्मे,
धैर्य और त्याग था जिनमें।
गुरुत्व को नई ऊँचाई दी,
मानवता की बात उठाई।
सही-गलत का भेद बताया,
सच के लिए लड़ना सिखलाया।
अन्धविश्वासों को दूर भगाया
मानव धर्म को सर्वश्रेष्ठ बतलाया।
यह है गुरु तेग बहादुर की गाथा
'हिन्द के रक्षक' परम विधाता।
नानक के एकता गीत सुनाए,
संगत के कष्ट मिटाए।
कुंए बनवाए, धर्मशालाएं खुलवाई,
सत्य धर्म है यही बतलाया।
औरगजेब के शासन में देखो,
बहादुरी का पाठ पढ़ाया।
कश्मीरी पंडितों की खातिर,
अपना शीश कटवाया।
उनके इस बलिदान को,
व्यर्थ न तुम जाने देना।
महापुरुष की महागाथा को,
चहुँ दिशाओं में फैलाना।
सत्य मार्ग ही सर्वश्रेष्ठ है,
सदा यह सन्देश दोहराना।

दीपिका

बी. काम-प्रथमवर्ष



2020: The Year of The Pandemic

2020, the year which turned out to be the year of the Pandemic which we could never even think of. On the new year's eve, we all made wishes that may this year bring us happiness, prosperity and good health, but it brought a deadly virus that shook the entire world, Coronavirus.

The news of Wuhan virus was heard by everyone in the world but no one could fathom that it would take over the world so fast and turn into a pandemic. Also known as COVID-19, it began to spread in the last months of year 2019. It attacked developed, under-developed as well as developing countries alike and with same results; it was uncontrollable. This virus was so powerful that it led to thousands of deaths in a single day. COVID-19 created a lot of ruckus in our lives. It attacked India, when a student came back to his hometown in Kerala for vacations from Wuhan University, then slowly it picked up pace and spread in the entire country. The Government of India took many major steps to at least control the situation, which included- the Janata Curfew, lockdowns, social distancing, face covering with masks, usage of sanitizers and many more. But still, it led to numerous deaths despite these preventive measures. The doctors and scientists are continuously making efforts to make the medicine and vaccines to stop the spread and to save the lives of people. Our Government has launched many schemes and policies for the people from lower sections or backward classes and even for the general public during the lockdown to cater to their needs, such as providing free food, the bus and the train services, providing free sanitizers and masks, etc. There is still hope that the vaccines and medicines will be launched as soon as possible as the trials are going on so that we can fight back the Pandemic to save our lives and to live a good life that we used to live earlier.

Simranpreet Kaur Paul
BA III
Student Editor, English Section

Best Thing I Learnt During Lockdown

During lockdown, I have learnt many new things like always stay healthy, keep yourself clean, importance of family and more. I also worked on enhancing my skills like painting, dancing and even gardening. I spent a lot of time with my family which was an amazing and a great experience for me because before lockdown they were all busy with their own working schedules but this lockdown gave me and my family members a great opportunity to bond.

During lockdown I observed my surroundings and other people and got to know that everyone was trying to enhance their skills. I also did some cooking and tried new recipes. We clicked a lot of pictures of ourselves and prepared new types of food and other things too. I honed my cooking skills by trying my hand at number of cuisines. I found it both therapeutic and gratifying. It not only calmed by mind but helped me and my family remain healthy. I started to exercise daily and perform yoga in the morning and evening which energised me a lot. My family and I prayed and hoped that this pandemic would end soon and that humanity's suffering should end.

Lovepreet Sandhu
B Com I D

How I Overcome Challenges

Challenges are a part of life which we can encounter and accept at one point or the other during our lifetime. Either they are personal or professional in nature, some challenges can be extremely intimidating leaving us feeling powerless, as they are enough to make us question our sanity and as well as our ability to overcome them. Challenges possess the ability to either make us or break us, which totally depends on how we choose to handle them or how we react towards them. They help us in building our character, strengthen our fortitude and often shine down the light on what we are truly made of when it is all said and done. We all handle challenges differently. Some of us choose to face and embrace them, while others lower themselves when made stand to face them. Whatever or wherever we are, we all wish to conquer them and eradicate them from our lives. Some challenges require us to do just that, grab the bull by its horns, stare it direct in the face and have courage in the presence of fear in our attempt to conquer them no matter how unsure of ourselves we might feel. Depending on their significance and urgency, some challenges require our immediate reaction and action leaving us with very little time to dilly dally and waste in our attempt to try to figure things out.

The reason some issues prove to be challenges for us might well be because we aren't well versed in them thereby limiting our ability and knowledge on how to conquer them. The internet, books, forums etc. offer platforms through which we can research and learn about topics that relate to the challenges we experience and discover solutions to them. Knowledge is definitely power and essential in conquering anything.

When it comes to conquering some challenges, we have to be flexible and not allow ourselves to be one track minded or bent on doing what we have always done in the past. We need to be open to trying different approaches, methods, and suggestions that can be helpful for us to achieve the desired result we seek and offer a new way of conquering the challenge in question.

No matter how difficult the challenge might prove to be, we have to be willing to push through and try again and again until we achieve victory over them. Giving up should never be an option because in doing so we allow our challenges to win over us instead vice versa. We need to develop a "whatever it takes" attitude when it comes to conquering our challenges otherwise the probability of giving up at the onset of resistance or when things don't go according to plan exists.

Being dedicated and committed to conquering our challenges allows us to maintain both direction and focus and help us stay on course even when throwing in the towel and our hands up in the air seems like the most sensible things to do. No matter what challenges we encounter, we can rest assure that with determination and the right attitude we can not only conquer them but overcome them as well. I hope you can overcome your challenges and learn from different experiences which life has to offer.

Anjali Kumari
B Com I

Are you still afraid to be you ?

It is so clear that you are not perfect, but you need to make it clear that you are a limited edition. Why with so much uniqueness, you still try to become 'another' just because you want to live in someone else's life? You go to palmist just to know who you are going to be in future? But life is not about 'Finding Yourself', life is about 'Creating Yourself'. So don't be afraid of being unique.

Why do you live your life as a copycat? Is it because of people, who may not like you if you show your true self? You should not live your life hiding behind the curtains. When they say no, it doesn't mean you can't do it. It just means you can't do it without them.

If things are not working as you wanted, don't change the goal, change the plan. Accept the things that are going too hard because life begins at the end of your comfort zone. Believe in yourself "You Are Strong".

GeetasanaLaishram
BA I



K-pop in India

This is me being a loyal K-popfan. I'll not make it lengthy, complicated reading for people reading this. It just includes those facts about why people of India are so into K-pop these days. What's K-pop ? K, stands for Korean. South Korean bands are having huge impact on Korean as well as international fans. They are literally ruling the world. I would lie if I'd say that I know every band. The first time I heard about k-pop was because of one particular band called BTS- Bangtan Sonyeondan which stands for 'Bulletproof Boy Scouts'. For the readers who don't know about this band are rare though because the popularity of this band is now beyond imagination. I got to know about this band during the Pandemic and am thankful being a part of the fan base called ARMY. Back to their popularity, they broke records over records this year. They made history by selling 3 no. 1 albums all over the world, by selling out tickets of their concerts in world's biggest stadiums in few minutes, by making 4 new You Tube records. They are the 1st k-pop group to do so. The only thing I know is that they literally saved lives, yes, lives, they really did. There are thousands of Army's (fans) who overcame their depression, anxiety as well as lack of confidence. This band's earnings have even exceeded their country's GDP. What else did they do? They did donations in billions and millions. How was their journey? How they worked? Nobody asks, but the army knows. They worked hard, got bullied, became a part of a small production company which is now one of the biggest production companies in South Korea. They did love people, they made everyone smile, made their parents proud and made history. Their success and their hard work is really beyond imagination. They have most versatile group of fans with all ages, they broke language barriers. Their records, awards and efforts have no end, but still are grounded. No one has ever been so grateful for their fans as much as they are. But still there's time for them to come in India. India's views on their songs are remarkable. Other K-pop groups like Black Pink, Exo, Seventeen are also famous in India. Hence we're waiting for BTS the most. We'll welcome them with all our hearts with no bullying allowed. At the end, to all our readers *kamsamida* (thank you).

Khushi
B Com I D

Being...

Being a mother...
I don't sacrifice
Or in meagre suffice
I eat before the husband and the children
When I feel hungry more
Yet I do not cook for myself often
I don't feel the need to do so
Cooking is a life skill
Not my lifetime duty
Must be done in pleasure
Not a strict measure
I'm a good mother
I feel so
Don't need a child in my womb
Or to be a household pro
Don't need to prove anymore
Why I felt so.

Being a wife...
I don't wake up at dawn
Or an ideal image adorn
I relish the sunlight on my face
Wearing clothes of my taste
I don't need any approval
Of my being pure and chaste
I own my life
Not bound up in a destitute fate
Parents or In-laws
On the same plane I behave
For an exchange of love and respect
Every creature craves.

Being a daughter...
I don't obey blindly
Just everything that my parents say
I respect them both but definitely not their slave
Yes I question and reason with them
Everything that I doubt
Whether needless or grave
To clear every confusion that sprouts
And I strongly feel
Every bond should be more friendly

Than mere obedience and being devout.

Being a sister...

I don't need to be a second mother

To my younger brother

Or a toy for the elder one

I teach the younger and play with the elder

For my own fun

Not adoring the fairy clad dolls

I like video games of racing cars

I don't need a brother for my safety

Or a protection from an "unholy scar"

Capable enough to be on my own

Spitting on society's farce.

Being a girl...

Pink is not my colour

Or my hobby a taunt

I have desires and wishes

My own cravings and wants

I can build my own riches

Own palaces and bonds

I'm not just a body or pair of legs

It's my wish if I like to flaunt

You may close your eyes

Unwelcomed is your daunt

I'd do whatever I like

Free from all haunts

Not just a mother, a wife, a daughter or a sister

I am so much more

A thinker, a painter, a mechanic, a musician, etc.

A free-born vagabond.

You must have noticed here

The order of "being" maybe reversed

But for society it's the rank and order

Hierarchies set and traversed

That must be followed by every boarder

Cursedly reinforced.

Shubh Karman Dhaliwal

MA II English

Rebirth

We all lived in a mythical world
Once a Master, Always a Master
Reiterated the prominent word
Now turned into a woeful disaster
Leaving the globe in an incessant swirl
A wake up call from the rooster,
There are things we can't control,
God forbid so hard they tried
Refuting "global warming is something real."

The glaciers never melted,
The climate never changed,
Seasons were all beautiful,
Till the suspicions were estranged...

Trampled beliefs and their reminiscence left,
Shakened hearts, emotions bereft...
Nature had a better plan
To end this monopolistic clan,
A trailer of an actual power
To shed an enlightening shower.

Reminder of an energy beyond,
Neither persuaded nor conned or bribed,
Sharing an indiscriminatory bond,
With each and every tribe
Cleansed the breeze,
Purged the sky till the last pig in the sty,
Replenished the lush greens,
Rejuvenated the confidence in trees,
A concealed disclosure,
Such was the incredible exposure.

Now perhaps the world has learnt,
Facing storms through mangroves guarding the coast,
Rightful freedom through birds,
Assimilating differences through the sky,
Embracement through clouds,
Selflessness through the vegetation,
Breathing through a leaf's veins,
Elating through a rainbow,
Spreading everywhere like the drops of rain,
And be reflective like a mirror,

Give back what has been taken,
Return the undue favour...

Look! We suddenly forgot the fear of cameras
The fear of technology, the fear of unknown...
Such is the adaptive aptitude
Evolving socially we have grown...
Turning to Hope from destitute
From within four wall to out in the open
Yet with more carefully positive attitude
Hastened by the Anthropause fuse.

Paperless economies, boundless classrooms,
Freedom is spinning on virtual looms,
A common earth and sky above,
Open boundaries shared with love,
A reminder, never to forget
Lessons well-learnt may be adequate
But lessons well-implemented cut to the chase.

Be human before a graduate,
Decorate humanity before being idolate,
Cherish the humaneness over material,
The present instead of past,
The real before surreal,
Let the flag unfurling on the mast
Be one of unity and not despair...
Let us just repair till we last
Mending all sorrow and fear.

Shubh Karman Dhaliwal

MA II English

We are Sorry

Gandhi said we're all children of God and Allah
Said the righteous are deserving,
All equal in the eyes of the loving;
Created to be recognised by each other,
Ripped from the same piece of flesh and blood.
And Jesus talked about judgement, how
There shall be none, no partial eyes
For the poor or rich or the coloured or the
Ones devoid of privilege, a gift.
And the guru's left behind a legacy of freedom,
Putting up the fight for the rights, no gender, no
Caste, no differences in sight.

And I am here to say, congratulations,
For you're alive. Congratulations,
We're the children of God, living freely,
Yet living a veiled life.

The world right now
Madhouse and there's frenzy of oxygen,
And a commotion of breakfast.
You see, this year is no best seller novel.
This year is no resolutions and transitions and
Summer plans and face time calls ; simply because
You miss them and not because a screen is the
Closest you now get to them.

We humans are odd.
We try to control what won't be and fight when
The hurt has been amplified, so let's rewind.
When the world was actually ending,
Or the signs were starting to show.
When human caused destruction to the world
And the climate and the greens and the waters,
When we dug our own graves and nature herself
Had begun to chew down the possibility
Of survival, one quake, one tsunami, one cyclone,
One hint at a time, fast forward to 2020,

Week one, the Amazon has just begun to breathe
But it was too late and the fire now suffocated the
Land down under.

An assassination and a war zone, collapsing

Economies and rivers of blood,
Our brothers, our sisters, dying
Our brothers, our sisters, now
Protesting in the distressed streets, with
A heart so heavy.

A cry for help from the earth screaming, but we humans are odd.

There's hunger and there's greed,
A breeding ground for what had led us to where we are,
It is what caused our planet to bleed.
We're now confined in cages and the animals roam.
It is funny who thought it's the humans who roar.
I want to hold love's hand and cry, for I'm anxious
But it feels as though I am part of a game, one that
I have no control over, because
Holding hands is allowed no more.

Since privileged I am,
I get to meditate today and reflect upon the
Worldly chaos and not live it day by day.
I'm inhaling disorder but I'm not behind barricades,
Or fearing living , but I fear for those fearing.
This trauma is mine , but I stand in solidarity
To voice, to say I understand but I don't, I want to
Help but don't know how.

I'm exhaling disorder.
The world is
Ending today , again and I don't know if we'll
Ever get the chance of learning, forgiving, healing,
Of taking hints and pausing and telling the world
And the people suffering,
That is why I am sorry.
That we are sorry.

Khushboo Sharma
B Com I

My Teacher

O! My Teacher,
I worship you,
You are my guide,
And you are my torch-bearer.
You gave me the light,
And enlightened my mind.

You taught me what is right,
You taught me what is wrong,
And you taught me to go in the right path.

I have no means to pleasure you,
Following your precious advice,
I still seek your blessings,
To accomplish the commitments,
O! My Teacher, I worship you

Yelam Priji Devi
BA I

The Lady of Dreams

'Twas a fine summer day
In the sunshine, Lolita lay
A sock on one foot and another bared
She looked at the sky, she even stared
Up above was the boundless blue
All-day her eyes stuck to it like glue
As the yellow and even the red birds sang
She was fascinated as the clouds danced

*The blue of the skies
Mirrored Lolita's eyes
Reflecting her aspirations and a hint of surprise!
"Is the sky really infinite?" in wonder, she sighs.*

"Yes of course."
In a heartbeat, I endorsed

*It starts at the end
And it ends at the start.*

At my words, her smile widens
Her eyes twinkle and her whole face brightens

Pride shimmering in her heart
She looked up again to examine the sky, a fine piece of art.

"Dreams." she whispers slowly
As if this word is pious and holy
And I know what she means
I dream about what she dreams

She wants to touch the skies
She wants to fly towards new highs
She wants to claim them as mine
She wants the Sun to teach her how to shine!

The sky is her secret hidden away
For it is her God each and every single day.
You may ask, why does she worship the sky?
Is it true or does she lie?

She feels alone in this world
She needs a home in this world
Her name means, 'The Lady of Sorrows'
But, I think she is, 'The Lady of Dreams and 'morrrows'

The sunset and sunrise
They tell a story, I summarise
Red, lilac and blue blended together
Love, innocence and peace, represent her emotions like
gentle feathers.

I have a secret too
You may wonder, what is it? or who?
I am the mighty sky
Endless and unaffected with goodbyes.

*The blue of my skies
Mirrored Lolita's eyes
Reflecting my aspirations and a hint of surprise!
As she looks up at me I look down at her; I realise.*

*Her dreams are my dreams and that would mean
She has already touched the sky, so it would seem
On this fine summer day
In the sunshine, Lolita lay
A sock on one foot and another bared
She looked at the sky and a beautiful smile the sky spared.*

Shradha Sharma
B Com I A

My Vacuum

Sometimes I wish I had the freedom to walk free
No relation with anyone and no one to care for me.
I will have no fear and can live carefree,
Everything in my life will start from and end at me.
I just want to walk away from things I don't like
And want to cling to something even when it's not mine.
There are numerable things I don't want to do
But people say it is important for you.
I scream inside my head but can't shout at them
Cause they are the ones who pulled me out of mayhem.
Then not protesting much I have to do it
Accepting that our gazes are different.
I want to be free of all this
But I know that it will be a whole lot to me.

Jyoti Basneet
BA I

Who are the happiest people on the planet?

"The best and most beautiful things in the world cannot be seen or touched they must be felt with the heart. And those who can feel it are the happiest."

Happiness means different things to different people. Every person has his or her own view on happiness. For some, happiness is money, for others, it is having positive relations with surrounding people while some people also think they are happiest alone. In many countries across the world there have been thousands of researches, conducted across the world to find the happiest people on the planet. Different observations and analysis were drawn and the most common thing among all the surveys is that the people having good relationships are the the happiest and the most satisfied people on the earth.

As humans, the relationships we form with other people are vital to our mental and emotional wellbeing. Throughout life, we experience numerous relations, and if we give our best to our relationships we found ourselves fully satisfied in the end because the feeling of being loved and love itself, is indispensable, no money, no fame can give that kind of love and empathy which our relationships give us. When our relationships become strong then some great satisfaction starts coming from within and we develop a new perspective towards life. Many researchers suggest that healthy social relationships create bigger impact in avoiding early death than taking blood pressure medication and a study suggests that a lack of social relationships has the same effect on health as smoking 15 cigarettes a day.

Everyone has a unique perspective towards relationships and has their own needs and desires. Many people enjoy being alone and that's completely fine, but attempting to make a couple of close relationships could bring noticeable benefits to your mental and physical health. It is always preferred to have quality over quantity so even just having one or two strong, healthy relationships in our life can have positive effects on

one's health. Undoubtedly, to have strong relationships, we have to make a lot of efforts which will obviously be worth it in the end and we'll feel satisfied within ourselves.

There are many other surveys which describe other factors like lifestyle of people, having dream job, finding passions in life, living in countries like Canada, Denmark which have been ranked as the happiest countries but the question which arises is, do these factors really make people happy? The answer, according to me, is most probably no, because all these come under materialistic things lifestyle, passion, dream, money, fame but relationships last forever and always provide us with happiness. However, this is my personal viewpoint and many studies provide contrasting conclusions also.

Always remember, only we have the right to make choices in our own lives so choose life! Choose people! Choose love!

Rashita
B Com I D



In Times of Corona

You know the feeling when you wake up late, the sun is overhead and everything is feeling so good as if from a slow motion Karan Johar scene. You are stretching your arms, the sun rays lighting up your face, wind blowing through your hair, music playing in the background. That... was the case the first 10 days of lockdown. Then the music kept playing as if a cassette was stuck in the tape recorder, Modi ji fans banging plates, applauding, bursting crackers, exam announcements blaring in your ears, zoom class with its non-stop clutter, your friends calling you through a sleazy, annoying Houseparty invite, and mom calling to scold you for the glass you broke while beating your Dalgona coffee; Oh! This damn cassette is stuck! After crying about the melancholy of quarantine, I looked for clothes to wear after my shower. Had a long discussion with myself and the fashion guru I think I am, then chose my super, super special white t-shirt... that I wore yesterday. This bath was going to be a long and an important event, after all what other do I have really. Shower was the time for everything- I had to confront the bully in my head and boo him with quirky comebacks (I learnt yesterday from Sholay's Jai-Veeru vs Gabbar brawl), and had to bathroom-sing at a volume which would make the song travel from my window, bounce at Sharma ji's, take a turn from Kamlesh's house and reach back to my room. After my prime time concert got over, I opened the door to reality and she stood in front of me with something that looked like an aarti kithaali and agarbatti... no who am I kidding. "Oh mom! I just took a bath, don't give me the pocha bucket and jhaadoo right now." But what other work do I have really? So I took the broom and started our national sport in great spirits. Tired then, I threw myself and the 'great spirits' on the hammock that hung in my balcony. And I saw the wonders of nature opening to you when you refrain from disturbing it. When China gives you lockdown, you stay home. Who cares about the annoying cassette now, you're enjoying your life with dalgona, momos and soft Jazz....Oh Corona!!!

Lisha Arora
BCom ID

Things That Shape Us

We all have things we like
About ourselves
And things we hate.
Things we're so glad happened
To us and
Things we wish would never have.
But the things is,
We were shaped by both the good and bad.
So maybe what you like most
About yourself would not exist
Without some of the bad that shaped you.

Sushma Kumari
B Com I

Don't Quit

When things go wrong as they sometimes will,
When the road you're trudging seems uphill,
When the funds are low and debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't quit.

Life is strange with its twists and turns,
As everyone of us sometimes learns,
And many fellows turn about,
When he might have won had he struck it out,
Don't give up though the pace seems slow,
You may succeed with another blow.

Often the goal is nearer than
It seems to a fair and faltering man,
Often the struggler has given up,
When he might have captured the victor's cup,
And he learned too late when night comes down,
How close he was to the golden crown.

Success is failure turned inside out,
The silver tint of the clouds of doubt,
And you never can tell how close you are,
It may be near when it seems afar,
So stick to the fight when you're hardest hit,
It's when things seem worst that you mustn't quit.

Arya Singh
B Com I

Colours of Life

When the blues have faded,
And the greys destroyed,
Will the bright yellows,
Fill my life with immense joy?

When the jet black nights,
Lead the way,
For the orange sunny morns,
Will a pinkish peace arise,
And lead to sorrow's death?

These purple scars must perish,
And a white truce may come to life,
When the beautiful hazel eyes,
Looking fulfilling into the violets of
Destination that has come into sight.

Isha
B Com I

You can't Climb the Ladder of Success with your Hands in Pockets

I am sure that all readers will agree with these lines: 'If being successful had been so easy and convenient, then there would not be a single defeated and depressed person. In fact, to achieve anything in the world, there is a need of making efforts. Until and unless you do it day and night, you will not be able to attain success. Success is sweet but its secret is sour.'

There are no shortcuts to achieve success. A very analytical and common example is often seen in our educational institutions. A majority of students are very casual during the whole session and hardly worry about their lessons and notes. They waste their precious time loitering in the gardens and gossiping. As the examination approaches a handful of them become serious but most of them still remain carefree as their idle minds are busy in making plans to how to copy in exams. In many cases, they are got caught red handed while cheating and then their shortcut proves futile, but sometimes some maybe successful in passing exams by unfair means, but their conscience will prick them and make them feel guilty of what they have done

DO YOU CONSIDER SHORTCUT AS AN EASY METHOD TO REACH YOUR DESTINATION? I don't think so!

Shortcuts will bring along disappointments in later course of life. Success is synonymous with handwork, efforts adorned with courage, determination and concentration. Your sincere efforts will never prove to be fruitless. They surely will bear fruit reward one day. So, a piece of advice to all the readers, 'Don't ever have this notion that you can achieve everything just by day dreaming and planning' You will have to put your sincere efforts to be successful.

Isha Moudgil
B Com I

Health and Fitness

Our health is the most valuable wealth. A healthy person is one who can perform physical activities effectively and efficiently. Good health and fitness depends on the physical environment and quality of food intake. The first thing about where fitness begins is food. We should intake nutritious food which is rich in proteins, vitamins, minerals and carbohydrates. Protein is necessary for body growth. Carbohydrates provide energy to working muscles. Taking a balanced diet keep our body and mind strong. Healthy food helps in better sleep, proper brain functioning and healthy body weight. Routine exercise helps in improving muscle strength. Daily morning walk helps in improving the fitness level. Outdoor games such as Volleyball, Kho-Kho, Kabaddi, Baseball, etc. keep our body fit . A healthy mind is the key for healthy body. Yoga helps us in providing relaxation, stress free and improved concentration power. Through Yoga, a strong bond with nature is established. Meditation is also considered best to fight with anxiety. Thus, a person stays happier when he/she is fit and healthy. A fit person is less disease prone. The healthy mind reacts better in a pressurized situation. Health and Fitness is a lifeline of a person.

Lovepreet Sandhu
B Com I

Rising Higher

Strong are those who hold themselves,
As the darkness takes a step
They go through all the wrath
Heavenly souls trying so hard to be kind and wise

Don't care about them who makes you think that you're weak
You don't need such people who bring you no happiness

It's good if they don't understand you
As you and the Almighty do
Stop looking out for someone to come and pick you up
Instead, be that someone

Everytime you fall
Remember, you rise even higher than before

And even on your darkest days
Don't forget to chant His name
For he is the one to whom you can complain
But in return he will always want your gain
Unlike, the people you look forth
Who can never be your main
As water can do no harm to wind
I have the Divine with me who keeps away every evil from letting in

Aarti
B Com I D

Selfless Love

If I ask you a question “Why do you love your mother?” What will be your answer? Probably, you will say that she has given you birth, or she has brought up you so well, maybe some of you will say that she cares for me, or a little child will say that she gives me gifts and cooks good food for me. And if I ask you that “Why do you love your Father or Husband?” then most of you will answer that he spends money on me, he takes good care of me, he stands with me in my difficult times.

Now, for a while think and ask your inner conscience “How you are defining Love?” Yes, you are describing “Love as a *Give and Take* relation or feeling”. But have you ever thought, what is Selfless Love? It is Ineffable and only your mother can love you without any selfish interest or without any expectations from you. Your mother loves you not because you give her money, not because you give her home, clothes and food, even if a child does not respect her mother, in spite of that a mother never leaves her children's support in any situation. The only person who can love you till her death is your “Mother”. So, never hurt your mother's feeling and yes, I think after reading my thoughts you must feel sorry if you have ever hurt your mother's feelings and this is the right time to tell her that she means the world to you. This is one bond which is selfless, unconditional and never changing.

Anmol Sharma
B Com III

Yes I'm Reserved

Yes, I'm reserved,
Not for someone else, but simply,
Reserved for a better me!

Yes, I'm reserved,
Reserved to become the most brave women of all the one,
Who refuses to rely on her man's sword to save her, as
I'll carry my own!

Yes, I'm reserved,
Not as someone else's supporter in their career,
But simply,
Reserved to build my own empire!

Yes, I'm reserved,
Reserved for being the one,
Whose feet aren't afraid of taking a new step,
And who cannot be stopped!

Yes, I'm reserved,
Reserved for making my parents proud,
Proud of me being a successful professional,
Before being a successful homemaker!

Eshita Modi
B Com II

Three Golden Rules for Success

Persistence: Persistence, is an act of continuing a course of action in spite of difficulty or opposition, in simple terms is an act of bouncing back when we fail. Be it Thomas Edison or Bill Gates or Steve Jobs, they are all the great examples of persistence.

Hard Work: There is no substitute to handwork in life. These days people talk about working smarter vs harder. But if you could become a neurosurgeon by taking a weekend course you would have neurosurgeons citing off people's head on the street.

For instance, Olympic gold medallist and record holder Michael Phelps, he has trained for over 10,000 hours for 15 seconds of performance. Most people want to succeed but very few are willing to pay the price to prepare to succeed.

Clear Focus: Most of us don't have clear focus. Unless you have a clear destination, how can you find directions? Destination determines direction. Most of us lose focus of our target and hence, end up not succeeding in life. Look at any successful person, they have very clear focus and once they set their target, they do not deviate.

To succeed, you need to do whatever it takes to achieve the target, put in that extra efforts even when it hurts. The difference between a good and a bad professional is, that a good professional is there even on a bad day, a good professional output remains the same as that on a good day. They won't compromise on the quality of performance.

Isha Moudgil
B Com I

Teachers

Teachers are our companions,
They are our guardians,
Guarding us from all evils.

Teachers are our most precious guides,
They are our angels, always there for us.

Teachers encourage us,
Recognize our potential,
Nurturing us with their hardwork,
Love and patience, let us strive to love, obey, And respect our teachers.

We cannot hope to build a better world
Without improving the individual.
Towards this end, each one of us
Must work towards their own
Highest development, accepting at
The same time their share of responsibilities
In the general life of humanity.

Khangembam Nongmanu Chanu
BA I

My Lovely Teachers

You are very dear to all of us,
We may be small specks of light,
But you are there to brighten us up,
You make our career bright and smooth,
On which we move step by step.

You make us realize,
The true meaning of education, love, friendship and humanity.

We are very thankful to you,
We wish to not see you sad,
And never to make you sad,
Sadness on your face,
Will make the world grow darker.

You are the only sword, to defeat the competitive world,
And make us go forward in our life.

Your help to us will,
Never be forgotten,
In whole our life,
'My Lovely Teachers ',
We are very lucky to have you.

Tayenjam Olivia Chanu
BA I

Passion of Life

To achieve something great in the world
Whatever it maybe, you must find your passion,
For passion drives you.
Let reason hold the reins, follow your passion
Surely success will follow you!
Never belittle the power of passion.
Without passion, religion is spiritless
Without passion, history is meaningless
Without passion, art is useless

Our passions are the winds that propel our vessel
Our reason is the pilot that steers her
But without wind, vessels would not move
Without a pilot she would be lost.
Passion of life is universal humanity
Passion is the genesis of genius
Follow your passion and Success will follow you!!

Isha
B Com I

Pizza and Corona

The pizza, a freshly arrived Barbeque Cheese Pizza was kept at the centre of the dining table and Mr.Arora was fuming. “Who ordered it?” he roared. Lisha and Vasu who were happy about the pizza and were about to stuff in their mouth before their Dad came, now stood silent, behaving as if the pizza was as alien to them as to their father. Standing at the kitchen door, their mother who knew about the pizza was in no mood to defend her children and grabbed the opportunity to ally with her husband, “Why order food from outside when you know what is going on? You never know if the delivery guy was infected or not, or those who made the pizza?”, she threw the statement at them to participate in the scolding session. “Papa they are making contact less delivery, there's no harm in the pizza,” Lisha defended herself.

“Acha, so they dip the pizza in a pool of sanitizer and with magic make it float without touching it.” Mr. Arora usually turns sarcastic when angry. “Arey papa, please try to unders..” even before Lisha could finish her sentence her father screamed, “Shut up! Foolish kids, try to understand that this is a deadly disease. Haven't you seen what is going on in the countries like USA and Italy?”

Vasu, who was sure that his immunity is the strongest and that he would never catch the virus chose not to say anything because his strategy was simple, to keep his head down and be quite for as long as someone could scream at a wall. “Pick it up and throw it outside” Mr. Arora gave his judgment and went ahead to switch on the TV. “Ram Naam Satya hai” would have perfectly suited in the background when Vasu picked up the pizza and threw it outside the house, Lisha couldn't be sadder. Mrs.Arora went and sat beside her husband to dodge the questions her children would throw at her.

Meanwhile Mr.Arora got busy in his phone call with Mr.Kumar and he could be heard laughing loudly. A dog was barking outside, Lisha said mockingly that he surely might have eaten our exclusive Corona Virus Pizza. Three days after the pizza incident at the Aroras, Lisha saw something on her phone and came running into the living room. “A friend just sent me a video, you have to see it. It is getting viral”, she said and showed them the video. In the video was a family of the three, walking home from Delhi to Punjab. The man, his wife and their child were being interviewed by the cameraman, while all three of them were eating one slice each of a barbeque cheese pizza which they claim that God had sent for them.

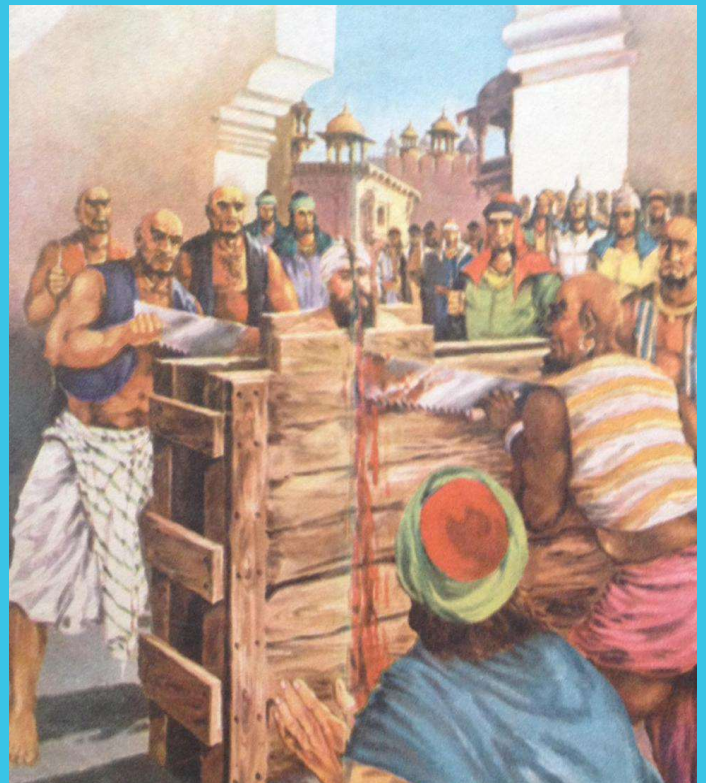
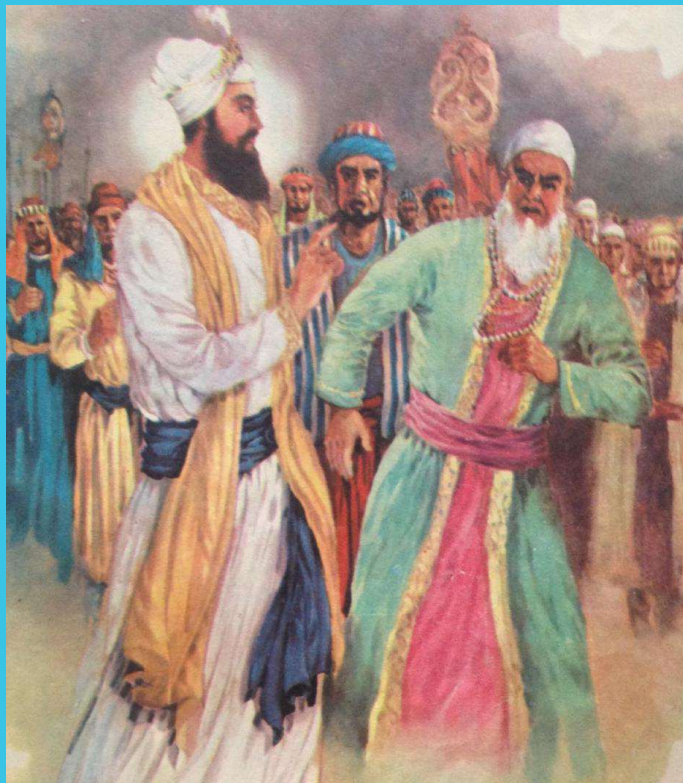
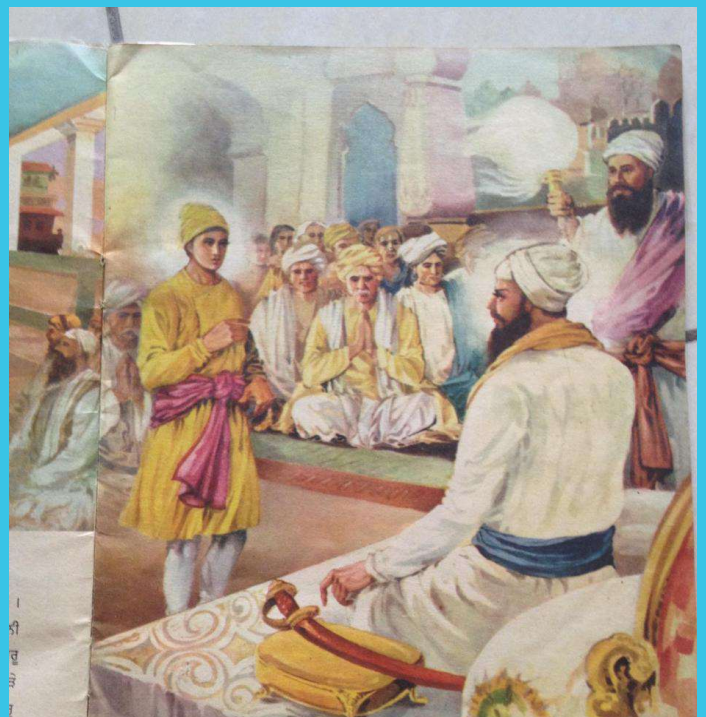
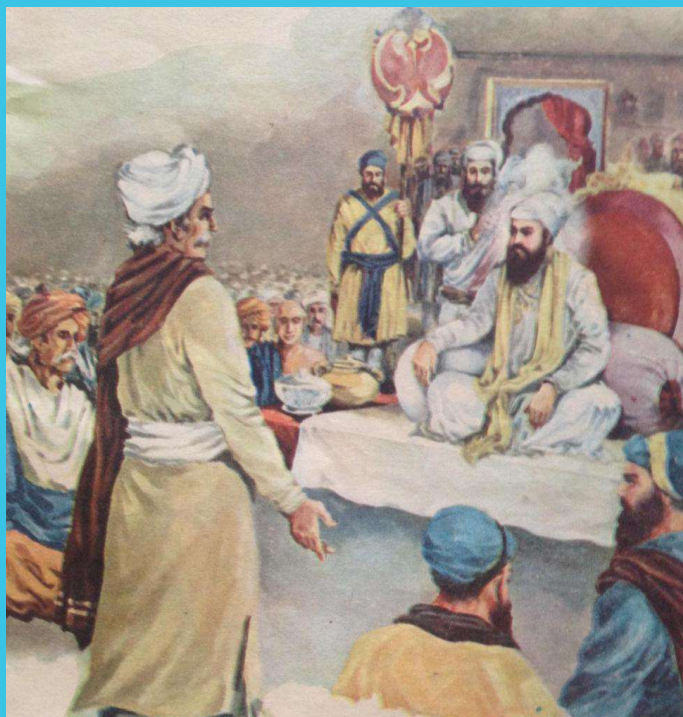
Lisha Arora
B Com I D

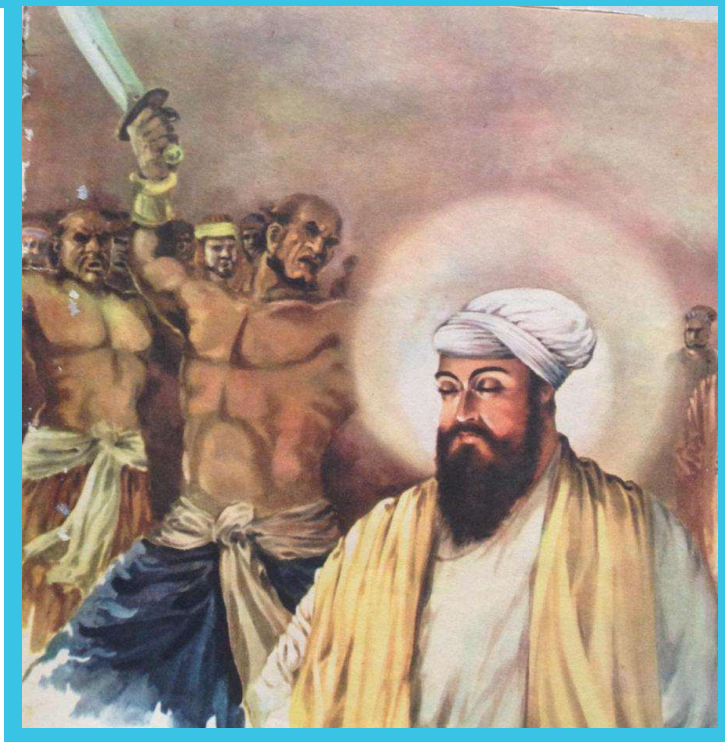
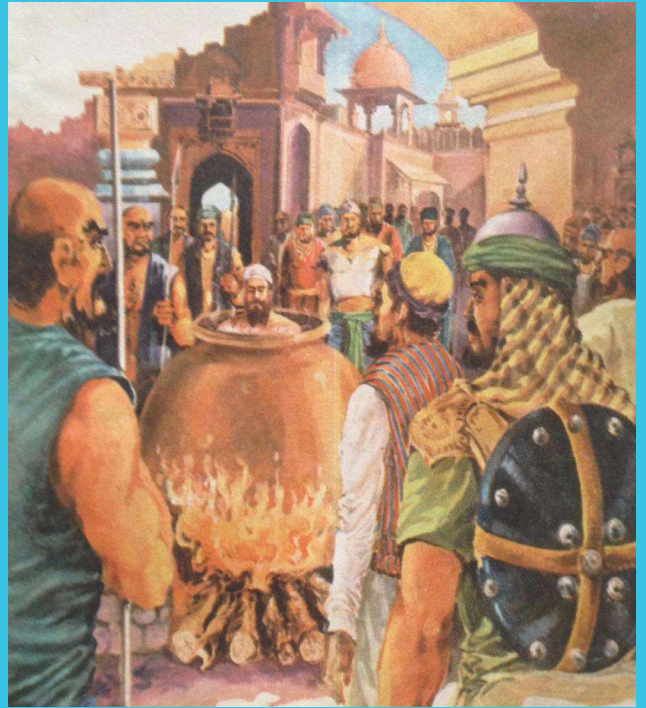
Some Reflections

- Don't chase your competition, just let it be.....Chase yourself because you might be lagging somewhere behind.
- If you believe that one day everything is going to be just fine, then all that you have to do is never stop believing and **ALWAYSHAVE FAITH IN YOURSELF**.
- Make an effort but never give up. The conclusion is never the Ending. Aspire for more , urge to do more. Trying is always amassing an Opportunity. But giving up is the end of Everything.
- Life is not a fantasy. It's not only you who is suffering, everyone is. Nothing is easy nor too difficult, it's totally on you how you take it. Not everyone is going to suggest you to stay calm, you yourself have to. I know reality is a bit hard but what will you do.... Will you stop confronting life? The answer to this is simply No!
- Life no matter how harsh has to be lived and difficult it is, but so long you are determined to live it happily, you will live it flawlessly. Stay positive always, Think positive, do positive, aspire positive....so long as you are positive your life is going to be simply amazing.
- It is not possible that everything you do is always right. The only thing which is required here is to always be focused and never lose track. Life is not a fantasy so stop living it like one.
- You are never going to be strong once you decide that you are weak. You are never going to be a winner once you decide that you are a loser. But life is not so complicated. Change your perception. Your goals would ultimately be yours.
- The only thing which is granted to us is our life, Rest we have to lead our life on our own. Then who is to be trusted and who is to be believed ?? Just mind that, you are the first and the last person who will be with you forever.
- There might be people creating or showing you a path, but you must believe in yourself while taking any decision and then only Step ahead !!
- Success never approaches us in a single shot. And life always give us a second chance to learn from our past and do the best with a new opportunity. So instead of just roasting our minds for whatever happened in the past, learn from these mistakes and make efforts for the upcoming opportunity to get the best out of yourself....

Lisha Arora
BCom I D









ਸੰਪਾਦਕੀ

ਮੈਂ ਆਪਣੀ ਕਲਮ ਰਾਹੀਂ ਲਿਖੀਆਂ ਕਿੱਠੀਆਂ ਹੀ ਲਿਖਤਾਂ ਨੂੰ ਹਮੇਸ਼ਾ ਹੀ ਲਕੋ ਕੇ ਰੱਖਿਆ। ਆਖਿਰਕਾਰ ਅੱਜ ਮੈਨੂੰ ਮੌਕਾ ਮਿਲਿਆ ਕਿ ਮੈਂ ਆਪਣੀ ਕਲਮ ਰਾਹੀਂ ਲਿਖੀਆਂ ਕੁਝ ਲਿਖਤਾਂ ਤੁਹਾਡੇ ਅੱਗੇ ਪੇਸ਼ ਕਰ ਸਕਾਂ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਮੈਂ ਆਪਣੇ ਆਪ ਨੂੰ ਬਹੁਤ ਖੁਸ਼-ਕਿਸਮਤ ਸਮਝਦੀ ਹਾਂ ਕਿ ਮੈਨੂੰ ਇਸ ਮੈਗਜ਼ੀਨ ਦੇ 'ਪੰਜਾਬੀ ਸੈਕਸ਼ਨ' ਨੂੰ ਸੰਪਾਦਨ ਕਰਨ ਦਾ ਮੌਕਾ ਮਿਲਿਆ। ਬਹੁਤ ਸਾਰੇ ਵਿਦਿਆਰਥੀਆਂ ਨੇ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਮੈਗਜ਼ੀਨ ਵਿੱਚ ਦਰਜ ਕਰਨ ਲਈ ਦਿੱਤੀਆਂ। ਸਾਰੇ ਹੀ ਵਿਦਿਆਰਥੀਆਂ ਨੇ ਆਪਣੀਆਂ ਸਾਹਿਤਕ ਰਚਨਾਵਾਂ ਰਾਹੀਂ ਆਪਣੇ ਦਿਲ ਦੀ ਆਵਾਜ਼, ਲੋਕਾਂ ਤੇ ਮਨੁੱਖਤਾ ਦੀ ਆਵਾਜ਼ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਮੈਂ ਸਾਰੇ ਹੀ ਵਿਦਿਆਰਥੀਆਂ ਦਾ ਤਹਿ ਦਿੱਲੋਂ ਧੰਨਵਾਦ ਕਰਦੀ ਹਾਂ ਜਿੰਨ੍ਹਾਂ ਨੇ ਮੈਗਜ਼ੀਨ ਰੂਪੀ ਬਗੀਚੇ ਨੂੰ ਆਪਣੀਆਂ ਫੁੱਲਾਂ ਰੂਪੀ ਸਾਹਿਤਕ ਰਚਨਾਵਾਂ ਨਾਲ ਸ਼ਿੰਗਾਰਿਆ ਹੈ।

ਸਾਹਿਤਕ ਮੈਗਜ਼ੀਨ ਦਾ ਉਦੇਸ਼ ਹੁੰਦਾ ਹੈ ਕਿ ਉਹ ਪਾਠਕ ਦੀ ਸਾਹਿਤਕ ਭੁੱਖ ਮਿਟਾਵੇ। ਮੈਨੂੰ ਆਸ ਹੈ ਕਿ 'ਪੰਜਾਬੀ ਸੈਕਸ਼ਨ' ਵਿੱਚ ਦਰਜ ਸਾਰੀਆਂ ਹੀ ਰਚਨਾਵਾਂ ਪਾਠਕਾਂ ਨੂੰ ਸਾਹਿਤਕ ਆਨੰਦ ਦੇਣਗੀਆਂ। ਮੇਰੀ ਸਾਰੇ ਹੀ ਵਿਦਿਆਰਥੀਆਂ ਅੱਗੇ ਇੱਕੋ ਹੀ ਅਪੀਲ ਹੈ ਕਿ ਕੁਝ ਅਜਿਹਾ ਕਰਨਾ ਕਿ ਕਾਲਜ ਅਤੇ ਮਾਪਿਆ ਦਾ ਨਾਂ ਰੋਸ਼ਨ ਹੋਵੇ। ਜਿਵੇਂ ਕਿ ਮੈਂ ਆਪਣੀ ਕਲਮ ਰਾਹੀਂ ਲਿਖੀਆਂ ਹੋਈਆਂ ਸਤਰਾਂ ਤੁਹਾਡੇ ਅੱਗੇ ਪੇਸ਼ ਕਰ ਰਹੀ ਹਾਂ:

ਸੋਨੇ ਦੇ ਗਹਿਣੇ 'ਚੋਂ,
ਕਦੇ ਵੀ ਖੁਸ਼ਬੂ ਆਵੇ ਨਾ।
ਜੀਭ ਦੇ ਜਖਮਾਂ ਨੂੰ,
ਕੋਈ ਵੀ ਮਲੂਮ ਹਟਾਵੇ ਨਾ।
ਮੁਰਦੇ ਕਦੇ ਮੁੜਿਆ ਨਹੀਂ ਕਰਦੇ ਸ਼ਮਸ਼ਾਨਾਂ 'ਚੋਂ,
ਮਾਂ-ਪਿਓ ਵਰਗੇ ਦੋਸਤ ਨਾ ਮਿਲਦੇ ਦੁਕਾਨਾਂ 'ਚੋਂ।

ਗਗਨਜੋਤ ਕੌਰ
ਬੀ.ਏ. ਭਾਗ ਪਹਿਲਾ



ਧੰਨ ਜਿਗਰਾ ਦਸ਼ਮੇਸ਼ ਪਿਤਾ

ਧੰਨ ਜਿਗਰਾ ਬਾਜਾਂ ਵਾਲੇ ਦਾ
ਦੇਸ਼ ਕੌਮ ਤੋਂ ਹੱਸਦੇ-ਹੱਸਦੇ
ਵਾਰਿਆ ਪੂਰਨ ਪਰਿਵਾਰ,
ਦੋ ਪੁੱਤਰ ਚਮਕੋਰ 'ਚ ਵਾਰ ਤੇ
ਤੇ ਛੋਟੇ ਵਾਰ ਦਿੱਤੇ ਵਿੱਚ ਦੀਵਾਰ,
ਮਾਤਾ ਗਵਾਏ ਠੰਡੇ ਬੁਰਜ ਵਿੱਚ
ਤੇ ਪਿਤਾ ਦਿੱਲੀ ਵਿਚਕਾਰ,
ਧੰਨ ਜਿਗਰਾ ਕਲਗੀਆਂ ਵਾਲਿਆ
ਤੇਰੇ ਵਰਗਾ ਨਾ ਕੋਈ ਦਾਤਾਰ,
ਬਖ਼ਸ਼ ਕੇ ਸਿੱਖੀ ਪੂਰਨ ਨੂੰ
ਤਾਰਿਆ ਪੂਰਨ ਸੰਸਾਰ,
ਅੱਜ ਆਖ ਫਤਿਹ ਬੁਲਾਂਉਦੇ ਹਾਂ
ਧੰਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦਾਤਾਰ।।

ਹਰਮਨਪ੍ਰੀਤ ਕੌਰ
ਬੀ.ਕਾਮ ਭਾਗ ਪਹਿਲਾ

ਪੰਜਾਬੀ ਮਾਂ ਬੋਲੀ

ਨਿੱਘੀ-ਮਿੱਠੀ, ਪਿਆਰੀ-ਸੋਹਣੀ,
ਮੋਤੀਆਂ ਵਰਗੀ ਮਨ ਨੂੰ ਮੋਹਣੀ,
ਹਰ ਪੱਖੋਂ ਸੰਪੂਰਨ ਬੋਲੀ,
ਬਣਦੀ ਨਾ ਇਹ ਕਿਸੇ ਦੀ ਗੋਲੀ।
ਪੰਜ-ਆਬਾਂ ਦੇ ਹਿੱਸੇ ਆਈ,
ਪੀਰ-ਫਕੀਰਾਂ, ਆਸ਼ਕਾਂ ਧਿਆਈ।
ਬੋਲੀਆਂ ਵਿੱਚੋਂ ਬੋਲੀ ਰਾਣੀ,
ਰਚੀ ਗੁਰੂਆਂ ਨੇ ਇਸ ਵਿਚ ਬਾਣੀ।
ਜੇਕਰ ਇਸਨੂੰ ਭੁੱਲ ਜਾਵਾਂਗੇ,
ਵਿੱਚ ਹਨੇਰੇ ਰੁਲ ਜਾਵਾਂਗੇ।
ਰਲ ਕੇ ਬਣੀਏ ਪਹਿਰੇਦਾਰ,
ਮਾਂ ਬੋਲੀ ਨੂੰ ਕਰੀਏ ਪਿਆਰ।
ਸ਼ਹਿਦੋਂ ਮਿੱਠੀ, ਮਿਸ਼ਰੀ ਘੋਲੀ,
ਸਾਡੀ ਮਾਂ ਪੰਜਾਬੀ ਬੋਲੀ।।

ਗਗਨਜੋਤ ਕੌਰ
ਬੀ.ਏ. ਭਾਗ ਪਹਿਲਾ

ਔਰਤ ਦੀ ਦਸ਼ਾ

ਅੱਜ ਦੀ ਨਾਰੀ ਦੀ ਦਸ਼ਾ ਦਾ ਕੀ ਹਾਲ ਦੱਸਾਂ,
ਜੰਮਣ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਦਿੰਦੇ ਮਾਰ ਇੱਥੇ।
ਬੁੱਖ ਵਿੱਚ ਕਤਲ ਹੁੰਦੀਆਂ ਨੇ,
ਕੋਈ ਸੁਣਦਾ ਨੀ ਇੰਨਾਂ ਦੀ ਪੁਕਾਰ ਇੱਥੇ।
ਦਾਜ ਵਾਲੀ ਬਲੀ ਵੀ ਬਹੁਤ ਚੜ੍ਹਦੀਆਂ,
ਤੇਲ ਪਾ ਕੇ ਦਿੰਦੇ ਸਾੜ ਇੱਥੇ।
ਅੱਜ ਕੱਲ੍ਹ ਕੁੜੀ ਦੀ ਕੋਈ ਕਦਰ ਨਹੀਂ,
ਭਾਵੇਂ ਜੰਮੀਆਂ ਸਾਹਿਬ ਕੌਰ, ਮਹਿਤਾਬ ਇੱਥੇ
ਪਰ ਫਿਰ ਵੀ ਮਰਦ ਜਾਤ ਵਾਲੇ ਜੁੱਤੀ ਸਮਝਣ ਇਹਨੂੰ
ਕਰ ਦਿੰਦੇ ਨੇ ਬਰਬਾਦ ਇੱਥੇ
ਰਾਜਨੀਤਿਕ ਲੀਡਰ ਭਾਵੇਂ ਬਣ ਗਈ ਨਾਰੀ,
ਪਰ ਹੁੰਦੀ ਬੜੀ ਹੈ ਮਾਰੋ-ਮਾਰ ਇੱਥੇ।
ਟੌਰਤ ਨੂੰ ਮਰਦ ਬਰਾਬਰ ਖੜ੍ਹਾ ਕਰਨਾ,
ਨੇਤਾ ਕਰਦੇ ਨੇ ਬੜਾ ਪ੍ਰਚਾਰ ਇੱਥੇ
ਉਸਨੂੰ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ
ਜਿਸ ਪੈਦਾ ਕੀਤੇ ਨਾਨਕ ਜਿਹੇ ਅਵਤਾਰ ਇੱਥੇ।
ਕੀ ਹੋਇਆ ਗੁਨਾਹ ਇਸ ਵਿਚਾਰੀ ਕੋਲੋਂ,
ਜਿਹਨੂੰ ਡੱਟ ਕੇ ਕਰਦੇ ਨੇ ਬਦਨਾਮ ਇੱਥੇ..... ।

ਜ਼ੋਬਨਪ੍ਰੀਤ ਕੌਰ
ਬੀ. ਏ. ਭਾਗ ਤੀਜਾ

ਕਿਸਾਨ ਮੇਰੀ ਮਾਂ ਵਰਗਾ

ਕਿਸਾਨ ਮੇਰੀ ਮਾਂ ਵਰਗਾ,
ਜੋ ਵਗਦੇ ਠੰਡੇ ਪਾਣੀ ਵਰਗਾ।
ਮਿਹਨਤ ਕਰਦਾ ਦਿਨ ਰਾਤ ਜੋ
ਦਾਣੇ ਦਾਣੇ ਦੀ ਕਰਦਾ ਸੰਭਾਲ ਉਹ,
ਸਾਰਿਆਂ ਲਈ ਅੰਨ ਉਗਾਉਂਦਾ ਜੋ,
ਆਪਣੀ ਰੋਟੀ ਦੀ ਨਾ ਪਰਵਾਹ ਕਰਦਾ ਉਹ।
ਲੁਕਾ ਰੱਖੇ ਨੇ ਦਰਦ ਬੜੇ ਉਹਨੇ
ਪਰ ਹੱਸਦਾ ਰਹਿੰਦਾ ਹਰ ਵੇਲੇ ਉਹ,
ਕੋਈ ਨਾ ਸਮਝ ਸਕਦਾ ਪੀੜ ਉਸਦੀ,
ਕਿਉਂ ਕੱਲਾ ਬਹਿ ਕੇ ਰੋਂਦਾ ਉਹ।
ਕਰਜ਼ਿਆਂ ਥੱਲੇ ਭਾਵੇਂ ਉਹ ਦੱਬਿਆ ਏ,
ਪਰ ਦਿਲ ਉਹਦਾ ਸਭ ਤੋਂ ਵੱਡਾ ਏ।
ਸਾਰੀ ਦੁਨੀਆ ਦਾ ਢਿੱਡ ਭਰਦਾ ਜੋ,
ਤਾਂ ਹੀ 'ਅੰਨਦਾਤਾ' ਅਖਵਾਉਂਦਾ ਉਹ।
ਕਦੇ ਬੁਰਾ ਨਾ ਕਰੇ ਕਿਸੇ ਦਾ ਜੋ,
ਉਹ ਕਿਸਾਨ ਹੈ ਮੇਰੇ ਰੱਬ ਵਰਗਾ।

ਅਰਸ਼ਮੀਤ ਕੌਰ

ਪਾਣੀ

ਪਾਣੀ ਦੇ ਵਿਚ ਸ਼੍ਰਿਸ਼ਟੀ ਰਚੀ,
ਕੁਦਰਤ ਦੇ ਵਿੱਚ ਪਾਣੀ।
ਇਸ ਪਾਣੀ ਨੇ ਸਭ ਕੁਝ ਦਿੱਤਾ,
ਕਰਜ਼ਦਾਰ ਹੈ ਪ੍ਰਾਣੀ।
ਪਵਨ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ,
ਲਿਖਿਆ ਵਿੱਚ ਗੁਰਬਾਣੀ।
ਖਿਆਲ ਕਰੋ ਇਸ ਸੋਹਣੇ ਜਲ ਦਾ,
ਨਹੀਂ ਜੀ ਸਕਦੇ ਬਿਨ ਪਾਣੀ।

ਗਗਨਜੋਤ
ਬੀ. ਏ. ਭਾਗ ਪਹਿਲਾ

ਚਿੱਟਾ ਮੱਛਰ ਬਨਾਮ ਕਿਸਾਨ

ਪਹਿਲਾਂ ਖੇਤਾਂ ਦੇ ਵਿੱਚ ਹੁੰਦਾ ਸੀ, ਉਹ ਲੋਹੜੇ ਦਾ ਸ਼ਬਾਬ,
ਦੁਨੀਆ ਦਾ ਅੰਨਦਾਤਾ ਵੀ ਰਹਿੰਦਾ ਸੀ, ਉਦੋਂ ਬਣਕੇ ਨਵਾਬ ਪਰ ਹੁਣ,
ਸ਼ਾਹੂਕਾਰ ਤੋਂ ਰੋਕੜੀ ਲੈਣ ਲਈ, ਉਹ ਰੋਣਾ ਰੋਂਦਾ ਏ,
ਤਾਹੀਉਂ ਤਾਂ ਫਿਰ ਕੋਠੇ 'ਤੇ ਕੱਲਾ-ਬਹਿ-ਬਹਿ ਰੋਂਦਾ ਏ।
ਬੜੇ ਚਾਵਾਂ ਨਾਲ ਮਕਾਨ ਦੀਆਂ ਓਦੋਂ ਨੀਹਾਂ ਪੁੱਟੀਆਂ ਸੀ,
ਵਿਆਹ ਕਾਰਜ ਦੀਆਂ ਆਸਾਂ ਵੀ ਇਸ ਨਰਮੇ 'ਤੇ ਰੱਖੀਆਂ ਸੀ।
ਪਰ ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਵਿਚ ਨਹੀਂ ਕਿਸੇ ਦਾ ਗੁਨਾਹ,
ਕੱਲੇ-ਕੱਲੇ ਪੁੱਤ ਕੀਤੇ ਜੀਹਨੇ ਮਾਵਾਂ ਦੇ ਫਨਾਹ।
ਤਾਹੀਉ ਤਾਂ ਹਰ ਕੋਈ ਰੋਂਦਾ ਏ, ਮਰ ਚੁੱਕੇ ਜਵਾਨਾਂ ਨੂੰ।
'ਚਿੱਟੇ-ਮੱਛਰ' ਨੇ ਖਾ ਲਿਆ, ਪੰਜਾਬ ਦੇ ਕਿਸਾਨਾਂ ਨੂੰ।
ਹਜ਼ਾਰਾਂ ਵਿਚ ਸਪਰੇਆਂ ਕਰਕੇ, ਨਾ ਪੱਲੇ ਕੁਝ ਵੀ ਪੈਂਦਾ ਏ,
ਚਾਂਦੀ ਵਰਗੇ ਨਰਮੇ ਦਾ ਮੁੱਲ ਕੋਡੀਆਂ ਦੇ ਭਾਅ ਪੈਂਦਾ ਏ।
ਸਾਰੇ ਅੱਕੇ ਹੋਏ ਕਿਸਾਨ, ਜਦ ਧਰਨੇ ਲਾਉਂਦੇ ਨੇ,
150 ਰੁਪਏ ਦੇ ਚੈਕ ਫਿਰ ਘਰਾਂ 'ਚ ਆਉਂਦੇ ਨੇ।
ਸਰਕਾਰ ਨੂੰ ਵੀ ਇੱਕ ਗੁਜ਼ਾਰਿਸ਼ ਕਿ ਹੁਣ ਤਾਂ,
ਜਿਣਸ ਦਾ ਵਾਜਬ ਮੁੱਲ ਦਿਓ ਖੇਤੀ ਦੇ ਜਵਾਨਾ ਨੂੰ,
ਕਿਉਂਕਿ ਇਸ ਵਾਰ ਤਾਂ
'ਚਿੱਟੇ-ਮੱਛਰ' ਨੇ ਖਾ ਲਿਆ, ਪੰਜਾਬ ਦੇ ਕਿਸਾਨਾਂ ਨੂੰ।
'ਚਿੱਟੇ-ਮੱਛਰ' ਨੇ ਖਾ ਲਿਆ, ਪੰਜਾਬ ਦੇ ਕਿਸਾਨਾਂ ਨੂੰ।

ਗੁਰਵਿੰਦਰ ਕੌਰ
ਬੀ. ਏ. ਭਾਗ ਤੀਜਾ

ਸੋਨੇ ਤੋਂ ਸਵਾਹ

ਅੱਗ ਲੱਗ ਗਈ ਕਣਕਾਂ ਨੂੰ
ਸੀਨਾ ਕਿਸਾਨ ਦਾ ਹੈ ਸੜਿਆ
ਪਾਣੀ ਮੁਕਦਾ ਜਾ ਰਿਹਾ ਧਰਤੀ ਤੋਂ
ਹੰਝੂ ਕਿਸਾਨ ਦੀ ਅੱਖਾਂ ਤੋਂ ਵਰਿਆ।
ਉਸ ਕਿਸਾਨ ਦੇ ਦਿਲ ਦੀ ਕੋਈ ਨਾ ਜਾਣੇ
ਉਸ ਦੀਆਂ ਮੰਗਾਂ ਤੇ ਵੀ ਨਾ ਕੋਈ ਗੌਰ ਕਰੇ
ਦੱਸੋ ਕਿਵੇਂ ਨਾ ਕਿਸਾਨ ਦਾ ਜ਼ਮੀਰ ਮਰੇ?
ਜਦੋਂ ਕਿਸੇ ਨੇ ਨਾ ਉਸਦਾ ਸਾਥ ਦਿੱਤਾ।
ਉੱਤੋਂ ਸਰਕਾਰਾਂ ਨੇ ਵੀ ਕੁੱਝ ਨਾ ਕੀਤਾ
ਅਤੇ ਹਾਲਾਤਾਂ ਨੇ ਵੀ ਉਸਨੂੰ ਤੋੜ ਦਿੱਤਾ
ਫਿਰ ਖੁਦਕੁਸ਼ੀ ਦਾ ਉਸਨੇ ਸਹਾਰਾ ਲਿਤਾ
ਛੱਡ ਕੇ ਕਹੀ ਉਸਨੇ ਰੱਸਾ ਫੜਿਆ।
ਲੱਭ ਕੇ ਪੇੜ ਫਾਂਸੀ 'ਤੇ ਜਾ ਚੜ੍ਹਿਆ
ਮਾੜੇ ਸਮੇਂ 'ਚ ਨਾ ਕੋਈ ਨਾਲ ਖੜ੍ਹਿਆ
ਬਸ ਇਸੇ ਤਰ੍ਹਾਂ ਇੱਕ ਹੋਰ ਕਿਸਾਨ ਮਰਿਆ।

ਜੈਸਮੀਨ ਕੌਰ

ਮਾਂ ਦਾ ਪਿਆਰ

ਮਾਂ ਦਾ ਪਿਆਰ ਮਿਲਦਾ ਐ,
ਨਸੀਬਾਂ ਵਾਲਿਆਂ ਨੂੰ।
ਇਹ ਰਿਸ਼ਤਾ ਰੱਬ ਦੀਆਂ ਰਹਿਮਤਾਂ ਦਾ,
ਹੋਰ ਕੋਈ ਰਿਸ਼ਤਾ ਨਹੀਂ ਐਨਾ ਵਫਾਦਾਰ ਹੁੰਦਾ।
ਉਸ ਘਰ ਤੋਂ ਚੰਗਾ ਸ਼ਮਸ਼ਾਨ ਹੁੰਦਾ,
ਜਿਥੇ ਮਾਂ ਦਾ ਸਤਿਕਾਰ ਨਹੀਂ ਹੁੰਦਾ।
ਸੱਤ ਜਨਮ ਤੱਕ ਨਹੀਂ ਉਤਾਰ ਸਕਦੀ ਔਲਾਦ,
ਉਸ ਮਾਂ ਦੀ ਐਨੀ ਕਰਜ਼ਦਾਰ ਹੁੰਦਾ।

ਲਵਪ੍ਰੀਤ ਸੰਧੂ

ਬੀ. ਏ. ਭਾਗ ਪਹਿਲਾ

ਮਿੰਨੀ ਕਹਾਣੀ ਚਿਤਾਵਨੀ

ਇੱਕ ਪਿੰਡ ਵਿੱਚ ਸ਼ਾਮ ਦੇ ਸਮੇਂ ਲੋਕ ਸੱਥ ਵਿੱਚ ਬੈਠੇ ਅਜੋਕੇ ਹਾਲਤਾਂ ਬਾਰੇ ਚਰਚਾ ਕਰ ਰਹੇ ਸਨ ਅਤੇ ਕੁਝ ਪਿੰਡ ਵਿਚਲੇ ਕੰਮਾਂ ਬਾਰੇ। ਉਸ ਸਮੇਂ ਉਥੋਂ ਪੁਲਿਸ ਦੀ ਜੀਪ ਲੰਘੀ ਅਤੇ ਗੁਰਦੁਆਰੇ ਚਲੀ ਗਈ। ਦੋ ਕੁ ਮਿੰਟਾਂ ਬਾਅਦ ਹੀ ਗੁਰਦੁਆਰੇ ਤੋਂ ਸਪੀਕਰ ਰਾਹੀਂ ਸਾਰੇ ਪਿੰਡ ਨੂੰ ਸੂਚਿਤ ਕੀਤਾ ਗਿਆ ਕਿ ਪਿੰਡ ਦੀ ਚੌਂਕੀ ਦੇ ਇੰਸਪੈਕਟਰ ਦੀ ਬਦਲੀ ਹੋ ਗਈ ਹੈ ਅਤੇ ਚੌਂਕੀ ਵਿੱਚ ਨਵੇਂ ਇੰਸਪੈਕਟਰ ਸਾਹਬ ਬਹੁਤ ਹੀ ਸਖ਼ਤ ਆਏ ਹਨ। ਸੋ ਪਿੰਡ ਵਿੱਚ ਜਿੰਨੇ ਵੀ ਬੁਰੇ ਕੰਮਾਂ ਵਾਲੇ ਹਨ, ਜੋ ਸ਼ਰਾਬ ਅਫੀਮ ਆਦਿ ਵੇਚਦੇ ਹਨ ਉਹ ਆਪਣੇ ਕੰਮ ਛੱਡ ਦੇਣ ਨਹੀਂ ਤਾਂ ਇੰਸਪੈਕਟਰ ਸਾਹਬ ਉਨ੍ਹਾਂ ਵਿਰੁੱਧ ਸਖ਼ਤ ਕਾਰਵਾਈ ਕਰਨਗੇ।

ਸੱਥ ਵਿੱਚ ਬੈਠੇ ਪਿੰਡ ਵਾਲੇ ਇਹ ਸੁਣ ਕੇ ਆਪਸ ਵਿੱਚ ਕਹਿਣ ਲੱਗੇ ਕਿ ਹੁਣ ਇਹਨਾਂ ਬੁਰੇ ਕੰਮਾਂ ਵਾਲਿਆਂ ਦੀ ਛੁੱਟੀ ਹੋਵੇਗੀ। ਕੋਈ ਕਹਿ ਰਿਹਾ ਸੀ, ‘ਅਜਿਹੇ ਅਫਸਰ ਹੋਣ ਤਾਂ ਸਾਡਾ ਮੁਲਕ ਕਿੰਨੀ ਤਰੱਕੀ ਕਰ ਜਾਵੇ।’ ਕੋਈ ਕਹਿੰਦਾ, ‘ਅਜਿਹੇ ਅਫਸਰ ਹੋਣ ਤਾਂ ਸਾਡੇ ਨੌਜਵਾਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਬਣ ਜਾਵੇ, ਜੇ ਨਸ਼ਿਆਂ ਨੇ ਘੇਰੇ ਹੋਏ ਹਨ।’ ਪਰ ਉਸੇ ਸਮੇਂ ਇੱਕ ਬਜ਼ੁਰਗ ਜੋ ਚੁਪ ਕਰਿਆ ਬੈਠਾ ਸੀ, ਉੱਠ ਕੇ ਬੋਲਿਆ, ‘ਇਹ ਚਿਤਾਵਨੀ ਬੁਰੇ ਕੰਮ ਰੋਕਣ ਲਈ ਨਹੀਂ ਦਿੱਤੀ ਗਈ, ਸਗੋਂ ਇਹ ਕਿਹਾ ਗਿਆ ਹੈ ਕਿ ਜਿਹੜੇ ਬੁਰੇ ਕੰਮ ਕਰਦੇ ਹਨ ਉਹ ਆ ਕੇ ਚੌਂਕੀ ਵਿੱਚ ਇੰਸਪੈਕਟਰ ਸਾਹਬ ਨੂੰ ਮਿਲ ਲੈਣ ਅਤੇ ਆਪਣਾ ਮਹੀਨਾ ਬੰਨ੍ਹ ਲੈਣ। ਇਹ ਸੁਣ ਕੇ ਸਾਰੇ ਲੋਕ ਚੁੱਪ ਹੋ ਗਏ ਅਤੇ ਹੁਣ ਸੱਥ ਵਿੱਚ ਪੂਰੀ ਖ਼ਾਮੋਸ਼ੀ ਫਾਈ ਹੋਈ ਸੀ। ਉਸੇ ਵਕਤ ਪੁਲਿਸ ਦੀ ਜੀਪ ਉਸ ਖ਼ਾਮੋਸ਼ੀ ਨੂੰ ਚੀਰਦੀ ਹੋਈ ਵਾਪਸ ਲੰਘ ਗਈ।

ਮਨਪ੍ਰੀਤ ਕੌਰ
ਬੀ.ਏ. ਭਾਗ ਤੀਜਾ

... ਅਸੀਂ ਇੱਕ....

ਸਾਡੇ ਨੈਣ ਨਕਸ਼ ਜਿਸਮ ਇਕੋ ਜਿਹੇ, ਇਕ ਦੂਜੇ ਦੇ ਹਮਸਾਏ....
ਆਪਸ ਵਿੱਚ ਦੁੱਖ ਕਰਨ ਸਾਂਝੇ, ਖੁਸ਼ੀਆਂ ਵਿੱਚ ਦੂਣ ਸਵਾਏ....
ਸਾਨੂੰ ਹਿੰਦੂ ਮੁਸਲਿਸ ਦੱਸ-ਦੱਸ ਕੇ, ਅੱਜ ਬਾਣੇ ਅੱਡ ਪਵਾਏ...
ਕਿਉਂ ਸਿੱਖ ਇਸਾਈ ਬੈਠ ਇੱਕਠੇ, ਇਕ ਥਾਲੀ ਵਿੱਚ ਨਾ ਖਾਏ?
ਇਹ ਮਿਲੀਆਂ ਸਭ ਸਿਆਸਤਾਂ, ਰਲ ਸਾਡੇ ਪੱਥ ਭਟਕਾਏ...
ਕਿਉਂ ਆਪਸ 'ਚ ਲੜ - ਲੜ ਜਾਈਏ, ਇਕ ਦੂਜੇ ਦੀ ਜਾਨ ਗਵਾਏ?
ਏਹ ਜ਼ਾਲਮ ਸਰਕਾਰਾਂ ਸਮੇਂ ਦੀਆਂ, ਸਾਨੂੰ ਵੱਖਰੇ ਪਾਠ ਪੜ੍ਹਾਏ,
ਅਸਾਂ ਇੱਕ ਤੱਕੜੀ ਦੇ ਵੱਟੇ ਹਾਂ, ਵੱਖਰੇ ਪਲੜੇ ਵਿੱਚ ਪਾਏ...
ਸਾਡਾ ਘਰ ਇਕੋ ਸਾਡੀ ਕੱਧ ਇੱਕ, ਕਿਸ ਗੱਲੋਂ ਹੋਏ ਪਰਾਏ?
ਸਾਡਾ ਰੰਗ ਇੱਕ ਸਾਡੀ ਜਾਤ ਇਕੋ, ਅਸਾਂ ਇੱਕ ਅਮੜੀ ਦੇ ਜਾਏ....

ਸਿਮਰਨ
ਬੀ.ਏ. ਭਾਗ ਪਹਿਲਾ

ਮਿੰਨੀ ਕਹਾਣੀ - ਅਧਿਕਾਰ

ਉਹ ਹੁਣੇ ਹੀ ਔਰਤਾਂ ਦੇ ਅਧਿਕਾਰਾਂ ਬਾਰੇ ਭਾਸ਼ਨ ਦੇ ਕੇ ਘਰ ਪਰਤੀ ਸੀ। ਦਰਵਾਜ਼ੇ ਵੜਦਿਆਂ ਹੀ ਬੱਚੇ ਉਸ ਦੁਆਲੇ ਹੋ ਗਏ। ਲੜਕੇ ਨੇ ਕਿਹਾ, “ਮੰਮੀ ਮੈਨੂੰ ਪੰਜ ਰੁਪਏ ਦੇ ਦਿਓ, ਮੈਂ ਕੁਲਫੀ ਲੈਣੀ ਹੈ।” ਉਸਨੇ ਬਿਨਾਂ ਜ਼ਿਆਦਾ ਸੋਚਣ ਦੇ 10 ਰੁਪਏ ਕੱਢੇ ਤੇ ਲੜਕੇ ਨੂੰ ਫੜਾ ਕੇ ਕਿਹਾ, “ਲੈ ਪੁੱਤ ਖਾ ਲੈ ਕੁਲਫੀ।” ਕੋਲ ਖੜੀ ਲੜਕੀ ਵੱਲ ਵੇਖ ਕੇ ਮਾਂ ਨੇ ਕਿਹਾ, “ਕੁੜੇ ਤੂੰ ਕੀ ਵੇਖ ਰਹੀ ਏਂ, ਤੇਰੀਆਂ ਵੀ ਕੁਲਫੀ ਵਾਸਤੇ ਲਾਲਾਂ ਡਿਗਦੀਆਂ ਹੋਣੀਆਂ ਨੇ। ਜਾਹ ਜਾ ਕੇ ਕੰਮ ਕਰ ਕੁੜੀਆਂ ਬਹੁਤਾ ਮੂੰਹ ਨਹੀਂ ਮਾਰਦੀਆਂ। ਉਹਨਾਂ ਨੇ ਬਿਗਾਨੇ ਘਰ ਜਾਣਾ ਹੁੰਦਾ ਹੈ।” ਮੇਰੇ ਕੰਨਾਂ ਵਿਚ ਉਸ ਦਾ ਦਿੱਤਾ ਹੋਇਆ ਭਾਸ਼ਨ ਅਜੇ ਗੂੰਜ ਰਿਹਾ ਸੀ।

ਮਨਪ੍ਰੀਤ ਕੌਰ
ਬੀ. ਏ. ਭਾਗ ਤੀਜਾ

ਕਿਤਾਬਾਂ ਸਾਡੀਆਂ ਹਮਸਫ਼ਰ

ਜੀਵਨ ਵਿੱਚ ਚੰਗੀਆਂ ਕਿਤਾਬਾਂ ਦੀ ਮਹੱਤਤਾ ਉੱਨੀ ਹੀ ਹੈ, ਜਿੰਨੀ ਕਿ ਸਾਡੇ ਜੀਵਨ ਵਿੱਚ ਦੋਸਤਾਂ ਦੀ। ਸਾਨੂੰ ਪਤਾ ਹੀ ਹੈ ਕਿ ਕਿਤਾਬਾਂ ਮਨੁੱਖ ਦੀਆਂ ਦੋਸਤ ਹੁੰਦੀਆਂ ਹਨ। ਚੰਗੇ ਦੋਸਤ ਵਾਂਗ ਇੱਕ ਚੰਗੀ ਕਿਤਾਬ ਵੀ ਸਾਨੂੰ ਚੰਗੀ ਸਲਾਹ ਅਤੇ ਰਸਤਾ ਦਿਖਾਉਂਦੀ ਹੈ ਅਤੇ ਜੀਵਨ ਮਾਰਗ ਦਰਸ਼ਨ ਕਰਦੀ ਹੈ। ਸਾਨੂੰ ਜ਼ਿੰਦਗੀ ਜਿਊਣ ਲਈ ਇਹੋ ਜਿਹੀਆਂ ਕਿਤਾਬਾਂ ਪੜ੍ਹਣੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ ਜੋ ਜੀਵਨ ਵਿੱਚ ਨੈਤਿਕ ਅਤੇ ਉੱਚੀ ਸੋਚ ਪ੍ਰਦਾਨ ਕਰਦੀਆਂ ਹੋਣ। ਹਰ ਸਮਾਜ ਦਾ ਸੱਭਿਆਚਾਰ ਅਤੇ ਰੀਤੀ-ਰਿਵਾਜ ਹੁੰਦੇ ਹਨ। ਇਸ ਨੂੰ ਪਤਾ ਕਰਨ ਲਈ ਸਾਨੂੰ ਇਤਿਹਾਸ ਬਾਰੇ ਵੀ ਜਾਣਨਾ ਪੈਂਦਾ ਹੈ ਜਿਸ ਦੀ ਜਾਣਕਾਰੀ ਸਾਨੂੰ ਕਿਤਾਬਾਂ ਤੋਂ ਹੀ ਮਿਲ ਸਕਦੀ ਹੈ। ਅੱਜ ਦਾ ਇਨਸਾਨ ਇੰਟਰਨੈੱਟ ਅਤੇ ਟੈਲੀਵਿਜ਼ਨ ਦੀ ਵਰਤੋਂ ਕਰਕੇ ਕਿਤਾਬਾਂ ਤੋਂ ਦੂਰ ਹੋ ਰਿਹਾ ਹੈ। ਹਰ ਵਿਅਕਤੀ ਟੈਲੀਵਿਜ਼ਨ ਦੇਖ ਕੇ ਹੀ ਮਨੋਰੰਜਨ ਕਰ ਰਿਹਾ ਹੈ। ਇਹ ਸਹੀ ਹੈ ਕਿ ਇੰਟਰਨੈੱਟ 'ਤੇ ਸਾਰੀ ਜਾਣਕਾਰੀ ਹੁੰਦੀ ਹੈ। ਪਰ ਇਹ ਸਭ ਚੀਜ਼ਾਂ ਕਿਤਾਬਾਂ ਦੀ ਜਗ੍ਹਾ ਨਹੀਂ ਲੈ ਸਕਦੀਆਂ। ਕਿਤਾਬਾਂ ਨਾਲ ਜਿੱਥੇ ਸਾਨੂੰ ਗਿਆਨ ਮਿਲਦਾ ਹੈ, ਉੱਥੇ ਹੀ ਸਾਡੀ ਸੋਚ ਸ਼ਕਤੀ ਤੇ ਯਾਦਸ਼ਕਤੀ ਵਿੱਚ ਵਾਧਾ ਹੁੰਦਾ ਹੈ। ਵੱਖ-ਵੱਖ ਮਹਾਂਪੁਰਸ਼ਾਂ ਦੀਆਂ ਜੀਵਨੀਆਂ ਪੜ੍ਹਨ 'ਤੇ ਹੀ ਸਾਨੂੰ ਉਹਨਾ ਦੁਆਰਾ ਕੀਤੇ ਮਹਾਨ ਕੰਮਾਂ ਬਾਰੇ ਪਤਾ ਚੱਲਦਾ ਹੈ। ਅਕਸਰ ਕਿਤਾਬਾਂ ਪੜ੍ਹਨ ਵਾਲੇ ਨੂੰ ਲੋਕ ਕਿਤਾਬੀ ਕੀੜਾ ਕਹਿ ਦਿੰਦੇ ਹਨ। ਪਰ ਵਧੀਆ ਸੋਚ ਰੱਖਣ ਅਤੇ ਕਿਤਾਬਾਂ ਦੀ ਅਹਿਮੀਅਤ ਨੂੰ ਸਮਝਣ ਵਾਲੇ ਇਸ ਦੇ ਲਾਭ ਨੂੰ ਭਲੀ-ਭਾਂਤੀ ਜਾਣਦੇ ਹਨ। ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਸਵਾਮੀ ਵਿਵੇਕਾਨੰਦ ਵੀ ਰੋਜ਼ਾਨਾ ਕਾਫ਼ੀ ਪੁਸਤਕਾਂ ਦਾ ਅਧਿਐਨ ਕਰਦੇ ਸਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਹੀ ਡਾ. ਅੰਬੇਡਕਰ ਸਾਹਿਬ ਵੀ ਪੁਸਤਕ ਪ੍ਰੇਮੀ ਸਨ। ਪੁਸਤਕਾਂ ਕਰਕੇ ਹੀ ਇਹਨਾਂ ਦੀ ਸੋਚ ਆਮ ਵਿਅਕਤੀ ਤੋਂ ਕਿਤੇ ਜ਼ਿਆਦਾ ਉੱਚੀ ਅਤੇ ਚੰਗੀ ਸੀ। ਗਿਆਨ ਹੀ ਅਜਿਹੀ ਸ਼ਕਤੀ ਹੈ, ਜੋ ਸਾਨੂੰ ਦਲੀਲ ਨਾਲ ਗੱਲ ਕਰਨ ਦੀ ਸਮਝ ਦਿੰਦਾ ਹੈ। ਇਹ ਗਿਆਨ ਸਿਰਫ਼ ਕਿਤਾਬਾਂ ਤੋਂ ਹੀ ਮਿਲ ਸਕਦਾ ਹੈ। ਕਿਤਾਬਾਂ ਉੱਪਰ ਲਗਾਇਆ ਸਮਾਂ ਅਤੇ ਧੰਨ ਕਦੇ ਵੀ ਵਿਅਰਥ ਨਹੀਂ ਹੁੰਦਾ। ਇਹੀ ਕਿਤਾਬਾਂ ਹੀ ਲਗਾਏ ਗਏ ਪੈਸੇ ਤੇ ਸਮੇਂ ਦਾ ਮੁੱਲ ਮੋੜ ਦਿੰਦੀਆਂ ਹਨ।

ਇਤਾਸ਼ਾ ਅਗਰਵਾਲ
ਬੀ. ਐਸ. ਸੀ.
ਨਾਨ-ਮੈਡੀਕਲ

ਕਦਰ

ਕਦਰ ਕਰਨੀ ਹੈ ਤਾਂ ਜਿਉਂਦੇ ਜੀ ਕਰੋ,
ਮਰਨ ਤੋਂ ਬਾਅਦ ਤਾਂ ਪਰਾਏ ਵੀ ਰੋ ਦਿੰਦੇ ਹਨ।
ਅੱਜ ਸਰੀਰ ਵਿੱਚ ਜਾਨ ਹੈ, ਤਾਂ ਲੋਕ ਪਹਿਚਾਣਦੇ ਨਹੀਂ।
‘ਰੂਹ’ ਨਿਕਲਣ ਤੋਂ ਬਾਅਦ ਕਫਨ ਚੁੱਕ-ਚੁੱਕ ਦੇਖਣਗੇ।
ਕਿਸੇ ਸ਼ਾਇਰ ਨੇ ਇਹ ਖੂਬ ਲਿਖਿਆ,
ਸਮਾਂ ਕੱਢ ਦੇ ਗੱਲੁ ਕਰ ਲਿਆ ਕਰੋ ਆਪਣਿਆ ਨਾਲ।
ਸੋਚੋ ਜੇ ਆਪਣੇ ਹੀ ਨਾ ਰਹੇ ਤਾਂ ਸਮੇਂ ਦਾ ਕੀ ਕਰੋਗੇ।
ਹੰਕਾਰ ਕਿਸ ਗੱਲ ਦਾ ਜਨਾਬ,
ਰਹਿ ਨਾ ਜਾਇਓ ਕਿਤੇ ਜੱਗ ਵਿੱਚ ਇੱਕਲੇ।
ਅੱਜ ਮਿੱਟੀ ਦੇ ਉੱਪਰ, ਤਾਂ ਕੱਲ੍ਹ ਨੂੰ ਮਿੱਟੀ ਦੇ ਥੱਲੇ।

ਜੋਬਨਪ੍ਰੀਤ ਕੌਰ
ਬੀ. ਐਸ. ਸੀ.
ਨਾਨ-ਮੈਡੀਕਲ



सम्पादकीय

कम्प्यूटर मनुष्य जीवन का एक अविभाज्य अंग बन चुका है। प्रत्येक व्यवसाय इसके प्रयोग से लाभान्वित हो रहा है। शिक्षा के क्षेत्र में इससे बहुत सुविधा हो गई है। कहाँ छोटी-छोटी जानकारी प्राप्त करने के लिए विषय विशेषज्ञों को मिलना पड़ता था, पुस्तकालयों के चक्कर लगाने पड़ते थे। कभी पुस्तक नहीं मिलती थी तो कभी मिल भी जाती थी तो पृष्ठ फटे होने का कारण वांछित जानकारी प्राप्त नहीं होती थी। इसमें समय तो नष्ट होता ही था, समय पर जानकारी भी नहीं मिल पाती थी।

परन्तु सिकके के दो पहलू होते हैं। आज कम्प्यूटर के अत्यधिक प्रयोग के कारण बहुत से नुकसान भी झेलने पड़ रहे हैं। कोविड-19 नामक महामारी के चलते प्रत्यक्ष अध्यापन कार्य बन्द करना पड़ा। विद्यार्थी और अध्यापक कक्षा की जगह स्क्रीन के आगे बैठने को बाध्य हो गए। पहले से ही मोबाइल के कारण आँखों पर बुरा प्रभाव पड़ रहा था, परन्तु अब तो सारा दिन ही कम्प्यूटर पर कार्य करने को मजबूर यह वर्ग भी कम्प्यूटर के दुष्परिणाम झेलने लगा।

छोटे-छोटे बालक-बालिकाओं को स्कूल की ओर से ऑन लाइन कक्षाएँ लगाने का फरमान जारी हो गया। यह स्थिति अत्यन्त कष्टपूर्ण थी, इसी कारण सरकार को छोटे बच्चों के लिए ऑन लाइन कक्षाएँ बन्द करने या तय घण्टे कम करने का निर्देश जारी करना पड़ा।

इस लेख में कम्प्यूटर के मानव तथा पर्यावरण पर पड़ने वाले दुष्परिणामों पर प्रकाश डालने का प्रयास किया गया है। यह बताने का भी प्रयत्न किया गया है, कि कैसे स्वास्थ्य पर पड़ने वाले हानिकारक परिणामों से स्वयं को बचाया जा सकता है।

कम्प्यूटर का सबसे पहला असर हमारी आँखों पर पड़ता है। यह रोग 'डिजिटल आई स्ट्रेन' के नाम से जाना जाता है। इसका आरम्भ आँखों में हल्के दर्द से हो सकता है। यदि समय पर इसका इलाज न करवाया जाए, तो भविष्य में आँखों की रोशनी भी जा सकती है। सिर दर्द, घबराहट, चिड़चिड़ापन, आँखों में खिंचाव अनुभव होना, दर्द होना, धुंधला दिखना, आँखें लाल होना, आँखों का पानी सूखने लगना तथा आँखों में रेत पड़ जाते जैसा अनुभव होना आदि इस रोग के लक्षण हैं। यह ठीक है कि आज कम्प्यूटर का इस्तेमाल हमारी ज़रूरत बन चुकी है, परन्तु हमें इसके प्रयोग का सही ढंग भी पता होना चाहिए।

1. डिजिटल स्क्रीन को एक निश्चित दूरी पर रखकर इस्तेमाल करना चाहिए अर्थात् न बहुत अधिक पास और न बहुत अधिक दूर।
2. कमरे में पर्याप्त रोशनी होनी चाहिए।
3. स्क्रीन ज़्यादा चमकदार नहीं होनी चाहिए।
4. फॉन्ट का आकार ज़्यादा छोटा न हो।
5. ए.सी. वैंट के आगे न बैठें। इससे आँखों का पानी सूखने लगता है।
6. 20-20-20-20 के नियम का पालन करें। अर्थात् 20 मिनट पर 20 फीट दूर पर रखी किसी वस्तु को 20 सेकंड के लिए देखना चाहिए। 20 मिनट बाद 20 सेकंड के लिए पलकों को झपकाना चाहिए। ऐसा करने से आँखों का तनाव कम होता है।
7. हर छह माह के बाद आँखों की जाँच करवानी चाहिए।
8. शाम के बाद कम्प्यूटर के इस्तेमाल से बचना चाहिए।

शाम के बाद कम्प्यूटर का इस्तेमाल हमारी नींद में बाधा डालता है। कम्प्यूटर की स्क्रीन की नीली रोशनी दिमाग को रात में भी दिन होने का सन्देश भेजने लगती है। यदि आप लगातार स्क्रीन के आगे बैठने लगते हैं, तो अनिन्द्रा नामक रोग से ग्रस्त हो सकते हैं। यह रोशनी Melatonin बनने की प्रक्रिया को दबाती है। Melatonin नींद आने के लिए आवश्यक हारमोन है। यह मनुष्य के जागने तथा सोने के घण्टे निर्धारित करता है।

कम्प्यूटर का अत्यधिक प्रयोग हमारे शारीरिक तापमान तथा हृदय गति को भी प्रभावित करता है। इन समस्याओं से बचने के लिए 'एम्बर रंगे चश्मों' का प्रयोग करना चाहिए। यह नीली रोशनी को रोकने के लिए कारगर उपाय है।

कम्प्यूटर के अत्यधिक प्रयोग का दुष्परिणाम है— इसकी लत लग जाना। इस समस्या से आज का युवा वर्ग ग्रस्त हो रहा है। इसके कारण विद्यार्थी पढ़ाई से उदासीन हो रहे हैं। इस लत के कारण वे कम्प्यूटर पर विभिन्न खेल खेलने लग जाते हैं, ऑन लाइन बातचीत पर समय बर्बाद करते हैं। समय का सही इस्तेमाल न करने के कारण जीवन में अनेक परेशानियों का सामना करना पड़ता है। कम्प्यूटर हमारी स्मरण शक्ति को भी प्रभावित करता है। आजकल हम चीजों को याद करने के स्थान पर सब चीजें कम्प्यूटर की मैमरी में जमा करते जाते हैं जैसे फोन नम्बर, राशन की सूची, दिन में करने वाले कार्यों की सूची, महत्वपूर्ण तिथियाँ आदि। इस कारण हमारी याद करने की क्षमता धीरे-धीरे कम होने लगती है।

कम्प्यूटर का अधिक प्रयोग हमारे मानसिक स्वास्थ्य पर भी बुरा प्रभाव डालता है। हम अवसाद की गिरफ्त में आ सकते हैं। हमारे दिमाग में सेरोटोनिन, डोपामाइन, एंडोर्फिन्स तथा नोरेड्रिनेल नामक रसायण होते हैं। कम्प्यूटर का अधिक प्रयोग इनमें असंतुलन लाने लगता है। हमारा व्यवहार प्रभावित होने लगता है। एकाग्रता को नष्ट करने लगता है, तथा हम अवसाद के चंगुल में फँस जाते हैं।

कम्प्यूटर की लत पड़ने के कारण विद्यार्थी शारीरिक कसरत, शारीरिक खेल खेलना बन्द कर देते हैं। इसका उनके स्वास्थ्य पर बुरा प्रभाव पड़ता है। रीढ़ की हड्डी पर पड़ने वाले बुरे प्रभाव के बारे में जो हम परिचित ही है। इसके कारण हमारे सम्बन्धों पर भी बुरा असर पड़ रहा है। हम आत्मकेन्द्रित होने लगते हैं। रिश्ते-नातों से कटने लगते हैं। इसके अतिरिक्त डेटा-हानि, कम्प्यूटर के कारण भुगतान करते समय होने वाली असावधानी, आर्थिक नुकसान के लिए भी जिम्मेदार है।

कम्प्यूटर पर्यावरण के लिए भी अत्यधिक हानिकारक है। कम्प्यूटर बनाने के लिए भारी धातुओं जैसे सीसे तथा विषैले रसायनों का इस्तेमाल होता है। ये सभी पदार्थ मिट्टी को प्रदूषित करते हैं। सीसा धरती में दबाने पर ज़मीन में विद्यमान पानी को विषैला बनाता है। एक अनुमान के अनुसार तकनीक के बदलने तथा कम्प्यूटर के खराब हो जाने पर प्रतिवर्ष लगभग 50 लाख टन का कचरा निकलता है। विकसित देशों से यह कचरा वियतनाम, चीन, भारत, फिलिपिन्स तथा अफ्रीका जैसे देशों के भूमि भरावों में पहुँचाया जाता है, जिससे ये क्षेत्र प्रदूषित हो रहे हैं।

एक कम्प्यूटर प्रति वर्ष लगभग 746 किलोवाट बिजली का इस्तेमाल करता है। अधिक बिजली का उत्पादन बिजली संयंत्रों पर अतिरिक्त बोझ डालता है। इससे वातावरण में लाखों टन ग्रीन गैसों का उत्सर्जन होता है।

कम्प्यूटर बनाते समय भी प्रदूषण होता है। बहुत अधिक मात्रा में Fossil Fuels और रसायण निकलते हैं। कम्प्यूटर उत्पादन से जुड़े लोगों तथा इन क्षेत्रों में रहने वाले लोगों के स्वास्थ्य की हानि होती है।

अंतराजाल (इंटरनेट) कम्प्यूटर से जुड़ा होता है। इसके कारण विद्यार्थी सही-गलत कई तरह की जानकारी प्राप्त करते हैं। जिन चीजों की जानकारी उन्हें उस उम्र में नहीं होनी चाहिए, उससे भी वे परिचित हो जाते हैं। बिना किसी अभिभावक या संरक्षक की देख-रेख के बिना प्राप्त यह जानकारी उन्हें भटका देती है। वे हिंसक तथा चिड़चिड़े हो जाते हैं।

अतः हमें सिक्के के दूसरे पहलू पर भी चिंतन करना होगा। किसी भी चीज़ का ज़रूरत से ज्यादा प्रयोग बुरा होता है। इसलिए आवश्यकता है— उपलब्ध साधनों का श्रेष्ठ प्रयोग करने की।

डॉ. आराधना,
एसोसिएट प्रोफेसर,
हिन्दी विभाग।

महिला दिवस

आज सुबह से देख रही हूँ, पढ़ रही हूँ, सुन रही हूँ,
हर जगह 'हैप्पी विमेंस डे' का शोर सा मचा हुआ है,
सभी महिलाओं को महिला होने की बधाई दी जा रही है।
अजीब बात है कि बाज़ार में दुकानों पर 70% की विशेष छूट की दुहाई दी जा रही है,
पर अभी तक समझ नहीं पाई
यह महिला कौन है ?
जिसे महिला होने की बधाई दी जा रही है।
सोचती हूँ, यह वह महिला है जो हर घड़ी एक औरत होने की सज़ा भुगतती है,
या फिर वह नन्ही बच्ची जो सिर्फ लड़की होने के कारण अनदेखी कर दी जाती है।
हो सकता है यह वह महिला है,
जिसकी कीमत उसे कभी मिट्टी के तेल में जला कर,
कभी तेजाब से सुलगा कर, कभी बलात्कार के बाद रीढ़ की हड्डी तोड़ कर, जुबान काट कर,
जिस्म को खुरच कर,
वसूली जाती है।
या फिर किसी दूसरी जाति के लड़के से प्रेम करने पर, परिवार की इज़्जत बचाने के नाम पर रातों रात मार कर
किसी गुमनाम जगह दफना कर,
“अपने मामा के घर पढ़ने गई है, अब वहीं रहेगी.....”
कह कर खानदान की नाक बचा ली जाती है।
यह वह महिला भी हो सकती है जो कभी किसी वक़्त सड़क पर अकेली जा रही होगी..
फिर
पुरुषों की हवस का शिकार हुई होगी,
हां ... मदद के लिए वह चिल्लाई जरूर होगी,
और हम चुपचाप दरवाजे बंद किए, खिड़कियों से तमाशा देख रहे होंगे।
और वे भूखे भेड़िये उस मासूम का शरीर नोच कर मरने के लिए छोड़ देंगे।
वह तड़पती हुए बेबस सी आखिरी सांसें ले रही होगी, “मुझे बचा लो... मुझे बचा लो” कह रही होगी, फिर
फिर वह मर जायेगी और तब समाज की अत्यंत संवेदनशील भीड़ चौराहों पर जा कर मोमबत्तियाँ
जलाएगी और "we want justice" की तख्ती पकड़ तस्वीरें खिंचवाएगी।
शायद यह वह औरत भी हो सकती है
जिसने कल रात अपने पति से बहुत मार खाई हो,
मारते-मारते जब चप्पल टूट गई तब उस निर्दयी ने अपनी “ब्रैंड न्यू” चमड़े की बेल्ट उठाई होगी और अगले दिन
“बाथरूम में फिसल गई थी”

यह कहानी उस अबला ने अपने घावों को छुपाने के लिए सबको सुनाई होगी।

या यह वह लड़की है, जो कल स्कूल से आ रही होगी और कुछ मनचलों ने रोज की तरह उससे छेड़खानी की होगी।

मां को बताया तो वह पढ़ाई छुड़वा घर में कैद कर देगी,

बस यह सोच उसने बात वह दबाई होगी।

पर कल वही मनचले फिर परेशान करेंगे,

यह सोच उसे रात भर नींद कहां आई होगी?

शायद यह वह महिला भी हो सकती है

जो ३० पार हो गई पर ब्याह नहीं हुआ,

जरूर कोई कमी है,

तंग कपड़े पहनती है..

मर्दों को रिझाती है,

दुपट्टा नहीं लेती.. जरूर चरित्रहीन होगी।

छोटे कपड़े पहनती है... बेशर्म होगी।

घर से दूर रहती है.. फिर तो आवारा होगी।

ओह! भूल गई, शायद यह वह महिला होगी

जिसे उसकी बहू ने बोझ और बूढी समझ

घर से निकाल दिया है,

या फिर वह भी हो सकती है,

जिसे कुल को वंशज न दे सकने के कारण तलाक दे दिया गया है।

यह वह महिला भी तो हो सकती है,

जिसे कभी बेटों को पैदा करने पर

बहुत मान हुआ होगा, घर में सम्मान मिला होगा,

पर अभी वही बेटे उसे वृद्धाश्रम छोड़ गए होंगे।

या फिर वह नादान लड़की है, जिसका किसी

पारिवारिक सदस्य ने ही शोषण किया होगा, और "चुप रहना... किसी से कुछ मत कहना"

हर रोज समझाया जाता होगा।

या फिर यह वह महिला है, जो अपने मोटापे के लिए

सबके मजाक का विषय बनती होगी..

या फिर वो लड़की जो दुबली पतली होने के कारण

सबकी हंसी का पात्र बनती होगी,

हो सकता है वह लड़की रोजाना अपने सांवले रंग के कारण ग्लानि से भरी अपने मित्रों से, रिश्तेदारों से और सहकर्मियों से गोरेपन के नुस्खे सुनती होगी।
आखिर कौन है 'वह' जिसे हम महिला दिवस की बधाई दे रहे हैं ????
यही सोचे जा रही हूँ सुबह से और
अब दिन खत्म होने को है, पर समझ नहीं आया।
एक महिला को महिला होने की बधाई देना कहाँ की समझदारी है?
यही सोच रही थी कि मोबाइल में एक और सन्देश आ गया
"हैप्पी वीमेनस डे" का और न चाहते हुए भी मुझे 'थैंक यू' और 'सेम टू यू' भी बोलना पड़ा.....

डॉक्टर अंजु बाला
असिस्टेंट प्रोफेसर
कला विभाग

२२वीं सदी में

मैंने महँगाई से पूछा—
"और कितना ऊपर जाओगी?"
वह बोली—"अभी मैं हूँ कहाँ?
मैं तो 22वीं सदी में आऊँगी।"
मैंने दहेज प्रथा से पूछा—
'तुम्हारे दाह-संस्कार की घड़ी कब आएगी?"
वह बोली—"अभी तो मेरा बचपन है।
22वीं सदी तक जवानी आएगी।"
मैंने जनसंख्या से पूछा—
"तुम कब नियंत्रण में आओगी।;"
वह बोली—"नियंत्रण की मत बात करो।"
22वीं सदी में तो नम्बर एक पर आऊँगी।"
मैंने भ्रष्टाचार से पूछा—
"इस देश से बाहर कब जाओगे?"
वह बोली—"अभी से घबरा गए?
22वीं सदी तक कैसे पहुँच पाओगे?"

जया कौशल
बी-कॉम-प्रथम वर्ष

महात्यागी गुरु तेग बहादुर,

हुआ जन्म त्यागमल का,
देने सबसे बड़ी कुर्बानी।
त्यागों में सबसे बड़ा त्याग,
बलिदानों में सबसे बड़ा बलिदान।
जुल्म के विरुद्ध खड़ा रहने वाला
निर्भय, योद्धा, तेगधारी
काव्य सर्जक, महा उपकारी।
त्यागों में सबसे बड़ा त्याग
बलिदानों में सबसे बड़ा बलिदान।
माता नानकी और पिता हरगोबिन्द,
आया सपूत रोशन करने को
देश और कुल का वंश।
पाँच सौ कश्मीरी पंडितों की खातिर,
नहीं था केवल यह बलिदान।
बना सृष्टि की चादर वह तो,
लेकर मानवता को ओट।
त्यागों में सबसे बड़ा त्याग,
बलिदानों में सबसे बड़ा बलिदान।
शीश अपना वार दिया,
नया इतिहास रचाने को।
कुर्बानी का एक नया धर्म चलाने को।
त्यागों में सबसे बड़ा त्याग,
बलिदानों में सबसे बड़ा बलिदान,
नन्हें बाल हों या किशोर
सब प्रेरित होते इस कुर्बानी से।
जब—जब मानवता पर,
खतरे के बादल मँडराते हैं,
गुरु के पदचिहनों पर चलकर,
वीर अपना तन—मन धन लुटाते हैं।
कुर्सी पर बैठे लोगो,
गुरु से सीखो पद—भार उठाना।
पहचानो अपने कर्तव्यों को
पाओ सौख्य हर मानवता के कष्टों को।

डॉ. आराधना तथा डॉ. इष्पीत कौर
का सम्मिलित प्रयास

भविष्य की चिन्ता

आज की युवा-पीढ़ी भविष्य की सोच में ज़्यादा समय बिताने लगी है। भविष्य में वह क्या बनेगा? यह सोच उसे परेशान करने लग गई है। वह समय से पहले ही चिन्ताग्रस्त हो जाता है। इस प्रश्न पर विचार करने में वह अपना समय नष्ट करने लगता है।

मित्रो! भविष्य को वर्तमान पर हावी न होने दें, क्योंकि वर्तमान ही भविष्य की नींव बनाता है। नींव मजबूत करने के लिए दृष्टि वर्तमान पर केन्द्रित रखनी अत्यावश्यक है। हाँ भविष्य का लक्ष्य होना चाहिए। लक्ष्य निश्चित करने के बाद उसे प्राप्त करने की दिशा में कार्य आरम्भ कर दें। अधिक सोचने से चिन्ता घेर लेती है। कार्य करने में लगन कम होने लगती है। निःसन्देह भविष्य के लिए योजना तो बनानी पड़ती है, परन्तु दृष्टि वर्तमान पर केन्द्रित रखनी चाहिए, क्योंकि आपका भविष्य वर्तमान के परिश्रम पर निर्भर करता है।

ईशा मोदगिल
बी. कॉम-प्रथमवर्ष
200804

कल राज ज़िद कर माँ को अपने संग सुलाया,
तो मन उमंग से भर आया।
पर जैसे-जैसे रात बीतती गई,
बातचीत आगे बढ़ती गई।
माँ ने आरम्भ किया,
अपने जीवन का सफर सुनाना,
बचपन से जवानी तक की गाथा,
माँ के घर से पति के घर तक की यात्रा।
सब सुन स्तब्ध रह गई मैं।
सोचने लगी-“आखिर क्यों?
क्या ज़रूरत थी इतना सब सहने की?”
अपनों द्वारा दिए ज़ख्मों की लम्बी फेहरिस्त सुन,
मेरी रूह काँप गई।
फिर तो आलम यह था,
कि दोनों की आँखें नम थी।
आँसुओं की बरसात के आगे
शब्द बौने हो गए थे।
मेरी नम आँखें देख
वह बातें घुमाने लगीं।
बचपन की हँसी के किस्से
मुस्कुराकर सुनाने लगी।
फिर कुछ देर बाद करवट लेकर,
अपने आँसू छिपाने लगी।
उसकी बातें अटक गई थीं,
मेरे मन में
उसके अंधियारे जीवन में
भटक गई थी मैं
फिर सुबह हुई।
पर यह सुबह कुछ अलग थी।
दिल में दर्द था
पर दर्द को भूलकर
आगे बढ़ना ज़रूरी था।
अपनों के दिए ज़ख्म
भरना भी तो ज़रूरी था।
मैंने माँ को गले लगाया,
हमेशा साथ देने का भरोसा दिलाया।
अब फिर बरसात होने लगी
मगर यह बरसात कुछ भिन्न थी।
क्योंकि यह बरसात
कलियों के खिलने का संकेत थी।

दीपिका

एम. कॉम. द्वितीय वर्ष
अनुक्रमांक-191313

यमराज और यमी

हिन्दू मान्यताओं के अनुसार यमलोक के राजा यमराज को मृत्यु और काल का स्वामी कहा गया है। ऐसा माना जाता है कि यमराज मनुष्य की आत्मा को लेने के लिए पृथ्वी पर अपने वाहन भैंसे पर सवार होकर आते हैं। वह जिस भी मनुष्य की आत्मा लेने के लिए यमलोक से प्रस्थान करते हैं उस मनुष्य को मृत्यु से कोई बचा नहीं सकता।

पौराणिक कथा के अनुसार भगवान् सूर्य और उनकी पत्नी संज्ञा की जुड़वां संतानें हुईं, एक पुत्र तथा एक पुत्री। पुत्र का नाम यमराज रखा गया और पुत्री का नाम यमी। यमराज अपनी बहन यमी से बहुत स्नेह करते थे। यमराज यमलोक के स्वामी हो गए और यमी का विवाह महाराजा चित्रगुप्त से हो गया। यमराज व्यस्तता के चलते अपनी बहन से मिलने उसके घर न जा पाते थे। यमी ही उनसे मिलने आती। एक दिन अचानक यमराज अपनी बहन से मिलने के लिए महाराज चित्रगुप्त के महल में पहुँच गए। भाई को घर आया देख यमी अत्यन्त प्रसन्न हुईं। उसने उनका खूब स्वागत-सत्कार किया। रोली, चन्दन और अक्षत से भाई का स्वागत किया और आरती उतारी। स्वादिष्ट पकवान बनाकर अत्यन्त प्रेम सहित भोजन परोसा। बहन के आतिथ्य से प्रसन्न होकर उन्होंने यमी से उपहार स्वरूप वरदान माँगने को कहा।

यमी ने भाई से प्रतिवर्ष उस दिन मिलने आने का वचन लिया और वरदान माँगा कि कार्तिक मास के शुक्ल पक्ष की द्वितीया को जो भाई अपनी बहन के घर जाए और उसके हाथों तिलक करवाकर आतिथ्य स्वीकार करे उसे मृत्यु का भय न हो। यमराज ने यह वचन दे दिया। इस तिथि को इसी कारण यम द्वितीया के नाम से भी जाना जाता है।

ऐसा माना जाता है कि इस दिन यमराज की पूजा करने से अल्प मृत्यु का योग टल जाता है। इस पूजा के लिए कुछ नियमों के पालन का भी विधान बताया गया है।

1. प्रातःकाल यमुना नदी में स्नान किया जाए। यमराज की बहन यमी पृथ्वी पर यमुना नदी के रूप में अवतरित हुई है। इसलिए यह स्नान महत्त्वपूर्ण माना जाता है।
2. यमराज की पूजा के दौरान चंदन, रोली और अक्षत से तिलक करना महत्त्वपूर्ण है। इसके बाद पकवान तथा मिठाइयाँ अर्पित करना आवश्यक है।
3. पूजा के दौरान यमुना नदी का जल यमराज को अर्पित करना आवश्यक है।
4. यम द्वितीया के दिन बहन के घर जाने पर उसे उपहार अवश्य दें।

सीमा
बी.ए. तृतीय वर्ष
अनुक्रमांक-180029

गोवर्धन पर्वत

हम सब मथुरा के वृंदावन में विद्यमान गोवर्धन पर्वत से तो परिचित है। बचपन में श्रीकृष्ण ने इंद्र का घमण्ड तोड़ने के लिए गोवर्धन पर्वत को अपनी उंगली पर उठाकर मथुरावासियों को संरक्षण दिया था। ऐसी मान्यता है कि इस पर्वत की पूजा करने से दुःखों का नाश होता है।

गोवर्धन पर्वत को वृंदावन लाने का श्रेय पुलत्स्य ऋषि को जाता है। पुलत्स्य ऋषि यात्रा करते हुए गोवर्धन पर्वत के समीप पहुँचे और उसके सौन्दर्य और वैभव को देखकर अत्यन्त प्रसन्न हुए। उन्होंने गोवर्धन पर्वत के पिता द्रोणांचल पर्वत से गोवर्धन को काशी ले जाने की अनुमति माँगी ताकि वे हर रोज़ उसकी पूजा कर सकें। द्रोणांचल अपने बेटे को भेजना नहीं चाहते थे लेकिन गोवर्धन पर्वत के कहने पर उन्होंने अनुमति दे दी। काशी जाने से पहले गोवर्धन ने ऋषि से पूछा, “वे उसे किस प्रकार ले जायेंगे?” पुलत्स्य ऋषि ने बताया कि वे उसे अपने तेज और बल के द्वारा अपनी हथेली पर रखकर ले जायेंगे। गोवर्धन ने कहा कि हथेली में आने के बाद उसे एक ही बार कहीं रखा जा सकेगा।

ऋषि ने उसे अपनी हथेली पर उठाया और काशी की ओर चल पड़े। जब वे मथुरा के इलाके में पहुँचे तो गोवर्धन ने सोचा कि भगवान् कृष्ण इसी धरती पर रहने वाले हैं, ऐसे में उनके सान्निध्य में रहकर मोक्ष प्राप्ति की जा सकती है। यह सोचकर उसने अपना वज़न बढ़ाना शुरू कर दिया। वज़न के बढ़ते ही ऋषि थक गए और उन्होंने गोवर्धन पर्वत को वहीं ज़मीन पर रख दिया और सो गए।

जागने पर पुलत्स्य ऋषि ने पर्वत को चलने के लिए कहा। पर गोवर्धन पर्वत ने अपनी शर्त ऋषि को याद दिलाई। इस पर ऋषि नाराज़ हो गए और गोवर्धन पर छल करने का आरोप लगाया। उन्होंने पर्वत को श्राप दिया कि वह हर दिन मुट्ठी भर कम होता जाएगा और कलियुग में घटते-घटते पृथ्वी में समा जाएगा। कहा जाता है कि ऋषि के श्राप के चलते गोवर्धन पर्वत की ऊँचाई 30 हजार मीटर से घटते-घटते केवल 30 मीटर ही बची है।

दीपिका

बी.ए. तृतीय वर्ष

अनुक्रमांक-180044

वक्त

कभी देखा है वक्त को रूकते हुए?
नहीं न।

उसे तो कोई स्वार्थी नहीं कहता।

इसलिए परवाह मत करो,
वक्त के साथ आगे बढ़ो।

कहने दो जिसे जो कहता है।

स्वार्थी नहीं हो तुम।

वक्त का महत्त्व जानते हो तुम।

लीशा अरोड़ा

बी.कॉम प्रथम वर्ष

अनुक्रमांक-200871

सपना सच कर दिखाना है

अब हमने यह ठाना है,
सी. ए. बनकर दिखाना है।

दिन-रात पढ़ना है,
हमने तो सी.ए. बनना है।

काँटों भरी डगर है
रास्ता तो कठिन है
धूप बिना फूल नहीं खिलते,
बिना परिश्रम रास्ते नहीं बनते।
इसलिए हमने यह ठाना है,
सी. ए. बनकर दिखाना है।

माँ-बाप को यह अहसास है,
बेटी उनकी बहुत खास है।

होगी इक दिन सफल बिटिया,
करेगी जग में कमाल।

बस थोड़ा सा धैर्य रखना है।

सपना सच कर दिखाना है।

हमने तो यह ठाना है।

सी.ए. बनकर दिखाना है।

तमन्ना
बी.कॉम

अपनी नवजात ममेरी बहन के प्रति

इत्र की भाँति,
सबका जीवन महकाया तुमने।

प्रभु के चरणों में समाए।

नाना का अहसास कराया तुमने।

अपने चेहरे पर,
उनकी झलक लेकर उत्पन्न हुई।

अपने सुन्दर स्वरूप से
सबका जीवन खिलाया तुमने।

अनमोल शर्मा
बी-कॉम तृतीय
वर्ष अनुक्रमांक-180573

धरती पुत्र

आज मैं मस्तिष्क में उठ रहे सवाल लिखती हूँ।
देश के ताज़ा हालात पर
अपने विचार लिखती हूँ।
शब्दों में पिरोकर अपने अहसास लिखती हूँ।
लहलहाते खेत—खलिहान लिखती हूँ।
कच्चे मकान में रहने वाले उस किसान, को लिखती हूँ।
फसलों की कटाई के हथियार लिखती हूँ,
जख्मी उन हाथों के घाव लिखती हूँ।
सरकारी कर्मचारियों की धांधली लिखती हूँ,
स्वार्थ हित लिए सरकारी फरमानों का बहिष्कार लिखती हूँ।
काले कानूनों का विरोध लिखती हूँ।
अन्नदाता को सलाम लिखती हूँ।
सर्दी में डटे हर इन्सान की हिम्मत पर इज्जत लिखती हूँ।
हर ओर से आने वाली मदद और
लंगर सेवा को एकता का वरदान लिखती हूँ।
मैं केवल जीत लिखती हूँ, न हार लिखती हूँ।
हक के लिए खड़े लोगों को सत्कार लिखती हूँ।
सच्चाई की दौड़ में क्रान्ति बार—बार लिखती हूँ।
मिट्टी के सेवकों के हर सम्भव प्रयास लिखती हूँ।
खेती में हल का महत्त्व और पगड़ी की शान लिखती हूँ।
हर भूमि पुत्र को नमस्कार लिखती हूँ।
मैं 'हरे रंग' से किसान लिखती हूँ।

दीपिका
एम.कॉम द्वितीय वर्ष
अनुक्रमांक—191313



Editorial – Commerce Section

With all new hopes and hues, I welcome the readers to the Commerce Section of the college magazine, Gyan Manik. It gives me immense pleasure to bring forth the enthusiastic write ups of our young writers. This year, the spotlight is on a theme which is very close to my heart, Guru Tegh Bahadur Ji. As a part of an Institution run by Sikh Management and being a proud Sikh myself, it is indeed an honour and privilege to write about him, who was the 9th Guru of Sikhs and was undoubtedly one of the bravest men ever born on this earth. He was an epitome of courage and compassion and is remembered for his selfless service to people. He preached to liberate oneself from fear, attachment and dependence. He also taught that a person can gain strength through worship, truth, knowledge and sacrifice and was a stern believer of Sikh tenets – “Naam Jappo, Kirat Karo, Wannd Chhako”.

Guru Tegh Bahadur Ji sacrificed his life for the protection of religion, human values, principles and ideals. His sacrifice is remembered with great reverence by Sikhs all over the world. In the words of Dr. Noel Q. King, professor emeritus, University of California, “Guru Tegh Bahadur's martyrdom was the first-ever martyrdom for human rights in the world.” What's most remarkable about his supreme sacrifice was the fact that he stood up for secularism and gave his life protecting the rights of people from another religion. Even after 345 years of Guru Ji's martyrdom, he still continues to motivate generations. The ongoing farmers protest at Delhi borders is an evidence of that fact. Inspired by supreme sacrifice of Guru Ji and later on by his son, Guru Gobind Singh Ji, the tenth guru of Sikhs, and grandsons – 'Char Sahibzade', the farmers are fighting for their rights and justice against all odds.

Indian economy is primarily an agrarian economy where agriculture contributes a major portion to the GDP and national income. Agriculture was the only sector to grow amid the Covid-19 crises among the other sectors which used to compute India's GDP. Agriculture is said to be gaining its relevance to the national economy. Hence this major protest by almost whole of the farming community, especially that of Panjab and Haryana is going to have a significant impact on the entire economy. It will be interesting to see how this protest unfolds in upcoming days and what implications it will have on the GDP. Its wave has now swept across the whole of India and the entire Indian community residing in different corners of the world, and that is when a revolution becomes an evolution. An evolution of a new system, a new regime, a new framework of rules and regulations.

#Isupportfarmers is all over the social media with people from all walks of life extending their support to the farmers against the agriculture bills. This is for the first time that youth has diligently participated in a movement. This generation Z has the power to transform tomorrow's world into a society where peace, harmony and fraternity reign. The young students have put forward their best ideas and thoughts to create this edition for our readers. This magazine acts as a launch pad for these youngsters' creative urges to blossom. I express my considerable appreciation for our contributors as it requires a generous amount of time and effort to create a write up. I heartily convey all the readers my best wishes and hope the coming year brings cheer and contentment for all.

Dr. Savneet Kaur
Editor – Commerce Section

Role of social media in growing business

Social media for business is no longer optional. It's an essential way to reach your customers, gain valuable insights, and grow your brand. What are the benefits of using social media for business? Consider that there are now more than 3 billion using social networks across the globe. And these people are using social to engage with brands. Sherpa Marketing found that more people follow brands on social media than follow celebrities. On Instagram alone, 80 percent of people follow at least one business. If you're not taking advantage of social, you're missing out on a fast, inexpensive, and effective way to reach almost half the world's population. With nearly half of the world's population using social media platforms, they're a natural place to reach new and highly targeted potential customers.

Think people only connect with brands they already know on social media? Consider that 60 percent of Instagram users say they discover new products on the platform. When Absolut Vodka ran an Instagram campaign to promote its limited-edition Spark bottle, the company achieved a five-point lift in brand awareness. No matter what industry your business is in, social media offers the opportunity to establish your brand as a thought leader—the go-to source for information on topics related to your niche. No matter what you sell, social media can help you sell it. Your social accounts are a critical part of your sales funnel—the process through which a new contact becomes a customer. As people start liking, commenting on, and sharing your social posts, your content is exposed to new audiences—their friends and followers. Going viral takes this concept one step further. As people share your content with their networks, and their networks follow suit, your content spreads across the internet, getting thousands or even millions of shares.

This exposure is especially beneficial because all those shares, likes, and comments show an existing connection with your brand. If I see that my friend likes your article, I may be inclined to check out what you have to say, even if I've never heard of your company before. In a world where there is far more content than any one person could ever consume, a friend's social share acts as a kind of pre-screening. Going viral is no easy task, of course, but without social media it would be next to impossible.

Anisha
B Com 3
Student Editor – Commerce

Cross Border E-commerce

What is cross border ecommerce?

Cross border ecommerce refers to online trade between a business <retailer or brand> and a consumer <B2C>, between two business, often brand or wholesalers <B2B> or between two private persons<C2C>. Cross border ecommerce has gained huge momentum in the last two years as customers purchase products from outside their borders. It is widely expected to continue to grow with sales set to reach \$630 billion by 2022 with many major retailers expanding their cross-border shipping options and geographical boundaries are becoming less and less important to consumers. According to Bloomberg, Cross border e-commerce in china alone is worth \$60 billion but legislation might impact it. As incomes in the country have risen, so has the demand for imported goods. In France, cross border purchases are the fastest growing e-commerce segment with nearly half of all French consumers buying from cross border merchant.

Why online sellers should expand internationally

According to Statista, 27% of US shoppers interviewed said that shop both domestically and cross border. For Austrian shoppers, this increases to 71%. Cross border e-commerce isn't new but the speed at which goods are crossing borders is developing rapidly. For brands and online sellers, these stats show there is an opportunity to sell their products to new markets and boost sales and revenue. However, introducing your products to new markets comes with challenges. Is there a demand for your product? How will you handle returns? Are you able to ship to these countries? The most efficient approach to cross border selling is by adding new market places within your current selling platforms such as Amazon and eBay. Amazon continues to add new countries and just this week launched Amazon Netherland. If you're already selling in your home country, consider tapping into Amazon's global customers base by adding new Amazon channels.

Conclusion

Cross borders ecommerce is here to stay and needs to be considered accordingly as a growth strategy for an e-commerce business. To be successful, it requires investments, as does your Amazon FBA pricing. Reprice in real-time across multiple marketplaces and say Sayonara to your competition.

Nandini
B. Com 1st Year

Indian Economy

India has emerged as the fastest growing major economy in the world and is expected to be one of the top three economic powers in the world over the next 10-15 years, backed by its robust democracy and strong partnerships. India needs to increase its rate of employment growth and create 90 million non-farm jobs between 2023 and 2030's, for productivity and economic growth according to McKinsey Global Institute. Net employment rate needs to grow by 1.5% per year from 2023 to 2030 to achieve 8-8.5% GDP growth between 2023 and 2030.

The first Union Budget of the third decade of 21st century was presented by Minister for Finance & Corporate Affairs, Ms Nirmala Sitharaman in the Parliament on February 1, 2020. The budget aimed at energising the Indian economy through a combination of short-term, medium-term, and long-term measures. Total expenditure for 2020-21 is budgeted at Rs 37.14 trillion (US\$ 531.53 billion), an increase of 13% from 2019-20 (revised budget estimates). Numerous foreign companies are setting up their facilities in India on account of various Government initiatives like Make in India and Digital India. Mr Narendra Modi, Prime Minister of India, launched Make in India initiative with an aim to boost country's manufacturing sector and increase purchasing power of an average Indian consumer, which would further drive demand and spur development, thus benefiting investors.

Shweta Thakur
B.Com 1st Year



Business Environment

Business environment refers to all internal and external forces, elements and factors which influence the performance of a business. Business environment is dynamic, it consists of sum total of all factors, forces and institutions that surround business. Both internal and external environmental forces play an important role in influencing the outcome of the business. Internal environment forces are located within the business and can be controlled. External environment forces are located outside the business and are complex in nature. Components of internal environment are resources, structure goals, policies and strategies whereas external environment includes suppliers, financial institutions and competitors. If an organisation adapts to this environment it will prosper, otherwise it will fail. An organisation and its environment are interdependent and interact very intensively. The organisation depends upon its environment for the resources and opportunities. Environmental factors affect an organisation in two ways. They set limits and pose threats and they also provide opportunities and challenges. A change in the government export policy may suddenly threaten an export-oriented organisation. A reduction in the rate of interest may provide cheap finance to an organisation. Thus, business environment has a great impact on the working of business. The factors affecting it must be analysed timely so that measures can be taken and type of loss among interested parties is prevented.

Lovepreet Sandhu
B. Com 1st Year

Business Growth

Growth is often good for a business. An expanding company will usually be increasing sales and strengthening its position in the market. A growing business is one that is expanding in one or more ways. No single metrics is used to measure growth. Instead, several data points can be highlighted to show that a company is growing. These include: revenue, sales, profits, number of employees, number of customers, etc. Companies sometimes show growth in some of the metrics instead of all of them.

What are the main business growth drivers?

Businesses don't grow by themselves. If a company is looking to achieve organic growth, it will need to put in place systems to drive the growth. Here are the factors that can help a business grow.

1. People with the motivation and ability to drive growth.
2. A strategy that prioritises growth.
3. Processes and infrastructure required to facilitate growth.
4. Enough funding to make the above possible.

Husanpreet Kaur
B. Com 1st Year

A poem about wise and intelligent consumer

“Buying wise is nice”
Buying needs planning
And planning involves listening
List down all you need
But make sure that it really a need
In buying, to be able to get everything
You need to plan before going
Planning is everything in buying
It helps you avoid being lost in your own thinking.
But aside from planning,
Another important thing is budgeting
While planning helps you remember everything
Budgeting helps you but everything
A buying that is well planned
And a money that is well budgeted
Is a buying and a money.
a wise and intelligent family

Sharanjit Kaur
B.Com 1st Year

Business Cycle

The business cycle, also known as the economic cycle or trade cycle, are the fluctuation of gross domestic product (GDP) around its long-term growth trend the length containing in sequence. These fluctuations typically involve shifts over time between periods of relatively rapid economic growth (expansion or booms) and period of relative stagnation or decline (contraction or recession).

The United States economy has experienced approximately 10 of these boom-and-bust business cycles since 1945. They were varied in length from six months contractions, that were followed by the five-year expansion from 1975 to 1918, to the 108 months expansion in the 1960s. The characteristics of economic cycle includes:

- Fluctuations affect the durable manufacturing goods more than services.
- Wholesale and industrial prices tend to be affected more than retail prices.
- Short term interest rates amplify the cycle.
- The National bureau of economic research determines business cycle stages using quarterly GDP growth rates.

It also uses monthly economic indicator such as employment real personal income, Industrial production and retail sales. It takes time to analyze this data. So, the NBER doesn't tell you the phase until after its beginning. You can look at the indicator yourself to determine what phase of the business cycle we are currently in.

Business cycle refer to the fluctuation in economic activity occurring regularly in capitalised Societies. These changes occur in the form of change in volume of employment, output and income.

Meghna Rawat
B.Com 1ST Year



GST

- ❑ GST is a consumption-based tax levied on sale, manufacture and consumption on goods and services at a national level.
- ❑ This tax will be substitute for all indirect taxes levied by state and central government.
- ❑ State GST (SGST) which will be levied by state.
- ❑ The scheme was supposed to be implemented in India from 1st April, 2016, however it got delayed because the NDA government did not have majority in Rajya Sabha.

OBJECTIVES OF GST

One of the main objectives of GST would be to eliminate the double taxation i.e. cascading effects of taxes on production and distribution of goods and services. The exclusion of cascading effects i.e. tax on tax till the level of final consumers will significantly improve the competitiveness of original goods and services in market which leads to beneficial impact to the GDP growth of the country.

Sushma Kumari
B.Com 1st Year



Digital Market

What is Digital marketing? Is it selling of goods and rendering services only? Or is it marketing of only digital items? Is it safe for the customers? Yes, here is an answer to all of your questions!! Digital marketing is use of internet to reach consumers. Digital marketing is a broad field, including attracting customers via email, content marketing, search platforms, social media and more.

Digital Marketing has a very wide scope starting with promotion of different brands products through advertisements, pamphlets, short clips and many more. Today's Youngsters are too lazy to go out and have shopping of products and asking to render services, digital marketing have provided a scope to all those problems. All you have to know is to work online, choose among varieties of brands the thing which is best suited to you. Digital Marketing is a combo of two skills Digital Platforms + Marketing Science. One has to be excelling in both to be expertise in it.

From competitive advantages point of view, by using Internet platforms, businesses can create competitive advantage through various means. A business can create a system in which they are able to pinpoint behavioural patterns of clients and feedback on their needs. If we talk about today's time then, there are number of institutes which provide knowledge about digital marketing. Digital marketing has not only made work easy for customers but it has provided employment to various people. The first objective is 'Customer Satisfaction' and then earning of profit. If we talk about safe zone of customers then we have cash on delivery option, use of debit or credit card as per their convenience and we have a separate department to look after the grievances and complains of Customers.

Isha
B.Com 1st Year

Social media marketing

Social media marketing sound as an interesting phenomenon. As the name suggests, it refers to the marketing via target social channels which broaden the customer base, social media platforms aid in the promotion of all sorts of products - goods, services, events and even tourist spots. Various networking websites are used in such a way that they allow the potential customers and business house to interact and foster relationships, thereby building online communities. In this process, an enterprise joins these social channels so that they can interact directly with the consumers through the 'e- word' of mouth. It is the miracle of technology i.e. the powerful internet that allows to communicate with billions across the globe with a few sets of devices.

The business units strategize moves for repetitive advertising through modes such as interactive videos, feedback mechanism and a plethora of posts on the social media so that more and more traffic is brought to it. Such sites also facilitate the consumers or audience to express their needs, wants and values online. Nowadays, the business-to-consumer interaction is more personal in comparison to the traditional methods of out bound marketing and advertising. Companies now keep in touch with every individual follower and instil a feeling of loyalty into followers and potential consumers. It focuses on eliminating the middleman from the procedure and also saves customers time and cost on travelling, negotiating and communicating.

The revolutionary advancements in telecommunication sector have given the ease of accessing anything. Mobile phone usage has grown at a rapid pace, fundamentally altering the path-to-purchase process by allowing consumer to easily obtain pricing and product information in real-time. This allows firms to constantly remind and update their customers.

Blogs, content communities and forums provide a platform where the individual are provided with the opportunity to share their reviews and recommendations. In return, business is able to tap and analyse the customer feedback generated through social media.

If we talk about social web, engagement stands for customers and stakeholders who are the active participants. Here, it allows them to express and share their opinion by participating online via social media. The success of social media marketing is measured by the number of customers that are engaged online. We can simply say that the platform of social media is another channel or site that various businesses and brands should seek to influence marketing. And for this purpose, business houses must build the relationship of trust with its consumers. Also, social media itself can be termed as the catch all term for sites that may provide radically different social actions.

Gurpreet Kaur
B.Com 2nd Year

Marketing for the 21st Century

The 21st century has seen the advent of the new economy, thanks to the technology innovation and development. To understand the new economy, it is important to understand the characteristics and features of the old economy. Industrial revolution was the start point of the old economy with focus on producing massive quantities of standardized products. This mass product was important for cost reduction and satisfying large consumer base. As production increased companies expanded into new markets across geographical areas. The old economy had the organizational hierarchy where in, top management gave out instructions which were executed by the middle manager over the workers. In the new economy, consumers have access to all types of information about products and services. Furthermore, standardization has been replaced by more customization with a dramatic increase in terms of product offering. Purchase experience has also changed as well with the introduction of online purchase, which can be done 24 × 7 with products getting delivered at office or home. Companies have also taken advantage of information available and are designing more efficient marketing programs across consumers as well as the distribution channel. Digital revolution has increased speed of communication mobile, e-mail SMS, etc. This helps companies take faster decisions and implement strategies more swiftly. However, marketing is not just limited to goods and services it is extended to everything from places to ideas and in between. This brings forth many challenges within which marketing people have to take strategy decisions. And answer to these challenges depends on the market the company is catering to, for consumer market decision are with respect to product, packaging and distribution channel.

Komal Singla
B.Com 1st Year



Selling through online platforms

Best Platforms for Selling your products

Before the arrival of E-Commerce Trade, there was very limited number of platforms to sell products such as flea markets, garage sales, etc. Nowadays, there are a number of websites available for us to buy or sell different types of products without even moving from our place. Online Marketplaces made it easier to sell products throughout the world with less cost and less time consumption.

What is an online marketplace?

An online marketplace is a type of E-Commerce website where product or service information is provided by several parties worldwide. It is basically a website or an app used for online selling and buying of various products. Online Marketplaces are best platforms for selling products to reach maximum number of individuals throughout the world. They provide an additional channel to marketers. This channel is cheaper than other channels of sales as it reduces marketing costs as compared to other channels. Consumers can easily see and compare prices and qualities of several products through a single source. This channel assures a reliable transaction between buyer and the seller. They offer opportunities to establish new trading platforms with traders and suppliers. It is possible to operate a round-the-clock as the time constraints and problems with varying international trading hours are removed. Some of the E-Commerce sites that allow individuals and companies to create profiles and publish their product online are:-

1. Amazon:- Amazon.com itself is a major website that sells everything from car seats to lipsticks to sun umbrellas. Customer, can buy directly from Amazon's product inventory and individual sellers. It offers customers a much wider product choice from many external sellers and hence they can compare the pricing and choose favourable product.
2. eBay:- eBay is an American multinational E-Commerce corporation that facilitates consumer to consumer and business to consumer sales through its website. It is an online auction and shopping website in which individuals and businesses buy and sell variety of products online overall the world. The website is free for buyers but charges fee for sellers.
3. Etsy:- Unlike the broad-based concept of eBay and Amazon, Etsy is a unique site for creative sellers who want to sell handmade goods, art, collectibles and antiques. It helps creative sellers to grow in market through an easy online platform.
4. Magento:- Magento is one of the most known online marketplace in the world. Some top brands, Samsung, Ford, Nike, Nestle and many more all opt for Magento. It is best known for its high customization and flexibility. Users can build online stores that they can fully control and adjust through Magento.

Samridhi
B.Com 1st Year

E-commerce: How viable is the model for indian consumers and retailers?

Chinese shopping apps have been aggressive in claiming a share of India's online retail market over the last few years. India is gradually becoming an important player on the world stage, with a population that rank at number 2, just behind china and an economy that is set to accelerate in the coming years. India is being strongly associated with the tech industry for some time now, e-commerce is seeing a boom among Indian consumers, especially in urban areas. With the advent of technology and internet penetration, the online sales market in the country is offering promising prospects for the global business giants, which have already set their sights on capturing.

According to the leading global digital commerce agency TMO Group, India's E-commerce sales make up a sheer of 4.4% of its total retails sales that allows major players such as Amazon and Alibaba to explore the market to the fullest. The country's untapped potential and a compound annual growth rate <CAGR> of 17.8%, higher than any other country for the period 2019-2023, is a major reason for global online shopping firms to eye their fortunes on India.

GROWING DEMAND

- ❖ India is the fastest growing E-commerce market and is expected to grow at approx.1,200% by 2026.
- ❖ Indian E-commerce market is expected to reach US\$84 billion by2021.

A T T R A C T I V E OPPORTUNITIES

- ❖ India's start-up ecosystem is growing which is well supported by favourable FDI policies.
- ❖ Government initiatives like start-up India and digital India, as well as rising internet penetration market players like Reliance Jio.

POLICY SUPPORT

- ❖ 100% FDI is allowed in B2B E-commerce.
- ❖ 100% FDI under the automatic route is permitted in the marketplace model of E-commerce.

INCREASING INVESTMENT

- ❖ E-commerce and consumer internet companies in India received more than US\$4.32 billion from private equality and venture capital players in 2019.



Commercialisation of Beauty, Cosmetics and Cosmeceuticals

Beautiful skin is a much sought-after trait in our society. Regardless of our gender, age, or ethnicity, we all want to feel good in our own skin. This desire, coupled with the growing number of aging baby boomers who are unhappy about their wrinkles, age spots, and sagging skin, has created an ever-growing demand for solutions to prevent the signs and symptoms of aging—including ways to look younger and to keep skin healthy. The result of our ceaseless desire for smooth, soft, glowing skin has led to an explosion of anti-aging surgeries and cosmetic products on the market. Cosmetics have been around for thousands of years. Most commonly, people tend to think about make-up and perfume designed for adult women when they hear the word cosmetics; the reality of today is slightly different. New target groups for cosmetic companies are young females and men.

In the early 1900s the first modern cosmetics were invented; such as lipsticks and mascara. From then the cosmetic industry continued to grow sharply, today it is a multi-billion-dollar industry with large multinationals supplying all over the world. France holds a privileged role in the perfumes market and it is also well known and appreciated for makeup products. In recent decades, especially after the spread of YouTube (2005), makeup became viral on the web and many beauty channels and blogs were born. USA is a pioneer in this market, still today the most followed beauty bloggers are American. Our favourite beauty youtubers are not only makeup and cosmetics experts but a hybrid of business minded people coupled with the power to influence you to buy the latest lip kit for Christmas while also creating their own brands and companies. A successful example of this is Fenty Beauty, Kylie Cosmetics and Huda Beauty to name among a few.

Cosmetics actually come in a large variety of forms ranging from powders, body make-ups, soaps and shampoo. Cosmetics are used for enhancing purposes and cover a wide assortment of products containing: cleaning body parts, enhancing features and changing skin tones and colours. The cosmetics industry is a highly lucrative, innovative and fast paced industry. The worldwide annual expenditure on cosmetics is estimated to be U.S. \$70 billion dollars, and many players in the field are competing to increase their market shares. The companies do so by catering to your every cosmetic need by creating more products sometimes which of those mostly have a psychological distinction if nothing more. A perfect example is under eye creams and face moisturizers, they are essentially the same. Makeup techniques have evolved and no longer just include applying a foundation, liner and lipstick; now there are different layering techniques, highlighting, contouring, colour correcting, concealing, base covering and a whole other segment of products used for eye makeup.

The evolution of the Cosmetics created another niche, these professional cosmetic products are formally called cosmeceutical products, which belong to “the fastest-growing segment of the personal care industry”. People not only wanted their skin to look good with makeup but also to be healthy. The types of cosmeceuticals are: moisturizers, retinoids, anti-oxidants, and de-pigmentation agents. Cosmeceuticals are applied in the same manner as cosmetic products, but differ in the contained ingredients, “such as potent ingredients that can influence the biological function of the skin and deliver nutrients to promote healthy skin” Today, there are over thousands of suppliers and manufacturers of cosmeceutical products. The Cosmeceuticals Market is to be worth \$ 74.12 Billion, Globally, by 2027 at 8.64 %.

Our Instagram and Facebook feeds are full of new and trendy skin care, makeup products and tutorials, these are essentially advertisements that influence us to make our latest purchase of that cute lip tint and spend

thousands at Sephora. In this day and age of social media we are the target products of these platforms and they are fighting over our attention and consumption habits. While this multi-billion-dollar cosmetic industry is going nowhere and growing exponentially we as consumers should not fall prey to big brand names and easy ads and make more conscious decisions while deciding what to incorporate in our nightly skin care routine and not just blindly follow the latest trends.

Ashmita Jindal
B.Com 2nd Year



Balancesheet of Life

Our birth is our opening balance!
Our death is our closing balance!

Our prejudiced views are our liabilities
Our creative ideas are our assets.

Heart is our current asset
Soul is our fixed assets

Brain is our fixed deposit
Thinking is our current account

Achievements are our capital
Character and morals, our stock in trade

Friends are our general reserves
Values and behaviour are our goodwill

Love is our dividend
Children are our bonus issues

Education is brands/patents
Knowledge is our investment

Experience is our premium account
The aim is to tally the balance sheet accurately

The goal is to get the best presented accounts award.

Bashpinder Kaur
B.Com 1st Year

Fun with marketing terms

Learn some marketing terms explained through fun-based statements:

1. You see a girl in a party who is very smart and attractive, you go to her and say, I am rich, marry me, “That's Direct Marketing“
2. You attend party and your friend goes to the girl pointing at you and tell her, he is very rich, marry him, “That's Advertising”
3. You say, I'm very rich, marry me, and she introduces you to her husband “That's Demand and Supply Gap”.
4. You say, I'm very rich, marry me, and she slaps you “That's customer feedback”.
5. Girl walks to you and says 'Are you rich'? Can you marry me? “That's Brand Recognition”.
6. Before you say, I'm rich, marry me, your wife arrives: “That's Restriction from Entering New Market”.

Garima Bisht
B.Com 1st Year

Circular Economy

“You can resist an invading army; you cannot resist an idea whose time has come”. Victor Hugo's notorious quote is what possibly best encapsulates the message carried by the idea of a Circular Economy. Circular Economy aims to be restorative and regenerative by design, and aims to keep products, components, and materials at their highest utility and value at all times in a fully sustainable manner. It aims to provide sustainable value creation, which is decoupled from the increased consumption of resources. Arguably, the primary reason for the growing interest around the Circular Economy is its capacity to integrate environmental protection, social development, and economic prosperity all within a single, coherent, and actionable framework for sustainable development. Looking back, no other alternative approach has in fact ever acknowledged that economic growth does not necessarily require a corresponding increase in environmental pressure.

The concept of the circular economy is rooted in the observation of physical phenomena and natural cycles. A famous saying attributed to Lavoisier, “nothing is lost, nothing is created, everything is transformed”, is often evoked as the best summary of the circular economy. This expression, from his 1789 Elementary Treatise of Chemistry, was a reformulation of an idea expressed by the pre-Socratic Greek philosopher, Anaxagoras: “nothing comes into existence nor is destroyed, but there is mingling and separation of things that are”. The concept however became grounded in its opposition to the linear economy. The latter, a product of the industrial revolution, relies on the following chain: “extraction of raw materials – transformation into a product – consumption of the product – production of waste”. The viability of such an economic model began to be questioned once the international community became aware that the resources used by man were becoming increasingly scarce.

As such, the report published by the Club of Rome in 1972 established the first cyclical economic models. This report created a model of global growth by simulating the consequences of resource use, population growth, pollution and soil erosion. These simulations suggested that there was a real risk of the terrestrial ecosystem collapsing in the medium-term, as it would be destabilised by exponential growth. The report notably urged for a change in minds, with the aim of maintaining the population and per capita rate of industrial production within a range that was sustainable in the long term. This approach is based on the idea that infinite growth cannot be envisaged in a world of finite resources. The concept of the circular economy is therefore based on two simple ideas: on the one hand, the awareness that what is considered waste can be re-used as a resource, much like the process at work within natural cycles; on the other hand, the need to decouple economic growth from natural resource use.

The time for a Circular Economy to blossom seems to have come. But why now? A number of diverse enabling factors, linked to regulatory, technological, and social trends, are facilitating its argumentation and acceptance. The earth is faced with continuous, accelerated and unprecedented growth in both the number of people, as well as people who have obtained, or want to obtain a certain degree of wealth. To get an idea of what it actually implies, is that currently mankind asks around 1,5 earths in its annual need for consumption, this will grow to 3 or 4 earths in 2050 when the earth's population is expected to hit 9 billion people.

Ashmita Jindal
B.Com 2nd Year

Change in marketing trends

The changing orientation of the marketing activity is strongly related to the fact that companies need to meet the expectations of society as a whole, upholding ethical and environmental issues. The marketing orientations consider that the consequences of marketing clearly extend beyond the company and the consumer to future society and future consumers. Therefore, companies following this marketing orientation takes into consideration both the social and environmental dimensions and the exchange relationships between the company and the market. As a consequence, the best strategy to serve long term needs of consumers is being coherent with the long-term survival of the company and the natural environment. One interesting example of a company following this marketing orientation is PATAGONIA, which advises and strongly recommends repairing or recycling their jackets instead of purchasing new ones in its advertising campaigns. Other new trend in marketing is related to the marketing strategy. Nowadays, many companies are developing a customized marketing strategy. This strategy focuses on segments having one single person, which means that the products and services offered are precisely defined to meet the needs of each individual. This strategy focuses on customers that take individual initiative in determining what to buy and how to purchase it. So, this strategy enable that individual customers design their own products and services and choose their characteristics, prices, components and delivery options. One example of this new trend is the Japanese company (Paris Miki), which is an eyeglass retailer that offers a design tool which makes a digital picture of the customer's face, so that the customer compares different alternatives while being able to select nosepieces, hinges and arms. In the distribution area, today companies are using packages as silence sellers and using them to persuade customers to buy, since packaging is an effective marketing tool in the increasingly competitive retail environment. So, today companies know that well designed, attractive packages can create promotional value. Consequently, companies are developing more easy-to-open, easy-to-store and easy-to-reseal packages. In addition, numerous companies are considering the environment as the major packaging concern, turning 'green' and reducing their packaging. So, today many companies are turning into the bulk packaging, which consists of literally removing the packaging to offer some product categories in containers through bulk purchase. Examples of this new trend in distribution are the grocery retailer's whole food.

Meghna Saxena
B.Com 1st Year

Covid-19 and Entrepreneurship

The onset and spread of COVID-19 has left few people unaffected. Governments have set new rules and norms to try to re-establish confidence and give economies a chance of survival. More than 70% of start-ups have had to terminate full-time employee contracts since the start of the COVID-19 pandemic. Yet, while a large number of start-ups have suffered during the pandemic, COVID-19 has also led to an increase in entrepreneurial activity. Companies and individuals across the world have recovered to respond and tackle this crisis. Some new-born entrepreneurs and start-ups have been more opportunistic during the pandemic, pivoting their businesses through redirecting existing knowledge, skills, people and networks to new needs that have emerged. From start-ups and individuals producing and selling face masks and shields to local taxi start-ups turning into grocery delivery companies, this innovation has become essential for survival and is adapting to our “new normal”. It is almost certain that the way entrepreneurial businesses are affected today will have an impact on how entrepreneurship is perceived as a job choice in the future. With so many large institutions shedding talented and well-qualified employees, perhaps this crisis and its aftermath will encourage more people to take on the risks associated with entrepreneurialism when they think they've identified or discovered an opportunity.

Gunjanpreet
B.Com 3rd Year

Problems of women entrepreneurs in india

Entrepreneurship among women, no doubt improves the wealth of the nation in general and of the family in particular. Women today are more willing to take up activities that were once reserved for men, and have proved that they are second to no one with respect to contribution to the growth of the economy. Entrepreneurs are playing an important role in the economic development of underdeveloped country. Women's skills and knowledge, their talents and abilities in business and a compelling desire of wanting to do something positive are some of the reasons for the women entrepreneurs to organize industries. But there are some additional problems that women face other than the problems faced by the entrepreneurs in general.

One of the main problems faced by a women entrepreneur is the social environment in which she has to live and work. Women do not get equal opportunities in a male dominated Indian society and male ego puts barriers in their progress. A woman who does not care about what society thinks, and choose what she wants in her life and wants to turn her ideas into reality, still has to face so many problems like shortage of funds and raw materials along with complicated procedures for availing bank loans which create a lot of problems in getting the required finance. They have to depend on personal savings and loans from family friends. Women also face problems in marketing their products as sometimes they have to depend on middlemen for marketing their products and also a lot of money is needed for advertisement in these days of stiff competition. Low risk-taking ability and of family pressures and responsibilities also hamper their growth. Most of the Indian households do not support their daughter in law. They lack technical and professional training to set up a new venture. Compilation of various legal formalities in obtaining license and problems of travelling alone and stay at distant places also hinder the growth of women entrepreneurs in our country. But these problems can be solved if women in our country be supported by their families, accepted by the society and helped by the government as women have the potential to set up and manage business enterprises of their own successfully.

Gopika Gaba
B.Com 3rd Year



Editorial, Computer Science Section

Congratulations to the students and faculty associated with the Editorial team for successfully publishing the College magazine *Gyan Manik*.

The Computer Science section of *Gyan Manik* has been creating a platform which provides an opportunity to the students and staff to express their original thoughts on technical topics. The magazine plays an instrumental role in providing exposure to the students to develop written communication skills and command over the language. It is a step towards building professional and ethical attitude in them. Students not only gain the knowledge about the latest technological developments and advancements through reading and writing articles but they also go through the opinions, thoughts and expressions of their peers. Today, technology is changing society at a rapid and unprecedented rate. It has permeated all spheres of human and earthly life, be it medical science, building and infrastructure, bio-sciences, travel and aviation, commerce and finance etc. The recent craze for cryptocurrency is one such point in case. The bitcoins and dogecoins have flooded the online realm and fueled a field of speculation. The advertising world has realized the potential of this market and surrounded us with crypto details. But, there is hardly any regulatory mechanism in this area and we need to proceed with caution. This was just one instance of how technology has influenced our lives recently.

In this social media obsessed world, any downtime of Instagram, Youtube, Facebook etc raises a huge hue and cry everywhere. Twitter and other platforms are suddenly full of memes, complaints and people display a strange lack of patience the moment any of these mediums develop a snag. It is as if these are the new oxygen of human life. Perhaps the 'fear of missing out' is what drives the new tech savvy generation. It is at times like these that we realise the time-tested joy of reading. The feel of a book or magazine in one's hands gives irreplaceable charm and happiness to any moment. It is with this purpose that we compile the creative outpourings of our students and staff for everyone to enjoy in one's own time. I hope you enjoy this issue of *Gyan Manik*.

Ms Maninder Kaur

Editor, Computer Science Section

Role of IT in covid-19 pandemic

Epidemics and pandemics have been threatening the human race time and again. SARS, H1N1, Ebola, and more have shown their teeth in the past, but with each such outbreak, we are learning new ways of fighting and managing such unexpected diseases that can potentially kill millions of people. Technology cannot prevent the onset of the pandemics; however, it can help prevent the spread, educate, warn, and empower those on the ground to be aware of the situation, and noticeably lessen the impact. Today, with converging technologies like mobile, cloud, analytics, robotics, AI/ML, 4G/5G, and high-speed internet, it has become possible to test several innovative approaches to pandemic response. It's because of technology that we were able to do work from home, attend online classes, got entertained during the stressful time of the pandemic etc. Various ways in which IT helped us during this pandemic are:

WORK FROM HOME

Work from home has been a widespread phenomenon since technology has allowed people to connect their computers and work remotely. Before COVID, WFH was allowed selectively primarily based on the need of employees and to keep them engaged. With the COVID outbreak, when the whole nation was under lock down, technology helped us to keep working from home and the work flow didn't stop.



DISTANCE LEARNING

Because of COVID-19, all the schools, colleges and universities got shut down. Various technologies were used by most of the educational institutions so that the education of the students won't get disrupted. Students were able to continue with their studies by attending virtual classes.

ONLINE ENTERTAINMENT

COVID-19 has completely transitioned how content is being generated, distributed, and streamed. Online streaming of live shows and concerts has gained attraction across the world. Several film production companies have also been releasing their movies via Over The Top (OTT) platforms such as Amazon Prime Video, Hotstar, Netflix, Zee5, Voot Select, etc. OTT caters to varied interests of people across the globe with the perennial additions of diverse content.

Many gaming platforms have witnessed substantial growth in their user base. There has been a significant spike in the gaming sector's sales and the duration for which the games are being played. People are using gaming as an option to deal with COVID-19 stress.

CONTACTLESS ONLINE DELIVERIES

The online grocery market witnessed tremendous growth during the pandemic due to the soaring demand amongst consumers. Families, particularly with children and older people, preferred to place their grocery orders online. This, in turn, resulted in a significant increase of new users who are resorting to online apps for grocery deliveries. The provision given to choose a preferred time slot for delivery plus a reduced delivery fee for orders above a specified amount is attracting more and more customers towards online delivery business models.

Shreya Upadhyay
BCA III

10 Ways To Maintain Your Laptop

- **Avoid extreme temperatures** neither extreme cold nor extreme hot is good for the battery. Heat is especially damaging. Leaving your laptop in a car on a hot day or otherwise exposing it to extreme heat can cut the life of your battery *in half*, if not kill the battery altogether.
- **Don't keep heavy items on top of it** ever never long piles of books or other heavy materials on top of your laptop. This is likely to damage your computer screen as well as other inner components. Keep it free and allow plenty of airflow.
- **Clean it with proper stuff** You must keep your computer in a clean state. It is likely to attract dust very soon that might form layers on the various parts of your pc. Use compressed air or a proper liquid that is usually meant for the purpose of cleaning computer and wipe with a clean towel. Do not try to clean with water.
- **Extreme temperature or temperature swings** can have an effect on a laptop. If you've just brought your laptop indoors from a very cold day, you shouldn't turn it on until it has had a chance to warm up and reach room temperature.
- **Don't keep the laptop on your lap.** The ventilation on the bottom get blocked by your clothes which starts heating the laptop. By extension, bed and sofas are not suitable as well. Plain surfaces like table or a desk will do.
- **Use anti-virus** it is very important to get your anti-virus software installed. This is the only way to keep virus away and protect your precious documents, files and other information. The virus may also slow down your system operation. Therefore, do get hold of anti-virus.
- **Insert drives** into their slots carefully and at the correct angle. Pushing the drive too forcefully into its slot could jam it.
- **Be careful with the plug** try not to use the computer when it is on charge. Do not allow the system to get charged the whole day for a long time. Don't forget to turn off the computer and the switch after your work is over.
- **If you spill water, juice** etc shut off the laptop immediately, remove the batteries and let it dry for at least 24 hours.
- **Carry it carefully** whenever you take your laptop from one place to another, make sure that you hold the base and never lift the laptop by screen. Lifting by the screen can damage the components inside and that will call for a heavy repair sum. Also, keep it at a proper place so that it does not fall off from the desk or table.

Anshika
BCA III

Social media role to spread awareness

Social media plays an important role in awareness creation. It provides the best mode of communication to many organizations in the present world. It involves the use of social networks such as Televisions, face book, websites among other broadcasting techniques. Social media build an idea environment for interaction where people can meet and share their idea. Communication in the social media covers a wide area since many people are accessible to the information, for instance, many people can access information posted to a Facebook page. Information posted can be spread to many people over a short period of time. Advancement in technology has played an important role in improving social media communication. People who are a distant apart can communicate to each other as if they are close to each other. Many organizations have utilized the social media to communicate their agenda to the mass.



Kismet Gautam
BCA III

Technology

Technology is one of those things that is good and bad.
It can save lives and ruin them.
They can make people feel happy, and sad.
It can delete and it can send.
Technology can destroy and create,
It can rebuild and make things complete.
It can make things crumble, devastate.
It can knock things down, delete.
Technology is a weapon that nobody can control,
from cyber space and a nuclear weapon,
It makes some people poor and drowns some in gold.
You can ruin a life with a push of a button.
You can ridicule somebody using a picture, text, post
you can get so caught up in the moment
that you forget what matters the most.
That the people you antagonize are actually people, not just a receiver of a nasty comment.
No matter what you think, words hurt,
hiding behind a computer screen doesn't change that.
Mental scars you can insert,
if you know what to say, and how to act.
Technology is a force not to be messed with,
it can turn a battle into a war,
and not just a myth.
And then you'll only hurt others even more.
Be responsible while using technology,
and maybe we can prevent the scars,
and the victims that feel the need to flee.
You can choose to let your malice go, let it drive away like a car,
and instead prevent further hurt, and hopefully make the others see.

Ritika
BCA III



Best robot vacuum for 2020: iRobot Roomba

A robotic vacuum cleaner, often called a roomba as a generic trademark, is an autonomous robotic vacuum cleaner which has intelligent programming and a limited vacuum floor cleaning system. The original design included manual operation via remote control and a "self-drive" mode which allowed the machine to clean autonomously without human control.

An advantage of using a robotic vacuum cleaner is how quiet it is compared to a regular vacuum cleaner. Also, they are seen as more convenient to use because they can vacuum on their own.



Cleaning modes

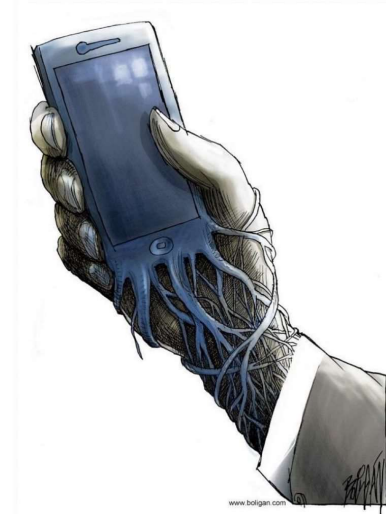
Robotic vacuum has different types of cleaning modes, usually include the following.

- Auto: This mode is helpful for general cleaning. Usually, the mode cleans a space until the battery runs out.
- Spot: With the help of this mode, the vacuum focuses on a particular dirty zone.
- Turbo: This mode is used to clean and pick up the most dirt and dust, but it may create noise.
- Edge: This mode helps to clean edges & corners.
- Quiet: The mode helps to reduce noise levels while cleaning. It's helpful when you are at home.
- Remote control: It allows the user to control the direction of the vacuum.

Gurpreet Kaur
BCA III

Takeover of Technology

Tap, tap, tap on your little device
Do you wish to hear my insightful advice?
Look up, not down
Take a walk into town.
Throw your phone away,
you won't need it today.
Appreciate the yellows, greens, and blues
Mother Nature won't mind if you use her bed for a snooze.
Tap, tap, tap on your useless device
You ought to hear my insightful advice.
Stop damaging your eyes
There is a much bigger prize.
Be wholly alive and tough,
You'll be dead soon enough.



Anshula and Amisha Sharma
BCA II

Need of Smart Villages

Smart Village is a concept adopted by national, state and local governments of India, as an initiative focused on holistic rural development, derived from Mahatma Gandhi's vision of Adarsh Gram. Under the concept of Smart Village, the Foundation has adopted Village Dhanora, Teh. Bari, District Dholpur, a small and remote village of Rajasthan to develop it as India's First Smart Village. The village is situated 30 km away from Dholpur district head quarter and 248 km from Jaipur.

The following states and territories participate in the program.

Andaman and Nicobar Islands, Andhra Pradesh, Arunachal Pradesh, Assam, Bihar, Chandigarh, Chhattisgarh, Dadra and Nagar Haveli, Daman and Diu, Delhi and many more Over 68 percent of India's population lives in rural areas. There has been a gradual increase in migration from villages to cities primarily for livelihood opportunities, better education, and healthcare facilities, among others. The rising burden on urban cities due to migration emphasizes the need to transform villages so that they can meet the critical as well as aspirational needs of the villagers. This can be done using innovative technologies and transforming the service delivery models for villages. Transformed villages are called Smart Villages. It's an integrated approach of delivering access to skills and quality basic services including education, e-health, 24x7 power and internet facility.

Anjali Sharma
BCA III

Protection of eyes while using screens

- i) **Use Proper Lighting:** Try reducing the number of fluorescent tubes installed above your computer workspace if you are bothered by overhead lighting.
- ii) **Minimize glare:** Minimize glare from light reflecting off walls and finished surfaces as well as reflection on your screen. Consider installing an anti-glare screen on your display and paint bright if possible.
- iii) **Upgrade your display:** Replace your old tube-style monitor with a flat-panel LED screen with an anti-reflective surface. Also, choose a selectively large display. For a desktop computer, select a display that has a diagonal screen size at least 19 inches.
- iv) **Adjust your screen display settings**
 - ❖ **Brightness-** Adjust the brightness of the display so it is as same as the brightness of your surrounding workstation.
 - ❖ **Text Size and Contrast-** Adjust the text size and contrast for comfort especially when reading or composing long documents.
 - ❖ **Color Temperature-** It is best to use a warmer (yellow) color temperature in dark rooms and a colder (bluer) color temperature for bright rooms.

Neha
BCA III



New machine learning tool tracks urban traffic congestion

A new machine learning algorithm is poised to help urban transportation analysts relieve bottlenecks and chokepoints that routinely snarl city traffic. The tool, called TranSEC, was developed at the U.S. Department of Energy's Pacific Northwest National Laboratory to help urban traffic engineers get access to actionable information about traffic patterns in their cities.

Currently, publicly available traffic information at the street level is sparse and incomplete. Traffic engineers generally have relied on isolated traffic counts, collision statistics and speed data to determine roadway conditions. The new tool uses traffic datasets collected from UBER drivers and other publicly available traffic sensor data to map street-level traffic flow over time. "It creates a big picture of city traffic using machine learning tools and the computing resources available at a national laboratory," said Arif Khan, a PNNL computer scientist who helped develop TranSEC. *"And unlike other models that only work in one specific metro area, our tool is portable and can be applied to any urban area where aggregated traffic data is available."*

TranSEC (which stands for transportation state estimation capability) differentiates itself from other traffic monitoring methods by its ability to analyze sparse and incomplete information. It uses machine learning to connect segments with missing data, and that allows it to make near real-time street level estimations.

Preeti
BCA II





Editorial, Science Section

Science has always played a very significant role in the growth of the people and development all over the world. The scientists have brought tremendous changes all over the world by new inventions and technological developments. In the current pandemic scenario also, the whole world has been looking towards researchers to bring the solution by way of vaccination. They have also come forward themselves and putting relentless efforts in the direction which have given hope for the eradication of the problem. It is high time to give more and more focus as to how science education can contribute at all levels of the society.

Science magazines are a very useful tool for expression of various innovative ideas. This helps in expanding our mind and broadening the perspective of the readers.

The current issue of the magazine contains many informative science articles. You'll not only be excited and inspired, but I am sure your brainpower will be improved too.

I wish all the readers a happy reading.

Dr Sujata Vohra
Editor, Science Section

Plasma Therapy

For treatment of coronavirus disease 2019(COVID-19), Plasma therapy has played a very vital role. But, before understanding more about the therapy, let's see how our immune system works?

When a pathogen like novel coronavirus infects, our immune systems produce antibodies. Like the police dogs, the antibodies span out to identify and mark the invading virus. White blood cells attach the identified intruders, and the body gets rid of the infection.

But, what are antibodies?

Antibodies are one of the front-line immune response to an infection by a microbe. They are a particular type of proteins secreted by immune cells called B lymphocytes when they encounter an invader, such as a novel coronavirus. The immune system designs antibodies that are highly specific to each invading pathogen. A particular antibody and its partner virus are made for each other.

- **What is plasma therapy?**

Plasma is the liquid part of the blood. Convalescent plasma, extracted from the blood of patients recovering from an infection, is a source of antibodies against the infection. The therapy involves using their plasma to help others recover. For Covid-19, this has been one of the treatment options. The donor would have to be a documented case of Covid-19 and healthy for 28 days since the last symptoms.

- **How plasma therapy works?**

Blood is drawn from a person who has recovered from COVID-19 sickness. The serum is separated and screened for virus-neutralizing antibodies. Convalescent serum, that is the blood serum obtained from one who has recovered from an infectious disease and especially rich in antibodies for that pathogen, is then administered to a COVID-19 patient. The sick acquires passive immunisation. "Potential donor would be examined before the blood serum is extracted and given to a sick person. First, the swab test must be negative and the potential donor has to be declared as cured. Then the recovered person has to wait for two weeks. Or else the potential donor should be asymptomatic for at least 28 days. Either of the two is mandatory".

- **When was it previously used? How effective has it been?**

We have effective antibiotics against bacterial infection. However, we do not have effective antivirals. Whenever a new viral outbreak takes places, there are no drugs to treat it. Hence, the convalescent serum has been used during past viral epidemics.

- **2009–2010 H1N1 influenza virus pandemic.**

- **The Ebola outbreak in 2018**

- **How long the antibodies will remain in the recipient?**

After the antibody serum is given, it will stay on the recipient for at least three to four days. During this period, the sick person will recover. Various studies have confirmed this.

- **WHO guidelines in this regard:**

WHO guidelines mandate a donor's permission before extracting plasma. Plasma from only recovered patients must be taken, and donation must be done from people not infected with HIV, hepatitis, syphilis, or

any infectious disease. If whole blood is collected, the plasma is separated by sedimentation or centrifugation, then injected in the patient. If plasma needs to be collected again from the same person, it must be done after 12 weeks of the first donation for males and 16 weeks for females, the WHO guidelines state.

- **Difference between this therapy and vaccination?**

This therapy is similar to passive immunization. When a vaccine is administered, the immune system produces the antibodies. Here, the effect lasts only up to the time the antibodies injected remain the bloodstream. The protection given is temporary, whereas, Vaccination provides lifelong immunity. For example, the mother transfers antibodies through breast milk to an infant before the child could build her own immunity.

Tamanna Gupta
BSc II



Science behind meditation

In Psychology, meditation is defined as “a family of mental training practices that are designed to familiarize the practitioner with specific types of mental processes well for a fact there's an arsenal of treatments at hand, including talk therapy and antidepressant medications, but what's depressing in itself is that they don't work for every patient.

Normally, mental and physical stress cause increased levels of the stress hormone cortisol. This produces many of the harmful effects of stress, such as the release of inflammatory chemicals called cytokines. These effects can disrupt sleep, promote depression and anxiety, increase blood pressure, and contribute to fatigue and cloudy thinking. In an 8-week study, a meditation style called “mindfulness meditation” reduced the inflammation response caused by stress.

Furthermore, research has shown that meditation may also improve symptoms of stress-related conditions, including irritable nature, post-traumatic stress disorder, and fibromyalgia. It's said people are unaware about the stress related disorder most of them focus on physical rather not thinking about mental health. In times of 21st century where people talk about science advancement they should know how science has evolved a lot in meditation.

Without brain's proper functioning homo sapiens can not work effectively and meditation is a therapy to focus and increase awareness and observation skills for anyone. Meditation is a skill set which perfects when practised.

Nandini Sharma
B Sc I

Did you know??

☐The Moon was once a part of Earth.

When Earth was a relatively young planet, it was struck by a giant object and this collision broke a piece of Earth away to create the Moon. This piece then began to orbit the Earth as a result of its gravitational pull.

☐The sun is hugely massive.

Made of three quarters of hydrogen and helium for most of its remaining mass, the Sun accounts for 99.86% of the mass in our solar system with a mass of around 330,000 times that of Earth.

☐There is floating water in space.

Astronomers have found a massive water vapor cloud which holds 140 trillion times the mass of water in the Earth's oceans somewhere around 10 billion light years away-making it the largest discovery of water ever found.

☐There is a volcano on Mars three times the size of Everest.

At 600 km wide and 21 km high, Olympus Mons is a volcano on Mars that may still be active, according to scientists. It is the tallest peak of any planet. However, the Rheasilvia central peak on the asteroid Vesta is taller at 22 km.

☐In 3.75 billion years the Milky Way and Andromeda galaxies will collide.

The Andromeda Galaxy is approaching the Milky Way – where our solar system is at rate of around 110 kilometres per second (68 mi/s) and eventually the two will collide to form a giant elliptical galaxy.

☐One day on Venus is longer than one year.

Venus has a slow axis rotation which takes 243 Earth days to complete its day. The orbit of Venus around the Sun is 225 Earth days, making a year on Venus 18 days less than a day on Venus.

Preeti
BSc III



Gurudwara Dhubri Sahib (Assam)-Sri Guru Tegh Bahadur Ji

Guru Tegh Bahadur Ji, “Protector of Humanity”, erstwhile Tyaga Mal, was later named as Tegh Bahadur (Brave sword wielder) by his father Guru Hargobind Ji on his valor of battle against the then Mughals. Guru Tegh Bahadur Ji, Ninth Guru, was born on 18th April, 1621 at Amritsar in the house of Guru Hargobind Ji (Sixth Guru) and Mata Nanki. He accessed the Gurgaddi on 20th March, 1665 succeeding Guru Har Krishan Ji, his nephew. Guru Har Krishan Ji mentioned that his successor will be found at village Bakala, and later on Baba Makhan Shah Lubana found Guru Tegh Bahadur Ji and announced (*Guru Ladho Re, Guru Ladho Re*) as 9th Guru out of several members styling as Guru, on being caught of delivery of less gold coins as promised to Guru on saving his life.

Guru Tegh Bahadur Ji moved on the footsteps of Guru Nanak Dev Ji. His teaching emphasizes on human attachments, sorrow, dignity, death and deliverance which are written in Guru Granth Sahib Ji.

Following the steps of Guru Nanak Dev Ji, Guru Tegh Bahadur Ji also visited 3 places (*Udasian*) at Patna, Bengal and Assam to shower his teachings and blessings. When Guru Ji was at Patna, one representative (*Numainda*) of Raja Ram Singh visited him and requested to accompany Raja Ram Singh on expedition to Assam as they were scarred of supernatural powers of Assamese. Guru Ji accepted the request and assured to visit Kamrup (Assam) where Guru Nanak Dev Ji had already marked his feet in the year 1505 and established Gurudwara Damdama Sahib.

Thereafter, both Guru Ji and Raja Ram Singh marched along side the river Dhubri and Brahmaputra and reached Kamrup in the year 1669. Assamese using their magical powers brought flood in the night into the Brahmaputra river where all the armies of the Raja Ram Singh were deployed. But Guru Tegh Bahadur Ji had saved the army by alerting about the flood in advance. However, Raja Ram Singh lost some of his army in the flood and lost his confidence of winning too. Therein, Guru Ji consoled him and said to have faith in God. The next day one of the women magician using his supernatural power hurled a 26 feet long stone across the river just like a missile, which was so hard that half of the stone embedded in the ground near Guru Ji's camp (At present it is still in the same position).

On her failure, she next flung a tree to harm Guru Ji, which also fell near Guru Ji's camp without injuring any one. Upon this, the magician realised that she couldn't compete with the superior power of Guru Ji and begged forgiveness for offending him and justified by saying that, they were just repelling the foreigners to save themselves from being enslaved.

Guru Tegh Bahadur Ji on listening this, assured to bring harmony between Raja Ram Singh and the Ahom King (Assam). Guru Ji asked the women magician to leave the black magic and start living normal life. On her approval, Guru Ji honoured her by giving her name to that town which is now called “Dhubri Sahib”. At present the Gurudwara Damdama Sahib, established by Guru Nank Dev Ji is now known by the name “Gurudwara Guru Teg Bahadur Sahib – Dhubri Sahib” and people from all around the world visit the Gurudwara on the occasion of Martyrdom of Shri Guru Teg Bahadur Ji.

In 1675, on the orders of arrest by emperor Aurangzeb, Guru Tegh Bahadur Ji was arrested and taken to Delhi on 4th November, 1675, where he was beheaded on 24th November, 1675. Thereafter, Bhai Jaita Ji took Guru Ji's head and went to Anandpur Sahib, which was cremated by Guru Gobind Singh Ji, while, Bhai Lakhi Shah carried Guru Ji's body to his house and fired his house to conceal the cremation of Guru Ji's body.

Veganism: Boon To Mankind

Veganism is a philosophy and way of living which seeks to exclude as far as is possible and practicable—all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose; and by extension, promotes the development and use of animal-free alternatives for the benefit of animals, humans and the environment. In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals.

Veganism might sound GEN-Z TERM but in coming future it is going to be boon for the people itself. You might wonder that how can dietary habit have an impact on environment. Well to start with if we all went vegan, the world's food-related emissions would drop 70% by 2050, according to a 2016 report on food and climate in the academic journal, Proceedings of National Academy of Sciences (PNAS).

Sounds good? Well, it is.

Today, the UN says meat and dairy (farmed livestock) accounts for 14.5% of all manmade greenhouse gas emissions. That's roughly equivalent to the exhaust emissions of every car, train, ship and aircraft on the planet!

Vegan diet has a phenomenal effect on human body take for example filters of your body i.e kidney. It appears to lower blood sugar level and improve kidney function. It makes a good deal in stabilizing type2 diabetes. Moreover for arthritis it has been proved it reduces pain.

At the end I would encapsulate by mentioning that more than ethical values of hurting animals it also constitutes for environment and for the health benefits vegan diet is good companion. And what I usually like to quote with is that only diet that has goodness in consuming.

Nandini Sharma
B Sc I

Boron Nitride-the Hardest Crystal

Boron nitride is a thermally and chemically resistant refractory compound of boron and nitrogen with the chemical formula BN. It exists in various crystalline forms that are isoelectronic to a similarly structured carbon lattice. The main question which strikes in our mind is that how can the hardest crystal, boron nitride be best used in practical application so here is an answer which provides you important information about practical applications of boron nitride. The hexagonal form of boron nitride is used as lubricant for paints, cosmetics, pencil lead, and cement for dental applications. Its lubricating property occurs even in the absence of gas or water molecules within the compound layers, thereby making it a good component for vacuum systems. Its exceptional resistance to heat lends the compound to a wide variety of applications involving extremely high temperatures. Hexagonal boron nitride is being used to improve the lubricating properties of rubber, plastic, alloys, and ceramics. Due to the physical properties of cubic boron nitride, this polymorph is used as abrasive material for nickel, iron, and selected alloys in conditions where diamond was not found to be suitable (such as under extreme heat). Its cubic BN form is incorporated in cutting-tool bits and grinding equipment. In short, BN is a very significant compound and very useful in various chemical applications.

Gurpreet Kaur
B Sc I

“Hard work pays...”

Only you have to decide,
Where you want to reside,
If you want to live in beside,
You've to do a lot of sacrifice.
If you want your future bright,
Then work hard till late night.
If you want to have a bright future,
Then adhere every word of your teacher.
If you want to achieve sometimes,
Then my question is,
Why don't you work hard to
Touch the sky?

-Prachi Rana
(BSC-III)



Protecting our planet through chemistry

We all may wonder how chemistry protects our planet Earth. If we are to scale back are Greenhouse gas emission without society juddering to a halt, 21st century transport will need 21st century fuels. And all of the Sciences, it is chemistry that is best placed to deliver them.

For instance, we need some level chemistry to separate out CO₂ from a mixture of gases whether it is from the production of syngas, the fuels of conventional power stations on natural gas fields with high concentrations of CO₂. This is the obstacle that needs to be looked at today if we are not to be able to make use of the work being done to reduce the next generation of bio fuels.

More than ever as we look at the energy challenges of the 21st century, chemistry looks like the central science.

Chemistry has a big role to play in improving our overall sustainability. Through scientific research and green chemistry (also known as the science of sustainability), chemists can not only help to clean up the planet, but also keep pollution from happening in the first place.

As we work toward creating a sustainable future, we need more chemists designing materials that are affordable, safe, and effective. You can practice chemistry to be more sustainable in your own life!

Chemistry is the great help in protecting our mother planet -Earth. We all should do our best to introduce small level changes in our environment system with the help of chemistry.

Anjali Chaudhary
B.Sc. II

A letter from nature

I had clean air and million trees,
Beautiful flowers, fluttering in the breeze.
Pure drinking water and little animals and birds,
Oh! I was well adorned and too pretty for words
Then came you humans, full of selfishness and spite,
You destroyed my beauty, almost overnight.
You polluted water; you cut down my trees,
To make the atmosphere impure, you set up factories.
You threw garbage and dumped land,
You used up all that was in the reach of your hand.
You didn't allow my poor minerals to get renewed
You thought you are the only one on Earth, Who is smart and shrewd.
My humble request to you is, please don't make this misuse
Don't pollute land, water, air or make noise,
To make, or destroy your plants, is your choice.
I shall say humans save your good stature;
Heed my words; to improve, love, Nature.



Prachi Rana
(BSC-III)

Facts of Maths

- ❖ Zero (0) is the only number which can not be represented by Roman numbers.
- ❖ 40 when written “Forty” is the only number with letters in alphabetical order.
- ❖ Seven is an odd number from which when 's' is taken away it will become even.
- ❖ The opposite sides of a die always add up to give number 7.
- ❖ Using only addition, how do you add eight 8's & get the number 1000 ?
Answer: $888+88+8+8+8=1000$
- ❖ Letters 'a', 'b', 'c' and 'd' do not appear anywhere in the spellings of 1 to 99.
- ❖ FOUR' is the only number in English language that is spelt with the same number of letters as the number itself.
- ❖ The minimum number of cuts that are required to cut the figure into eight pieces are three i.e. horizontally, vertically and cutting by the base.
- ❖ Roman numerals only have seven different letters which form the entire number system: I, V, X, L, C, D, M.
- ❖ What can be always right but never wrong?
Answer: An angle of 90 degrees.

-Prachi Rana
BSC - III

Science the wonder

Science is a treasure
Difficult to measure....
Science is a boon,
It's magic is carrying the man to moon....

Science is mystery,
Full of chemical history,
Solved by ultimate chemistry....
Symbol of silence,
Factor of brilliance,
Science is the change of excellence....

Science is universal ecology,
Narrated by biology....
Where, Plants and animals has
Their separate morphology....
Science of treatment and cure for danger,
Biology produces a magical chamber...

Physics is the science of
Relations and motions,
For which technology moves
With gradual motions....
World of creation,
World of resource,
Together bonded with,
Gravitational force....

Science of statistics,
Played with mathematics,
Wonders of geometry
Aspiring the heights of earthly creativity....
In the world of scientific creation,
Mathematics is searching for its own solutions....

World of technology,
World of science
Mortal without computer's advice....
Manufactured feature,
Universal preacher,
Widely used
Aparthied in nature....
Connecting people,
Connecting mates

The world is the custody of internet....
Science the wonder
Science the great,
Constructing bridges of
Success and faith....
Rapidly developing nations and states....
Science the wonder,
Science the great....

Reetu
B. Sc III

Pollution

Pollution, Pollution
I hate this Pollution
To stop this pollution
We have to find any solution
In big or small cities
We have to grow
More and more trees
This is only way
To control this pollution
People burst crackers
And make earth to cry
After long time the
Earth will make us cry
The solution of Pollution
Grow more and more trees
This is the only solution
To stop this pollution
To stop this pollution

Sakshi
B Sc III

Pluto: A Dwarf Planet

In August 2006 the International Astronomical Union (IAU) downgraded the status of Pluto to that of “dwarf planet.”

A “*Dwarf Planet*” as defined by the IAU, is a celestial body in direct orbit of the Sun that is massive enough that its shape is controlled by gravitational forces rather than mechanical forces, but has not cleared its neighbouring region of other objects.

So, the three criteria of the IAU for a full-sized planet are:-

1. It is in orbit around the Sun.
2. It has sufficient mass to assume hydrostatic equilibrium (a nearly round shape).
3. It has “cleared the neighbourhood” around its orbit.

PLUTO meets only two of these criteria, losing out on the third. In billions of years it has lived there, it has not managed to clear its neighbourhood. Here “not clearing its neighbourhood” means planet has become gravitationally dominant i.e. there are no other bodies of comparable size other than its own satellites or those otherwise under its gravitational influence, in its vicinity in space.

So, any large body that does not meet these criteria is now classed as a “dwarf planet”, and that include Pluto.

Facts about PLUTO:-

1. Pluto has five known moons and they are Charon, Styx, Nix, Kerberos and Hydra, with Charon being the closest to the Pluto and Hydra the most distant.
2. The temperature on Pluto can be as cold as -375 to -400 degrees Fahrenheit (-226 to -240 degrees Celsius).
3. Pluto is the second largest dwarf planet after Eris.
4. One third of Pluto is water and the remaining two thirds are rock.
5. Pluto can get closer to the Sun than Neptune.

Dixita Attri
BSc III