



— Praveśāṅk 2022-23 —

Mīmāṃsā Vārṣiki

Philosophy Department
Hansraj College, University of Delhi



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HANSRAJ COLLEGE

University of Delhi turns 100 years old



A moment comes in the history of every institution when it reaches a landmark in terms of its age and obviously such an event is solemnized with memorable accomplishments in terms of various programmes which have commemorative value and which reflects the legacy of the Institution in its various hues and colors in course of its evolution over the years. Centenary celebration is one such occasion for an Institution.

The steady progression of the University in terms of academic, co-curricular achievements as well as social outreach has touched the imagination of our nation and it is largely reflected in the overwhelming participation of the high school pass outs and young graduates both, in the undergraduate and postgraduate admission processes. There is hardly any nook and corner of the entire country which has remained untouched by the aspirants applying for admissions to this prestigious University. Therefore, it is all the more important that the University community recognizes its intrinsic values nurtured over the years as well as the academic and cultural milieu which it provides to a student to grow into a complete human being. These young ambassadors act as agents of ushering in much needed change, contributing towards national development.

The University community is looking forward to celebrating this historic occasion with the highest sense of humility and pride. Best wishes for a memorable journey ahead.

Yogesh Singh
Vice-Chancellor
University of Delhi

Message from ICPR Member secretary.



In the realm of knowledge, where wisdom takes root, it brings forth the profound joy that nurtures the soul. The Sanskrit verse,

**न चोरहार्यं न राजहार्यं न भ्रतृभाज्यं न च भारकारम् ।
व्यरे कृ ते वर्यतत एव तनत्यं तवद्यानं सवयर्नप्रानम् ॥**

(सुभाषितातन रत्नाकर – तवद्या प्रसंशा ४)

Neither can be snatched by thieves, nor be taken by kings. Neither be divided among brothers nor heavy at all. It keeps growing if used daily. The wealth of knowledge is most precious of all the wealth.

The Department of Philosophy at Hansraj College embodies this spirit, creating an environment where the pursuit of philosophical insights transcends the boundaries of academia, delving into the very essence of our humanity. "Mīmāṃsā Varṣikī" serves as an illuminating guide, shedding light on the path toward deeper philosophical understanding.

It is vital to acknowledge the pivotal role that philosophy plays in molding both our society and individual lives. Philosophy's unique capacity to challenge assumptions, ignite introspection, and foster meaningful dialogue serves as the sturdy foundation of human progress.

With heartfelt admiration, I extend my blessings and congratulations to Hansraj College and the distinguished contributors to "Mīmāṃsā Varṣikī". "Mīmāṃsā Varṣikī" May your unwavering quest for philosophical wisdom continue to inspire generations, urging them to delve ever deeper into the profound mysteries of existence.

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

Hansraj College ka Amrit kaal



Hansraj College, celebrated it's platinum jubilee in the period when India steps in its 75th year of Independence and it has added another golden accolade to the academic world, community and the nation through it's 75 years of dedication to the cause for promulgation of education, dedication to the cause through it's sincere efforts to achieve this ambitious objective that was set up by Mahatma Hansraj himself.

As the college enters in its "amrit kaal" as Prof. (Dr.) Rama asserted that the work of achieving its objective has not ended- it has just started, for there is a long way to go The sankalpa of protecting the core traditional indic value and historic Bharatiya tradition has just stepped in its 75th year and to rise beyond the golden sand and extend to the sky full of opportunities.

HANSRAJ COLLEGE



तमसो मा ज्योतिर्गमय

*From Darkness, Lead Me To
Light- the light of Knowledge*

Brihadaranyaka Upanishad,
Mangla Sholaka

MĪMĀMSĀ SOCIETY



लोकाः समस्ताः सुखिनो भवन्तु

*May All Beings, Everywhere,
Be Liberated And Content*

Sangam Dynasty
Mangla Sholaka

FROM THE PRINCIPAL'S DESK



Hansraj college aims to achieve a harmonious blend of rigorous academic studies and experiential learning. The Philosophy Department magazine is a manifestation of our commitment to enlighten, empower, and shape young students to be good researchers as well as responsible citizens. This magazine will serve as a platform for engaging with the pressing Philosophical challenges posed in our everyday life.

I congratulate Philosophy Department for launching this Annual Magazine : “Vārsikī”, when the college is celebrating its 75 years of establishment and India is celebrating ‘Azadi Ka Amrit Mahotsav’. This inniative will enable our students to showcase their philosophical insights. This edition features a variety of thought-provoking articles, essays, and creative works from both students and faculty members. From explorations of ancient philosophical texts to discussions of contemporary ethical issues, the pieces in this magazine demonstrate the rich intellectual diversity that characterizes the department.

I want to extend my sincere thanks to the teacher-in-charge Prof. (Dr.) Sharma Bhanu Bhupendra and other faculty members for this initiative. I also want to acknowledge the tireless efforts of the editorial team who have worked diligently to curate and present these insightful pieces in a polished and professional manner.

Prof. (Dr.) Rama
Principal
Hansraj College
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MEET THE FACULTY



Prof. (Dr.) Sharma Bhanu Bhupendra

Dr. Upendra Kumar

Dr. Rajesh Kumar Tripathi

Mr. Shivam Sharma

Mr. Deepak Kumar Sethy

Dr. Satyendra Kumar Srivastava

Dr. Preeti Rani Jain

Dr. Surbhi Uniyal

Message from Editor In-chief



It is a pleasure to introduce the first edition of the annual magazine of the philosophy department. As the teacher-in-charge, I had the privilege of witnessing the hard work and dedication that has gone into the production of this publication. Philosophy Hons. course was introduced in 2020 and since then I have been planning to come up with a magazine for the department. Finally, it is with the collective efforts of students and the faculty members of Philosophy department that we are able to come up with the first magazine of the department. It is a significant step taken which will encourage our students to pen their thoughts on paper that can go way beyond the academic curricula. This would also help those who want to engage in rigorous research in future. As Philosophy is a discipline that demands critical thinking, careful analysis, and clear communication which is depicted in the pieces in this magazine. From essays that grapple with complex ethical questions to creative works that explore the nature of reality, the contributors to this magazine have demonstrated a deep engagement with the philosophical ideas and traditions that shape our world. This magazine will also give space to students to showcase their talents and hobbies through poetry writing, paintings, photos etc.

I want to commend all of the contributors for their excellent work and thank them for their willingness to share their insights and perspectives. I also want to thank the editorial team for their careful attention to detail and their commitment to producing a high-quality publication. I would like to express my gratitude to my colleagues who have consistently steered the department towards success and progress.

My gratitude to our principal Prof. Rama who always encourages the students and faculty members to grow and test their wings to achieve success.

May God bless us all and we all tread in right and moral direction. I wish all the success to this and future teams.

Prof. (Dr.) Sharma Bhanu Bhupendra
Editor-in-Chief Philosophy Department
Hansraj College.



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Message from the teachers

Life is important so we should try to develop it on a regular basis. How to enter into a deeper part of life? Two statements usually come about life: 1- life is easy and smooth 2- life is not easy rather it is very complicated. Consequences of easy life are : life is short. Life seems short especially for those who are happy and celebrating their time. Life is very long and complicated especially for those who are very sad in life. They find life as a burden, so they declare that it is not easy to survive. Usually they blame their destiny. For example, some get born as Ambani in life others are struggling as common people. Einstein says if you are happy, life would be easy and if you are sad life would be tough. This is a very simple philosophy.



Dr. Upendra Kumar

Buddha identified there are sufferings in life. Which means we cannot avoid suffering but one should always try to grow with hard work and dedication as much as possible for him to grow irrespective of considering the approach of other people. Being a creative person you have to prove your creativity. "Others like hell" (Sartre). Consider and help those who are really good people or those who are directly dependent on you . Like parents and kids . Relationships with others are totally conditional. All considerations are based on merits. We should not forget the weaknesses of others. Try not to be very flexible with anyone otherwise people will take you for granted. The stand point should be very clear as it is in Mimamsa Varsiki magazine of the Department of Philosophy. Consider and help those who are really good people or those who are directly dependent on you . It's true as relations with others are totally conditional. All considerations are based on merits. We should not forget the weaknesses of others. Try not to be very flexible with anyone otherwise people will take you for granted. In this way one can lead a right path in life.



Dr. Rajesh K. Tripathi

Our country is celebrating Azadi ka Amrit Mahotsav and Hansraj College is participating in the 75th year of its establishment along with the Amrit Mahotsav of Independence. This magazine is being sent through Mīmāṃsā Society under Hansraj College, University of Delhi, which is quoted in the name of Philosophy Magazine (Vārsikī). Various activities of our students like seminars, symposia, essay writing, painting and outreach programs, educational tours etc. have been mapped through this magazine. All members of the student editorial committee are presenting the format of different types of programs step by step through their meaningful efforts. Which is their first attempt of this kind.

This magazine of the Mīmāṃsā Society will serve as an experiential guide for the coming future. While further refining and modifying it, it will work for the enrichment of the personality of students. The message for our students is that short lived pleasures in student life are not as important as lifelong comforts and happiness after studies. The tradition of learning something involves developing oneself. Here it is also reflected from the Śloka of Subhāśitāni.

Sukhārthīn kuto vidyā nāsti vidyarthīnā sukham.

Sukhārthī vā tyajet vidyām vidyārthī vā tyajet sukham. (Subhāśitāni)

Means: Knowledge stays away from the one who want comforts (Sukh) and comforts from the one who wants knowledge. That's why the one who wants comforts should give up knowledge and the one who wants knowledge should give up comforts. Through this magazine, the efforts of the students should increase their morale and they will know what they have done in the past years and while improving and learning their lifestyle, they will continuously enhance themselves and this magazine will continue to be edited by them. I wish all our students good luck in advance and wish them a bright future.

Mīmāṃsā, 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.



Mr. Shivam Sharma

Mīmāṃsā society's magazine 'Varshiki 2023' 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 express my gratitude to all who contributed to achieving this goal. 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. Deepak K. Sethy

Philosophy is not only a discipline but a way of life as it ignites the fundamental endeavor to inquire and re-visit each notion related to human life. To investigate certain fundamental questions are epitome of philosophy, questions concerning human existence, purpose, meaningfulness, or meaninglessness of life. It has been an utter disappointment that philosophy, as a subject, has to always submit certain justifications for why we need to stand and have an identity of its own. It is worryingly at risk from people who prioritize facts rather than reflective conceptual understanding, and who cannot see that education is life-long and a valuable end in itself, not just dead log in this cash nexus.

The Department of Philosophy, Hansraj College was set up in 1948 with utmost curiosity to build a stronger sense of knowing human nature and initiate philosophical exchanges. In 2023, the Department is introducing its "Magazine Varsiki" aiming to provide a platform to exchange their reflective thought on issues pertaining to implications of philosophy, lacunas that philosophers hold, future of Philosophy. This magazine will help the students to revisit the ideas and concepts of their interest and how Philosophy as a tool could be used to generate the ideas to the public sphere. It will be a serious exposure for the students to compare, contrast and draw inferences from their real-life situations and philosophize. As I would like to submit that until and unless the concepts learnt in classroom settings are not applied and reanalyzed in a public forum, the learnings would tend to fade away in installments. This magazine will not only have the peers learn from the writers but on the verge of engagement, they would be contributing to the future of Philosophy.

महान दार्शनिक सुकरात ने अपने शिष्यों से संवाद करते हुए एक बार कहा था- 'अपरीक्षित जीवन जीने योग्य नहीं है।' जब हम दर्शनशास्त्र को एक विषय के रूप में पढ़ते या पढ़ाते हैं तो जीवन का यह परीक्षण अपने चरम स्तर पर पहुंच जाता है। समाज का एक बहुत बड़ा वर्ग बहुत सारी बातों को यूँ ही मान लेता है। जबकि दर्शनशास्त्र में 'मान लेने' जैसी कोई प्रवृत्ति या परम्परा नहीं होती। वह हर मान्यता को तर्क की कसौटी पर कसता है। उसमें हर बात पर प्रश्न पूछा जाता है, उसकी विवेचना या अन्वेषण किया जाता है, तब जाकर उसे एक तार्किक अवधारणा के रूप में मान्यता मिलती है। परीक्षण करने, प्रश्न पूछने की यह प्रवृत्ति ही दर्शनशास्त्र के लिए पृष्ठभूमि तैयार करती है। अन्य शास्त्रों में जहाँ हर प्रश्न का एक उत्तर होता है, वहीं दर्शनशास्त्र में हर उत्तर के लिए एक प्रश्न होता है। यहाँ जिज्ञासा इतनी तीव्र होती है कि गुरु की बातों को भी यूँ ही नहीं मान लिया जाता, उनसे भी सवाल पूछा जाता है, तभी तो स्वामी विवेकानन्द ने श्री रामकृष्ण परमहंस से अपनी प्रारंभिक मुलाकात में ही पूछ लिया था - 'महोदय, क्या आपने ईश्वर को देखा है?' प्रश्न पूछने की यह प्रवृत्ति ही दर्शनशास्त्र को विशिष्ट बनाती है। यही कारण है थेलीज़ से लेकर जिहू कृष्णमूर्ति तक के दार्शनिक चिंतन में दर्शन के स्वरूप, प्रणाली और विषयवस्तु में हमें महत्वपूर्ण विविधता मिलती है, पर उन सभी का उद्देश्य मनुष्य की जिज्ञासा का समाधान कर मानव जीवन को समग्रता में बेहतर व सुसंगत बनाना है।



Dr. Satyendra Srivastava

यह हम सभी के लिए अत्यंत हर्ष का विषय है कि हमारा विभाग दर्शनशास्त्र की पत्रिका- 'मीमांसा-वार्षिकी' का प्रकाशन शुरू कर रहा है। हमें विश्वास है कि यह पत्रिका दार्शनिक विषयों पर नए तरीके से सोचने, समसामयिक मुद्दों पर दार्शनिक दृष्टिकोण से चिंतन करने और अन्य लोगों की सोच को परिमार्जित करने में महत्वपूर्ण कड़ी साबित होगी। इस पत्रिका के प्रकाशन से जुड़े सभी विद्यार्थियों और शिक्षकों को हार्दिक बधाई और शुभकामनाएं !



Dr. Preeti Rani Jain

I am thrilled to share my thoughts on the first edition of the *Mīmāṃsā varśikī* Magazine by the Department of Philosophy at Hansraj College, Delhi University. The department has been at the forefront of academic excellence, employing innovative teaching methods, organizing seminars, lectures, competitions, and educational tours to help students achieve their full potential. Since its inception with the Philosophy in BA program course in 1948, the department has continued its tradition of excellence, and now, as their first honors batch is set to complete its journey, the department is moving forward with the introduction of this interdisciplinary magazine. The philosophy department's annual magazine provides a

unique opportunity for students to apply the abstract concepts learned in class to real-world scenarios.

In conclusion, I extend my warmest congratulations to the editorial team and all members involved in bringing the first edition of the *Mīmāṃsā varśikī* Magazine to publication. Their hard work and dedication have undoubtedly contributed to the success of this initiative, and I look forward to seeing many more editions in the future. The study of philosophy is essential in today's world, and this magazine is an excellent way to promote the importance of philosophy among students and the wider community.

I am immensely delighted to be a part of the department of philosophy, Hansraj College when it is launching the first edition of the department magazine. It is a great initiative, as initiatives like this provide students a platform to freely express their thoughts and creativity. This magazine is a culmination of articles, pictures, reports of events, poems, paintings and many more. We believe that studying philosophy is not just an intellectual pursuit, but a way of life that can help us navigate the complexities and challenges of the modern world. I believe that this magazine will encourage students to engage in such philosophical pursuits and come up with innovative and novel ideas. We hope that this magazine will serve as a source of



Dr. Surbhi Uniyal

inspiration and insight for all those who share their love for philosophy. We invite you to join us on this exciting intellectual journey, and to discover the many ways in which philosophy can enrich your life and broaden your horizons. I would like to congratulate the faculty members and the editorial team for this accomplishment.

From the Student Editor

तुषाराद्रिसंकाशगौरं गभिरं मनोभूतकोटिप्रभाश्री शरीरम् ।
स्फुरन्मौलिकल्लोलिनी चारुगङ्गा लसद्भालबालेन्दु कण्ठे भुजङ्गा ॥३॥
~ शिव रुद्राष्टकम्



Mr. Chaitanya Sharma

The aim of Philosophy has been dedicated to help the humanity overcome the cumbersome dilemmas and treacherous hardships that may confront a man in his/her course of life; from Buddha to Mimamsa- from Socrates to Boethius, everyone has given adequate primacy to this aspect in their exposition. Some have used reason - some preached to the almighty- some ran to luck and some used empirical sense datum to reach True Knowledge that could solve the issues and serve a fundamental basis for future utopian projects. Mimamsa Varsiki has it all, it is carefully curated to satiate the needs of every seeker.

I would like to wholeheartedly express my indebtedness to Patron, Editor In-chief for their invaluable guidance- my thankfulness to the whole team of Mimamsa Varsiki for cooperating and dedicatedly sticking to the task of completing this magazine in the given stipulated time. This magazine has a plethora of valuable insights in the abstruse world of philosophy ranging from Brahman to Ramanujan and from Pre-Socratic Heraclitian verses to present-day Pragmatism, it is an all-encompassing gospel of knowledge. For the readers, I reverently wish that may this initiative bring forth a rich intellect, heighten creativity and bring us closer to the ultimate commandment of reality.

Ancient Indian Values: an understanding

Ram Harsana, *B.A Program Philosophy, 2 year*

The ancient Indian philosophy emphasizes the importance of dharma, karma, and seva as integral components of human life. Dharma, the righteous way of living, karma, the law of cause and effect, and seva, the selfless service to others, are interconnected concepts that can guide individuals towards ethical and moral behavior. For students, understanding the significance of these concepts can be crucial in developing a sense of responsibility towards society and contributing to the betterment of the country.

Dharma, which can be translated as the natural order of things, encompasses a range of moral and ethical principles that guide an individual's conduct. In the Bhagavad Gita, Lord Krishna says, "It is better to perform one's own dharma imperfectly than to perform another's dharma perfectly." This means that everyone has a unique path to follow, and it is essential to fulfill one's duty with sincerity and dedication. In the context of politics and governance, adhering to dharma can help students prioritize the welfare of the people over personal gain. It can also guide them in making decisions that are in the best interest of society, even if it means going against the popular opinion or the current government's stance. Karma, the universal law of cause and effect, is another concept that plays a significant role in Indian philosophy. According to the law of karma, every action has a consequence, and individuals are responsible for the choices they make.

The Manusmriti states, "As a man sows, so shall he reap," "As a man sows, so shall he reap," implying that one's actions determine the quality of life they will lead. In the context of politics and governance, understanding the law of karma can be instrumental in promoting accountability and integrity. However, it is important to note that students should participate in politics and governance in a responsible and ethical manner. They should not engage in corrupt practices or promote divisive ideologies. Rather, they should work towards the common good and promote unity and harmony in their communities. As Lord Krishna says in the Bhagavad Gita, "The wise work for the welfare of the world, without thought for themselves." Students who aspire to enter politics must realize that their actions will have far-reaching consequences, and they must be prepared to accept responsibility for their decisions. Upholding the law of karma can also prevent students from engaging in corrupt practices and encourage them to work towards the greater good.

Seva, or selfless service, is a core tenet of Indian philosophy that emphasizes the importance of helping others without expecting anything in return. Mahatma Gandhi once said, "The best way to find yourself is to lose yourself in the service of others." Seva can help students develop empathy towards others and cultivate a sense of responsibility towards society. In politics and governance, the spirit of seva can inspire students to work towards the welfare of the people and promote social justice.

It can also help them understand the needs of the marginalized sections of society and work towards their upliftment. Another important concept in Indian philosophy is the idea of ahimsa, or non-violence. Ahimsa emphasizes the importance of respect for all living beings, and the avoidance of harm or violence towards others. In the context of politics and governance, this means that students should engage in political discourse and activism in a peaceful and non-violent manner, and should work towards creating a society that is based on mutual respect and cooperation. By upholding the principle of ahimsa in their political activities, students can help create a more just and harmonious society.



CONCLUSION

In conclusion, dharma, karma, seva and ahimsa are essential concepts that can guide students towards ethical and moral behaviour. Adhering to dharma can help students prioritize the welfare of society over personal gain, while understanding the law of karma can promote accountability and integrity. The spirit of seva can inspire students to work towards the welfare of the people and promote social justice. Students who aspire to enter politics and governance must understand the significance of these concepts and strive to apply them in their lives. By upholding these principles, students can contribute to the betterment of the country and become responsible citizens who are committed to the greater good.



The “Male perspective”- a fight between emotions and society

Tapish Singh, 2 Year, B.A Philosophy (Hons)

In this world where AI is capable of doing things exactly like humans or maybe better, one of the things that make humans ahead of AI is that we humans can feel things more than just seeing them, and we have the power of emotions within ourselves. We know how it feels to be happy, sad, depressed, anxious, angry, etc., which is something AI is possibly not able to do. Emotions are mental states brought on by neurophysiological changes and variously associated with thoughts, feelings, behavioral responses, and a degree of pleasure or displeasure. Emotions are often intertwined with mood, temperament, personality, disposition, or creativity. According to Aristotle, “emotions are all those feelings that so change men as to affect their judgements and that are also attended by pain or pleasure. Such as anger, pity, fear, and the like, with their opposites;”. When it comes about expressing your emotions, the things we sadly ignore is male emotions, we don’t consider male emotions a thing, at least in many families and society, it is believed that man cannot cry they should be cold enough to hide their emotions from the society, in today’s world I am not saying that we consider female emotions a lot and we talk about them openly in our drawing rooms while having our tea but yes this is a truth, females are mainly handled with a lot of care, they are allowed to be soft in our society.

I am not stating that all who are going to help her have great thoughts about her, but may be just to be felt honored in their own eyes they help her and wait to be praised by everyone around. No doubt we still have massive issues related to girls, and we don’t talk about it openly but a very important issue which is somewhere not even given thought is “MALE EMOTIONS” it is so sad that in today’s world where we are vocal about all things around us, still then also we don’t talk about how badly we ignore male emotion, a vulnerable thing, mainly ignored, only a man knows how many a times he fights his own battle alone with a big smile on his face, no one can ever understand how it is felt when everyone around us things we are men so we don’t have emotional breakdown, or we don’t need emotional support, but that’s not the truth even if any man says that, yes he don’t need any emotional support then it means from his childhood only he was never nurtured with right amount of emotional support so now like many men, he also have the issue of sharing his traumatic incidents, that might be worse than many crimes! in majority of men’s life they have faced or are facing the most helpless period of life where they want to ask for help but due to past bad experiences of considering them serious they are left with no hope to trust again and share it with someone even with some one very close to them also don’t know what they are facing in their life and after living in so much of pressure,

they either attempt suicide or consider it as their behavior of not sharing their issues with anyone, how sad it is many of us even don't know that what we consider as our behaviour, is actually a gift given by our own beloveds, of not sharing our issues with our family and fighting them alone and many a times we lose the battle and then suddenly we all start talking about mental illness in men's, society pressure, and why is it necessary for men's to talk about it. According to many surveys, it is found that the incidence of suicide is vastly higher among males than females among all age groups in most of the world. Almost two-thirds of worldwide suicides are by men, and among them mainly because of society's pressure, not matching the so-called male personality factors, and always being bullied for being soft and gentle as a person. I don't know how much more education—or, may be, the right education—is required to make society understand that being a man with an extremely soft nature is as normal as others. A MAN IS NOT A MAN UNLESS HE IS GENTLE, WHICH IS WHY WE SAY GENTLEMAN; We have to understand that, like a woman, with the same amount of love, care, and respect, a man should also be listened to and should be supported. This is also a form of love, because in the end we all want someone who can hear us and with whom we can share our deepest truths and secrets without being judged and with the promise of never making joke of their insecurities in the future, because if you make fun of it then it simply means you never try to understand him, and this factor of not making fun of their insecurities even after their death should be followed for each and every human on this earth because

“झकम शायद भर जाये पर उसका एहसास हमेशा रहता है”
जेंटलमैन किसे कहते हैं? यू क्नोव मर्द का एक स्टीरियोटाइप है
माचो वाली हाइप है.”

The fact that makes the idea differ in both cases is that women, all the way from their childhood, are allowed to express and show their feelings. For weird reasons, women are considered weak. Men are supposed to be the strong and dominant ones, which is why they are not meant to show their emotions. We need to understand that all the tears that flow are not signs of weakness. Crying is a natural part of one's life. We all have feelings, and sometimes crying is all that we can do. It is a way to express oneself. It makes one stronger and helps one stand up fervently for a fight. It's past time to let our men cry, whether they're your father, spouse, son, or friend. Because bottling up feelings over the years leads to higher chances of disease. Since men are taught to perform masculinity and suppress their emotions all their lives, they are more prone to ailments. Performing masculinity leads a man to negate the symptoms of the disease and rely on the fact that a 'strong man' like him can never get hit by a disease. It is quite natural for men to cry. They eat, drink, and reproduce; why won't they cry? “NEVER BE BIASED WITH EMOTIONS.”

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The nature of semblance in Nirguna Brahman and Dravya

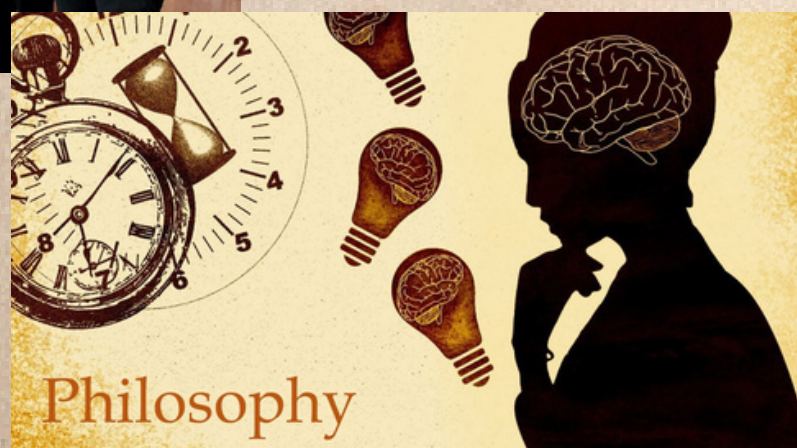
Rhytham Das, 3 Year, B. A Philosophy (Hons)

On the pictorial nature of Substance, Object to Soul and Name, and the only way to experience the Nirguna Brahman When my name is called, I am prompted to ponder which version of myself I should present to the caller, as I have many personalities. Those who have delved into their own self-awareness may have discovered concrete proof of their various selves. Here one persona for the teacher, another for the lover, and yet another for the enemy. We automatically switch between these personas as we encounter different people, depending on factors like age. Our ego, which I feel forms in childhood, recognizes different archetypes or categories of people and creates a persona for each one. Each of these personas can have a different name, which may be why Lord Krishna is said to have had 108 names. Wittgenstein's genius lies in how he captivated the world with his threefold division of i) substances that take on the form of an object, ii) the way they interact with others through atomic facts, and iii) their emergence into the realm of logic as facts. To illustrate what I mean by substance, consider this: when someone calls your name, the persona or that you present is akin to Witt's object. Meanwhile, if you possess a soul, it would be comparable to Witt's "substance. The object is only itself because of how it is perceived. When you perceive a bottle (an object), your sense organs are engaging with its refracted or reflected light. As such, what you're saying there is only a certain 'form' this substance is appearing into. Names are basically description of

the said appearance in which the substance appears. Names are directly corresponding to objects. The difference between subject and object is such that once the substance is observed and described, it is an object. There's no true way to ever see an object in its substance form for a finite human. For the substance is infinite. I do not think the substance holds a limitation to how it can be perceived. I think the substance of a bottle is the same as the substance of a human soul. And hence it feels similar to how Hindu cosmology imagines every existence into one infinite intelligence named The Param Brahma.

For the substance is infinite. I do not think the substance holds a limitation to how it can be perceived. I think the substance of a bottle is the same as the substance of a human soul. And hence it feels similar to how Hindu cosmology imagines every existence into one infinite intelligence named The Param Brahma. For however we see, we will see only one of its finite forms. Such a phenomenon leads to another interesting observation - how multiple gods in many cultures seem to exemplify the same theme. Agni in ancient India and Ra in Egypt. Even the same god of one culture can have many names. One apple can be green to me and red to another whose color representations are different. It's mainly because the infinite manifests itself in the finite, in the third-dimensional web, where time and space naturally hold us down in a linear progression. And for the nature of such said dimension, we all observe one substance in different ways.

And that's how infinity must experience itself, through its fragmented ways. This naturally makes one wonder then what about the substance in one's own self. If all we ever see is one of our finite appearances or the way our substance (and in this case, I call this 'soul') appears, then how can we ever know of the substance's existence? I believe I have discovered a potential solution to this question. It lies beyond the realm of thought and beyond the limitations of the mind. It exists solely as pure awareness, devoid of any mental activity. This state of pure awareness is not shaped by thought or perception, as those processes give rise to forms and structures within our experience. Instead, it remains unbound by any particular form or attribute - a state known as "Nirguna appearance" or pure formlessness. This pure awareness represents the true essence of the substance, as it is the Substance's fundamental nature, beyond any material or external representation. The ego, on the other hand, is a product of perception, formed by the material world and therefore limited by its properties and characteristics - a Saguna appearance or formed existence.



Money: Panacea for all ills?

Chaitanya Sharma, 2 Year, B.A Philosophy (Hons)

“Money cannot buy you life”

-Bob Marley

INTRODUCTION

In the contemporary capitalist society the yearnings of a man have no end to it and he has been scarcely wondering about with the singular objective of “having more than you require and showing more than you have” in this corporate arena man has become oblivious towards others, lost consideration towards fellow beings and he is running after the drug of money as a psychotic addict! He who has vanquished the malice annotations and bagged accolades, achieved highest acclaims, faced belligerent hardships- the world that witnessed birth of luminaries like Einstein, Newton, Marie Curie- a world that has conquered everything, people have successfully reached Mars, moon and millenniums sailing through different oceans of opportunities everyday but sadly, they have failed to realize the standpoint and relative concept of money and material assets in life!

From the times of slavery to the abolition of its manifestation, status of people underwent significant amount of change from slaves to machines and thereafter citizens of dignity, unfortunately the humankind is taking a U-turn now, and there can be no exaggeration in saying that the real Masters are not the man but money alone and man has become the slave glamorous glitter entities!

The T.I.C of the department of philosophy of Hansraj college~ Professor Bhanu Sharma once during her lecture said that men are the most superior beings for they are not only bestowed with rationality but have been crowned with wisdom which the entity on this planet possesses. Similarly, Assistant Professor Surbhi Uniyal during one of our weekly lectures said that the highest entity on the planet is man for he is having all the five sense organs which the other beings do not contain within their internal dynamics thereby making him superior and above all and greatest my contestation with both of them is that even after being profusely acclaimed with wisdom, rationality five sense organs mind human is still at a lower pedestal and money and the charm of assets that is superior and master of all.

It is anticipated that the side opposition will leave no stone unturned to prove my assertions wrong and pass my words as applied Revelations, it becomes ostentatiously imperative to look into some of the speculative claims that could have been aired by them :-

- Can you live without money?
- How will you satisfy the needs of your own self, let alone the requirements of your family ?
- The future will be doomed for not believing that money is everything! What will you do then?
- How will you survive if there is no money in hand?

Look how far we have come from where we had started- look at the mammoth anomalous which we had weaved earlier, now we are entangled within the threads of this own creation of ours! The responses to the aforementioned questions are simple yet profound proceeding with its arguments that would have been advanced when money did become the only conduit of living?

Who made an indispensable contribution to human life and how are you so sure you will be living-actually alive? Money = Life for you? What are the odds of living joyously even after having money for you will be entangled in the rat-race!

Money can bring Fame, popularity, happiness and all of these are used as synonyms in the current period. This is definitely a dangerous situation and is dynamically escalating into a draconian side. The Indian Vedic system elucidates that unequivocally there are 4 param-purus-artha which are dharma, artha, kaam, moksha. The ultimate goal or the permanent goal is Moksha only, the samhitas says so and the authority cannot be tested because the Nyaya school of philosophy considers the Vedas to be the true source of knowledge (prama) by considering them as vedic sabda and not laukika which are the testimonies of people which cannot be trusted instantly. Santana dharma is replete with instances that speak of the volumes. I intend to provide some examples to prove my stand here:-

→

Danvir karña- the first son of Kunti, before the conception of Mahabharata, Vasudev went to him and told him that it after the winning Pandavas in the war, he will make him the king of Hastinapur will be the ruler of the place and will also be married off to draupadhi provided he marches and fights in this war from the side of pandavas and not from the side of Kauravs. In reply he said no because he was attached with the secret bond of friendship with Duryodhan, and he could not breach it.

The Katha-Upanishad, famous for Nachiket and yama samvad , shows that Kumar Nachiketa asked for the unraveling of the highest knowledge from Yama but before imparting the fundamentals of the same, Dharmraj Yama tested him. He tried to sway him by saying that he can ask for large sums of money glamorous gold and jewelleries of different kinds but he must not ask for the knowledge and enlightenment, the Brahma inquisitive Nachiketa replied that will those unrepensible assets, diamonds and jewels will do when Dharmraj yama is in front of the human. Are they competent enough to deter Yama arrival? That's why he only wants a part with Apār vidya. Above mentioned instances raise some thought provoking and pertinent point which is worthwhile: -

CRITICAL ANALYSIS

- Money is the concept of “here only and not further” which means that it can be used on earth, it can help to some extent but it won't sustain the atman after the body Falls and the person dies. Was the charm of assets successful to lure Karan on the side of Pandav? Can money buy you friendship and love? can money give you extra time to live, a mundane being can enquire that you can go to the hospital and pay the dues and cure your ailments, thereby awarding you with extra time but can that ignorant answer tell you how will that money completely affirm to the standpoint how will the money fully give Assurance of the same thing?

This concept is only fraught with inauthentic ideas. In the unprecedented situation of covid-19, the whole world was facing harsh ravages of time. There were people who were holding large chunks of sanitizer essential elements like hospital and safety kits, sanitizers, food, and so forth. They were storing these items in bulk and selling the same at inflated prices. What does this denote? (Department of philosophy, Hansraj College) Professor Satyendra Srivastava, once said that morality and ethics are strong ethos and one should never get disillusioned by something and abandon these core values. A simple question arises here: was this act of hoarding and gaining money through ill means an act personifying morality? No! But money is everything. As the Chinese have said, how you achieve the means of the end does not matter, what matters is that you achieve the specific end! A true nishkama-karma follower would be able to reckon with the M. Sandel's what money can't buy" To conclude, this is nothing but preyā-Mārga, for it leads to trishna for bhoga; a problem arises when transient gratification is considered as the permanent happiness for men; the ill words of charvaka School of Philosophy are aired here. This theory was made for Daityas and danavas to woo them off, if so is the idea of a man then What is the difference between human beings and daitya?

CONCLUSION

Ponder hard on this fact that did our freedom fighters help us in liberating this Nation only, to again lose our independence in the hands of money and glamorous worldly desires? Brainstorming is essential at this crucial juncture, for money cannot reward you with Moksha or Nirvana even the largest bank balance cannot quench the thirst of atman. So, Visheyān visahāy vatyjhā (give it up as you will give up poison) for only a mando (dull-witted) can believe in māya created by money. Taking reference from Descartes philosophy, we need to conquer that "Demon" who is making us believe that money is the ultimate goal of life because Dharma and Moksha stand at a higher pedestal as compared to Artha and Kama. Prof. Sandel said "we drifted from having a market economy to being a market society. The difference is this: A market economy is a tool—a valuable and effective tool—for organizing productive activity. A market society is a way of life in which market values seep into every aspect of human endeavor" - do we really need a crude altruistic society like this where someone can throw off the moral values and ethical practices off the rooftop "I have more money- therefore I rule" ?

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The role of AI in 21st Century

Chahek Aggarwal, 3 Year, B.A Philosophy (Hons)

"Predicting the future isn't magic, it 's artificial intelligence"

- Dave Waters

Starting with Artificial intelligence itself , it is important to understand What is meant by the term. The standard defines it as- "(the study of) the way in which computers can be made to copy the way humans think".

A more detailed definition gives four essential characteristics -

1. Think Humanly
2. Think Rationally
3. Act Humanely
4. At Rationally

Thinking Humanly

"The exciting new effort to make computers

think ... machines with minds, in the full and literal sense." (Haugeland, 1985)

"[The automation of] activities that we associate with human thinking, activities such as decision-making, problem solving, learning ..." (Bellman, 1978)

Thinking Rationally

"The study of mental faculties through the

use of computational models." (Charniak and McDermott, 1985)

"The study of the computations that make it possible to perceive, reason, and act."

(Winston, 1992)

Acting Humanly

"The art of creating machines that perform functions that require intelligence when performed by people." (Kurzweil, 1990)

"The study of how to make computers do things at which, at the moment, people are better." (Rich and Knight, 1991)

Acting rationally

"Computational Intelligence is the study of the design of intelligent agents." (Poole et al., 1998)

"AI ... is concerned with intelligent behavior in artifacts." (Nilsson, 1998)

The inquisitive nature of the human mind, interwoven with its great capacity of imagination has led to the emergence of Artificial Intelligence, or AI, which is unexpectedly reworking the world we stay in, transforming our lives with programs in several industries starting from healthcare to finance to transportation rapidly.

its effect on our everyday lives can't be overstated, and as we circulate into the twenty-first century, it is inevitable that the function of AI is set to increase. AI has already made sizable inroads into the commercial enterprise global, wherein it's far getting used to enhance efficiency, lessen costs, and force sales growth. One instance of that is withinside the subject of delivery chain management, wherein AI is getting used to optimize routes for shipping vehicles, are expecting call for for products, and pick out capacity troubles withinside the delivery chain earlier than they emerge as most important problems. In finance, AI is playing a key role in fraud detection and prevention, as well as in risk management. The healthcare industry is also being transformed by AI, with applications in everything from disease diagnosis to drug development to patient care. The transportation industry is also undergoing a revolution thanks to AI, with autonomous vehicles set to transform how we travel. The algorithms are capable of doing things which the human mind wouldn't ever think of being conceivable. Beyond these specific applications, AI is also transforming the way we work and interact with technology. Virtual assistants like Siri and Alexa are becoming increasingly sophisticated, with the ability to understand natural language commands and carry out complex tasks. Chatbots are being used to improve customer service and provide 24/7 support, while machine learning algorithms are being used to personalize content and improve search results. In addition, AI is playing an increasingly important role in cybersecurity, identifying potential threats and responding to attacks in real-time.

Looking at the future, the potential applications for AI are virtually limitless. In healthcare, for example, AI is already being used to develop personalized treatment plans for patients, based on their individual DNA and medical history. In education, AI is being used to develop personalized learning plans, based on each student's strengths, weaknesses, and learning style. In manufacturing, AI is being used to optimize production lines and reduce waste, while in construction, it is being used to monitor worker safety and improve building design. However, the possibility of creating thinking machines raises a host of ethical issues. These questions relate both to ensuring that such machines do not harm humans and other morally relevant beings, and to the moral status of the machines themselves. The important issue to be addressed is not whether AI has any possible role to play in the coming times but the question is how far are we willing to hand over our future to technology and become its slave.

Despite these challenges, however, the potential benefits of AI are too great to ignore. With the ability to analyze vast amounts of data, identify patterns that are invisible to humans, and carry out complex tasks with speed and accuracy, AI has the potential to transform virtually every aspect of our lives, from how we work and learn to how we travel and receive medical care. As we move into the 21st century, the role of AI will only continue to grow, and its impact on our world will be profound.

Philosophy in 21st Century

Nitya Aggarwal, 3 Year, B.A Philosophy (Hons)

In the whole World India is a country of its own kind. It is the only nation, which for centuries has been the center of great attraction for people of every part of the globe. On the basis of its knowledge and spiritualism, India has drawn the attention of the world. Its cultural value has left their deep impression on the whole world. The underlying reason for it is the diverse philosophical tradition dated back to the composition of the Upanishads in the later vedic period and the prominent role of the Aranayakas (which is the first source to record the philosophies of life). According to Radhakrishnan, the oldest of these constitute "the earliest philosophical composition of the world".

Indian Philosophy is a quest for knowledge or search for truth. It is justifying truth through rational and speculative methods. Once upon a time philosophy was mainly confined to abstract and transcendental thinking but after postmodernism it has changed its dimension and directly penetrated in solving practical and empirical problems in the society as well in the world. The world as a whole changed so has man-in his outlook and style of living. So the relevance of the thought of the Indian philosophers today depends not on the nature of the problems we face but on the spirit with which these problems have to be tackled. Now we stand in the twenty-first century. Man is now attaining the Zenith, the highest achievement of scientific progress which made it possible to live in the global village. It is all very well to talk about the global village.

We see a dehumanized fragmented world. The human family is broken by exploitive social order; the village is destroyed by techno centric development; the city is corrupted by conspicuous consumerism; injustice is made by man made laws; discrimination is made by claims of equality; oppression is committed by those demanding rights without duties; violence is done by self appointed guardians of humanity; and faith is feeble by lust. In such a state of human degeneration, can we diffuse glory with peace? Can we identify ourselves with peace? The world we live in now is not safe. The constant awareness of fear, suffering, and tension present in our minds makes us question seriously the state of human existence in the modern world.

One such problem arises from the conflict of ideologies, political or religious, when people fight each other for pretty ends, losing sight of the basic humanity that binds us all together as a single human family. To establish world peace the individual is the key. Man matters most. For society to change for the better the individual has to change. It is observed that man has civilized and is able to face dangers that arise from nature such as wild animals and famines. Man thus has mastered over external dangers, generated by his own passions of hatred, envy and pride. So if a man can not master these internal dangers he would become more dangerous than an animal.

In the present world man is so developed and acquired powers that he would either create a world quite superior to anything that our planet has hitherto known or put an end to human and animal life. So for the betterment of the world each individual has to improve, consequently world peace will be established by acquiring the peace of individual mind. So we can say the peace of each mind is the source of global peace. The teachings of Indian Ethics and morality especially Buddhism and Jainism encourage a person to keep his or her mind in peace and demand peace from others. Fellowship, amity and peaceful living have been the normal and natural features of Indian philosophical moral and ethical teachings. Buddhism and Jainism in Indian philosophical religion are the religions of kindness, humanity and equality. Morality keeps the world in balance and equilibrium creates disturbances.

Thus morality is indispensable for the realization of peace on earth. I believe —Each system of philosophy is an answer to a positive question which its age has put to itself, and when viewed from its own angle of vision will contain some truth. The philosophies are not sets of propositions conclusive or mistaken, but the expression or evolution of a mind with which and in we must live if we wish to know how the systems which shaped themselves.

According to Indian thought, human value can be attained only through persistent and strenuous efforts. Its motto is to attain shreya(good) and perform preya(pleasant). Therefore rationalistically, the revival loving attitude, discharging of friendship and reverence for all living organisms are highly essential for the eradication of social evils. Since war begins in the minds of men, if we go through the different systems of Indian philosophy.

It teaches us how to construct defense of peace in the minds of men. In Indian religion and philosophy they are not isolated practices but they are intertwined with life. In the age of globalization, we have to reaffirm faiths in Indian ethos.



छात्रों को राजनीति और शासन में क्यों भाग लेना चाहिए

आर्यम राज दर्शनशास्त्र, द्वितीय वर्ष छात्र

विद्यार्थियों को राजनीति में अपनी अहम भागीदारी इसलिए देनी चाहिए क्योंकि वे आने वाले भविष्य का हिस्सा हैं, उन्हें भली भांति ज्ञात होना चाहिए कि हमारे आस पास की दुनिया में क्या चल रहा है। उन्हें अपने भीतर नेतृत्व की क्षमता का विकास करना पड़ेगा तब ही वे आवाम की आवाज बन सकेंगे, अलेक्जेंडर महान ने कहा था

"मैं एक भेड़ के नेतृत्व वाली शेरों की सेना से नहीं डरता; मुझे शेर के नेतृत्व वाली भेड़ों की सेना से डर लगाता है।"

एक सक्षम नेतृत्व में भेड़ों में भेड़ों की सेना को भी एक ऐसी सेना में बदलने की सकती होती है जो शेरों की सेना को हरा सकती है।

आज अगर भारत देश की वर्तमान राजनीति की तरफ ध्यान दे तो पता चलेगा कि हमारे देश में युवा नेताओं की काफी कमी है। भारत में लगभग 35 प्रतिशत आबादी युवा अवस्था में है, तो युवाओं की समस्या के निदान के लिए भी युवा लोगों की भागीदारी बढ़नी अति आवश्यक हो चली है।

भाई भतीजा बाद के दौर में बहुत कम ही ऐसा देखने को मिलता है कि कोई युवा स्वतंत्र रूप से आकर अपनी धाक जमाए। अन्यथा सदियों पहले कहे गए प्लेटो के इस कथन :

"one of the penalties for refusing to participate in Politics is that you end up being governed by your inferiors "

को हकीकत में बदलने में समय नहीं लगेगा। अगर हम पर हमसे अयोग्य लोग हम पर राज करेंगे तब हमारे देश का विकास संभव नहीं है।

चाणक्य नीति के षड गुण सिद्धांत का पालन हम अनुभव से कर सकते हैं जिसमें बुजुर्गों की भी अहम भागीदारी रहेगी अतः युवाओं के जोश और बुजुर्गों के अनुभव से ही अब देश का विकास संभव है। भारत का जो विश्व गुरु बनने का सपना है वो दोनों के आपसी मेल के बगैर होना मुस्किल प्रतीत होता है।

आजादी के बाद की राजनीति पर अगर हम गौर करें तो उस समय भी युवाओं की संख्या नगण्य ही थी और आज हम आजादी की अमृत वर्ष में आ चुके हैं , संख्या तो युवाओं की राजनीति में बढ़ी है लेकिन और अधिक युवाओं को आना पड़ेगा, तब ही इस तकनीकी के दौर में नई नई चुनौतियों से

निपटने के लिए कोशल से पूर्ण और योग्य लोगों को अपनी भागीदारी देनी पड़ेगी फिर बुजुर्गों और युवाओं का मिलन अद्वितीय रहेगा। आम तौर पर राजनीति में वही लोग सामने आ रहे हैं , जो राजनीतिक पृष्ठभूमि से हैं, या बाहुबली हैं। राजनीतिक अपराधियों का गठजोड़ हो रहा है, यह सब कैंसर की तरह राजनीति को खोखला कर रहा है।

इसलिए सभ्य और शिक्षित लोग इससे परहेज करते भी देखे जा रहे हैं।

यह राष्ट्रकवि रामधारी सिंह दिनकर जी की एक पंक्ति याद आ रही है:

"समय शेष है, नहीं पाप का भागी केवल व्याध, जो तटस्थ हैं , समय लिखेगा उसके भी अपराध ।" ये कालजयी पंक्तियां अन्याय को अनदेखा करने हमारी प्रवृत्ति की ओर इशारा करती हैं।

आज की दौड़ में अगर बच्चों से पूछा जाए कि आगे चलकर क्या बनना है तो सिविल सेवा, न्यायिक सेवा, डॉक्टर, वकालत, इंजिनियर और एम. बी. ए. आदि के बारे में ही कहते हैं, बहुत नगण्य छात्रों का कहना है कि उन्हें राजनीति में आना है, इस प्रवृत्ति का अंत जरूरी है, अधिक से अधिक युवाओं को इसमें भाग लेना चाहिए तब आने वाले दिनों में स्वर्णिम भविष्य की परिकल्पना की जाएगी।



Indian judiciary: tainted legacies and the hope of redemption

Anshul, 1st Year, B.A Philosophy (Hons)

“An effective justice system is the cornerstone of a just society,” said Kofi Annan, the former Secretary-General of the United Nations. What is justice? Why is it a paramount necessity for a well-functioning society? These inquiries are not exactly new; they have been contemplated and discussed in great detail by both ancient and contemporary thinkers. These questions provide us with the impetus to embark on a short journey of philosophical reflection.

The concept of justice is artificial and abstract; it isn't built into the fabric of the world. The planet, in its true form, is unordered and chaotic. Sharp streams of water cut into rocks, volcanoes spew out magma, higher beings consume lower beings, inception and cessation, side by side and all at once. Human beings look for order and stability, and thence arises the need for societal constructs and institutions like justice and judiciary. While my views seem somewhat in line with thinkers like John Rawls and Aristotle, they differ from the views of Plato, who thought of justice as an objective reality that exists irrespective of human opinion. Justice in its meaning enjoys lesser divergence and is thought of by most as being about fairness and equality. The essence of Justice is present both in its understanding as “the performance of societal roles and non-interference” by Plato and in the modified social contract of Rawls with the hypothetical “veil of ignorance.” Though philosophers held different views on what justice meant and represented, most of them agreed that it was essential for the creation of a fair and equitable society.

We should advance with this notion and look into the feasibility of justice and the effectiveness of the Indian judiciary and its machinery in delivering it.

We must begin by raising a fundamental question. Can a common Indian, overburdened with work, constrained by the shackles of society with little funds to spare, possibly find a glimmer of hope in the frowzy courts of India? The ones characterized by gloomy corners, musty rooms, and libraries of grimy ledgers. Even sunlight fails to seep into those records, let alone justice. The judicial muddle India faces today is omnipresent yet easily overseen, for it confines itself to only those who deal with it. With an alarming escalation in crime rates and amidst rapidly surging communal turmoil, India struggles with the execution of the sixteenth goal of the United Nations Sustainable Development program, “Peace, Justice and Strong Institutions.” According to a report published in the Hindustan Times, “Over 3.7 million, or around 10 percent of the 37.7 million cases before high courts, district, and taluka courts across India, have remained pending for over a decade.” This report proficiently highlights the hurdle of the hour. It also talks about a significant number of these pending appeals being as old as two to three decades. A decade of delay in delivering justice is nothing but preposterous and is inexplicable under any conditions whatsoever. Not only does it undermine the principal ideas of “speedy trial and disposal” but also defeats the very purpose of the judicial process. These instances tend to erode the legitimacy

of the judiciary and turn it against the people it strives to protect and empower. Both Plato and Aristotle in their respective books "The Republic" and "Nicomachean Ethics" argue extensively that justice is an essential virtue for an efficient society. They also propose that justice must be swift and timely for if justice isn't administered promptly, it loses its effectiveness and can lead to further injustice. The springing up of these complications isn't a happenstance but an accumulated result of many societal failures. One broad example could be the ghettoization and social isolation of the downtrodden. The gradual alienation of these folks from the mainstream public has resulted in the creation of negative sentiments and increased belligerency amongst them. Have courts and tribunals become the domain of the posh? Modern-day court hearings require an extravagant amount of funds, both from the accused and the accuser. Our society is undeniably on the wrong path if the availability of justice hinges on the flow of cash.

The judiciary, as assigned to the people by the Constitution of India, is an independent body, free from the reach of muscle power and political influence. Unfortunately, that is not the truth of today. The infallibility and transparency of the system have also become a point of debate. Moreover, numerous backward areas of the country have reported the lack of proper infrastructure and the irregular attendance of attorneys, judges, and other court faculties. These are just plain failures for the people of the nation who are undoubtedly at the brink of a major collapse if they keep failing the guidebook that runs the country.

The last words of the sixteenth goal of the UN programme are laden with the capacity to both define and dissolve the problem.

The probable key to these setbacks could be strong, efficient, and transparent institutions at all levels and for all people. The Greek philosopher Heraclitus proffered, "The only constant in life is change." Building on this notion, if the judiciary has to be relevant, it must do what every organism does to survive in nature: adapt and evolve. Courtrooms need to let go of the classical system and embrace the benefits of digital technology. Digitalization of the court records and digitally powered court hearings are sure to be the harbingers of efficiency and transparency in the judiciary. Pending files would no longer glut the judicial offices, and the middlemen would soon fade away, making law and justice attainable and practicable. A few long-term measures could be the strengthening and widening of the education system and spreading the values of cultural and economic inclusiveness. These steps will blunt the increasing crime rates and promote a peaceful society, ultimately reducing the load on the judiciary. There should be persistent attempts made to liberate the needy and help them feel equal and welcome. Every citizen of the country, including the people at the grassroots level, should be active participants in the judicial process. A just society will but be a figment of utopia until the one standing at the margin can access and rely on its institutions. The current crisis needs contemplation and intervention. The judiciary requires timely maintenance. We must answer the call and step ourselves up in the fulfillment of our duties because "If we do not maintain justice, justice will not maintain us."

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BIOETHICS: A MODIFIED VERSION OF MEDICAL ETHICS

Himanshi Sirohi, 2 yr, B.A. Philosophy (Hons.)

INTRODUCTION

Bioethics, often regarded as a modified version of medical ethics, is an interdisciplinary field that navigates the complex interplay between biology, medicine, and ethics. While medical ethics traditionally focuses on the ethical considerations within the realm of healthcare, bioethics expands its scope to include a broader spectrum of issues arising from advances in biotechnology, genetics, and the intersection of science with societal values. In this article, we will discuss what is medical ethics, the evolution of bioethics, its key principles and how medical ethics differ from bioethics.

MEDICAL ETHICS

Medical ethics has a long and varied history (Reich, 1995: 1439-646). While it is often thought that it had its beginning in the days of Hippocrates, in ancient Greece, it is in fact much older. One of the earliest written provisions related to the practice of medicine is from the Code of Hammurabi, written in Babylon in about 1750 BC. It stipulates that if a doctor uses a bronze lancet to perform a major operation on a member of the nobility that results in death or leads to the loss of an eye, the doctor's hand will be cut off. The ancient ethical codes were often expressed in the form of oaths. The best known medical oath in the Western tradition is the Oath of Hippocrates, commonly assumed to be from the fifth century BC, and often regarded as the very foundation of Western medical ethics.

Over the millennia, many different religious groups have attempted to formulate the central virtues and duties of doctors in various ways. As might be expected, these formulations do not always agree with one another. The Roman Catholic Church is not the only Christian Church to have well-developed views on a range of issues in medical ethics; there are a number of Protestant Churches with distinct positions as well. In addition, there are of course extensive non-Christian religious teachings. Jewish and Islamic medical ethics, for example, articulate the duties and responsibilities of Jewish or Islamic doctors, and in East Asia and the Indian subcontinent, traditions of medical ethics are intertwined with Taoism, Confucianism, Buddhism, Shintoism and Hinduism.

Over the centuries, medical practitioners themselves continued to reflect on the qualities that the virtuous doctor should possess, in particular in his relationship with patients. While these reflections were typically intertwined with prevailing religious trends and teachings, the seventeenth and eighteenth centuries brought some changes. John Gregory, a prominent eighteenth-century Scottish doctor-philosopher, drew on prevailing Enlightenment philosophies to articulate his view that doctors must be 'sympathetic', in the sense developed by the great Scottish philosopher David Hume. In other words, the doctor was to develop 'that sensibility of the heart which makes us feel for the distresses of our fellow creatures, and which, of consequence, incites us in the most powerful manner to relieve them'.

. Gregory's reflections on the role of doctors and the doctor-patient relationship are still highly relevant today. Not only was he possibly the first doctor who sought to develop a universal moral basis for medical ethics – one that was free from narrow religious and parochial concerns – but his view of the central role played by care and sympathy in the doctor-patient relationship may also be read as one of the first articulations of an 'ethics of care'

EVOLUTION OF BIOETHICS AS A DISTINCT FIELD

Since the 1960s ethical problems in health care and the biomedical sciences have gripped the public consciousness in unprecedented ways. In part, this is the result of new and sometimes revolutionary developments in the biomedical sciences and in clinical medicine. For instance, Dialysis machines, artificial ventilators and organ transplants offer the possibility of keeping alive patients who otherwise would have died. In vitro fertilization and related reproduction techniques allow a range of new relationships between parents and children, including the birth of children who are not genetically related to the women who bear them. The development of modern contraceptives, prenatal testing and the availability of safe abortions have given increased choice to the couples regarding the number of children they want to have. These technological breakthroughs, however, have not been the only factor in the increasing interest in ethical problems in this area. Another factor has been a growing concern about the power exercised by doctors and scientists, which shows itself in concern to assert 'patients' rights' and the rights of the community as a whole to be involved in decisions that affect them. This has meant greater public awareness of the value-

nature of medical decision-making, and a critical questioning of the basis on which such decisions are made. For example, someone has to decide whether to continue life-support for patients who will never regain consciousness. This is not a technical decision that only doctors are capable of making, but an ethical decision, on which patients and others may have views no less defensible than those of doctors. It was in the climate of such new ethical issues and choices that the field of inquiry now known as 'bioethics' was born.

KEY PRINCIPLES OF BIOETHICS

Bioethics is guided by several fundamental principles that serve as a compass for ethical decision-making in the ever-evolving landscape of healthcare and biotechnology.

1. **Autonomy:** Respecting the autonomy of individuals is a cornerstone of bioethics. It involves recognizing and honoring an individual's right to make informed decisions about their own medical treatment, free from coercion or undue influence.

2. **Beneficence:** The principle of beneficence requires healthcare professionals and researchers to act in the best interests of their patients or research subjects, striving to maximize benefits while minimizing harm.

3. **Non-Maleficence:** This principle underscores the obligation to "do no harm."

Healthcare providers and researchers must weigh the potential risks of interventions against the potential benefits, seeking to avoid harm to the individual.

4. **Justice:** The principle of justice emphasizes the fair distribution of resources and benefits within society. It calls for equitable access to healthcare and a commitment to addressing systemic disparities in health outcomes.

. ARE MEDICAL ETHICS AND BIOETHICS THE SAME?

Bioethics claims medical ethics as part of its province, but in many ways it takes a distinctly different approach. Traditionally, medical ethics has focused primarily on the doctor-patient relationship and on the virtues possessed by the good doctor. It has also been very much concerned with relations between colleagues within the profession, to the extent that it has sometimes seemed to exemplify George Bernard Shaw's remark that 'all professions are conspiracies against the laity.'

Bioethics, on the other hand, is a more overtly critical and reflective enterprise. Not limited to questioning the ethical dimensions of doctor-patient and doctor-doctor relationships, it goes well beyond the scope of traditional medical ethics.

CONCLUSION

Bioethics, as a modified version of medical ethics, plays a pivotal role in navigating the ethical complexities of contemporary healthcare and biotechnology. Its principles guide healthcare professionals, researchers, policymakers, and society at large in making decisions that respect individual autonomy, prioritize beneficence, avoid harm, and uphold justice. As technology continues to advance, the ethical considerations within bioethics will evolve, emphasizing the importance of an ongoing dialogue to ensure that ethical principles adapt to the challenges of the future while remaining rooted in the values of humanity.

. This has meant greater public awareness of the value-laden

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On 16 December 2022, Mimamsa- The Philosophy Society of Department of Philosophy organized a National Seminar under the aegis of IQAC, Hansraj College, in which Prof. Jeffery D. Long of Elizabethtown College, U.S.A delivered a lecture on the topic "Many facets of Mahabharata: An Anekanta Approach" in which he deliberated upon the itihasa text of Mahabharata and its many-sided-ness.

Prof. Long traced the source and relation between Jain thought of Anekanta-wada with mahabharata. In order to explain his idea, he elucidated about the fact that entities like kala (time) pudgal (matter) akash (celestial sky) are not reducible to each other and in order to understand this he highlighted the importance of Sadhanas.

From sadhana, he highlighted the role of Shri Ramakrishna Paramhans, Gandhi ji and Buddha and their interpretations about the significant surroundings, causation and how these luminaries elaborated on the aspect of reality. He highlighted the notion that we all have partial perspective- incomplete and half, but most importantly, we all are talking about the reality- "एकं सद् वि प्रा बहुधा वदन्ति" as mentioned by Dr. Bhanu in her elaborations. The event witnessed a heavy footfall and enthusiastic participation.



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We certainly believe that it is not only the rigid age-old book reading rooting method but the over-all, ever pervading approach that produces great intellectuals, and we have made this possible through our scheme of add-on courses. Department of Philosophy in collaboration with the Philosophical Practitioners Association of India (PPAI) commenced an add-on course on theme of "Philosophical Counseling"

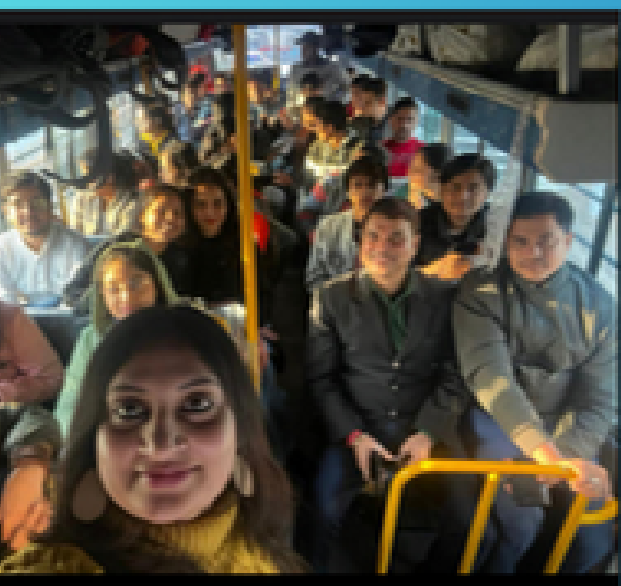


Philosophical Counseling

Additionally, with the collaboration of Heartfulness Institute, yet another Add-on course was initiated on the theme of "Yoga, Mind and Heartfulness". The primary objective of these add-on courses is to smoothen the procedure of grasping the complex content of philosophy in a simple format. Empirical learning of values to keep our mind healthy, heart positive and learn to philosophize!



Yoga, Mind and Heartfulness



Media Coverage: Kurukshetra Trip

शांति स्थापना का प्रमुख आधार है भारतीय ज्ञान

जगरण तारादास, कुरुक्षेत्र : कुरुक्षेत्र विश्वविद्यालय के सीनेट हॉल में शुक्रवार को एक दिवसीय शैक्षणिक परिसंवाद आयोजित किया गया। भारतीय परंपरा में नैतिकता एवं जीवन मूल्य विषय पर आयोजित शैक्षणिक परिसंवाद का आयोजन इंस्टिट्यूट ऑफ एडिस्ट्रिड एंड आनर्स स्टडीज (आईआईएसएस) व हंसराज कॉलेज दिल्ली विश्वविद्यालय के संयुक्त तत्वावधान में आयोजित किया गया। मुख्य वक्ता कुवि के आईआईएसएस के संस्कृत विभाग के अध्यक्ष डा. रामचंद्र ने वैदिक परंपरा, पुरुषार्थ चतुष्टय, बुद्धिस्ट और जैनियम जैसे आधारभूत विषयों के व्यावहारिक, दार्शनिक एवं ऐतिहासिक संदर्भों के बारे में बताया। डॉ. रामचंद्र ने कहा कि युगों-युगों से प्रवाहित होने वाली भारतीय ज्ञान गंगा की सरिता वर्तमान समय में संपूर्ण विश्व में शांति स्थापना का प्रमुख आधार है। वैदिक धर्म के नैतिक जीवन मूल्यों से ही अज्ञान के अंधकार को दूर किया जा सकता है। मौके पर डॉ. शर्मा भानू भूपेंद्र, डॉ. राजेश त्रिपाठी, डॉ. दीपक सेठी और सुरभि जनियाल मौजूद रही।



कुवि लिमिटेड हल में आयोजित कार्यक्रम में संबोधित करते डा. रामचंद्र। ● लोकज्योतिषी विषयों के व्यावहारिक, दार्शनिक एवं ऐतिहासिक संदर्भों को प्रतिभागियों के समक्ष विस्तार से रखा। उन्होंने कहा कि युगों-युगों से प्रवाहित होने वाली भारतीय ज्ञान गंगा की सरिता वर्तमान समय में संपूर्ण विश्व में शांति स्थापना का प्रमुख आधार है। आज विचार, दर्शन एवं परंपरा संक्रमण के दौर से गुजर रही हैं। भारतीय ऋषि परंपरा एवं सत्य स्नातन वैदिक धर्म के नैतिक जीवन मूल्यों से ही अज्ञान अंधकार को दूर किया जा सकता है। वेद में प्राणिमात्र को मित्र की दृष्टि से देखने एवं भूमि को माँ के रूप में संबोधित किया गया है। आज का मानव क्षणिक सुखों के लिए धरती माँ का दोहन कर रहा है। यह तथाकथित उपभोक्ता संस्कृति का दुष्परिणाम है। उन्होंने कहा कि संपूर्ण विश्व में शांति से कुछ एवं समरसता से परिपूर्ण स्वस्थ समाज के लिए उपनिषदों एवं गीता में प्रतिपादित दर्शन विद्या एवं संस्कृत भाषा को अनिवार्य करना होगा। हंसराज कॉलेज के दर्शन विभाग की अध्यक्ष डा. शर्मा भानू भूपेंद्र ने इस आयोजन के लिए कुवि प्रशासन का आभार जताया। इस मौके पर डा. राजेश त्रिपाठी, डा. दीपक कुमार सेठी व सुरभि जनियाल मौजूद रही।

संस्कृत भाषा को अनिवार्य करना होगा। हंसराज कॉलेज के दर्शन विभाग की अध्यक्ष डा. शर्मा भानू भूपेंद्र ने इस आयोजन के लिए कुवि प्रशासन का आभार जताया। इस मौके पर डा. राजेश त्रिपाठी, डा. दीपक कुमार सेठी व सुरभि जनियाल मौजूद रही।



कुरुक्षेत्र भास्कर 04-02-2023

नैतिक जीवन मूल्यों से दूर होता है अज्ञान: डॉ. रामचंद्र



कुरुक्षेत्र | कुरुक्षेत्र विश्वविद्यालय के सीनेट हॉल में शुक्रवार को आईआईएसएस संस्थान एवं हंसराज कॉलेज दिल्ली विश्वविद्यालय के संयुक्त तत्वावधान में भारतीय परंपरा में नैतिकता एवं जीवन मूल्य विषय पर एक दिवसीय शैक्षणिक परिसंवाद किया। केयू के आईआईएसएस के संस्कृत विभाग के अध्यक्ष डॉ. रामचंद्र ने वैदिक परंपरा, पुरुषार्थ चतुष्टय, बुद्धिस्ट और जैनियम जैसे आधारभूत विषयों के व्यावहारिक, दार्शनिक एवं ऐतिहासिक संदर्भों के बारे में बताया। डॉ. रामचंद्र ने कहा कि युगों-युगों से प्रवाहित होने वाली भारतीय ज्ञान गंगा की सरिता वर्तमान समय में संपूर्ण विश्व में शांति स्थापना का प्रमुख आधार है। वैदिक धर्म के नैतिक जीवन मूल्यों से ही अज्ञान के अंधकार को दूर किया जा सकता है। मौके पर डॉ. शर्मा भानू भूपेंद्र, डॉ. राजेश त्रिपाठी, डॉ. दीपक सेठी और सुरभि जनियाल मौजूद रही।

सेमिनार में नैतिक मूल्यों की दी सीख

संवाद न्यूज एजेंसी

कुरुक्षेत्र। केयू के सीनेट हॉल में शुक्रवार को आईआईएसएस संस्थान एवं हंसराज कॉलेज दिल्ली विश्वविद्यालय के संयुक्त तत्वावधान में 'भारतीय परंपरा में नैतिकता एवं जीवन मूल्य' विषय पर शैक्षणिक परिसंवाद का आयोजन किया गया।

केयू के आईआईएसएस के संस्कृत विभाग के अध्यक्ष डॉ. रामचंद्र ने बताया कि मुख्य वक्ता संबोधित करते हुए आर्यावर्त भारत एवं इंडिया जैसे आधारभूत विषयों के व्यावहारिक, दार्शनिक एवं ऐतिहासिक संदर्भों को प्रतिभागियों के समक्ष विस्तार से रखा। उन्होंने कहा कि हंसराज कॉलेज के दर्शन विभाग के शिक्षक एवं विद्यार्थी शैक्षणिक परिभ्रमण के अंतर्गत इस परिसंवाद में सहभागी हुए।

डॉ. रामचंद्र ने कहा युगों-युगों से प्रवाहित होने वाली भारतीय ज्ञान गंगा की सरिता वर्तमान समय में संपूर्ण विश्व में शांति स्थापना का प्रमुख आधार है। आज विचार, दर्शन एवं परंपरा संक्रमण के दौर से गुजर रही हैं। उन्होंने कहा कि भारतीय ऋषि परंपरा एवं सत्य स्नातन वैदिक धर्म के नैतिक जीवन मूल्यों से ही अज्ञान अंधकार को दूर किया जा सकता है। इस अवसर पर डॉ. शर्मा भानू भूपेंद्र, डॉ. राजेश त्रिपाठी, डॉ. दीपक कुमार सेठी, सुरभि जनियाल आदि रहे।



सेमिनार को संबोधित करते संस्कृत विभाग के अध्यक्ष डॉ. रामचंद्र। संवाद

‘भारतीय परम्परा में नैतिकता एवं जीवन मूल्य’ विषय पर एक दिवसीय शैक्षणिक परिसंवाद आयोजित

कुरुक्षेत्र, यशबाबू न्यूज।

कुरुक्षेत्र विश्वविद्यालय के सीनेट हॉल में शुक्रवार को आईआईएसएस संस्थान एवं हंसराज कॉलेज दिल्ली विश्वविद्यालय के संयुक्त तत्वावधान में 'भारतीय परम्परा में नैतिकता एवं जीवन मूल्य' विषय पर एक दिवसीय शैक्षणिक परिसंवाद का आयोजन किया गया। कुवि के आईआईएसएस के संस्कृत विभाग के अध्यक्ष डॉ. रामचन्द्र ने बताया कि मुख्य वक्ता सम्बोधित करते हुए वैदिक परम्परा, पुरुषार्थ चतुष्टय, बुद्धिस्ट, जैनियम, श्रमण परम्परा तथा जम्बूद्वीप, आर्यावर्त, भारत एवं इंडिया जैसे आधारभूत विषयों के व्यावहारिक, दार्शनिक एवं ऐतिहासिक संदर्भों को प्रतिभागियों के समक्ष विस्तार से रखा। उल्लेखनीय

है कि हंसराज कॉलेज के दर्शन विभाग के शिक्षक एवं विद्यार्थी शैक्षणिक परिभ्रमण के अंतर्गत इस परिसंवाद में सहभागी हुए।

डॉ. रामचन्द्र ने कहा युगों-युगों से प्रवाहित होने वाली भारतीय ज्ञान गंगा की सरिता वर्तमान समय में सम्पूर्ण विश्व में शांति स्थापना का प्रमुख आधार है। आज विचार, दर्शन एवं परम्परा संक्रमण के दौर से गुजर रही हैं। उन्होंने कहा कि भारतीय ऋषि परम्परा एवं सत्य स्नातन वैदिक धर्म के नैतिक जीवन मूल्यों से ही अज्ञान अंधकार को दूर किया जा सकता है।

वेद में प्राणिमात्र को मित्र की दृष्टि से देखने एवं भूमि को माँ के रूप में सम्बोधित किया गया है। आज

का मानव क्षणिक सुखों के लिए धरती माँ का दोहन कर रहा है तथा यह तथाकथित उपभोक्ता संस्कृति का दुष्परिणाम है। मुख्य वक्ता ने जोर देकर कहा कि सम्पूर्ण विश्व में शांति से युक्त एवं समरसता से परिपूर्ण स्वस्थ समाज के लिए उपनिषदों एवं गीता में प्रतिपादित दर्शन विद्या एवं संस्कृत भाषा को अनिवार्य करना होगा।

हंसराज कॉलेज के दर्शन विभाग की अध्यक्ष डॉ. शर्मा भानू भूपेंद्र ने इस सुन्दर आयोजन के लिए कुरुक्षेत्र विश्वविद्यालय प्रशासन का धन्यवाद किया। अंगरज ने सरस्वती वंदना प्रस्तुत की। इस अवसर पर डॉ. राजेश त्रिपाठी, डॉ. दीपक कुमार सेठी, सुरभि जनियाल सहित बड़ी संख्या में छात्र एवं शोधार्थी सम्मिलित हुए।

AMRIT UDYAN



The Department of Philosophy at Hansraj College organised an educational excursion to Amrit Udyan for second and third-year students on February 4, 2023, as part of the Mimamsa Society's Out-Reach Programme and experiential learning that is part of Department's teaching methodology.

DEPARTMENTAL FOOTPRINTS



The Department of Philosophy, Mimamsa Society of Hansraj College, University of Delhi organized its offline event under the aegis of IQAC on 9 th September, 2022 on the topic 'What is the theory of mind a theory about'? Dr.Bhowmick, Assistant Professor, Department of Philosophy, DU was then called upon to deliver a lecture on the subject, his extremely illuminating address was then followed by a question and answer session.

Dr. Nilanjan elucidated about the western perspective with special reference to the postulation of René Descartes and cited various real-life examples to substantiate his point. The attendees participated in the event with great zeal. Everyone had the great opportunity to learn more and gathered a wealth of essential insights on theory of mind.

On 16 November 2022 Mimamsa- the society of the department of philosophy conducted a seminar on the eve of World philosophy day- a day which is revered as the time to shape the life of ideals raised by Socrates. Prof. Sacchidanand Mishra who is the general secretary of ICPR and Prof. Omnath Bimlai the H.O.D of department of philosophy; both



consented to be the chief resource persons for the event. Prof. Mishra asserted the difference between Darshan and philosophy, the outward nature of Greek philosophy and the inwardness of Darshan-shastra.



On 9th January 2023, The philosophy Society of Department of Philosophy organized a National Seminar under the aegis of IQAC, Hansraj College in which Prof. Ramesh Kumar Pandey and Dr. Rakesh Chandra expressed their ideas on the theme: "Ethics and values in

Ancient Indian Tradition". Prof. Ramesh enlightened us with Dharma, ideal conduct to be developed within teachers and students. Dr. Rakesh Chandra started his lecture with the importance of Indian values and Vedas which has been the source of knowledge since ancient Indian period. He highlighted the notion of "Yathe pindey tatha brahmande" The event witnessed 100+ participants including students and faculties from different colleges and departments. Event was a great success, everyone participated enthusiastically.



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NATIONAL EDUCATION POLICY 2020

Ananya Kumari from B.A Philosophy (Hons) 2 year expresses that the excessive stress on the aspect of experiential learning is engraved in the current education policy existing concurrently with primacy yielded to Research methodology at the undergraduate level is something which was not emphasized during our time, core opportunity of working closely with the professors and developing hypothesis with our faculty was missing and therefore we were missing on the rigorous search technique. NEP 2020 basically talks about major transformational reforms in the Indian academic sector. The main aim of this is to redesign the structure with holistic development. The disadvantage we as a student of batch 2021-2024 is facing is that the batch of NEP has more options in terms of the side subjects and these subjects are mostly skill based. They are given focus on practical knowledge mostly . We are comparatively more inclined towards theoretical knowledge.

The practical knowledge will help them in the overall development of their skills and personality. They will not be only confined to writing answers . According to NEP 2020, students will be awarded with a certificate after completing 1 year (2 semesters) of study in the chosen fields of study, a diploma after 2 years (4 semesters) of study, a bachelor's degree after a 3-year (6 semesters) programme of study, a bachelor's degree with honors or research after a 4-year programme. This is very interesting because in the course of 4 years they are going to get exposure to different subjects which can also be practically applied. Also, if they wish to go for a research specialization, they will have to undertake a research project in their four-year course. This will get them an Honors degree with research specialization. This will help students to utilize their academic years and they will not have to waste extra years for research. On the other hand we have to give extra years for research and further higher studies. This mainly affects the students who are preparing for competitive exams as they have to carry both in their way.



VAC: ART OF BEING HAPPY

In today's era practical knowledge holds much more importance than theoretical knowledge so instead of writing 6 to 10 page answers there should be a method to apply the topics in real life. NEP 2020 is making this possible and education has become much more interesting and light as compared to previous policies. Considering the same, we have some of the 1st year students sharing their experience in context to Value addition course, Skill enhancement and Generic Elective aspect of their course-design that has been boosted significantly by the advent of NEP 2020.

Semester 1 was the time of dilemmas and confusions and it increased because of the implementation of NEP 2020. Due to that, we were entitled to opt for some additional courses like, value addition course, skill enhancement course, generic elective and ability enhancement course. After a long analysis and contemplation every student decided and chose their respective additional course.

I, after serious contemplation, decided to take up the course offered by the philosophy department and that was VAC: ART OF BEING HAPPY. This course attracted me the most as in this busy scenario of the world, the main thing we are forgetting is to be happy. This course was taught by Mr. Deepak Kumar Sethy. In this course, we learned about life aspects. We learned Great values of Indian culture. The main objective of this course was to make students aware about the importance of staying happy. We always had interactive classes. The environment of the classroom was always very peaceful and happy too. This course sincerely changed the life perspectives of many students. I enjoyed taking up this course. It was a beautiful experience.

-Jasmine
BA Hons. Philosophy, 1st Year

VAC: ETHICS AND VALUES IN ANCIENT INDIAN TRADITION

My choice for courses was very clear but I was a bit confused about my VAC course. After some counseling I made my choice and opted for the course offered by the Philosophy department named as ETHICS AND VALUES IN ANCIENT INDIAN TRADITION. It was taught by two teachers , Prof. Dr. Sharma Bhanu Bhupendra and Dr. Rajesh Kumar Tripathi.

As the name suggests, this course was the course of values but the thing that intensified the course more was the presence of Ancient Indian Traditional ethics. We learned a lot of things during this course. Many interesting and arcane concepts were discussed like, purusharthas, the theories of Danda, Niti , Dharma and Karma. These all topics changed my point of view of seeing life aspects. We were also taken on a field trip to Kurukshetra and it was a magnificent experience. For the practicals we made documentaries and also made a 3D model of Swastika. That experience was never forgotten and taught us a plethora of things. The topics and concepts were truly relatable and I personally loved discussing and learning the topics. I would always recommend others too to join this course as this course is one of the best courses offered in Value addition courses.

-Jasmine , 1st Year



VAC: ETHICS AND CULTURE

"What I've Learnt from the Course 'Ethics and Culture'"

I got the wonderful opportunity to learn about the multifaceted and interrelated concepts of Ethics and Culture from the esteemed faculty of our Philosophy department. This course, in all certainty, has had a holistically positive impact on my life and sense of being. The classes were a mix of theoretical and practical approaches that helped me grasp the magnitude of these essential concepts. The study material involved was wide-ranging and diverse both in terms of geography/socio-cultural environment and the basic outlook on issues pertaining to the subject. It included excerpts from Aristotle and George Elliot to the priceless teachings of Swami Vivekananda. This wide variety of material, combined with interactive classes, aided me in the development of a comprehensive understanding of the subject.

We live in a country of diverse cultures and values. The culture one is born and grows in has a profound impact on the ways of the person. This course revealed to us the fine points of what a culture is, what is the essence of a culture, how cultures may differ from one another, how a culture shapes up local ethics, and the ways towards cultural tolerance without compromising national unity ("Unity in Diversity")

This course, I feel, has bestowed me with practical value and wisdom in an active way. Quality material and interactive classes, coupled with indoor and outdoor activities, have helped me navigate through the concepts efficiently. The course did a wonderful job of tagging ethics and culture together and delivering to us a collective understanding of the topics. Additionally, I made some wonderful friends and had many fun interactions with my teachers and classmates.

-Anshul

B.A. Hons Philosophy, 1st Year

SEC: POLITICAL LEADERSHIP AND COMMUNICATION / PERSONALITY DEVELOPMENT

I chose the SEC which was provided by the Philosophy Department and that was POLITICAL LEADERSHIP AND COMMUNICATION. We got to know about different styles of leadership and their relevance in the current world. We also learned some effective ways of communication. The spirit of being a good leader was inculcated through this course. In the practical classes we used to have activities directed to leadership skills. We were subjected to speak about our favorite political leader and also about the factors that we liked about him or her which motivates us. We also had an Extempore in the practical class. The course wholly according to my personal experience was really worth taking and I enjoyed every moment we spent in the class.

One thing I got to learn after attending personality development and communication classes is I have acquired the ability to understand the importance of oral and written communication in this day-to-day working environment. As an introvert this course was very important as it taught me the way to communicate with people on a professional scale. One of my favorite part from the syllabus was we were able to learn the way or acquire the ability to understand and manage our own emotions which is referred to as "Emotional Intelligence". It is a very important tool as in this current environment, young people like us are unable to control our emotions or we get too much overburdened with our life. Personality development is a lifelong process that involves self-awareness, self-improvement, and continuous learning. It helped me to understand myself better, including my strengths, weaknesses, values, beliefs, emotions. Personality development includes improving our communication skills, such as listening actively, expressing yourself clearly and confidently, and resolving conflicts effectively. Overall, personality development encompasses a wide range of skills, behaviors, and attitudes that contributed to my personal growth, self-improvement, and success in various areas of life. It is a lifelong journey that requires self-reflection, effort, and a willingness to learn and grow.

STUDENT ACTIVITIES

Aditya Roy

You will find interesting and informative vlogs on my channel



Aditya Roy
(2nd year)



Ishwar Prakash
(2nd year)

Writing has always been a part of my life, and it brings me great joy to see my thoughts come to life on the page.

Kam chaos - ब्रेन सिंक

Chaos तो हर जगह है
so I want to कम that chaos
through my content



Kshitij Tiwari
(1st year)



Urav Bhargava
(1st year)



Freaky Travellar

My dream is to inspire people to explore this beautiful world and learn the best things to make our world a better place to live.

STUDENT'S ACHIEVEMENT



Chehak receiving supreme accolade for bagging 1st position in 3rd year Philosophy Department

Rehana receiving 1st position prize for academic record in 1st year.



Vanad, 3rd Year, receiving certificate of participation for cultural exchange program by Humboldt-Universitat zu Berlin

Chaitanya Sharma, 2nd Year got research article published in Annual magazine of Hansraj College: Hans



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