

5.25- THIRD EDITION

DEPARTMENT OF PHILOSOPHY
HANSRAJ COLLEGE
UNIVERSITY OF DELHI

MĪMĀṂSĀ

VĀRŚIKĪ

ASMITĀ

JOINT EDITOR

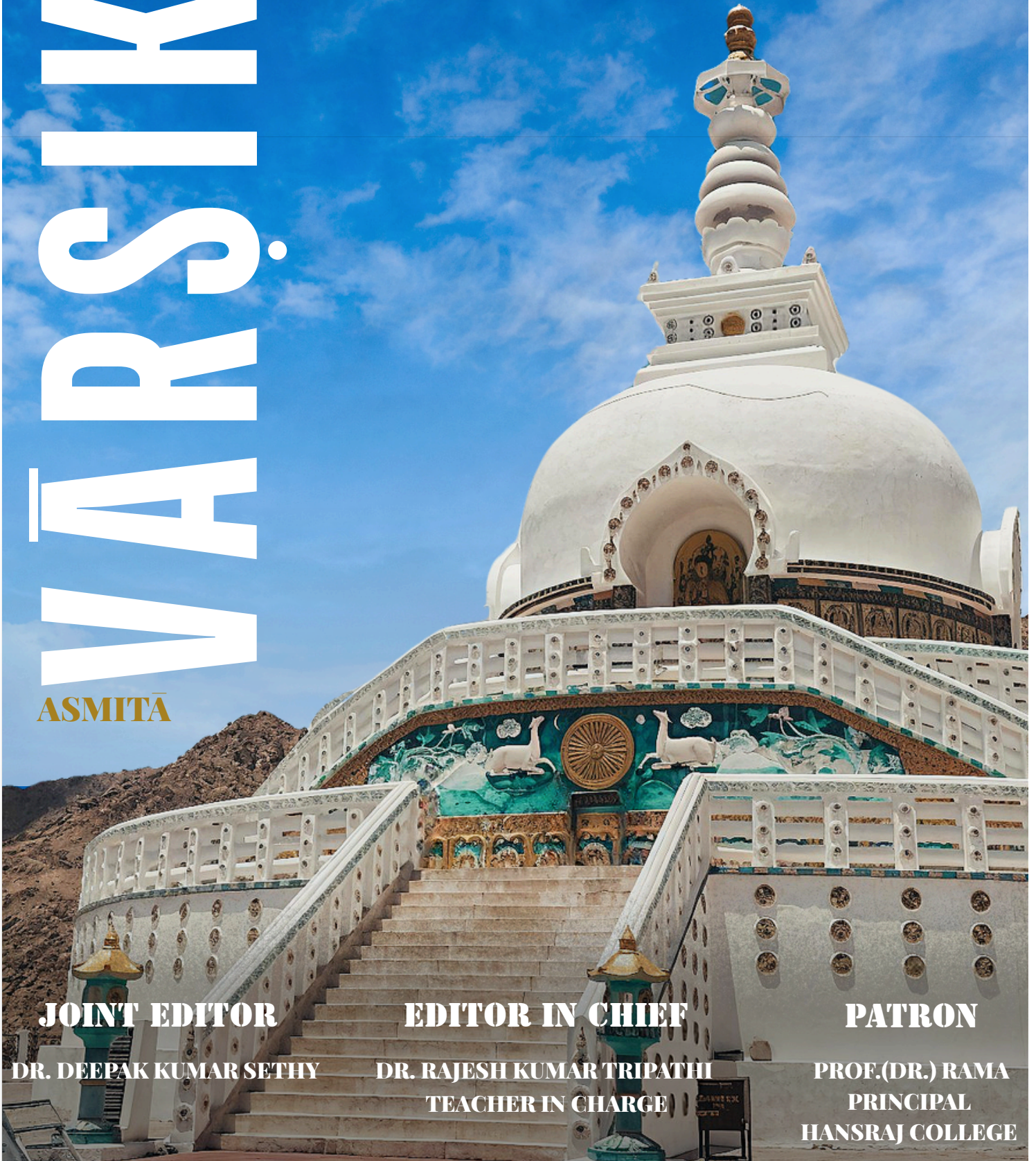
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EDITOR IN CHIEF

DR. RAJESH KUMAR TRIPATHI
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PATRON

PROF.(DR.) RAMA
PRINCIPAL
HANSRAJ COLLEGE



विकसित भारत अभियान

100 YEARS
1947 TO 2047

The philosophy of "Viksit Bharat," or Developed India, embodies a comprehensive vision for the nation's progress, encompassing economic, social, technological, environmental, and governance dimensions. At its core, Viksit Bharat seeks to foster holistic development that ensures prosperity, equity, sustainability, and inclusive governance.

Economic development is a central pillar of the philosophy of Viksit Bharat. It advocates for sustained and inclusive economic growth that generates employment opportunities, enhances productivity, and improves living standards for all segments of society. This entails fostering entrepreneurship, innovation, and investment while addressing socio-economic disparities through equitable resource distribution and skill enhancement initiatives. Such socio economic dynamics are deeply rooted in Philosophical investigations of the society and Socio Politics.

Social development and human welfare are also paramount in the philosophy of Viksit Bharat. It envisions a society where every individual has access to quality education, healthcare, and social security, irrespective of their socio-economic background. By investing in human capital and social infrastructure, Viksit Bharat aims to create a more equitable and inclusive society where opportunities for advancement are available to all which intermingles with the aims of Equality and Normative Ethics in the Philosophical Tradition. Technology and innovation play a pivotal role in the philosophy of Viksit Bharat..

It advocates for leveraging advancements in science and technology to address socio-economic challenges and enhance the quality of life. By embracing emerging technologies such as artificial intelligence and renewable energy, Viksit Bharat aims to propel India towards the forefront of the global knowledge economy while addressing pressing issues such as climate change and environmental degradation which Bio Ethics invigorates as the main topic of discussion with its topics as that of deep ecology which also adds onto the topic of environmental sustainability is another key aspect of the philosophy of Viksit Bharat. It acknowledges the interconnectedness between human well-being and environmental health, advocating for policies and practices that promote sustainable development and conservation of natural resources. Inclusive governance and participatory democracy are integral to the philosophy of Viksit Bharat. It envisions a governance framework that is transparent, accountable, and responsive to the needs of its citizens. By empowering local communities, promoting decentralisation, and leveraging technology for e-governance, Viksit Bharat seeks to build a more responsive and efficient governance system that promotes social justice, equity, and the rule of law.

Thereby keeping such themes at bay Philosophy introduces itself as the core of solution for harnessing all these predicaments of developing India to the vision of a Vishwa Guru by trending back to its roots and unlearning the westernised dogma of things to expeditiously trudge towards revitalising the Indian Knowledge System and Indian Tradition.

FROM THE DESK OF THE VICE CHANCELLOR DELHI UNIVERSITY



An institution is not defined merely by its infrastructure or curricula but by the intellectual rigor it cultivates, the discourse it fosters, and the inquiries it dares to pursue. Hansraj College, a cornerstone of academic excellence within the University of Delhi, has long stood as a space where tradition meets critical thought, where inherited wisdom is not passively received but actively interrogated. It is in this spirit that *Vārṣikī* emerges—not as a mere publication, but as a testament to the unceasing philosophical inquiry that shapes both individuals and civilizations.

Philosophy, at its core, is the art of disciplined questioning. It neither seeks easy resolutions nor accommodates intellectual stagnation. It demands that we dismantle assumptions, confront paradoxes, and reconstruct meaning in a world that is constantly shifting. In this endeavor, the Indian Knowledge System provides not just historical depth but a living tradition of epistemic engagement—one that stands in dialogue with global thought systems rather than in isolation. *Vārṣikī* exemplifies this ethos, offering a platform where ideas converge, challenge, and refine one another.

As Hansraj College continues its commitment to academic and philosophical excellence, I commend the Department of Philosophy and the entire editorial team for their dedication to this initiative. May **Vārṣikī** serve as an enduring catalyst for deep intellectual exploration, nurturing minds that do not merely seek knowledge but strive for wisdom.

Prof. (Dr.) Yogesh Singh
Vice Chancellor
University of Delhi

PRINCIPAL'S ADDRESS



Education is not merely the acquisition of knowledge; it is the nurturing of wisdom, the fostering of inquiry, and the shaping of perspectives that contribute to a meaningful and enlightened life. At Hansraj College, we are committed to creating an environment where students are encouraged to think critically, challenge conventional ideas, and engage in deep philosophical reflection. It is in this spirit that the Department of Philosophy presents Vārṣikī, a magazine that embodies the essence of intellectual exploration and philosophical discourse.

In an ever-evolving world, philosophy serves as an anchor, helping us navigate the complexities of life with clarity, reason, and purpose. It empowers us to question, to seek, and to grow beyond the confines of established thought. Vārṣikī stands as a testament to this spirit of inquiry, providing a platform where ideas converge, traditions are revisited, and new intellectual horizons are explored. It is a space where the past and the present dialogue, where the wisdom of ancient Indian Knowledge Systems meets the dynamism of global perspectives.

As we move forward in this interconnected world, it is imperative that we remain rooted in our rich cultural and philosophical heritage while embracing the diversity of global thought. The fusion of tradition and innovation allows us to cultivate a holistic understanding of life, society, and the self. Vārṣikī aims to be a catalyst for this synthesis, sparking meaningful discussions and inspiring a new generation of thinkers who are equipped to address the challenges of our time with insight and empathy.

I extend my heartfelt appreciation to the Department of Philosophy, the editorial team, and all contributors who have worked tirelessly to bring this vision to life. Their dedication and passion for philosophical inquiry are truly commendable. May Vārṣikī continue to illuminate minds, foster intellectual curiosity, and shape the future of philosophical discourse.

Let this magazine be a beacon of wisdom, a celebration of ideas, and a testament to the enduring power of philosophy in shaping a better world.

Prof. (Dr.) Rama
Principal

FROM THE DESK OF THE MEMBER SECRETARY OF ICPR



Philosophy does not reside in the mere accumulation of knowledge but in the relentless pursuit of wisdom—a journey that transcends temporal and spatial boundaries. In every civilization, the act of questioning has been the cornerstone of progress, and in the Indian tradition, this pursuit is deeply embedded in the very fabric of thought. Hansraj College, through its Department of Philosophy, has upheld this commitment by creating spaces where intellect meets inquiry, and where the past dialogues with the present to illuminate the path ahead.

A true philosophical mind does not seek refuge in certainty but finds its essence in perpetual exploration. The Indian Knowledge System, nurtured through centuries of profound discourse—from the dialectical precision of Nyāya to the metaphysical insights of Vedānta—offers a reservoir of thought that remains as relevant today as ever. However, wisdom is not inherited; it is cultivated. It is through platforms like Vārṣikī that the continuity of intellectual engagement is ensured, where ideas are not merely preserved but challenged and expanded.

This magazine stands as a testament to the commitment of Hansraj College to the philosophical spirit—a spirit that does not settle for the known but ventures into the uncharted. I extend my appreciation to the scholars, editors, and contributors who have brought this vision to life. May Vārṣikī continue to serve as an instrument of critical reflection, fostering minds that do not just learn but truly understand.

A handwritten signature in black ink, appearing to be 'Sachchidanand Mishra'.

Prof. Sachchidanand Mishra
Member Secretary
Indian Council of Philosophical Research
New Delhi

EDITOR IN - CHIEF'S ADDRESS

येषां न विद्या न तपो न दानं, ज्ञानं न शीलं न गुणो न धर्मः।
ते मृत्युलोके भुवि भारभूता, मनुष्यरूपेण मृगाश्चरन्ति।"

*Those who have neither education, penance, charity, knowledge, conduct,
virtue, nor religion, become a burden on the earth in the mortal world
and roam like animals in the form of humans.*



The college magazine "Mīmāṃsā Vārṣikī" is the annual publication of the Department of Philosophy, Hansraj College. It is written and edited by the students and teachers of philosophy at the college. In which the annual program of the Philosophy Department for the entire year is presented. The students of the final year of graduation, out of which the best ten students have been encouraged and given a special place in the magazine. Detailed reports of the activities of the Philosophy Department are included in the magazine. Students and teachers get an opportunity to show their creative power through it. The magazine also includes poems, articles, short stories, short essays, reviews, reports of other activities, and a detailed photo showing glimpses of the programs of the Philosophy Department. The magazine also contains motivational messages to the students propounded by the Principal Hansraj College, Member Secretary Indian Council of Philosophical Research and Vice- Chancellor University of Delhi .

The magazine committee consists of the editor, co-editors, and the editorial board. The magazine committee invites student writings. The editorial board selects the writings worthy of publication. The Mīmāṃsā Yearbook serves many useful purposes. Most importantly, it brings out the creative talent hidden in students. It also helps them to hone their intellectual skills and also gradually expand their fundamental knowledge.

Students from different parts of India and abroad come to study in our college and students from different parts of India take admission here, philosophy is a subject for which curiosity is usually not natural. It is going on in a unique style in an unprecedented manner because philosophy is not an easy subject, many students do not take this subject easily or they believe that they did not get admission anywhere, so they take it later. After that, they have to develop their interest in this subject and after this interest, they decide their entire career with the courtesy of this subject. Therefore, it can be believed that their development is determined by the standard of morality, which is a fundamental duty that is necessary for everyone. Later, they choose their career after doing any managerial or administrative studies. But philosophy helps in deciding such a life pattern due to which it can be said that their life has become not only simple but so simple that they create their question and its solution is also with them. Thus we can say that our Mīmāṃsā Yearbook is a magazine. After connecting with various subjects, it also determines a direction for our students and it can be believed that this value stands as a meaningful criterion for them. The desire to make a meaningful effort through the magazine has awakened in the students and we hope for continuous refined development. I send my best wishes to the students with a wish for their golden future.

Thank you.

Dr. Rajesh Kumar Tripathi
TIC
Department of Philosophy

JOINT EDITOR'S ADDRESS

It is with immense pride and joy that we present this year's edition of *Vārsiki*, the annual Philosophy Magazine of the Department of Philosophy at Hansraj College. This publication stands as a vibrant testament to the intellectual curiosity, academic rigor, and creative spirit that define our philosophical community. Through insightful essays, critical reflections, and artistic expressions, *Vārsiki* continues to serve as a beacon of scholarly discourse, fostering a deeper engagement with the world of ideas.

This year's theme, "Peace," invites us to contemplate equilibrium, unity, and balance amidst the ever-shifting tapestry of human existence. In a world marked by diversity—of thought, culture, and identity peace emerges not as mere absence of conflict but as a dynamic harmony that embraces differences while seeking a shared understanding. The contributions in this volume explore peace as an unchanging essence within change, a unifying force that transcends divisions, and a philosophical ideal worth striving for in both thought and action.

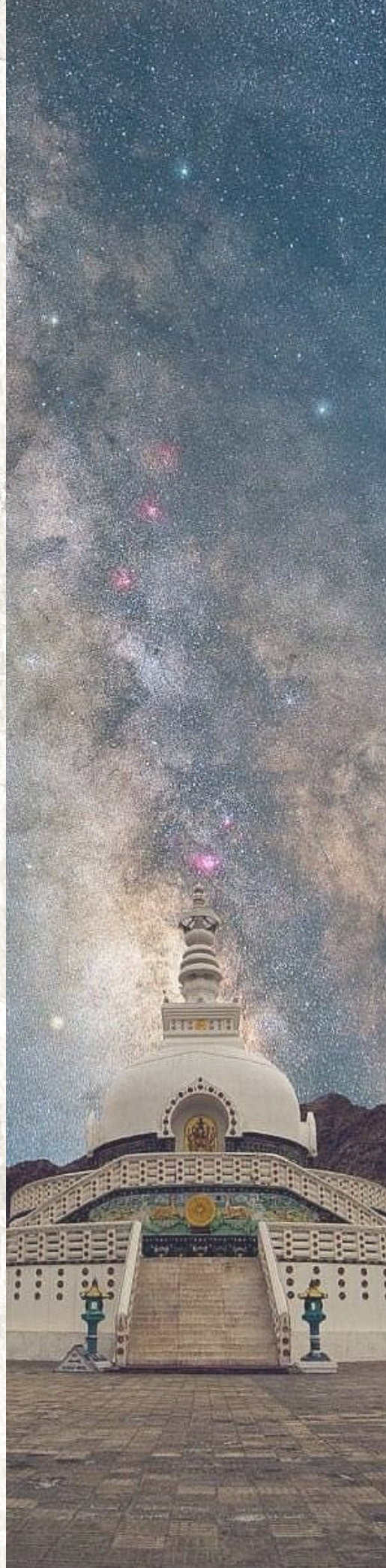
This edition of *Vārsiki* is the fruit of relentless dedication and passion. We extend our deepest gratitude to the brilliant minds of our student contributors, whose scholarly research and creative works breathe life into these pages. Their intellectual rigor and originality embody the very spirit of philosophical inquiry we cherish.

We also owe a special debt of gratitude to our editorial team, whose meticulous efforts—reviewing, refining, and perfecting each piece—have been instrumental in shaping this magazine. Their commitment to excellence ensures that *Vārsiki* remains a platform of the highest academic and creative standards.

Vārsiki is more than just a magazine; it is a thriving intellectual ecosystem. We envision it as a space where ideas collide, perspectives evolve, and young scholars find their voice. It is a celebration of collaborative learning, where dialogue fosters innovation and critical thinking flourishes. As you turn these pages, we hope you find inspiration in the diverse perspectives presented here. May they provoke thought, spark debate, and deepen your appreciation for philosophy's enduring relevance in our lives. We invite you, dear reader, to embark on this journey of intellectual discovery. Engage with the ideas within, question assumptions, and reflect on the myriad ways philosophy illuminates the human condition. Together, let us push the boundaries of thought and continue the timeless pursuit of wisdom. Here's to another year of inquiry, insight, and inspiration!



Dr. Deepak Kumar Sethy
Assistant Professor
Department of Philosophy,
Hansraj College,
University of Delhi

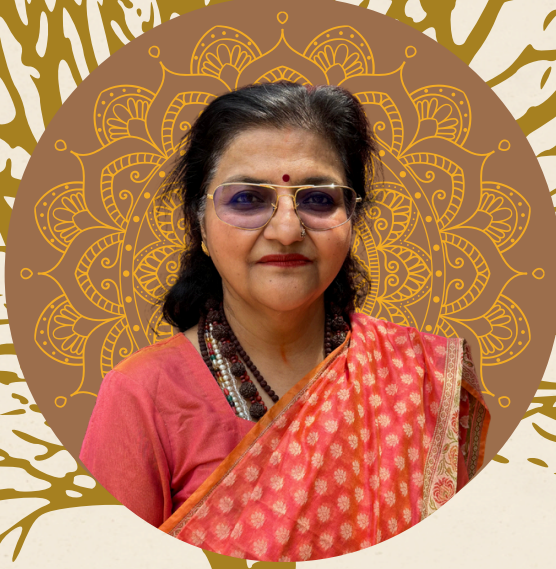


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MEET OUR FACULTY



TREE OF WISDOM

दुर्लभं त्रयमेवैतद् देवानुग्रहहेतुका।
मानुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः॥

-Vivekachudamani
Adi Shankaracharya (Verse 9)

"यथा तृणेषु सुप्तं जातं पुष्पं सौरभं वितनुते,
तथा प्रतिभा यदा जाग्रति, तदा सा जगतः प्रेरणां वहति॥"

"Just as a flower hidden among grass spreads its fragrance upon blooming,
so too does awakened talent inspire the world around it."

It is with great pride and delight that I pen these words for the annual magazine Varsiki. What began as a humble endeavour within the quiet contemplation of the Mīmamsa society has now blossomed into a vivid expression of thought, creativity, and collective identity. Like a butterfly emerging from its cocoon, Varsiki spreads its wings gracefully — its colours reflecting the philosophical depth and artistic talent of its contributors.

No longer limited by the walls of our institution, Varsiki now reaches beyond — resonating with readers in other colleges, inspiring curiosity, conversation, and collaboration. It stands as a living testament to the power of inquiry, dialogue, and imagination that lies at the heart of philosophical pursuit.

The theme of this edition, Asmita is both timely and timeless. It challenges us to look inward, to reflect, and to articulate the self in relation to the world. The students have not only engaged with this theme intellectually, but have also embodied it in their design, poetry, prose, and passion.

I extend my heartfelt congratulations to the editorial team and all contributors for this meaningful creation. May Varsiki continue to be a platform for voices that seek not only to speak but to understand — and in doing so, illuminate the path for others.



**PROF. SHARMA BHANU
BHUPENDRA**
PROF. DEPARTMENT OF PHILOSOPHY

सत्यं ज्ञानमनन्तं ब्रह्म, तत्त्वं तत्त्वविदां परम्।
नित्यं शुद्धं निराकारं, तद्बोधो मोक्षसाधनम्॥

Truth, knowledge, and infinity—that is Brahman, the supreme reality of the knowers of truth.

An Essential presentation of the Students in the light of Mīmāṃsā Vāṛṣikī, At the Department of Philosophy, Hansraj College, we strive to create an academic space where thought meets purpose. Aligned with the vision of NEP 2020, our department offers a dynamic blend of Core papers, Discipline-Specific Electives (DSEs), Skill Enhancement Courses (SECs), and Value-Added Courses (VACs), all designed to encourage multidisciplinary learning and critical engagement.

Every year, we engage with a vibrant and diverse student body of around 1500 to 2000 learners—not just from Philosophy, but from across disciplines—who choose our courses to broaden their academic and personal horizons. Our teaching is grounded in fostering ethical reasoning, reflective inquiry, and independent thinking.

Courses like Art of Being Happy, Political Leadership, Epistemology, Ethics, Indian and Western Philosophy, and Logic are crafted to spark curiosity and equip students with tools for both life and learning. These are particularly enriching for civil services aspirants, helping them build conceptual clarity and moral perspective.

More than just academics, philosophy helps shape individuals. We believe our discipline contributes meaningfully to creating thoughtful, responsible citizens—people ready to lead with integrity in a Viksit Bharat.



DR. RAJESH KUMAR TRIPATHI
(TIC) DEPARTMENT OF PHILOSOPHY

शब्दार्थज्ञानसंपत्तिः प्रमाणं तु त्रिविधं स्मृतम्। प्रत्यक्षानुमितिः शिष्टं, शब्दोऽपि च तृतीयकः॥

The attainment of knowledge of the meaning of words is known through threefold means: perception (pratyakṣa), inference (anumāna), and authoritative testimony (śabda). These three are recognized as the valid means of knowledge

Mīmamsa, the Philosophical Society of Hansraj College is the embodiment of the spirit of critical thinking and consideration. Keeping the essence of Vedic wisdom in mind, this society aims to bring people together for dialogue, deliberation and debate on various philosophical issues that surround us in everyday life. The society also seeks to provide a platform for anyone who keeps keen interest in philosophical issues and concepts and wants to exchange their thoughts with others.

Mīmamsa society's magazine 'Varshiki 2025' portrays the growth of our department accompanying its ethos, and unfolds the imaginations and aspirations of the students. The theme of the current magazine conveys multiple messages concerning our resolve to overcome the challenges of global crisis, demolishing barriers in the way of inclusive education, etc. I feel honored to be a part of this academic exercise aimed at promoting literary, philosophical and cultural activities. I am certain even a cursory glance at the contents of the magazine will lure the readers to read on until the last page and encourage the writers in their creative journeys. I wish all the students- the torch bearers of our society and the future global leaders, all the best for their endeavors.



MR. SHIVAM SHARMA
ASSISTANT PROFESSOR
DEPARTMENT OF PHILOSOPHY



DR. DEEPAK KUMAR SETHY
ASSISTANT PROFESSOR
DEPARTMENT OF PHILOSOPHY

In a world torn by conflict, inequality, and division, a transformative philosophy centered on peace, unity in diversity, and the dismantling of oppressive hierarchies is urgently needed. This vision is not an abstract ideal but a practical framework for collective survival and flourishing. It begins by rejecting exclusionary systems and embracing differences—not as obstacles to overcome, but as essential elements that enrich human experience. At its core, this philosophy challenges artificial divisions of caste, class, race, gender, nationality, and even species, replacing them with solidarity and shared purpose.

True peace requires active justice—not just the absence of war, but the dismantling of systemic harm through nonviolence and moral courage. Inner peace is equally vital, as personal healing lays the foundation for societal harmony.

Unity in diversity demands more than tolerance; it requires celebrating cultural, religious, and ideological differences through dialogue, not assimilation.

Constructive dialogue is key—rejecting "us vs. them" mentalities in favor of respectful engagement that seeks common ground. Change is slow, requiring patience and deep listening. Accessibility and inclusivity must be prioritized, breaking down barriers of language and privilege. Sustainability must guide all efforts, replacing exploitation with ethical systems of production and community care. This philosophy is a call to action: to build a world where equity replaces hierarchy, diversity enriches society, and compassion guides human interaction. Through courage, humility, and creativity, we can forge a future of shared flourishing—one that begins with personal transformation and systemic change.

एकोऽपि पुरुषः शुद्धो ज्ञानदर्शनसंपन्नः। कर्मग्रन्थिम् विवृणुते स्वयं मुक्तिं प्रयाति च॥

*Even a single pure soul, endowed with true knowledge and perception,
Can unravel the knot of karma and attain liberation on their own*

This year, Mimamsa Varsikī, guided by the theme Asmitā, invites engagement with the philosophical questions that explore the interplay between self and consciousness, examining how personal identities shaped by social constructs can transcend their limitations. We also delve into philosophical counseling, particularly through the lens of Viparināma-Dukkha, the suffering from change and failure. Philosophy doesn't promise solutions but encourages meaningful confrontation with suffering, as Rainer Maria Rilke writes: "Let everything happen to you: beauty and terror. Just keep going." This resonates with Socratic wisdom: the unexamined life is not worth living. In this light, Anekāntavāda, the Jain doctrine of multiple perspectives, further enhances our reflection, suggesting that suffering can only be fully understood when viewed from various angles. Through reflective dialogue, philosophical counseling develops deeper self-awareness and understanding, guiding individuals toward personal transformation. Mīmāṃsā Varsikī truly provides a reflective platform for students, encouraging not only intellectual growth but also giving a deeper understanding of the human condition.



DR. PRETI RANI JAIN

ASSISTANT PROFESSOR
DEPARTMENT OF PHILOSOPHY

"सा विद्या या विमुक्तये"

Wisdom is that which emancipates us from the bondage of ignorance, foolishness, misery, irrationality, weakness, death and so on.

Literally, encompassing all these values an academic endeavour is what marks the Mimamsa society at Hansraj College, University of Delhi. It's a privilege to be a part of such a highly esteemed team of intelligentsia. The Upanishads observe that blessed are the ones who move on the path of wisdom. Bharatvarsha was prosperous not only in terms of wealth but also in terms of wisdom. Our country was called Vishwaguru and would be soon recognised as that. With firm determination, faith, perseverance and diligence we can achieve all our higher ends. It is extremely fortunate to work with great minds who are not only established in their profession but graceful in their nature. That is how we define our prestigious department of Philosophy at Hansraj College. I appreciate the efforts of Mimamsa Society in bringing out this auspicious yearly volume Varsiki. I hope this enlightening erudition would in meaningful dialogue, higher understanding and inspiration for all the aspirants of higher knowledge and wisdom.



DR. SHEEL KAMAL CHAURASIYA

ASSISTANT PROFESSOR
DEPARTMENT OF PHILOSOPHY

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

*Knowledge gives humility, from humility comes worthiness,
From worthiness one gets wealth, from wealth (used rightly) comes righteousness,
and from righteousness comes happiness.*

I am excited to see another edition of the annual magazine of a department that actively engages and invigorates philosophical sensibilities. It goes without saying that a huge congratulations is due to everyone who participated and contributed in the publication of the work. The hardworking students and the faculties that assisted them should be proud of this publication. Philosophy is mostly in thought, but philosophy always yearns to be articulated. This magazine, I hope, acts as a fruitful attempt towards a genuine quest of philosophical investigation. Philosophy, at its very core, enshrines the values of discarding dogmas and encouraging a more multifaceted approach to life and the problems it brings with it. Life is suffering, it is said. But philosophy tries to make sense and ascribe meaning to it. I wish the best to the “Mīmamsā” team that worked hard to make this magazine from the realm of the conceptual to the domain of reality.



DR. RONALD LALLIENTHANG
ASSISTANT PROFESSOR
DEPARTMENT OF PHILOSOPHY

सा विद्या या विमुक्तये।
सर्वे विद्याः परं ज्ञानं, ज्ञानं विद्या विमुक्तये

*The true knowledge is that which leads to liberation.
All knowledge ultimately leads to higher wisdom, and wisdom liberates the soul.*



MS. KAVITA SINGH
ASSISTANT PROFESSOR
DEPARTMENT OF PHILOSOPHY

The word “Philosophy” is not only limited to the academics, it is a word that guides us in daily life as Socrates says, “Philosophy is a daily activity.” There is no universal definition of philosophy because it is a field of inquiry that helps us to explore the fundamental questions about the existence, values, knowledge, mind & language, often pursued through rational and critical inquiry. Moreover, world is full of complexity and challenges in which philosophy is a much needed subject to tackle the daily life problems, often philosophy is seen as the love of wisdom, which shapes our understanding of life, existence, and our place in the world. Thus, it helps to reflect meaningfully on humans’ existence.

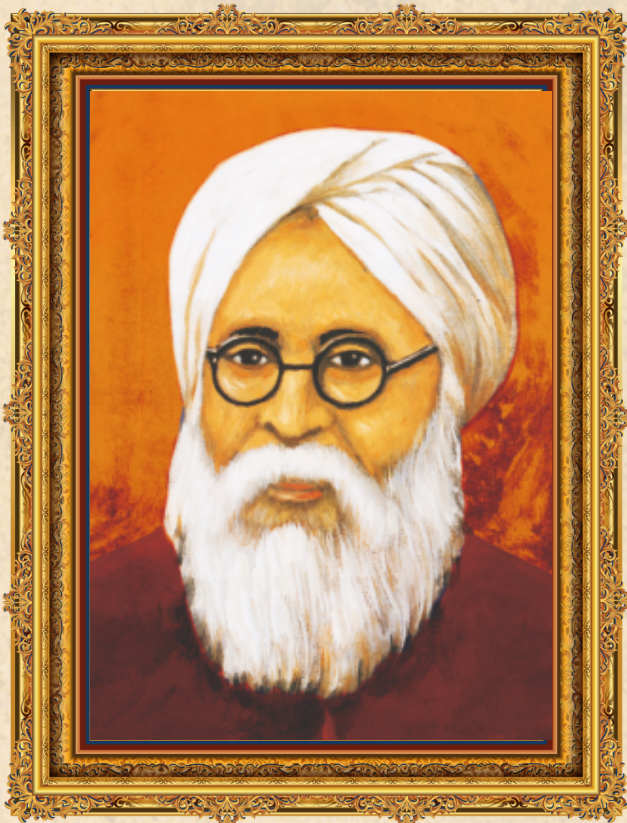
The magazine “Vārsikī”, published every year by dedicated students of the Mīmāṃsā Society, plays a vital role in nurturing a culture of critical thinking, creativity, and scholarly engagement within educational institutions. By encouraging original writing and interdisciplinary exploration, such publications help to foster an intellectual curiosity and a deeper understanding of the world around us. Thus, it is a great initiative to engage intellectual minds from our all batches of the students.

IN REVERENT TRIBUTE: TORCHBEARERS OF TRUTH AND EDUCATION



"A BEACON OF VEDIC WISDOM AND FEARLESS REFORM"

Swami Dayanand Saraswati (1824–1883), founder of Arya Samaj, was a fearless reformer who urged society to return to the timeless truths of the Vedas. He challenged superstition, inequality, and blind ritualism with a vision rooted in reason, justice, and dharma. His words and life continue to inspire seekers of truth and reform.



"A LIFE DEDICATED TO THE FLAME OF EDUCATION"

Mahatma Hansraj (1864–1938), the founding principal of DAV College, served selflessly to promote education rooted in Vedic wisdom and modern values. His humility and vision continue to guide countless institutions.

We, the students of Hansraj College, stand proudly on the foundation he laid through service and sacrifice.

STUDENT EDITORS



JASMINEPREET KAUR

It is with a heart full of gratitude and a mind shaped by curiosity that I present Varsiki, the annual magazine of Mimamsa. This edition, centered around the theme Asmita, is an exploration of identity — not as something fixed or given, but as something constantly evolving through thought, action, and dialogue.

Asmita is often understood as ego or the “I-ness” that defines our sense of being. But within the folds of philosophical inquiry, it reveals deeper meanings — of selfhood, individuality, and the inner voice that asks, “Who am I?” Through the writings and reflections in this volume, we invite the reader to engage with that question, not as a problem to be solved, but as a journey to be embraced.

In this process of discovery, we found that identity is not always loud. Sometimes, it is silent. Sometimes, it arrives not with assertion, but with calm — with Shanti. In a time of rapid change and noise, this magazine hopes to offer a moment of pause, where ideas are allowed to breathe and identities are allowed to unfold.

As you turn these pages, may you find thoughts that challenge, words that comfort, and silences that speak. And may Asmita lead you, gently, toward your own Peace.



As student editor, I have had the privilege of witnessing the vibrant spirit of inquiry that defines our department—one that encourages us not merely to study philosophy, but to live it.

This magazine is the result of many minds coming together in thoughtful dialogue, guided by a shared commitment to reflect, question, and grow. Each contribution here reflects a facet of the philosophical journey—whether rooted in ancient Indian wisdom or shaped by contemporary concerns. I thank the Mimamsa team, contributors, and faculty for their unwavering support and insight. May Vārshikī continue to be a space where questions flourish, understanding deepens, and wisdom is pursued with sincerity.



SHIV NARAYAN CHOUHAN



Varsiki is not just a magazine—it’s a space to pause and ask again. In a world that moves too fast, this edition gathers reflections that linger, questions that resist closure, and voices that care more about meaning than noise.

The writings here aren’t trying to impress—they’re trying to understand. They carry the weight of doubt, the thrill of insight, and the quiet courage it takes to think deeply.

I hope you take your time with these pages. Let them unsettle you, comfort you, or maybe just remind you that thinking is still an act of hope.



SARAN PATOWARY

STUDENT EDITORS



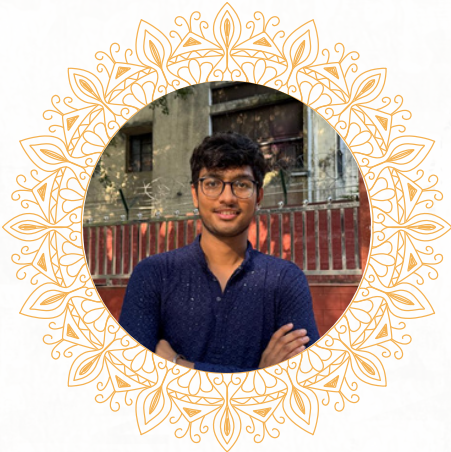
SHRADDHA

As a second year student pursuing philosophy hons; somewhere between lectures, presentations, internals, e.t.c i find myself questioning that who am i beyond all this? This one question never fades away which is why this year's theme ASMITA slightly stucked within me. These 2 years have taught me that asmita is never just about identity but about presence. It's the awareness that hums beneath our thought. It's never about the technical terms like atman, caitanya, ahankara- what it really is about is the rhythm of daily life which we live in reality. I see this magazine as a reflection of those lived philosophies. Each article, report, picture, poem and others carries an instance of someone's inward journey which is entirely raw, honest and ever evolving. Towards the end of this edition's compilation, i've come to realise that every one of us is both the question and the answer, both the seeker and the sought. With immense gratitude and reverence, I thank all those who have made this magazine possible- especially our respected faculty and the entire Varshiki team. Thank you for letting me be a small part of it.



जीवो जीवस्स न हिंसेज्ज

Let no living being harm another- Ācārāṅga Sūtra 1.2.3



GEETANSH JAIN

This year, our magazine takes shape under the gentle and powerful theme of Asmita — which we embrace as peace. In a world that often moves in haste, where voices overlap and tensions rise, peace may seem distant. Yet, it is within reach — not as a distant ideal, but as a lived experience. Asmita reminds us that peace begins within: in the clarity of thought, the kindness of speech, and the grace of our actions.

Our inspiration this year draws from the enduring principles of Jain philosophy, which elevates peace to a way of life. Jainism teaches that peace is not passive; it is cultivated with intention and care through the practice of Ahimsa (non-violence) in every deed, word, and even thought. It urges us to respect the dignity of all beings, no matter how small, and to live gently in a shared world.

As student editors, our journey through this magazine has been much like the theme itself — an effort to create something grounded in harmony and understanding. Each page of Varsiki is a quiet expression of collective peace — of collaboration, of calm reflection, and of a desire to bring light, not noise, into the space we occupy.

May this edition inspire you to find your own moments of Asmita — in solitude, in friendship, and in the values that guide you forward.

NAAC OF COLLEGE



“The University of Delhi is a premier university of the country with a venerable legacy and international acclaim for highest academic standards, Its long-term commitment to unflinching adherence to universal human values are reflected in its motto: “Niṣṭhā, Dhṛti, Śāṭyam” (Dedication, Steadfastness and Truth)... Drawing students and faculty from across India and abroad, the University has emerged as a symbol of excellence and openness of Manasā, vācā and karmaṇā.”

~ SSR Report, Delhi University NAAC

Keeping in mind the vibrant tapestry of objectives by the university and Hansraj college, the department of philosophy dedicatedly worked towards NAAC meeting. From the student profiles, departmental room to Indian Knowledge Section of the department; everything was holistically exhorted and strengthened to present the best possible results to the exchequers.

All the stakeholders of the department i.e. dedicated team of faculty members, non-teaching staff and students were selected to work on this project- the team judiciously worked in collaboration on various minor tasks within the framework of this project which cumulated into the grand accreditation status. The department continues to aim at producing intellectually well-trained, morally upright, and socially committed young minds in nation-building who can utilize their philosophical expertise to mediate any crisis and facilitate in the benediction of India. We are proud of our NIRF ranking which was conducted by the Ministry of Education. It is a clear testament of our comprehensive assessment of the quality of education and facilities provided by our department across various parameters namely teaching, learning resources, research, graduation outcomes, and outreach. This achievement not only enhances the prestige of our college but also inspires confidence and trust among students, parents, and stakeholders.



It is a reflection of your unwavering commitment to providing the highest standards of education and preparing students to excel in their chosen fields which we, at the Department of Philosophy, Hansraj College have truly cared and valued for. We at Department of Philosophy are extremely elated to be a part of such a momentous occasion for being the pioneering institution in the world with an academic atmosphere which is a perfect blend of experiential learning, practical knowledge and theoretical imperatives which are being astutely disseminated among the students of our department.

76 कुंडिय महायज्ञ

"यज्ञः सर्वधर्माणां धर्मो यद् यज्ञे प्रतिष्ठितः ।"



Hansraj College, a cornerstone of Delhi University's academic landscape, was poised to mark a significant milestone as it celebrated its 75th anniversary. Nestled in the heart of the capital, this esteemed institution had been a beacon of learning, nurturing generations of scholars. As it embarked on that momentous occasion, the college also paid tribute to one of India's foremost social reformers, Maharshi Dayanand Saraswati, on his 200th birth anniversary.

The commemorative event, slated for Tuesday, January 30, 2024, was a grand affair, replete with cultural significance and spiritual fervour. At the heart of the celebrations lay a majestic Yajna, with 76 fire pits ablaze, symbolising the timeless wisdom and unity espoused by Maharshi Dayanand Saraswati.

Dr. Poonam Suri, a distinguished academician and Padma Shri awardee, presided over the festivities as the chief patron. Her illustrious leadership as the Chairperson of the DAV College Management Committee exemplified the values of excellence and integrity upheld by the institution.

Under the able guidance of Dr. Gaurav, the event's organizer, and Dr. Bharat Kumar, the co-organizer, the ceremony unfolded at the sprawling sports ground of Hansraj College.

The presence of Principal, Prof. (Dr.) Rama, the esteemed principal, further dignified the occasion, symbolizing the college's commitment to fostering holistic education. Central to the theme of the Yajna was the intrinsic bond between nature and humanity.

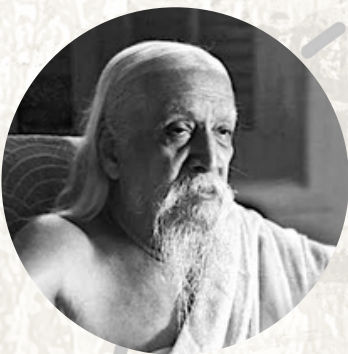
It served as a poignant reminder of our interconnectedness with the natural world and the imperative to tread lightly on the earth. In a commendable display of environmental consciousness, the organizers had opted for e-invitations, echoing the ethos of sustainability and conservation. As the flames of the Yajna ascended skyward, they symbolized not only the enduring legacy of Hansraj College but also the eternal spirit of Maharshi Dayanand Saraswati, whose teachings continued to inspire and illuminate our path. In honouring the past and embracing the future, the college reaffirmed its commitment to excellence, enlightenment, and the pursuit of knowledge.



ASMITĀ

*Asmita — The Annual Through
the Lens of Philosophy*

Echoes of Existence



Yathārtha Darśanam Jñānam

The Digital Self: Fractured Identity or Expanded Consciousness?



Lavanya
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III Year

“We are not just living with technology; we are living in it, through it, and as it.”

— Sherry Turkle

In an age where our lives unfold across screens, does the self remain singular, or has it splintered into multiple digital identities? The rise of social media, artificial intelligence, and virtual spaces has blurred the boundaries between reality and representation, forcing us to reconsider what it means to be “conscious” in the digital realm. Are these digital selves an extension of our awareness, allowing us to transcend physical limitations, or are they mere distortions—fragments of identity shaped by algorithms, social constructs, and external validation? The convergence of selfhood and technology demands a deeper philosophical inquiry: Does the digital self enhance our consciousness, or does it lead to its fragmentation?

1. Digital Identity: A Space for Liberation or a Reinforcement of Hierarchies? Traditionally, caste and gender have been fixed social markers, limiting individuals within rigid roles and expectations. The digital world, at first glance, seems to offer an escape from these constraints—a place where one can transcend societal labels and express an identity of choice.

Anonymity allows individuals to navigate virtual spaces without immediate judgment, while digital activism has empowered marginalized voices. However, digital spaces are not truly neutral. Social media platforms often replicate and reinforce real-world biases. Caste-based discrimination persists in the form of online hate speech, exclusion from digital communities, and lack of representation in tech leadership. This mirrors feminist and anti-caste critiques, which argue that transcendence is not merely about shedding identity but about dismantling the structures that enforce oppression. Just as feminist theories challenge traditional theories, digital philosophy must challenge the illusion of online neutrality and recognize the power dynamics shaping digital selfhood.

2. Viparinama-Dukkha in the Age of Digital Selfhood: Buddhist philosophy speaks of Viparinama-Dukkha—suffering caused by change and impermanence. In the digital world, this suffering manifests through the constant evolution of online identity, the pressure to maintain relevance, and the anxiety of validation through likes, shares, and algorithmic visibility. Mindfulness, inspired by Buddhist teachings, can serve as a tool to reconnect with an authentic sense of self beyond digital performance.

3. Conclusion: Rather than rejecting digital identity, we must engage critically with it, ensuring that it serves as a tool for self-awareness rather than a source of fragmentation. Only through such reflection can the digital self become an instrument of expanded consciousness rather than fractured identity.



Pragya Singh
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Nature does not hurry yet everything is accomplished" - Lao Tzu

In today's fast-paced world, productivity is often equated with relentless effort. We glorify overwork, mistaking busyness for progress, only to face burnout, creative blocks, and diminishing returns. Yet, the more we push, the more resistance we create. Ancient Daoist wisdom offers an alternative. Wu Wei—translated as "effortless action" or "action through non-action"—teaches that true effectiveness comes from aligning with life's natural rhythms. It is not passivity but a way of working in harmony with the moment. Like a river carving through stone without force, Wu Wei allows productivity to emerge naturally rather than being wrestled into existence. Modern culture thrives on control. We overcommit, plan obsessively, and force outcomes. Yet, stress tightens the mind, dulls creativity, and reduces efficiency. As Lao Tzu wrote,

"The Master does nothing, yet nothing is left undone."
(Tao Te Ching, Chapter 2)

At the core of Wu Wei is the idea of non-resistance. When we resist the flow of life, when we try to control

everything, we create friction and stress. Life becomes a battle, and we expend unnecessary energy. Wu Wei urges us to relinquish the need for control and trust that, in the right moment, everything will unfold as it should.

A Daoist story illustrates this beautifully. Cook Ding, a butcher, had been carving oxen for years. Yet, when he worked, his knife moved effortlessly. When asked about his skill, he explained:

"At first, I saw nothing but the whole ox. After three years, I no longer saw the ox as a whole. Now, I follow the natural lines, allowing my knife to move where there is already space. My blade never touches bone, and so it has remained sharp for nineteen years."

This is Wu Wei in action. Cook Ding did not force his way through; he worked with what was already there. Similarly, true productivity arises when we recognize natural energy cycles, allowing insight to emerge rather than forcing solutions. "Those who flow as life flows know they need no other force." (Tao Te Ching, Chapter 22).

The philosophy also emphasizes spontaneity—a quality that allows us to act without premeditation, but with full awareness of the present moment.

This spontaneity is not randomness but a natural unfolding that occurs when we trust ourselves and the circumstances around us. Wu Wei teaches that the best work comes from balance, not force. Thus, Success is no longer a stressful pursuit but a natural unfolding. As Lao Tzu asks, "Do you have the patience to wait until your mud settles and the water is clear?" (Tao Te Ching, Chapter 15).

Shulamith Firestone: Gender deconstructed 'radical feminist-ly'



Guncha Shandilya
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II Year

Philosophical theories often jump from gender to sex to gender, in a blatantly fiasco-full attempt at dismantling patriarchy, but what we often miss is that patriarchy is not a product of this human construction but otherwise. Society often sees this as a mental projection of desires of the dominant sex, that surprisingly enough, is scared of losing its position, hence giving birth to second-wave feminism, that focused on giving equal rights to women, under the 'assumption' that all humans must be fairly treated. Just like the Dostoyevskian dilemma of the existence of God that points out "there's no law that gods must be fair", the instances of injustice reinforce the same for human civilisations, often called 'mankind' and not 'humankind'. An effort at deconstruction demands the thorough understanding of these socio-psychological patterns deeply, analyzing who 'dutified' women in the first place, claiming roots since the French revolution, making the basic right of suffrage for women an entire movement that took 2 decades to come into practice. Shulamith Firestone (1945–2012) was a radical feminist philosopher and a key figure in second-wave feminism.

Her shackle-breaking book, *The Dialectic of Sex: The Case for Feminist Revolution* (1970), brought orthodox notions of gender and biological determinism. She argued that women's oppression is not just social but rooted in biology and mental oppression, particularly in the so-called reproductive rule-book, and proposed that this system needs to be dismantled.

The Biological Basis of Oppression: This theory puts forward the idea that men and women having different biological assignments, women should be confined to the household and forced to take care of children. She points out "The first division of labor was between man and woman for the production of children." Firestone argued that biological differences are just another justification for patriarchal domination. Unlike other feminists who put the brunt on legal and political domination, Firestone claimed that women's reproductive capacity was the first source of their oppression.

Reproductive Technology as a Means of Liberation: Motherhood is a natural and essential part of womanhood, and hence women should embrace their body instead of finding it a weak, subdued godown of protest. Shulamith was of the opinion that pregnancy and childbirth were both inescapable burdens and blessings placed on women. She encouraged the use of artificial reproductive technologies such as artificial wombs, IVF, surrogacy to free women from mandatory and unwanted motherhood. She also believed it was a conspiracy to keep women stuck in reproductive roles, as their collapse meant true and 100% equality.

The Abolition of the Nuclear Family: The traditional view is that family is the cornerstone of society, with clear roles father (provider), mother (caretaker), children (dependents), and that it's natural and necessary. Firestone argued that the family is the root of patriarchy, as it conditions and forces women and children to be dependent and inferior to men. Power dynamics within families are unfair, women are unpaid laborers and children are controlled subjects. She figured communal child-rearing, where children are raised collectively, rather than under a male-dominated setting is a better alternative.

Gender as a Class Struggle: This theory says feminism is about achieving equality when the roles are inherent and clearly divided. She argued that men and women are separate political classes, adopting Marxist class struggle, and that women must revolt against oppression, Just as capitalism must be overthrown for economic justice, gender justice calls for killing patriarchy.

Controversies and relevance: Some feminists argue that Firestone's call for artificial reproduction and the end of the nuclear family system is too radical and unrealistic. Her vision symbolises Techno-

utopianism and relies heavily on technology solving gender oppression, while social and cultural factors remain prevalent. They also say it ignores women's own take on motherhood, going the exact opposite of her need for female emancipation in spirit and action.

Conclusion-

Many of her ideas like communal parenting, artificial womb research and technological advancement to free are gaining ground amidst modern feminists. Her belief that biology should not define destiny continues to influence transgender ,queer and body autonomy movements even today.

Shulamith Firestone contributed important ideological knowledge to feminism by putting forward powerful ideas of biological oppression and envisioning a technologically abundant future for fighting patriarchy. Her ideas remain controversial, but in a bleak future where crimes against women are a daily chatter, can we reconsider if we really do not need radicalism? Maybe the change starts with us accepting that the situation requires it!

INNATE MORALITY : VIRTUE IN A VOID



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In philosophy, "Ethics or Morality" refers to a system of principles or standard of right and wrong conduct, focusing on what is considered as good or bad behaviour, and how people ought to live their life in relation to others. Generally, the terms, Morality and Ethics are used interchangeably, but some philosophers, distinguish between them, with Ethics being 'more systematic' and giving more philosophical approach to morality.

However, Morality, explicitly refers to the set of standards determined by societies to be right and acceptable. Morality is crucial for social cohesion, cooperation and for the development of just and equitable societies. Although this type of morality encapsulates in itself, the concept of learned values which is shaped by societal influences and personal experiences. Consequently, leading to rigid adherence to rules and regulations and formed narratives and notions.

But, do these learned codes of conduct only, satisfies the criteria for being human? Is it possible to live without societal morality? What if, there were no society or religion in this world, which promoted these faux Moral codes or norms? Would it be the end of humanity then?

In, [The Descent of Man] and [Selection in relation to Sex], published in 1871, Charles Darwin' wrote " I finally subscribe to the judgement of those writers who maintain that of all the differences between man and the lower animals, the moral sense or conscience is by far the most important".

The moral sense came about in evolution as a necessary consequence of man's eminent intellectual abilities, which is an attribute directly promoted by "Natural selection". This literally implies that Morality evolved as an exaptation, which due to societal and cultural interaction turned into Moral code of conducts.

In Indian Philosophical thought as well, concept of morality, wholly emphasizes, the inherent moral principles and Duties rooted in the natural order and human nature, guiding individuals towards a harmonious, hospitable and ethical existence. As for example, it is the SVABHĀV or intrinsic nature of a Being of not consuming on dead creature. Likewise, it is a fundamental essence of Human Beings to be empathetic and considerate. Although, all the other living being nurtures and fosters the skill of survival and adhering to emotions like humans, but still humans as social animals are notably different in their functional capabilities and behavior.

The advanced intellectual faculties, which allows humans to categorize, think in the abstract and form images of realities and reason distinguishes human beings completely.

Plato's theory of innate ideas also suggests that certain concepts , including moral ideas are present in the mind from birth. Studies have aslo shown that infants prefer characters who help others rather than who harms them, suggesting a sense of Moral Preference. It has also shown that people often reach with similar moral intuitious when faced with certain moral dilemmas, regardless their cultural background, which could be seen as evidence for innate moral principles.

Although, learned morality intends for better co-existing and harmonious society, but Natural morality which is an innate quality of human being, makes them worthy of actually being a human with congenital conscience of humanity .

irrespective of any religion , caste, culture , belief and tradition

Concludingly, the concepts of innate Morality and learned morality are both essential in shaping personal behavior and ethical understanding. Each serves different purposes, but together they influence how individuals navigate the world, interact with others and make moral decisions. Innate morality provides the raw material for moral behavior, it must be tempered, guided, and refined by the complex moral structure that arises from society education and experience. As our world grows more interconnected and diverse, the tension and interplay between these two aspects of morality will continue to evolve, influencing both individual behavior and global ethical discourses.



Can Sartre's notion of radical freedom still hold in a world shaped by social media algorithms and behavioral nudging?



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According to Jean-Paul Sartre's theory of radical freedom, people are always in charge of their decisions, independent of outside influences. But can Sartrean freedom still apply in a time when social media influences behaviour, algorithms forecast preferences, and corporations mould desires? This paper examines the tension between Sartre's existentialist concept of authenticity and the constraints imposed by social media. While modern behavioral manipulation challenges the idea of radical freedom, Sartre's philosophy suggests that individuals can still achieve authenticity by recognizing these influences and actively resisting them. However, this paper argues that the concept of freedom does not have a definite answer—humans, despite having choices, often fall into algorithmic influence unconsciously. Therefore, education should be designed to help individuals understand these digital forces, enabling them to navigate and resist them more effectively.

My phone presents me with a world that is customized to my subconscious preferences each time I unlock it. My streaming services recommend what I should watch next, my online shopping advertisements predict my needs, and my social media feed is uncannily accurate.

These systems use algorithms that are intended to keep me interested and subtly affect my choices without my knowledge. However, am I really making my own decisions or am I being led in ways that I cannot completely control?

Jean-Paul Sartre's philosophy of radical freedom insists that human beings are always free, that external circumstances, no matter how constraining, cannot absolve an individual from responsibility for their actions. Yet, in a world where technology subtly molds thoughts and behaviors, Sartrean freedom appears more constrained than ever. If an individual's desires are shaped without their awareness, can they still be considered free? If choices are nudged rather than consciously made, is authenticity still possible? This paper explores whether Sartre's radical freedom can withstand the forces of algorithmic influence and behavioral conditioning. While modern digital systems challenge autonomy, Sartre's notion of authenticity persists—though it now requires heightened vigilance and active resistance against external influences.

RESEARCH QUESTIONS

1. To what extent do social media algorithms and behavioral nudging limit an individual's ability to make autonomous choices?
2. How does Sartre's concept of bad faith apply to the way individuals interact with algorithmic suggestions?
3. Can digital literacy and education serve as tools to reclaim Sartrean authenticity in a technologically mediated world?

SARTREAN FREEDOM AND THE CHALLENGE OF DIGITAL INFLUENCE

Sartre's existentialist philosophy, articulated in *Being and Nothingness*, asserts that humans are "condemned to be free." He argues that even in the face of external pressures, individuals must take full responsibility for their choices:

"I must be without remorse or regrets as I am without excuse; for from the instant of my upsurge into being, I carry the weight of the world by myself alone without help, engaged in a world for which I bear the whole responsibility without being able, whatever I do, to tear myself away from this responsibility for an instant." (Sartre 707)

Modern digital systems, however, pose a fresh challenge to this notion. Algorithms do more than just display neutral options; they also forecast user behaviour, improve suggestions, and gently influence users to make certain decisions—often without their full awareness.

The impact of social media trends on self-expression is a prime illustration of this.

Popular filters dictate beauty standards, fashion aesthetics shift quickly on online platforms, and even political opinions are influenced by what gets the most interaction. Here, Sartre's concept of bad faith (*mauvaise foi*) is relevant; if people follow these patterns mindlessly, they may think they are making their own decisions, but in actuality, outside forces are subtly influencing them.

COUNTERARGUMENT: SARTREAN FREEDOM STILL HOLDS

While algorithmic influence is undeniable, defenders of Sartrean freedom might argue that radical freedom is still possible. Sartre never claimed that freedom was easy; rather, it requires active self-awareness and resistance against social conditioning. Simone de

Beauvoir, in *The Ethics of Ambiguity*, expands on this idea, arguing that:

"Freedom is the source from which all significance and all value spring." (Beauvoir, 1947)

According to this viewpoint, people have the capacity to critically consider and resist the influence of algorithms, even if they do shape behaviour. In a similar vein, philosopher Hubert Dreyfus has maintained that technology use can be skilful rather than passive, allowing users to become more conscious of digital cues and make more independent decisions (Dreyfus, *On the Internet*, 2001).

THE ROLE OF NUDGING AND SARTREAN BAD FAITH

Richard Thaler and Cass Sunstein define nudging as: "any aspect of the choice architecture that alters people's behavior in a predictable way without forbidding any options or significantly changing their economic incentives." (Thaler & Sunstein, 6)

While nudging is often used for beneficial purposes—such as encouraging healthier eating or increased savings—when implemented in non-transparent ways, it can limit the self-awareness necessary for authentic decision-making.

Consider a man who initially enjoys independent films but, after watching a single mainstream blockbuster, finds his algorithm prioritizing commercialized movies. Over time, without conscious intent, his preferences shift.

A year later, he believes himself to be a fan of action films, unaware that his taste has been gradually molded by an algorithm designed to maximize engagement rather than reflect his authentic inclinations.

This situation is a prime example of bad faith from a Sartrean standpoint. The man passively lets outside forces determine his preferences even though he thinks he is making his own decisions. Sartre argues that deliberate decision-making and active introspection are necessary for true freedom. Though Sartre maintains that freedom endures, his theory falls short in explaining the unconscious nature of behavioural manipulation, a topic in which psychology and cognitive science provide more profound understanding.

SARTRE'S INSTRUMENTALIZATION AND THE DIALECTIC OF TECHNOLOGY

Sartre's concept of instrumentalization suggests that human action is fundamentally about assigning function and meaning to the material world. Objects are not passive entities; rather, they become tools in the hands of human agents:

"Every praxis is primarily an instrumentalization of material reality. It envelops the inanimate thing in a totalizing project which gives it a pseudo-organic unity." (Sartre 82)

From this perspective, technology itself is neither inherently liberating nor inherently oppressive. A smartphone is not simply an object; it is a tool whose function is shaped by human engagement. Sartre rejects both naive voluntarism—the idea that individuals are entirely free from technological influence—and technological determinism, which assumes that technology dictates human action. Instead, he argues that while technology presents constraints, human freedom persists in the way individuals engage with it.

EMPIRICAL EVIDENCE: BEHAVIOURAL SCIENCE AND ALGORITHMIC INFLUENCE

Several studies back up the idea that people frequently don't realise how algorithms affect their decisions:

Shoshana Zuboff's "The Age Of Surveillance Capitalism" (2019) emphasises how big data companies manipulate user behaviour to maximise engagement and profit, frequently without user consent; Eli Pariser's "Filter Bubble" (2011) contends that algorithms create personalised echo chambers that reinforce pre-existing beliefs while limiting exposure to alternative viewpoints; and A 2021 MIT study revealed that people underestimate the extent to which their social media feeds influence their perceptions, especially when it comes to political and consumer preferences.

SARTRE'S LATER WORK AND THE DIALECTIC OF TECHNOLOGY

Sartre acknowledges the structural constraints on freedom and moves past his early radical individualism in *Search for a Method* (1957) and *Critique of Dialectical Reason* (1960). He contends that although people are in charge of their decisions, social and historical factors always influence freedom. In this way, the way people use technology determines whether it is repressive or liberating.

CONCLUSION

Even in an era of algorithms and behavioural cues, Sartre's radical freedom is still relevant, but it requires more work. This paper, however, contends that human agency is more complex than Sartre implies, casting doubt on the absolutism of Sartrean freedom. Even though people are capable of making deliberate decisions, they frequently unknowingly succumb to algorithmic influence. This does not imply that freedom is unattainable; rather, it indicates that it is not absolute and that awareness and manipulation must constantly be negotiated.

This recognition calls for a shift in how freedom is understood. Instead of assuming that people can simply "resist" digital influence, educational systems should be designed to teach individuals about how algorithms work, making them more aware of the hidden forces shaping their decisions. By fostering digital literacy, individuals can better navigate the curated realities they inhabit and make choices that align more authentically with their values.

In the end, Sartrean freedom is not about the absence of external influence, but about the conscious engagement with it. Whether one escapes or succumbs to digital manipulation depends not just on individual willpower, but also on structural factors—making education and awareness essential for sustaining any meaningful sense of freedom in the digital age.

Draupadi: A Voice that Burned Before Feminism Was Named



Ishika Singh
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III Year

Before hashtags and protest slogans, before the word feminism ever entered our vocabulary, there was Draupadi, standing tall in the heart of an ancient court, surrounded by silence and shame, and yet, choosing to speak.

Born of fire, Draupadi was never meant to be ordinary. Her very existence defied the expectations of women in myth, she was bold, articulate, fiercely intelligent, and unafraid of confrontation. But it was in her darkest moment, when she was humiliated in front of kings, elders, husbands, and gods, that her true power emerged. She did not fold into silence or collapse in shame. Instead, she raised her voice. “Whom did you lose first, yourself or me?” she asked Yudhishtira, the man who gambled her away. That question, cutting through the noise of dharma and duty is one of the earliest feminist cries in Indian storytelling.

Draupadi's defiance wasn't loud in a performative way. It was sharp. It was deliberate. And it was dangerous. She challenged not just individuals, but the very structures that had tried to reduce her into an object of possession, to be wagered, owned, or discarded. Her rage wasn't uncontrolled; it was righteous. And it made the most powerful men in the land fall silent.

What makes Draupadi so relevant, especially today, is that she never fit the mold of an “ideal woman.” She wasn't submissive. She didn't forgive easily. She remembered. She resisted. She demanded justice. In doing so, she shattered the notion that dignity lies in silent endurance. For centuries, women have been asked to be graceful in their suffering. Draupadi, instead, demanded accountability. She didn't wait to be saved. She made her humiliation everyone's problem. She is not just a mythological figure. She is a metaphor. A reflection of every woman who has ever been objectified, judged, dismissed, or violated, and still found the courage to speak. Draupadi lives in the modern-day protestor holding a placard in the street, the survivor who tells her story, the student who questions her professor, the homemaker who refuses to be invisible.

To call Draupadi a victim would be to misunderstand her completely. She was, and remains, a challenge to patriarchy, to tradition, to silence. In a world still quick to shame women into silence, Draupadi reminds us that the act of speaking is radical. That dignity isn't about how quietly one suffers, but how courageously one resists.

Thus, Feminism in India didn't start with borrowed theories. It began in stories like hers, in the fire of her birth, in the echo of her questions, and in the unapologetic strength of her voice. And perhaps that is her greatest legacy.

Walking with Dharma: Ancient Wisdom for a Modern Life



Raj Kumar Pandey
B.A Philosophy (H)
III Year

Walking with Dharma: Ancient Wisdom for a Modern Life In a fast-paced world where the lines between right and wrong often blur, Indian philosophy offers a gentle yet profound reminder: life is not just about achievement—it's about alignment. Alignment with what? With Dharma. Dharma comes from the Sanskrit root “dhṛ”, meaning to hold, maintain, or sustain. Dharma is the manifestation of true personality in practical conduct. By performing one's own duties, he/she attain perfection. As it is said in the Bhagavad Gita:- Yataḥ pravṛtṭir bhūtānāṃ yena sarvam idaṃ tatam, Svakarmaṇā tam abhyarchya siddhiṃ vindati mānavaḥ. Translation – “From whom all beings come into being, and by whom the whole universe is pervaded — by worshipping Him through one's own duty (svakarma), a person attains perfection (siddhi).” Dharma is one of the most beautiful and complex ideas in Indian thought. Often translated as “duty,” “righteousness,” or even “natural order,” it is more than a moral rulebook—it is the art of living in harmony with the universe, society, and one's inner self. It asks not only “What should I do?” but “Who am I in this moment, and what is my responsibility?” This sense of fluid, context-sensitive morality is at the heart of classical Indian texts.



In the Bhagavad Gita, Arjuna's internal conflict is not about good versus evil in the abstract; it is about his personal dharma in the face of war. As a warrior (kshatriya), he is bound by his role, and Krishna reminds him that true action comes not from desire, but from duty aligned with wisdom. This insight—that moral action depends on one's role, time, and circumstances—offers a deeply human, flexible framework, so different from rigid commandments. Indian traditions also acknowledge that Dharma evolves across stages of life. The Purusharthas—Dharma (righteousness), Artha (prosperity), Kama (desire), and Moksha (liberation)—provide a holistic view of human life. Unlike philosophies that demand denial of worldly desires, Indian thought accepts that we live in the world, with responsibilities and desires. The key is balance. Artha and Kama are not rejected, but guided by Dharma. When aligned, life becomes a meaningful journey; when unbalanced, it leads to suffering and confusion. This framework is not confined to the elite or the ascetic. Even in Buddhist and Jain traditions—often seen as more renunciatory—the idea of ethical living remains central. The Buddha emphasized the Middle Way—neither indulgence nor extreme denial. His Eightfold Path (Aṣṭāṅgika Mārga), especially Right Action, Right Livelihood, and Right Intention, echoes the spirit of Dharma. For Jains, Ahimsa (non-violence) becomes a universal Dharma, applicable to all beings. In today's hyper-connected, often hyper-competitive world, this ancient wisdom feels more relevant than ever. We are surrounded by choices—what to pursue, whom to follow, how to respond.

The noise of social media, the pressure to perform, the drive for constant validation can drown our inner clarity. Here, Indian philosophy becomes more than intellectual heritage—it becomes a guide for mental and moral well-being. Dharma is not a fixed law but a path of discernment. It asks us to look within, to recognize the unique responsibilities we hold—as students, professionals, friends, family members, and citizens. It invites us to act, not out of compulsion or fear, but out of understanding. To act without attachment to results (nishkama karma), as the Gita suggests, is not passivity—it is the highest form of self-mastery. As we navigate the challenges of modern life—from ethical dilemmas to emotional burnout—Indian philosophy reminds us that the ultimate purpose is not merely survival or success, but samskara—the refinement of the self. It teaches that our smallest choices can be expressions of Dharma: choosing honesty over shortcuts, empathy over ego, mindfulness over haste.

Conclusion:

Why Walk with Dharma Today? To walk with Dharma today is to walk with awareness. It is to live intentionally in a world that rewards impulse. It is to embrace responsibility in a culture that often glorifies individualism without accountability. Dharma does not promise quick rewards; it offers depth, meaning, and peace. Indian philosophy, in its diversity and depth, does not give us a universal answer—but it gives us the tools to find our own. In rediscovering Dharma, we don't just connect with our past—we prepare ourselves to live more wisely in the present.





Vijay Mishra
B.A Philosophy (H)
III Year

The Role of Indian Philosophy in National Unity

India is not just a country—it is a civilization rooted in timeless philosophy. Despite its vast diversity in languages, regions, religions, and customs, what binds India together is its shared philosophical foundation. Indian philosophy has always emphasized unity in diversity (anekāntavāda), the oneness of existence (advaita), and harmony among different paths (sarva dharma sambhava). These ideas continue to shape India's national unity, subtly guiding its cultural and moral compass.

One of the core principles of Indian philosophy is the belief in the interconnectedness of all beings. The Upanishadic declaration, "Vasudhaiva Kutumbakam" – the world is one family, reflects an inclusive vision that transcends caste, creed, and geography. This ancient thought nurtures a collective identity among Indians, encouraging a spirit of tolerance and mutual respect. The Bhagavad Gita, another cornerstone of Indian thought, presents a universal message of duty (dharma) without attachment to personal gain. Lord Krishna advises Arjuna:

"- vadhikaraste ma phaleshu kadachana"

—You have a right to perform your duties, but not to the fruits thereof.

This idea promotes selfless service and encourages individuals to work for the greater good, rather than for personal or sectarian interests. In a diverse society like India, such a mindset strengthens the commitment to national welfare over narrow divisions.

Moreover, Indian saints and thinkers like Swami Vivekananda, Mahatma Gandhi, and Rabindranath Tagore drew deeply from this philosophical heritage to promote national unity. Vivekananda emphasized the spiritual unity of all religions. Gandhi practiced ahimsa (non-violence) and satyagraha (truth-force), rooted in Jain and Hindu thought, as tools for national awakening. Their philosophies were not just intellectual—they were lived experiences that inspired millions to come together as one nation.

Even the Indian Constitution echoes philosophical ideas. The concept of secularism in India is not Western in nature—it is closer to sarva dharma sambhava meaning equal respect for all religions, not the absence of religion. This philosophical nuance has allowed India to remain one of the few pluralistic democracies in the world.

In conclusion, Indian philosophy is not just a subject of ancient texts—it is a living force that continues to shape the Indian spirit. It offers deep wisdom for modern challenges, teaching us to see unity in difference, to act with duty and compassion, and to walk together despite our varied paths. As India continues to evolve, its philosophical roots will remain a steady foundation for its national unity.

The search for Meaning



Anshul
B.A Philosophy (H)
III Year

What does it mean to “mean”? Does it hide in the crevices of rocks within us, waiting to be discovered? Is it in adhering to and fulfilling conventions and expectations? Or is it in being an explorer—chasing trails, persevering through storms, traversing gorges, and attuning one’s rhythm to the tales of the wind? Does it even frolic in the realm of reality, or is it merely a fable—a mirage that helps the nomadic heart power through the desert of life? Such questions elude even the deepest thinkers.

The eyes of the sailor often gazed at the stardust of the night sky, wondering about his place in the universe. As he fumbled in a strange, dreamy nausea, his eyes devoured the ship, searching for crutches of support. He recalled the priest’s words: “The universe is a mysterious puzzle; we, the pieces, make it whole, and therein lies our purpose—therein we belong.” The memory allayed his fears. “I belong, I belong,” he reassured himself. The crutches of faith had buttressed sailors for aeons and continued to do so. The most resplendent landscapes, the most intricate designs, and the pearls of values and morality must emanate from Thee—the Divine, the eternal flame that illuminates even the deepest, most forgotten caves of darkness.

The standard sea routes, devised by sailors of bygone times, had helped sailors navigate home safely; hence, only some mustered the will to venture beyond. Their voyages were treacherous, fraught with the anxiety of rough tides. As the stars bid adieu with a promise to return, the sun glistened on the salty waters, and a gullery of seagulls dove hungrily, like white arrows piercing through a blue vest of tides. Their sharp beaks pierced the helpless eyes of sardines as the sailor watched quietly. There were no meal queues, no kitchen regulations, no recipes—just the primal urge to survive. It wasn’t a new sight to him, yet it was. His eyebrows twitched; the raw chaos of survival clashed with the orderly universe the priest had promised “I must ask the priest,” he thought. His hands tightened into fists; his feet jittered as if with a mind of their own. There were other priests too—other answers, other ways. “What’s happening to me? A sailor going seasick?” he guffawed.

The sailor’s questions aren’t unheard of. The chaotic dance of nature, ambiguities in morality, and exclusivist notions of salvation tug ferociously at the conception of divine order. Does morality arise from God, or is it based on an evolving consensus of human beings? Moreover, some, like the Skeptics, question the very reality of our everyday experiences. What if one were merely a brain in a vat, dreaming a world stitched together by wires and lies? The debates between theologians and nonbelievers are extensive and passionate. After reading the contentions of both sides, one is spurred to search for alternative grounds for meaning, as the former no longer seems as certain

as before. So, which path does one take to look for meaning? What if, like Camus, we ravage the world searching for meaning, but it looks back at us silently?

Theologians insinuate that such notions would lead to the descent of humanity into aimlessness. What if one could manoeuvre this around; flipping the idea on its head? Even if life has no inherent meaning, we could create one ourselves? It would be like customizing our own meal with the number of calories we would like to consume and in what form. Life may not come with a pre-written meaning — but that's exactly what makes it our responsibility and freedom to create one. One is reminded of Nietzsche's *Übermensch*, someone who creates their own values and meaning through strength, creativity, and a deep "yes" to life. This view empowers the sailor to chart his own course — to sail, to remain ashore, or even to trade his vessel for a chef's apron, should that be where his true calling lies. It confers upon him both the strength and the moral responsibility to take his own decisions. Sartre's 'Existence precedes essence' further strengthens the approach. It enlightens us with a sense of radical freedom, if there's no cosmic law, it is we who are responsible for the meaning we give to our lives. Even if we are indeed brains in vats playing a sci-fi video game, why not enjoy the game while it lasts? Even if life was random and absurd our very acts of rebellion —continuing to live, love and build bless it with abundant, profound meaning.

Why do some, like the sailor, venture beyond the safe haven of religion, where faith is the norm, into uncharted, treacherous territories where the senses are seized by storms that shake all foundations—a judder that wakes one from a deep slumber only to leave them confused and nauseated? Maybe it is a quiet restlessness, a sense that salvation does not have to be measured only by rituals or hours spent in prayer. If there is a God, perhaps He would be generous enough to see that a person's worth lies in their actions and the honesty of their heart, not merely in how faithfully they followed ceremonies. And if there exists an unreasonable God who demands blind obedience and threatens with hellfire, then it hardly seems worthwhile to worship such a being. If the scenario of nothingness holds true, then one etching their own destiny without worrying about the affairs of religion—observing the earth with a child's eyes, dripping with curiosity and life—seems the best way forward. In all these possibilities, it seems creating one's own meaning is the most genuine way to live.

The sailor smiles a thoughtful smile as the stars return to claim the grandeur the night sky, they are known to keep promises. The night feels cool on the sailor's cheek; the waves had softened to him. A soft smile caresses his lips traveling through the indentations on his skin "Even if there are no treasures at the end of the voyage, One must imagine Sisyphus happy."

The Story of Jalebi: Beauty in Complexity



Kanchan
B.A Philosophy (H)
III Year

Jalebi, with all its swirls and loops, might seem chaotic at first glance. But that's what makes it beautiful. Despite its tangled shape, it's sweet, vibrant, and loved by almost everyone. Its complexity is what gives it character.

Now think about life, people, or even relationships:

1. Life:

Life is never a straight line. It's full of twists, turns, ups and downs—just like a jalebi. If life were perfectly straight and predictable, would it still be fulfilling? Probably not. The challenges, surprises, and detours are what make life interesting and worth living.

Example:

A person working towards their dream might face failures, rejections, and setbacks. But in the end, all those experiences build resilience and depth. Just like jalebi's loops—they may look messy, but they hold all the sweetness together.

2. People:

People are complex. No one is perfectly "straightforward" or flawless. Everyone has layers—emotions, experiences, stories. And that's what makes them unique.

Example:

A friend who has been through a lot may not be the easiest to understand, but their kindness and empathy often run deeper than someone who's never faced hardship. Just like jalebi—confusing on the outside, but filled with warmth.

3. Relationships:

Love isn't always a smooth journey. It comes with misunderstandings, compromises, and growth. But just like the jalebi, if it's made with care, it stays sweet and strong despite the twists.

Example:

A couple may argue or face rough patches, but those struggles make their bond stronger. A relationship that's too "straight" might break at the first sign of pressure—just like a straight jalebi wouldn't hold its structure.

Conclusion:

So yes, a straight jalebi might not survive. Its strength lies in its curves—just like ours lies in our imperfections. It's a sweet reminder that beauty often lies in the complex, and strength doesn't always look linear.

"The Quest of the Unseen Truth"

In the quiet dawn, where shadows fade,
A soul arises from dreams, unafraid.
It stands on the threshold of night and day,
Seeking the truth that lights the way.
A heart full of questions, a mind set to roam,
A spirit yearning to find its home.

The world spins in circles, silent, profound,
In the dance of the stars, wisdom is found.
Yet within the seeker's heart lies a quest,
To unlock the mysteries, to find the rest.

Is the self but a fleeting thought,
Or does it hold something more, unseen?
Philosophers speak, with voices so grand,
Yet the truth seems elusive, like grains of sand.

The seeker wanders through history's halls,
Listening to wisdom that echoes and calls.
From Socrates' doubt to Plato's ideal,
Each thought a thread in the tapestry real.

The seeker wonders, in the still of the night,
If truth is an ember, or a boundless light.
What is the meaning of all that we do,
When the answers we seek remain few?

Yet, the seeker learns, through joy and strife,
That truth is found in the journey of life.
Not in certainty, but in questions and grace,
In the spaces between, a sacred place.

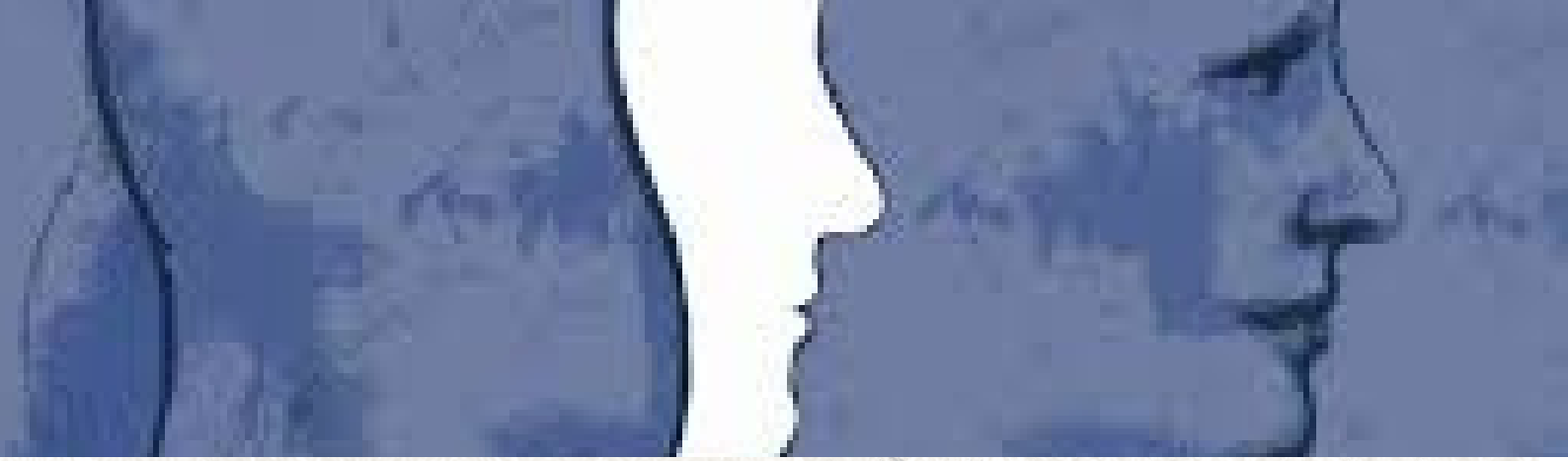
For the path is not one of clear direction,
But a dance of growth, a soul's reflection.
In each step taken, in each doubt faced,
The seeker finds meaning in life's embrace.

The journey continues, the questions remain,
But in seeking the truth, the soul breaks its chain.

Not in answers, but in the quest,
The seeker finds peace, at last, at rest.

-匿名 (Tokumei)

Silent Quill



Conscience

*A beast of the bygone, slouched by me
Yawned he, in eyes of amber,
simmering in a sea of coal and
graphite*

*His fur darker than the dark,
shimmered in the dust of fallen stars
and shifting continents*

*His whites— relics, breath that
reeked of feasts with Pharohs
His paws— patient, powerful, had
trudged through the debris of
dead dynasties and discarded
deities.*

*His diamonds teemed—gleamed—
lingered in what seemed, Beyond all that
men had deemed, and dreamed was me.
I lay there naked— for diamonds devour
glass decor, decorations and Doors; of
facaded floors, that bore marks of
moulds, moulded by a world of glory and
gore.*

*Silent and loud, defiant and devout—
The gaze assured, eased and ensured,
A ship that bore, the storm that tore
The mirage of more—was brought
ashore.*

*He let out a growl—low, yet so
profound—*

*It towered the mound, built round of
silt;*

*Of lies I bowed to, truth I owed to—
myself.*

*I was beginning—intuitively singing,
Lying, yet standing—understanding:*

I shouldn't—maybe couldn't—lie

To something forever by, inside—

Humming and singing—within me.

Ancient beasts, seen on solemn streets,

Beneath the monarchine sheath—

*breath, underneath—the transient
skin, thick and thin*

Wherein, therein... the beast has been.

-Anshul

B.A Philosophy (H)

III Year



PHILOSOPHY A JOURNEY WITHIN



Vidyanishu Gautam
B.A Philosophy (H)
II Year

**Uddhared ātmanātmānam nātmānam avasādayet |
Ātmaiva hyātmano bandhur ātmaiva ripur
ātmanah**

Let a man uplift himself by his own Self alone; let him not degrade himself. For the Self is the friend of the self, and the Self is the enemy of the self. — Bhagavad Gītā, Chapter 6, Verse 5 From the silent Himalayan caves to the murmur of Athenian marketplaces, from Lu's bamboo groves to Kyoto's perfumed parchment halls — philosophy has never been confined to the pages of books. It is breath — flickering, elusive — passed from seer to seeker, not in words alone, but in silence, in gazes, in stillness that speaks.

It is not merely a discipline; it is a descent into the self, the flicker of a candle inside a storm. It is the quiet voice that asks who watches the watcher? And the echo that answers with a tears, a smile, or simply - stillness.

Through time, philosophy has not just explained the stars — it has mirrored them in the human heart. It has sparked revolutions not of fire and blood, but of soul and sentence. It burned quietly in Socrates' calm defiance, echoed in Nāgārjuna's emptiness, found grace in Confucius' order, and dissolved in the Tao's gentle stream. Through these, civilizations have awoken — not to noise, but to nuance.

India's Darśanas — each a different mirror held to the soul — seem to find kinship with Plato's dialogues, Kant's rigor, and even the African warmth of Ubuntu, which breathes the same truth as "Vasudhaiva Kutumbakam." Philosophy's garments differ; the pulse underneath does not — the yearning to know, and in knowing, to become. This is not a journey across borders. It is a pilgrimage through skin, bone, breath — a descent through veils of the self. Let ancient wisdom — East and West — be our compass. Let the body become scripture, and every doubt a door.

Beneath the skin hums a cosmos, no less vast than the sky above. "Aham Brahmāsmi," whisper the Upaniṣads — not as doctrine, but as a remembrance. The river inside reflects the stars. Lao Tzu, walking beside it, murmurs, "The Tao escapes the tongue, but floods the soul." The universe hides not in scrolls or mountains, but in the pause between two breaths— waiting.

Socrates once said, "Know thyself," and with those words, cracked open the night sky within. Śaṅkara followed with "Tat Tvam Asi," and the veil thinned further. Nāgārjuna's Emptiness, far from void, blossoms into fullness, cradled by stillness. Heraclitus flows through rivers of thought, each moment both the same and never. Zen asks, "What is the sound of one hand clapping?" and answers with silence. The self listens.

The soul, after all, is not etched in stone — it is breath stitched into dust. It holds not only the logic of Kant but the compassion of the Buddha; not only reason, but rhythm. Somewhere in the hush between sleep and waking, Chuang Tzu dreamt he was a butterfly — or perhaps, a butterfly dreamt of being Chuang Tzu. Either way, the boundaries blurred. The self becomes mist. Yet, beneath the fog, a still point abides — Atman, untouched, unmoved.

Sufis call it the dwelling of the Beloved. “He who knows himself knows his Lord.” The mystic and the logician arrives at the same gate, though their maps differ.

The philosopher, then, is not merely a thinker. They are a gardener of the inner terrain—planting questions like seeds, pulling weeds of illusion, letting silence do its slow work. Not to solve, but to see.

The body, this microcosmic script of stars and clay, carries the scent of ancient truths. The Japanese call it *kenshō* — a glimpse into one’s nature — not with thunder, but with petals. The Vedic *anandamaya kosha* is the innermost sheath — bliss hidden behind mind, flesh, and breath.

The Stoic accepts fate; the Buddhist dissolves desire; the Confucian cultivates virtue. Yet all walk the same path inward. Each reaches that sanctum where the self meets the infinite, not in abstraction, but in intimacy. The philosopher is not a torchbearer,

but a mirror-polisher — until even the stars bow to their reflection in the soul. To know is not to collect. It is to remember — to dust off the ancient knowing curled inside the bones. The Gnostics, the Kabbalists, the Dreaming Elders of Aboriginal lore — all whisper of a time before time, a knowledge already ours. In this way, the philosopher becomes a midwife — not of ideas, but of awakening. They guide, they wait, they breathe beside the soul as it labors to remember itself.

In this dance — between Socratic questions and Upaniṣadic silences, Taoist waters and Vedāntic skies, Ubuntu’s embrace and Zen’s riddles — philosophy stops being system. It becomes song.

To philosophize is not to escape the world — it is to feel it more deeply. To taste the air in the morning and hear Kant’s moral law pulsing in the chest. To gaze at stars and recognize a homeland not far, but within.

Every tradition, every tongue, every teacher is a verse in humanity’s great raga of self-seeking. Their melodies diverge, but the note is one: Look within. There lies the ocean, the origin, the end.

In the end, the final frontier isn’t space. It’s the self — quiet, wild, infinite. Kant said it best: “Two things fill the mind with ever-growing wonder and awe: the starry heavens above me and the moral law within me.” Let us walk inward, not hurriedly, but with reverence. For in knowing ourselves, we do not step away from the cosmos — we return to it.



FEMINISM BEYOND STATISTICS



Rishabh Tiwari
B.A Philosophy (H)
II Year

Feminist discourse has long relied on quantitative data to measure the upliftment and empowerment of women - Women Empowerment Index, Gender Parity Index, Labour Force Participation Rates, Gender Inequality Index. Although these data and indices provide valuable insights, over-reliance on numbers risks reducing feminism to a technocratic project, obscuring the visceral realities of oppression and discrimination that evade quantification. Measuring equity in terms of data points and measuring it in terms of dignity are two different things. The cultural stigma, toxic masculinity that still prevails, narratives that devalue women's labor, societal pressure that is imposed on women and psychological toll of systemic erasures are some of the issues that cannot be measured in terms of data points. Moreover, statistics often ignore the marginalized among the already marginalized. Feminism's reliance on statistics often creates an illusion of progress while masking deeper systemic failures. Numbers and data can track wage gaps, workforce participation or political representation, but they fail to capture the lived, systemic, emotional, and often invisible struggles that shape women's lives. While statistical metrics track the quantitative increase of women entering the formal workforce such as the World Bank's reported 48.7% female labor force participation rate in 2023, such data fails to capture the qualitative burden of their labor.

Employment statistics narrowly measure workforce inclusion but remain silent on the persistent double and triple shifts, where women disproportionately bear unpaid domestic and care responsibilities alongside paid work.

The feminist narratives embedded in such statistics equate employment with empowerment, disregarding whether women's workforce participation comes at the cost of exhaustion, mental health strain, or systemic barriers like lack of maternity protections.

Further, when we celebrate that females now hold 27.2% of Parliamentary seats globally (UN Women, 2025), we ignore that most of them come from elite background in urban centres, leaving rural women and women from marginalized communities politically invisible. Data and statistics provide head counts on gender disparities in wages and leadership roles, but they fail to capture the daily humiliations, microaggressions, and systemic indignities that women endure in workplaces worldwide. These unquantifiable experiences shape careers, mental health and professional trajectories in ways data cannot measure.

Crime statistics report assault rates on women but not the stigma surrounding sexual assault and domestic violence that silences survivors, preventing them from seeking help and even blaming them for the violence they have endured. The shame of assault is often unfairly placed upon the survivor, creating a culture of silence that allows perpetrators to continue their abuse.

Moreover, numbers can't quantify the burnout, guilt and exhaustion that females deal with while balancing career ambitions with societal expectations of motherhood, beauty standards and caregiving. Further, mainstream feminism often highlights "average" data, erasing disabled, trans, poor and racialized women whose struggles don't fit neat statistical categories. Thus, although data and statistics provide valuable insights and factual evidence, feminism isn't a math problem to be solved. Treating feminism like an equation - as if closing the wage gap or adding more women to leadership roles

will suddenly equal justice. But equality is never about hitting numerical targets. One cannot quantify dignity, one cannot graph liberation. Real change happens not from obsessing over percentages but from transforming realities. It demands that we listen to their stories, transform the mindset of society, dismantle the discrimination in all forms and not just count their numbers. Only by centering humanity over metrics can feminism achieve its true potential. For when we centre humanity over numbers, we don't just close gaps; we create a world where every woman is seen, heard and free.



TRANSCENDING THE SELF



Ashutosh Rawat
B.A Philosophy (H)
II Year

Sri Aurobindo's Integral Yoga offers a radical vision of human evolution, proposing that individuals can transcend egoistic consciousness to realize a divine, unified state of being. Unlike traditional yogic paths that emphasize individual liberation, Integral Yoga envisions a collective spiritual transformation, integrating mind, body, and spirit to surpass the fragmented self. Aurobindo articulates this aspiration: "The true Person is not an isolated entity, its individuality is a conscious power of being of the Eternal" (Aurobindo, *The Synthesis of Yoga*, 1914–1921, p. 98).

This metaphysical framework challenges the modern prioritization of individualism, positing a consciousness that transcends personal boundaries. In an era dominated by empirical inquiry, can such a claim find grounding in science? Recent advances in neuroscience provide a compelling point of comparison, inviting a philosophical exploration of whether humans can evolve beyond the self and what such evolution entails. Integral Yoga's core premise is that ego—our sense of separateness—can be overcome through disciplined practice, leading to a higher consciousness that unifies humanity with the divine. Aurobindo's system synthesizes India's spiritual traditions, including Advaita Vedanta's non-dualism and Tantra's emphasis on transformation, but innovates by focusing on collective evolution.

He argues that humanity is not fixed in its current state but is progressing toward a "supramental" consciousness, where divisions like self and other dissolve. This teleological vision contrasts sharply with Western philosophy's focus on individual autonomy, as seen in thinkers like Descartes, who rooted identity in the self-conscious "I" (*Meditations on First Philosophy*, 1641).

Neuroscience, while methodologically distant, offers empirical insights that resonate with Aurobindo's aims.

Research on contemplative practices, such as mindfulness meditation, reveals measurable changes in brain function. Studies by Lazar et al. (2024) demonstrate that long-term meditation reduces activity in the default mode network (DMN), a neural region linked to self-referential thoughts, such as ruminations on personal status or desires. Concurrently, regions associated with empathy and emotional regulation, like the prefrontal cortex and insula, exhibit enhanced connectivity. These findings suggest that practices akin to Aurobindo's yoga can diminish ego-driven cognition, fostering states of awareness that prioritize interconnectedness over individuality. Group meditation experiments further support this, showing synchronized neural patterns among participants, which neuroscientists like Davidson and Lutz (2023) interpret as evidence of shared cognitive states.

Such data raises a provocative question: could Aurobindo's unified consciousness have a biological basis, reflecting latent human capacities for collective awareness? Yet, this interdisciplinary dialogue exposes significant tensions.

Aurobindo's framework is inherently normative, prescribing a divine purpose for human evolution, whereas neuroscience remains descriptive, mapping mechanisms without endorsing teleological ends. A materialist perspective, articulated by philosopher Daniel Dennett, complicates the synthesis: "Consciousness is an emergent property of neural interactions, not a mystical unity" (Consciousness Explained, 1991, p. 405). Dennett's view aligns with evolutionary biology, which emphasizes the self's role in survival—our brains prioritize "I" to navigate threats, from predators to social exclusion. If ego is biologically entrenched, Aurobindo's call to transcend it may seem utopian. Moreover, critics like philosopher John Hick argue that mystical traditions, including Aurobindo's, often evade rational scrutiny by appealing to ineffable experiences, rendering them incompatible with science's demand for falsifiability (An Interpretation of Religion, 1989).

These objections highlight a deeper philosophical divide: Aurobindo's monistic ontology, where all is one, clashes with neuroscience's reductionist tendency to parse consciousness into neural components. For instance, while meditation may quiet the DMN, studies indicate that self-related thoughts persist under stress, suggesting ego's resilience. Practically, Integral Yoga's rigorous demands—years of meditation, ethical living, and surrender to the divine—contrast with the short-term interventions typical in neuroscientific studies, raising questions about scalability.

Can a practice so esoteric transform humanity, or is it limited to an elite few? Despite these challenges, the convergence of Aurobindo and neuroscience enriches philosophical inquiry. Neural plasticity, the brain's ability to adapt, supports the possibility of cultivating less ego-centric states, such as empathy or compassion, which echo Aurobindo's ideal of unity.

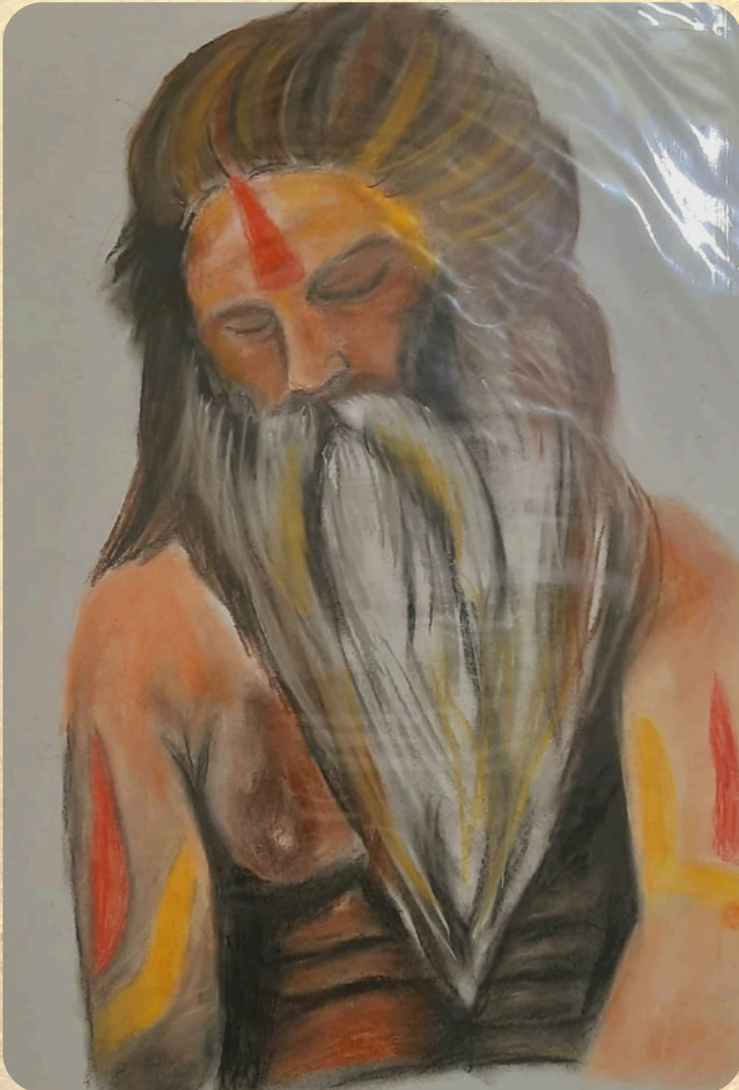
For example, compassion-based training increases altruistic behavior, as shown in studies by Ricard and Singer (2022), suggesting a bridge between spiritual and scientific aims. However, Aurobindo's supramental consciousness exceeds current empirical scope, requiring a leap from measurable changes to metaphysical transformation.

This tension mirrors debates in Western philosophy, such as Thomas Nagel's defense of reason's universality against relativist critiques (The Last Word, 1997), which you've explored. Both Aurobindo and Nagel assert a reality beyond subjective limits, yet neuroscience grounds such claims in observable processes. Critically, this synthesis prompts reflection on the self's nature. Is it a fixed obstacle, as evolutionary theory suggests, or a malleable construct, as Aurobindo and neural plasticity imply? The answer may lie in philosophy's ability to mediate between disciplines. Neuroscience illuminates how the brain shifts away from ego, while Aurobindo's vision probes why such shifts matter, urging humanity toward a collective future.

Their intersection underscores philosophy's role in navigating empirical and metaphysical realms, inviting us to question whether the self is our limit or our starting point. Further exploration—perhaps integrating Aurobindo's ethics with neuroscientific ethics—could clarify humanity's potential for unity, a question as urgent for philosophers as for scientists.



ARTWORKS



*By Shiv Narayan
chouhan*

Ethics and Values in Indian Tradition

DHARMA CHAKRA PARIVARTAN



As part of the Value Addition Course (VAC) titled *“Ethics and Values in Indian Tradition”**, students participated in a creative and educational activity centered on the theme of **Dharma Chakra Parivartan**. The course was conducted by the Department of Philosophy under the guidance of faculty member Prof. Sharma Bhanu Bhupendra and Dr. Rajesh Tripathi. More than 100 students actively took part in this initiative and collaboratively created a model representing the **Dharma Chakra Parivartan**—the Wheel of Dharma.

The Dharma Chakra symbolizes the path of righteousness, ethical living, and spiritual progress. It holds a central place in Indian philosophy, especially in Buddhist teachings where the turning of the wheel signifies the spread of wisdom and the beginning of a new moral era.

In today’s fast-changing world, the relevance of Dharma Chakra is more significant than ever. It serves as a reminder of values such as truth, compassion, duty, and justice. Embracing these ideals can help address modern ethical challenges and promote inner peace and social harmony.

For future generations, understanding the concept of Dharma Chakra fosters a strong moral foundation. This VAC activity not only encouraged learning through creativity but also highlighted the timeless relevance of Indian philosophical traditions.

Ethics and Values in Indian Tradition

MAHAKUMBHA PARVA



Under the Value Addition Course (VAC) **“Ethics and Values in Indian Tradition”*, the Department of Philosophy organized a project on the MahaKumbha Parva, guided by Dr. Sheel Kamal Chaurasia and Dr. Rajesh Tripathi. Around 150 students enthusiastically participated in this activity, creating informative models and presentations that highlighted the historical, cultural, and ethical importance of the Maha Kumbha.

The Kumbha Mela is one of the world's oldest spiritual festivals, with its origins traced back to the ancient Puranas. According to legend, during a battle between gods and demons over the pot (kumbh) of amrit (nectar of immortality), a few drops fell at four places on Earth: Prayagraj, Haridwar, Ujjain, and Nashik. These locations have since become the four official sites of the Kumbh Mela, celebrated in a 12-year cycle.

The year marked the 144th year of this sacred event, making the project particularly significant. The MahaKumbha stands as a symbol of spiritual awakening, moral purification, and collective harmony.

In contemporary times, the Kumbh continues to inspire values of unity, devotion, and ethical living. For future generations, such traditions offer a strong sense of cultural identity and a deeper understanding of India's enduring spiritual legacy

Yoga – philosophy of mind in practice



The Department of Philosophy, Hansraj College, University of Delhi, organised a National Webinar on the occasion of International Yoga Day. The event was held on 20th June 2024 at 6:00 PM onwards through Google Meet.

Based on the theme “Yoga is a Philosophy of Mind in Practice”, the webinar featured Dr. Krishna Mohan Pandey, Associate Professor at JNU, as the keynote speaker. Prof. (Dr.) Rama, Principal of Hansraj College, served as Patron, and Prof. Divya Tiwari chaired the session

Participants joined through prior registration and received E-Certificates. The event was conducted under the guidance of Dr. Rajesh Kumar Tripathi and convened by Mr. Shivam Sharma from the Department of Philosophy.

Symposium: Philosophy - Challenges and Relevance



The Department of Philosophy, Hansraj College, organized a symposium under Mimāṃsā on October 24, 2024. The event featured a lecture by Prof. Giridhari Lal Pandit from the University of Delhi, South Campus.

Prof. Pandit discussed public understanding of contemporary issues, emphasizing three key areas: collective crimes against humanity, the role of justice, and the impact of science and technology. He highlighted the urgency of philosophy in addressing global crises, advocating for a wisdom-driven approach to science and ethical inquiry.

The symposium, held at the Multipurpose Hall in B Block, saw participation from faculty, students, and guests. Principal Prof. (Dr.) Rama, the event's patron, was acknowledged for her support. The discussion reinforced philosophy's crucial role in shaping a just and responsible society.

Inter-College Quiz Competition



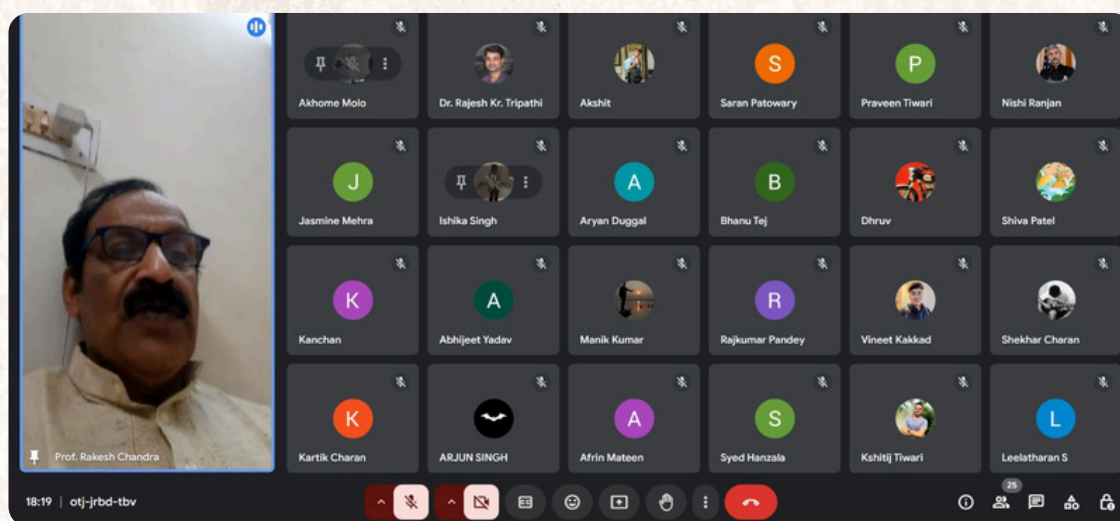
On 13th November 2024, the Mīmāṃsā Society of the Philosophy Department, Hansraj College, hosted an engaging Inter-College Quiz Competition in C Block Multipurpose Hall from 2:00 PM to 4:30 PM. The event aimed to foster knowledge, critical thinking, and friendly competition among students from various University of Delhi colleges.

Teams from different colleges, each comprising two participants, competed in a quiz that tested their understanding of diverse philosophical topics. The questions were carefully curated to challenge their quick thinking and recall abilities. A panel of distinguished quizmasters ensured a smooth and intellectually stimulating experience. The winners of the competition were Shreya Sharma and Amrita Chauhan from Mata Sundari College, who secured the first position, followed by Kunal Bhalla and Shayon Debnath from Dyal Singh College in second place, and Vanshika and Sabhyata Raj from Shyama Prasad Mukherjee College in third place.

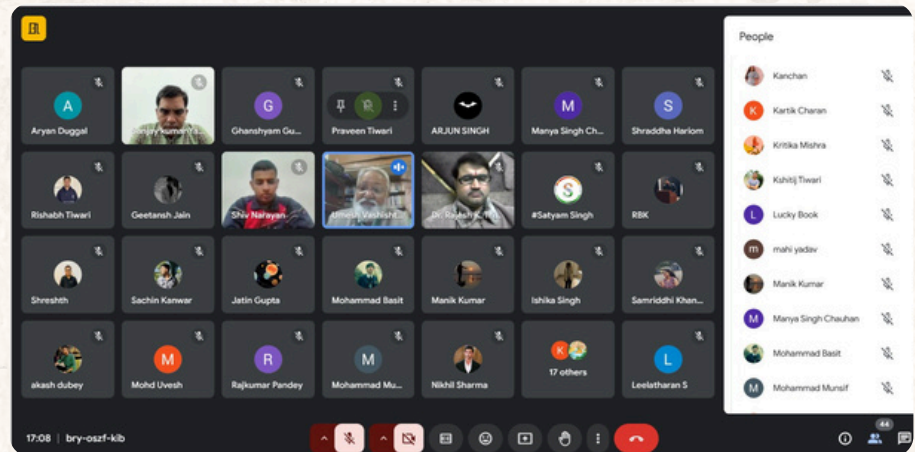
Two-Day Online Seminar on Analytic Philosophy-Professor Rakesh Chandra

The Department of Philosophy at Hansraj College successfully hosted a two-day online seminar on Analytic Philosophy on 17th, 18th & 19th November 2024. The seminar was led by the distinguished Professor Rakesh Chandra, an expert in the field, and focused on more critical and advanced topics within Analytic Philosophy.

Throughout the three days, Professor Chandra delved into key issues such as the nature of language, meaning, and the philosophy of mind, discussing the works of influential philosophers like Ludwig Wittgenstein, A.J. Ayer, and Saul Kripke. He critically examined the distinction between analytic and synthetic truths, and the impact of logical positivism on contemporary philosophy.



Online Seminar on Bertrand Russell's logical positivism



Mimāṃsā, the Philosophical Society of Hansraj College, organized an insightful online seminar on 21st November 2024, offering students and philosophy enthusiasts an opportunity to engage with the intriguing concepts of Bertrand Russell's logical positivism. The session featured Professor Umesh Chandra Vashishtha, former Head and Dean of the Department of Education at the University of Lucknow, as the distinguished guest speaker. Prof. Vashishtha began by tracing the historical development of positivism, explaining its roots in Auguste Comte's philosophy and its eventual transformation into logical positivism. He emphasized the contributions of key thinkers like Bertrand Russell, Ludwig Wittgenstein, and the Vienna Circle, discussing how their ideas shaped the movement. The session explored the shift towards verifiability as a criterion for meaningful statements and the increasing adoption of scientific methods in philosophical inquiry.

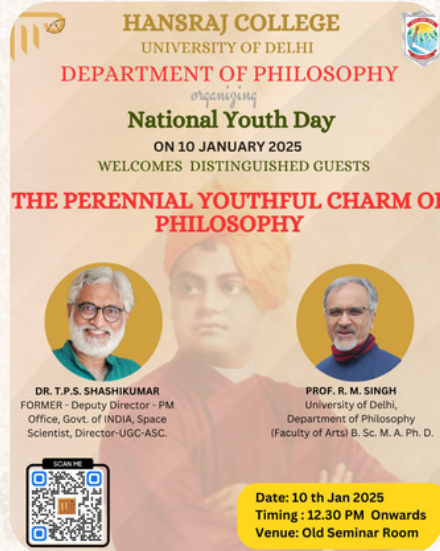
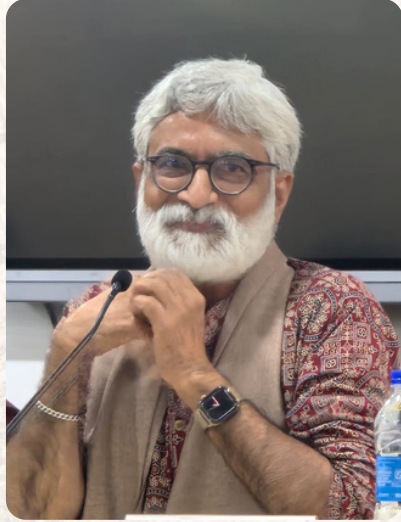
International Seminar-Beyond Ahimsa: Jain Teachings and Practices of Compassion?

The Department of Philosophy, Mīmāṃsā Society of Hansraj College, University of Delhi, organized its International Seminar on 6th January 2025 on the topic 'Beyond Ahimsa: Jain Teachings and Practices of Compassion.'

The event began with an auspicious lamp-lighting ceremony and the recitation of the Navakar Mantra. The guests were felicitated, and the seminar welcomed distinguished speakers, including Prof. Jeffrey D. Long, Professor of Religion, Philosophy & Asian Studies at Elizabethtown College; Prof. Amanpreet Singh Gill from SGTB Khalsa College, DU; Prof. Yashwant Pathak, Associate Dean for Faculty Affairs, Taneja College of Pharmacy, University of South Florida; and Dr. Mahua Bhattacharya, Associate Professor of Japanese and Asian Studies at Elizabethtown College, Pennsylvania, USA. Other notable guests included Mrs. Anu Bhatia and Mrs. Jyothi Bhatia, Trustees of the Uberoi Foundation, and Mr. Bharat Bhushan, Former Associate Professor, Department of Commerce, Hansraj College.



National Youth Day Celebration-Exploring Philosophy's Timeless Influence



On 10th January 2025, the Mīmāṃsā Society of the Department of Philosophy, Hansraj College, celebrated National Youth Day with an engaging discussion on “The Perennial Youthful Charm of Philosophy.”

Dr. T.P. Sasikumar spoke about Swami Vivekananda’s influence on philosophy, stressing that philosophy shapes all disciplines and promotes critical thinking and questioning in education. He emphasized spirituality as a balance between material and spiritual growth and concluded that questions are key to deeper understanding.

Philosophical Cafe

The Department of Philosophy, in collaboration with the Philosophical Practitioner Association of India (PPAI), organized an enlightening Philosophical Cafe. The event was convened by Dr. Preeti Rani under the esteemed guidance of Dr. Rajesh K Tripathi, the Teacher-in-Charge. It was held at the scenic Girish Bakhshi Amphitheatre, providing an inspiring setting for intellectual exchange.

The highlight of the event was a thought-provoking lecture by Prof. Natalia Zheleznova, a distinguished Senior Research Fellow at the Department of History and Culture of Ancient East, Institute of Oriental Studies, Russian Academy of Sciences. She delivered profound insights on Jaina Ethics in the Modern World, emphasizing the relevance of Jain principles in contemporary society. Prof. Natalia engaged actively with the audience, addressing their questions and encouraging a deeper understanding of ethical living.



Karmayogi Philosophy in policing: Selfless service and leadership in IPS



Mimamsa Society- Department of Philosophy, Hansraj College, organized a special lecture on February 20, 2025, featuring Shree Jitendra Mani Tripathi, a distinguished IPS officer and Deputy Director of the Delhi Police Academy. This event saw enthusiastic participation especially from civil services aspirants.

In his talk, our esteemed speaker emphasized the need for passion in achieving results, stating that without passion, nothing can truly be worked upon. He encouraged students to rise above blame and barriers, taking full responsibility for their own growth. Drawing from "Ram ki Shakti Puja," he highlighted how dedication must be maintained even in the face of adversity. His message extended beyond UPSC preparation, urging students to excel in whatever field they choose. The lecture concluded with an engaging Q&A session, where students interacted with the speaker and sought guidance on UPSC preparation and leadership. The event provided valuable insights, leaving the audience inspired and motivated. The Principal of Hansraj College, Prof.(Dr) Rama Ma'am gave her support for the successful completion of this seminar, which would help lots of students to maintain integrity throughout their life.

Workshop On Research Methodology



The Department of Philosophy, Hansraj College, University of Delhi, organised a Workshop on Research Methodology under the aegis of भारतीय ज्ञान परंपरा.

The workshop featured distinguished speakers including Prof. Sachchidanand Mishra, Member Secretary, ICPR, and Prof. R. M. Singh from the Department of Philosophy, University of Delhi.

Prof. Sharma Bhanu Bhupendra from the Department of Philosophy, Hansraj College, acted as the Convenor under the initiative of भारतीय ज्ञान परंपरा. Dr. Rajesh K. Tripathi, also from the Department of Philosophy, served as the Teacher In-charge, ensuring the smooth organisation and coordination of the workshop.

The workshop aimed to strengthen research skills among students and young scholars while promoting the rich heritage of Indian knowledge systems. Participants appreciated the clarity, depth, and practical guidance shared during the sessions.

STUDENT ACHIEVEMENTS



LEELATHARAN.S
SECURED 1ST POSITION IN
2ND YEAR B.A PHILOSOPHY (H)



GEETANSH JAIN
SECURED 1ST POSITION IN
1ST YEAR B.A PHILOSOPHY (H)



STUDENT ACHIEVEMENTS



VIDYANSHU GAUTAM
SECURED 2ND POSITION IN QUIZ
COMPETITION (UNDER SOULFUL HUSTLE
ORGANISED BY ETHICRAFT)



MANYA
1ST AND 2ND POSITION IN
DEBATE COMPETITION



STUDENT ACHIEVEMENTS

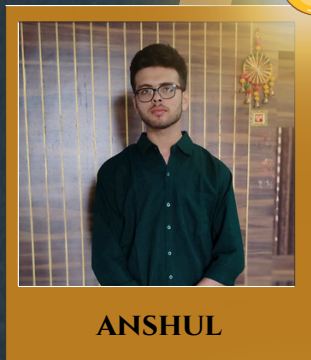
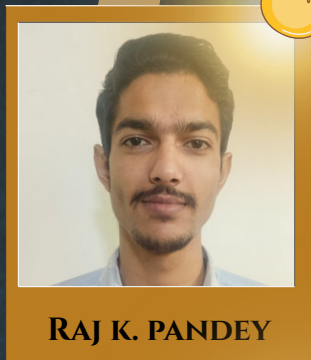


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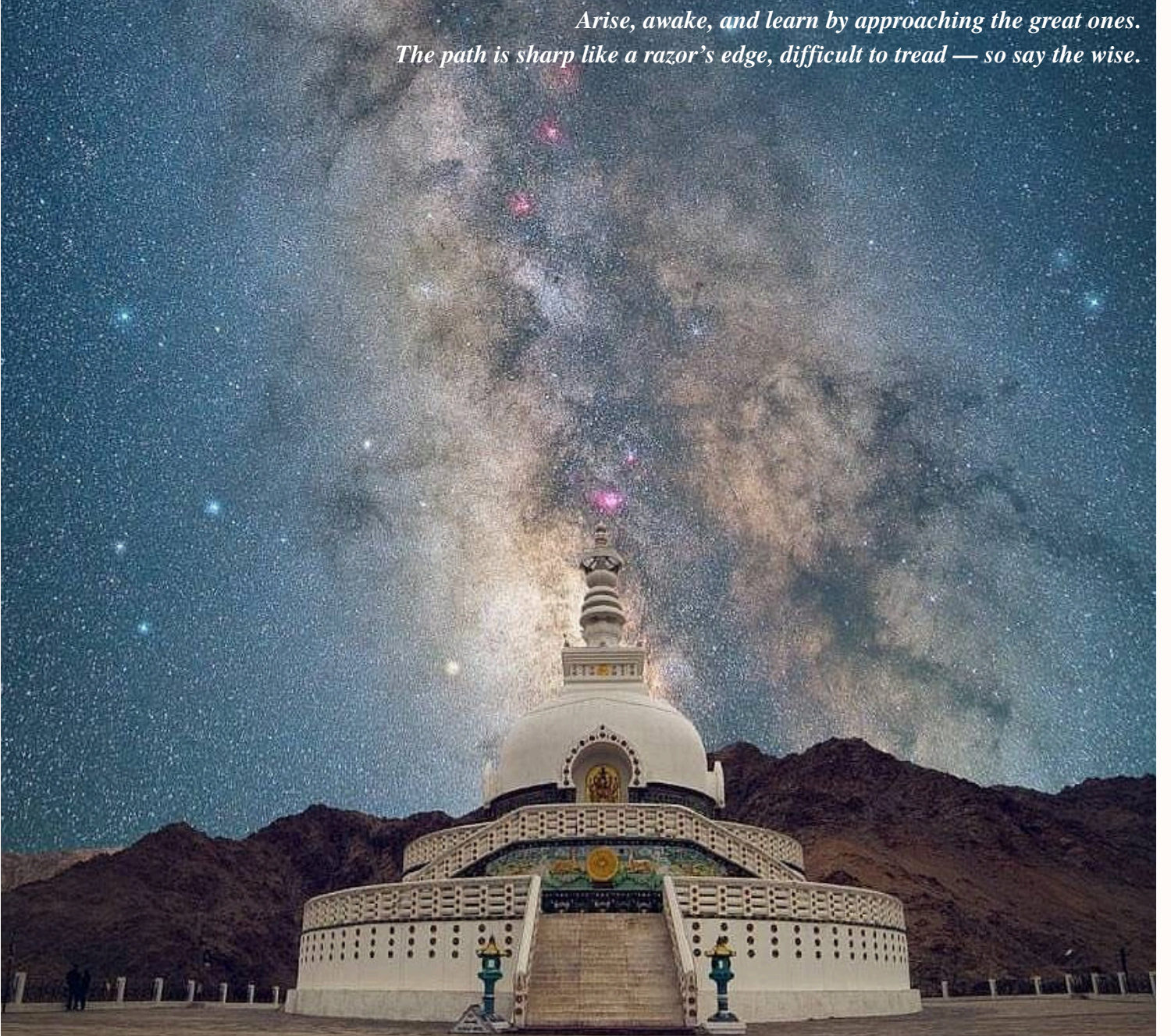
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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति॥"

Kathopaniṣad 1.3.14-15

*Arise, awake, and learn by approaching the great ones.
The path is sharp like a razor's edge, difficult to tread — so say the wise.*



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