

Reader's CHOICE

LEADERSHIP WITH PURPOSE

How empathy
and expertise
can transform
lives and
communities

BEYOND A DIAGNOSIS

Why every
individual
deserves to be
seen, heard and
empowered

THE
IMPACT
ISSUE

BUILDING INCLUSIVE FUTURES

Creating spaces
of dignity,
independence
and opportunity
for all

THE MOMENT THAT CHANGES EVERYTHING

A mother's
journey.
A movement
for many.

FARIA

TURNING UNDERSTANDING INTO ACTION

MOTHER. LEADER. ADVOCATE.
CHANGEMAKER.

*From personal experience to global impact —
Faria is redefining what support, inclusion
and true compassion look like.*



AUTISM AWARENESS

Conversations that
build understanding
and acceptance

EXPERT ADVICE

Practical strategies
for families, educators
and professionals

REAL IMPACT

Stories of hope,
resilience and
transformation

A VISION FOR TOMORROW

Building communities
where every individual
can thrive

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A team of passionate creatives bringing bold ideas to life and delivering limitless possibilities for every project.

THE SEASON OF GOOD THINGS

There are three months in the year that seem to contain an entire world.

October arrives with colour. November brings light. December slows the pace just enough for us to look back, gather our people close and wonder where the year went. Together, they make the last quarter of the year feel less like an ending and more like one long celebration.

In India, the festive season has never been confined to a calendar. It spills into our homes, kitchens, wardrobes, streets, markets and memories. It changes the way cities look and the way people behave. Suddenly, there is more food on the table, more conversations at home, more invitations on the phone and, perhaps, a little more generosity in the heart.

This year, as 2026 enters its final stretch, there is much to look forward to.

For us at Reader's Choice, no season is complete without books. Winter has always seemed particularly suited to reading. Perhaps it is the cooler evenings, perhaps the softer light, or perhaps the simple pleasure of sitting somewhere comfortable with a book while the world outside continues at its own pace.

The final months of the year are an ideal time to discover an unfamiliar author, revisit a favourite poet, explore translations or finally read the book that has been waiting patiently on the shelf.

A book does not demand that we rush. It asks us to stay. And in a world increasingly designed around speed, that may be one of its greatest gifts.



EDITORIAL

READ / LEAD / SUCCEED

FARIA

*Turning Understanding into Action, and Compassion
into Change*



**A MOTHER. A LEADER. AN ADVOCATE. A CHANGEMAKER REDEFINING
WHAT INCLUSION, DIGNITY AND POSSIBILITY CAN MEAN FOR
AUTISTIC INDIVIDUALS AND PEOPLE WITH DISABILITIES.**

FARIA ARSH

A MULTI-AWARD-WINNING CEO, ENTREPRENEUR AND BEST-SELLING AUTHOR

There are journeys that begin with ambition, and there are journeys that begin with love.

Faria's journey is one where the two became inseparable.

A multi-award-winning CEO, entrepreneur and best-selling author, Faria has dedicated her professional life to improving the lives of individuals with autism and other additional needs. But behind her professional expertise lies something far more personal: the experience of being a mother to a teenage daughter with severe autism, ADHD, severe learning difficulties, PICA and epilepsy.

That lived experience has shaped not only the professional she has become, but also the purpose she carries.



For Faria, autism is not simply a subject to study or a condition to understand. It is a world of people, families, hopes, challenges and possibilities that deserves to be approached with compassion, dignity and respect.

And her mission is clear: to transform understanding into meaningful action.

WHEN PROFESSIONAL KNOWLEDGE MEETS PERSONAL EXPERIENCE

Faria's expertise spans autism, communication, behavioural analysis and support for individuals with Special Educational Needs and Disabilities (SEND). As an ADOS-2-trained assessor, she has worked extensively with autistic individuals and those with complex needs.

Her approach combines professional knowledge with practical, evidence-based strategies designed to promote independence, wellbeing and positive outcomes.

But her understanding does not come solely from professional training.

It is also rooted in the realities of family life.

Being the mother of a child with complex needs has given Faria an intimate understanding of the challenges families can face while navigating education, healthcare and social care systems.

It has allowed her to see the difference between simply providing a service and truly understanding the individual who needs that service.

For Faria, person-centred support is not merely a professional principle. It is a philosophy grounded in dignity and humanity.



BEYOND LABELS, TOWARDS UNDERSTANDING

“Every individual deserves to be seen as a person first.”

One of the greatest challenges surrounding autism and disability is the tendency to define people by diagnoses and difficulties.

Faria’s work challenges that approach. Her professional focus extends beyond behavioural support to communication, empowerment and practical strategies that help families and professionals better understand autistic individuals and people with complex needs.

The objective is not simply to manage difficulties.

It is to help individuals develop greater independence, confidence and quality of life.



This philosophy is reflected in the training programmes she has developed for parents, caregivers, educators, healthcare professionals and support workers.

For several years, she has delivered seminars and workshops across special schools, educational settings, Madrassas and care homes, helping professionals acquire practical strategies to better understand and support autistic individuals and those with complex needs.

Education, in her vision, becomes a powerful instrument of inclusion. Because when people understand, fear can give way to acceptance. And when acceptance grows, possibilities begin to emerge.

EMPOWERING THE PEOPLE BEHIND THE CARE

Supporting an individual also means supporting the family, the caregiver and the professional.

A child or adult with complex needs rarely exists within a single support system.

There are parents who need guidance, caregivers who need practical tools, teachers who need understanding, healthcare professionals who need insight and communities that need awareness.

Faria's work recognises this interconnected reality.

Her training programmes are designed to equip the people surrounding autistic individuals with practical approaches that can make everyday life more meaningful and manageable.

This holistic perspective is particularly important for families navigating multiple systems at once.

Education.

Healthcare.

Social care.

Communication.

Behavioural support.

Each can present its own challenges. Together, they can feel overwhelming.

Faria's experience has given her a clear understanding of why families need more than isolated interventions. They need systems that recognise the whole person and the whole family.



FROM EXPERIENCE TO ENTERPRISE

The Birth of a Bigger Vision

Faria did not stop at professional practice.

She took her vision further through the Autism Foundation C.I.C., a social enterprise committed to raising awareness, training parents, caregivers and professionals, providing specialist support and creating meaningful opportunities for autistic individuals and people with disabilities to thrive within their communities.

It is an extension of the philosophy that has guided her career: meaningful change requires both understanding and action.

The Foundation represents an ambition to build not merely awareness, but opportunity. Because inclusion should not end with being accepted.

It should extend to being empowered.

- To participate.
- To learn.
- To develop skills.
- To build confidence.
- To experience belonging.
- And ultimately, to live a fulfilling life.



REDEFINING WHAT CARE CAN BE

A safe place should feel like a community, not merely a facility.

Perhaps one of Faria's most ambitious visions is the development of high-quality specialist care facilities for autistic individuals and people with disabilities.

The concept goes beyond conventional ideas of care.

Her vision is to create safe, inclusive and nurturing environments where residents receive personalised support, therapeutic services and opportunities to develop life skills, independence and confidence.

At its heart is a simple but powerful principle:

CARE SHOULD PROTECT DIGNITY WHILE CREATING POSSIBILITY.

The proposed model is guided by dignity, respect and excellence, with the aim of creating communities where individuals are empowered to reach their full potential.

For families who constantly worry about the future of a loved one with complex needs, such a vision carries profound significance.

It speaks to one of the most important questions families face:

Who will care for them, understand them and help them flourish when we are no longer able to do everything ourselves?

Faria's answer is to work towards communities built around care, understanding and opportunity.



THE WOMAN BEHIND THE MISSION

Strength That Comes from Purpose



Leadership is often associated with titles, organisations and achievements.

But some forms of leadership are born much closer to home.

Faria's journey demonstrates how personal experience can become a catalyst for wider social change.

Her roles as CEO, entrepreneur, author, assessor, trainer and advocate may appear distinct, but they are connected by one central purpose: improving lives.

Her work demonstrates that entrepreneurship can have a social conscience.

That professional expertise can be driven by compassion.

And that advocacy can become practical action.

Through her leadership and continued commitment, she seeks to influence policy, inspire professionals, create real-life impact and champion a future in which autistic individuals and people with disabilities receive the understanding, opportunities and quality of care they deserve.

A DIFFERENT DEFINITION OF SUCCESS

***Success is not only what we achieve. It is what becomes possible
because we chose to act.***

For many entrepreneurs, success is measured through growth, recognition or financial achievement.

For Faria, success carries another dimension.

It can be seen in a parent who finally understands how to communicate with their child.

In a professional who learns to look beyond behaviour and understand the person.

In an autistic individual gaining a new skill.
In someone discovering greater independence.
In a family finding hope where there was once uncertainty.

These may not always make headlines.

But they can transform lives.

And perhaps that is the most meaningful measure of leadership.



THE ROAD AHEAD

The work ahead is undoubtedly significant.

Changing systems takes time.

Changing attitudes can take even longer.

But Faria's journey demonstrates the power of combining lived experience with professional expertise and turning both into purposeful action.

Her story is not simply about what has already been achieved.

It is about what can still be built.

A stronger support network.

More informed families.

Better-trained professionals.

More inclusive communities.

Specialist environments built around dignity.

And greater opportunities for people with autism and disabilities to live with independence, confidence and purpose.



A FUTURE BUILT ON DIGNITY

At the heart of Faria's vision lies something beautifully uncomplicated: every individual deserves to be treated with dignity, understood with compassion and supported to reach their potential.

Her journey from personal experience to professional leadership, advocacy and social enterprise is a reminder that sometimes the most powerful change begins with one person refusing to accept that things cannot be better.

Faria has chosen not merely to witness the challenges faced by autistic individuals and their families.

She has chosen to act.

To educate.

To advocate.

To build.

And to imagine a future where care is more compassionate, communities are more inclusive and every individual has the opportunity to live a life filled with dignity, confidence and possibility.



END NOTE



Faria's story reminds us that meaningful change is rarely created by one gesture or one organisation alone. It grows through the courage to listen, the willingness to learn and the determination to turn compassion into action.

Her work invites each of us to look beyond labels, question assumptions and recognise the person before the diagnosis. It challenges us to create communities where support is not an afterthought, inclusion is not symbolic and dignity is never negotiable.

The journey continues, but the direction is clear: towards greater understanding, stronger families, more compassionate care and a future where every individual is given the opportunity to belong, contribute and thrive.

Because when understanding becomes action, possibility becomes real.



*Compiled, Conceptualized by Sunita Paul, The Editor-in-chief,
Reader's Choice and CEO, AABS Publishing House*

EXCLUSIVE INTERVIEW

1. Your journey brings together professional expertise and deeply personal experience. How did becoming a mother to a child with complex additional needs transform your understanding of autism, disability, and advocacy?

When my daughter Afiyah was diagnosed with autism, it was one of the most challenging truths I had to accept and adapt to. Accepting the diagnosis takes a lot of courage, as you go through a process of grieving the loss of the child you had hoped for. At the same time, I was determined to learn more about autism and do the best I could for my daughter.

That's when I started working at a special school and gained professional experience too. I soon realised there were gaps in the system and started implementing changes to overcome those challenges.



2. You have worked extensively with autistic individuals, families, educators, and professionals. What is one common misconception about autism and complex needs that you wish society would leave behind?

Society is determined to change autistic and disabled people, whereas it should be the other way around. We should be adapting to their needs and making this world a better place for them to thrive. Let's face it, this world is not built for people with disabilities. Nothing in the environment is suitable for someone in a wheelchair or someone who has autism and sensory impairments. People are quick to jump to conclusions that parents are not disciplining their children, rather than understanding that these autistic and disabled children have genuine needs. Whilst supporting parents and caregivers, they start opening up to me about their personal matters too, and it seems like the same story in every single household, without any exaggeration – the extended family is not willing to understand the child's needs, and they don't provide any support. This puts a great deal of pressure on the parents, and especially the primary caregiver, who is usually the mum in most cases. Lack of societal understanding and lack of support are some of the main reasons many families are at breaking point and are not able to cope any longer. I really want our society to understand and come together to support these disabled people and their primary caregivers.

3. As an ADOS-2-trained assessor and behavioural and communication specialist, you emphasise evidence-based and person-centred support. What does truly person-centred care look like in everyday life?

Person-centred care needs to be individualised for each and every disabled person. Sometimes we are not able to ask the disabled person about their care needs, and in these circumstances, I would say that the parent is the expert. No one knows a child better than a parent. One could have a PhD in autism and other disabilities, but a parent knows their child best, and we need to be listening to what the parent has to say about the disabled person's care plan.

As a behaviour analyst, I look at the whole picture. I look at their communication needs and their sensory impairments, as this gives me a good understanding of their behavioural triggers and antecedents. Behaviour is a language, and any challenging behaviour should not be labelled as 'naughty'. My entire autism training is based on the fact that 'every behaviour has an underlying reason'. Once we start understanding the core reason behind a behaviour, we can then start putting positive strategies in place to support the autistic person better.

At the heart of everything I do lies a deep understanding of autism, communication and behaviour, as it's all interlinked. For me, it's all about enhancing the quality of life of the autistic/disabled person and their entire family. When you help one child in need, you're helping their parents, their siblings, their carers and professionals too. Basically, you're helping their community.

4. Families navigating education, healthcare, and social care often face enormous challenges. From your experience, what are the biggest gaps in the present system, and what needs to change urgently?

The present system is failing disabled people and their families very badly. Due to the lack of funds, care providers, schools and education settings don't have adequately trained staff, and this is impacting the autistic and disabled community quite badly. Lack of training leads to a lack of skills, which leads to a poor understanding of autism, disability and behaviour, and this leads to unnecessary physical intervention, which then leads to abuse of the disabled person.

Can you see the chain here? How one gap in the system creates a systemic chain reaction of bad practice, which leads to the abuse of the most vulnerable in our society.

We need urgent action to provide better care for autistic and disabled people and to support families. Because without the right support, these families will not be able to sustain this for long.

5. You have conducted seminars and workshops in special schools, educational settings, Madrassas, care homes, and other environments. What has working directly with parents and professionals taught you about the power of awareness and practical training?

Knowledge is power, and that's always the first step to creating change in someone's life. When I deliver my seminars and workshops, although I cover the subject in depth and cover all aspects of autism, sensory impairments and behavioural challenges, there are always going to be some aspects that a parent or professional will need more help with.

This is why I always say that delivering a training session is not the end of my work, but that's where my work begins. This is where parents get the knowledge and empowerment to apply the strategies we have discussed and learned during the sessions, and if they have any questions later, I can help them further.

So many parents and professionals have given me feedback that my seminars have helped them to not just understand autism, but also given them the skills to understand and decode behaviour. One of the main parts is that I teach them positive strategies to support an autistic/disabled person during behavioural difficulties. This doesn't just help them to understand the whole picture, but gives them the confidence that they can support their children during difficult times and that there's light at the end of the tunnel.

Often, our autistic people and their parents/primary caregivers get stuck in a negative cycle of behaviour, and that's where things get very challenging. But my job is to recognise that, decode every behaviour and support the parent, teach them and empower them with the knowledge and skills to be able to support their children positively in the best way possible. I would like to emphasise that this gives them the skills to enhance the quality of life of their disabled child and their whole family.



6. You are not only an advocate but also a CEO, entrepreneur, and author. How do you balance compassion with the leadership, resilience, and business decisions required to turn a social vision into sustainable action?

I have always been very objective with every aspect of my life. When wearing multiple hats as a mother first, then an entrepreneur and a CEO, I use my skills of objectivity, compassion and, most importantly, my natural skill of behavioural analysis. I am able to analyse each situation objectively to come up with the best strategy which is going to give me the best outcome. When it comes to leadership, I believe in leading by example. My ethos and my mission trickle down to the entire team. If I start slacking in some areas, the rest of the team will start following that too. Hence, it's my utmost priority to lead by example and maintain the high quality and standards which become the norm for the rest of the team. Sustainability is a huge aspect, and as a CIC, we rely on government funds. Now, since we have launched our new project of starting a care facility for autistic and disabled people, we are holding charity events to make that a success.



7. Through the Autism Foundation C.I.C., you are working towards awareness, specialist support, training, and meaningful opportunities for autistic people and people with disabilities. What inspired you to build this organisation, and what change do you hope it will create?

It all started with the launch of my book, 'Toilet Training for Autistic & SEND Children and Adults'. Many people don't know that toilet training autistic and disabled people is extremely challenging, and there is no support from the health and education sector. So, when I wanted to toilet train my daughter, who has profound autism, ADHD, severe learning disability and epilepsy, I created a method at home for her which was successful. I then wrote a book about the method I created, which has now helped more than a thousand people in the last three years since the launch. The success of the book led to me creating bespoke training and workshops, and that led to the formation of Autism Foundation C.I.C. This was founded purely out of need and a gap in the system. Where the education and healthcare system failed our disabled and autistic people and their families, that's where Autism Foundation has stepped in to create support and bridge that gap.

8. Your latest initiative is the development of specialist care facilities designed around dignity, personalised support, therapeutic services, independence, and confidence. What would your ideal care community look and feel like for the people who live there?

In an ideal world, we as a community, and our government and public sector, should already be providing high-quality care for people with autism and disabilities. Sadly, due to the lack of awareness, knowledge and funds, the care is of really bad quality. We all want a good quality of life, and why should it be any different for people with disabilities? Our vision is to create a care facility where disabled people are not just living but thriving. Our ethos is to have highly trained staff who provide care with empathy, create a safe environment and provide the dignity our autistic and disabled people need. We want to inculcate a culture where a high standard of care becomes the norm, not just in our care facility but everywhere.

9. After years of witnessing both the struggles and achievements of autistic individuals and their families, what has been your greatest moment of hope, and what keeps you moving forward when the challenges seem overwhelming?

My greatest moment of hope is when I see autistic and disabled people and their parents thriving. The more I expand, the more I come across extremely talented, hardworking and resilient parents, and that gives me hope for a positive future for our disabled people. This is not enough, though, because we as parents can only do so much, and if people from the wider community were to join us, we could bring the change we want quicker and better.



10. If you could speak directly to parents raising an autistic child or a child with complex needs, and also to the wider society that surrounds them, what would you want them to hear from you today?

I would reassure every parent that they are the best parent this child needs. I hope most parents know this, but often parents live with the guilt of whether we're doing enough or not.

When it comes to the wider community, I urge them to start opening their minds to understand autism and disability better. I would like people to be more empathetic and supportive, not just towards people with disabilities, but also towards their parents and especially their primary caregiver.

By supporting the primary caregiver, who happens to be the mum most of the time, the community can have a very positive impact on the disabled person and the entire family.



As told to.....

SUNITA PAUL

*Md, Aabs Publishing House
Editor-in-chief, Reader's Choice Magazine*





POETRY

Freedom

Freedom is not merely the breaking of chains;
it is opening the doors to the fear within us.

Freedom is a seed
buried in the earth, yet dreaming of tomorrow's forest.

Freedom is a lamp
lit in one hand, yet capable of lighting a thousand hearts.

Freedom is a wing
as vast as the sky, with no limits to the dreams we carry.

Freedom is a river
it does not surrender to obstacles; it creates its own pathways.

Freedom is a question
testing yesterday's beliefs through the awakening thought of today.

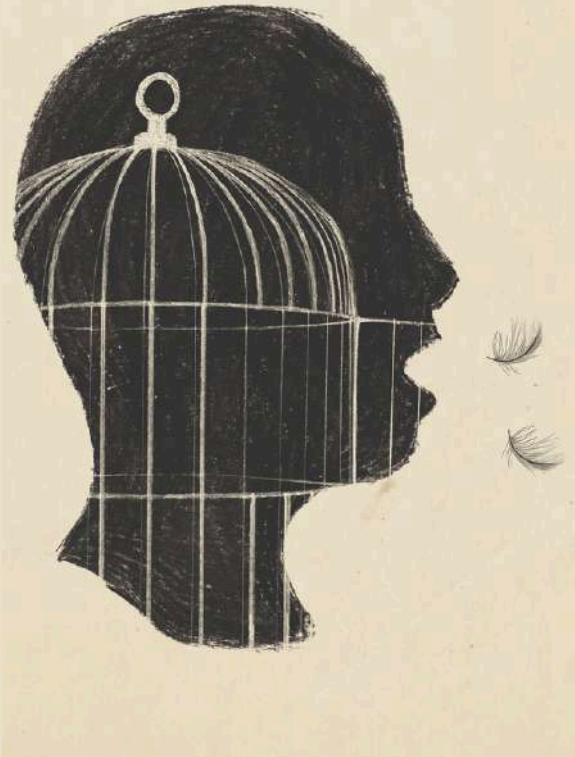
Freedom is a pen
giving voice to silence, and turning into a question against injustice.

Freedom is not only about 'I';
it is the human resolve that 'all of us' must rise together.

Freedom guided by responsibility
becomes a progressive step towards a better society.

In the hands of this generation,
freedom is the creative force that can shape a new world.

To protect that freedom
is to pass the light of hope to generations yet to come.



Dr. Perugu Ramakrishna
India

Fumes & Memories

There were days in our lives, where we
Enjoyed, cried, played and slept together
Not aware that these will vanish as fumes in the air
The moments of our play, merriments, jubilation
Stayed as buffer in our minds
Ages grew as time passed by
We turned back to know
we are in a distant grove
Life changed with time and space
Movements became moments
Mother was there to nourish our hearts while
Father would feed our brains
So happy was that time
With both capping us on all sides
Fear was unknown nor as hunger
Everything was taken care
Lessons taught by father
Tender love preached by mother
Now remain as fumes in our minds .whilst they were gone
Those godly ones I can't see, I can't talk
Can't have the preidiction that I had once
But see them in dreams when eyes closed
Their shades raise like fumes in my mind
Going up whirling with past fragrances
Dragging me into its slouch
Gives me the same feelings I had once
I enjoy ,I whirl with those fumes
Rejuvenating myself from this tempestuous world
Memories are elixir to a weird soul
Memories are the panacea for an exhausted mind
Memories are the mentor to guide and learn
I learnt to survive from memories when life hit hard
Taught me to raise like phoenix when failure made me fall
All through my memory stored in bygone years
There were days in our life dear where we enjoyed, cried & played
Now aware that they'll come again
Only as fumes in our future minds
Protecting us forever



**N Vasanthi, English faculty
Government Degree College,
Gudur, Nellore District**

FATHER

When I remember you, I remember a man
Who knew more than his time, but also, the one
Who failed to get the world to understand how much
He really knew and what he wanted to do
with all he knew

I remember a man who loved honour, appreciation,
But rarely spoke to suit the taste of his audience,
A man who was despotic and liberal in different sessions,
A martinet with a sensitive heart, a hard taskmaster
Capable of thawing in the warmth of kindness

I remember how hopelessly I stood by your side,
Watching you depart in a sea pain of pain,
Forlorn, without your followers, admirers, protégés,
I remember your comatose prayer to the god of death
For relieving you of your suffering

Today, as I bowed before your garlanded photograph
Hanging on a domestic wall for many years,
I realized that for someone, who never lowered his voice
To please the world, how difficult it would have been
To script his life's epilogue in fleeting whispers

Deepak K. Choudhary (Darshak) is a Delhi-based multilingual poet, editor and translator. He has penned poems in English, Hindi and his mother tongue, Maithili. His poems have been featured in a number of literary journals like The South Asian Ensemble, Chrysanthemum Chronicles, Vigil Pub Magazine, INNSAEI, Samakaleen Bharatiya Sahitya, Gagananchal, etc. Besides BIRDS LIKE US and THE CITY NEVER SLEEPS, his two poetry books published so far, a third one titled LETTERS WITHOUT ADDRESS is slated for publication shortly.



Snort of the Warthog, and I'm Counting My Iwo Jimas

Smashing down doors like a most bashful recidivist,
crushed skulls of the keen and freshly vanquished,
mesh of armour to meet the day, the prayers of old ladies
over pews of crippling wood, over the beads in a ball
and that book so often stated, and that is when I came upon
that fire that ripped through me with the breeze of straw-struck barns,
those screeching black amethysts with their wings
caught in a thoughtless fold – heart to gizzard in useful employ,
the yellow of a coward's curse never clearer;
that is how I see it now, and what I hear has become
something more, like a cherry blossom scarf over Japanese winds,
those slandering secrets to the mistress of the house,
those furthering thoughts of a greasy junkmaid's rustle;
and the trumpets of burnish cherubs wallowed,
seven days like the well-circled earth from dirt
seven centuries more from such terrible sounds:
snort of the warthog, and I'm counting my Iwo Jimas,
with a pure strummer hex of bursting admiration.

Ryan Quinn Flanagan is a Canadian-born author who lives in Elliot Lake, Ontario, Canada with his wife and many bears that rifle through his garbage. His work has been published both in print and online in such places as: The New York Quarterly, Reader's Choice, Evergreen Review, Borderless Journal, Horror Sleaze Trash, Lothlorien Poetry Journal, GloMag and The Oklahoma Review. He enjoys listening to the blues and cruising down the TransCanada in his big blacked out truck.



THE BLIND GIRL

(A painting, by John Everett Millais)

She sees not the beauty surrounding,
Yet a serene tranquility, confounding.

Though her vision be impaired,
She's hardly ever despaired.

Her other senses, to her, enlight,
Making up for the loss of sight.

The landscape, the rain didst drench,
To her unseeing eyes, her desires quench.

Perhaps the petrichor, her nostrils did detect,
That brought forth the halcyon effect.

Tho her gaze, fixed upon darkness,
Yet her inner senses perceive the radiance.

Truly she envisions the bright scene,
Its breathtaking beauty, doth glean.

The mild sunshine caresses her face,
The warmth, her disability, erase.

She needn't her sibling, to describe,
Or, the beauty surrounding, ascribe.

The rainbow, lost to her sight be,
But thro the eyes of her sibling, see.

Its myriad colors, fail to comprehend,
But thro her sister's vibe, apprehend.

Her fingers caress the blades of grass,
Hoping, the touch, her failings bypass.

That beauty isn't in sight alone,
But by feelings, her senses hone.

The sublimity in her emotion,
Reflected upon her expression.

Truly she misseth not the serenity,
Her face, depicting the placidity.



Julian Sujendran chooses to write upon societal issues in an attempt to highlight the rampant evils that prevail in Indian society, despite social reforms. His writings, both literature and poetry amply reflect what he aims to achieve. He hails from Chennai, Tamilnadu.

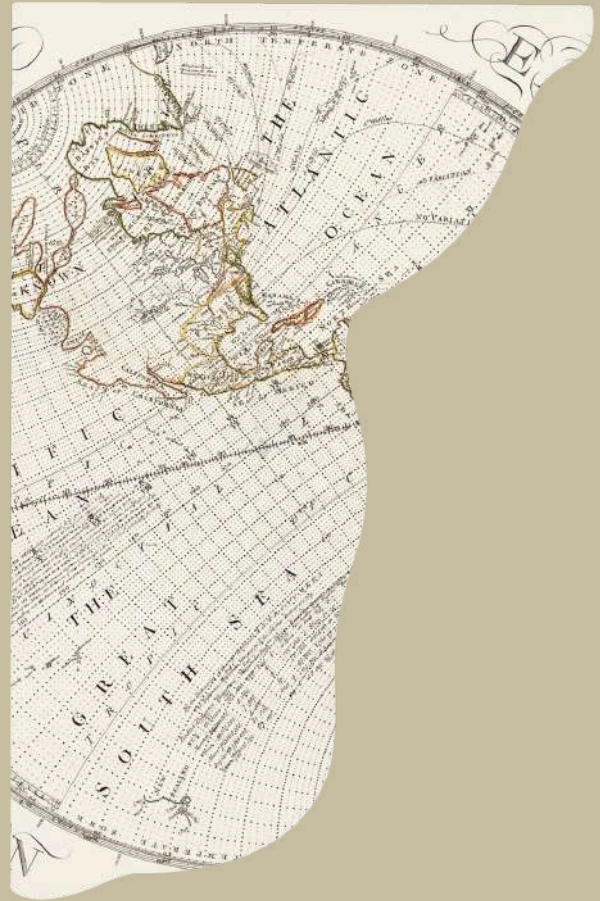
IN THE THOUSANDTH SILENCE

In the thousandth silence of you,
the Charleston shore has forgotten
my head in your shoulder, startling
the wind that weeps
for what passed between us
at the rim of a world
you had never seen

In the thousandth silence of you,
the abandoned storefronts are collapsing—
Your hand against my back—tremble
the bones that weep
for worlds passing between us
at the end of days,
an upwelling of the eternal

that we shall yet see—

in the thousandth silence



Melissa A. Chappell is a writer living in South Carolina. She has been published in The Emerson Review, The Orchards Poetry Review, and Dreich Literary Magazine, among others. She is a Lutheran pastor who has served parishes in southwestern Virginia. Chappell is also a pianist and vocalist. She spends her free time reading, walking with her dog, and enjoying life with her family, miniature schnauzer, and two cats. You may read more of her work at <https://nativenoise1970.com>

BLESSINGS INFINITE

Rising from the abyss of despair,
I can feel the warmth of sunshine,
I can comprehend the plan Divine
I was once a shattered being,
But today I have blessings replete
Life seems beautiful and the Almighty merciful
Dancing in the rain, forgetting my erstwhile pain
I see the VIBGYOR being formed, through the prism of raindrops
The toddlers playing hide-and-seek;
Carefree, mischievous beings
I paint the splendid view and write poetry too
Or write poems and then paint
Whatever the case might be
I am like the Creator-
As Aristotle had proclaimed!
Bonding with my best pals over a cup of coffee
Discussing with them matters- trivial to lofty
Oh My! It's indeed a wonderful life,
For I now have blessings infinite!

Staffy Bhateja (Steffi) is an award-winning poet, editor and exhibited painter hailing from the City Beautiful. She is the Chapter Head of Chandigarh of The Asian Literary Society. As a writer, she has taken part in numerous anthologies under various publishing houses and esteemed magazines like Rhyvers Beat, Glomag, Setu etc. She has solely edited a book titled "Catharsis" under The Impish Lass Publishing House.



SINKING LITTLE HEART

Going through an old album

How things were

The way they are

Compressed between images

Of grainy texture

An ebbing tide

Of late afternoon

You take out an old cardigan

The fit

No longer snug

Around the chest

Sleeves that shrank

And lovers went back to being

'Just friends'

Vandana Kumar is a translator, recruitment consultant, cinephile, Indie Film Producer and multiple award-winning poet from New Delhi, India. Her poems have been published in over 150 national and international websites and anthologies of repute. Her poetry collection 'Mannequin of Our Times' has also won several awards. 'Mannequin Of Our Times' has been published in Greek too. She received the Global Icon Award at the Global Vision Summit 2025 held in Athens, Greece.





My loss

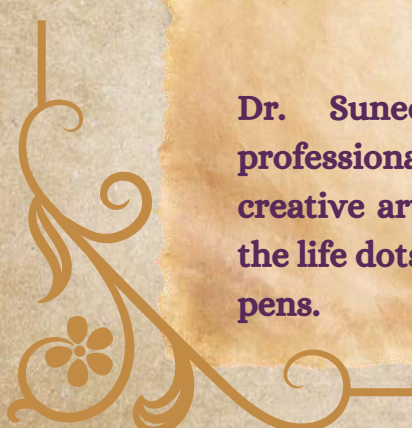


Hopelessness
became my identity.
I learnt
to disguise
the wounds within.

Death
found my father.
It was I
who suffered
the agony.

Silence
took over grief.
My tale remains
unspoken,
buried deep.

Some losses
do not end with death.
They simply learn
to live
deep within.



Dr. Suneet Madan is a multifaceted professional with expertise in technology and creative arts. Widely published, she connects the life dots through her brushes and fountain pens.



at the height

the sun risks my yawn,
a mouth to fall into like grace.
the mirage, a milky face where time
breaks our intuitive encounters.
before you, my heart breaks
and becomes a conduit
of dismal fear gouging the silence.

if between us is perception
and beyond us history,
does rain establish a curtain of pained memory?
tip the hourglass and liquid light
pours from its hips,
a woman of callous grins.

what ends at the height of whoring's malice?
suffering the darkness without shield,
the batting eyes of her foul intent
clarify the bedded pose I present.
starkly clad as stripped skin in strictness,
my power drips and demands a return
of its own nothingness.

Dustin Pickering is founder of Transcendent Zero Press. He has contributed writing to Huffington Post, Los Angeles Review, The Statesman (India), Journal of Liberty and International Affairs, The Colorado Review, World Literature Today, Asymptote Journal, and several other publications. He is the author of numerous poetry collections and books including *Salt and Sorrow*. He placed in the top 100 for the erbacce prize in 2021 and 2023, and was a finalist in Adelaide Literary Journal's first short fiction contest. He was given the honor of Knight of World Peace by the World Institute for Peace, Nigeria, and granted the President Commission Award by the Seneca Awards 2026 for *Crime of the Extraordinary* (Hawakal Publishers, 2025). He hosts the popular interview series *World Inkers Network* on YouTube and co-founded *World Inkers Printing and Publishing*.



INTERVIEW OF ELANAAGA BY PARAMITA SARANGI

Bio Of Elanaaga:-



Born in 1953 in Telangana State, Elanaaga is a well-known poet, writer, translator and critic in the field of Telugu literature. He is a paediatrician, but now only pursuing his literary interest. His actual name is Dr Surendra Nagaraju.

He penned 41 books so far, 19 of which are original works while 22 are translations. Of the latter, 12 are from English to Telugu, and 10 vice versa. Two are original English writings. His works comprise books of free verse, geyams or songs, prosodic (metrical) poems, experimental poetry, experimental prose, language-related essays, criticism essays, stories, standard crosswords, bidirectional translations and so on.

He translated Latin American stories, African stories, Somerset Maugham's stories, World stories, Cyrus Mistry's *Chronicles of a Corpse Bearer*, Pavan K Varma's *Ghalib: The Man, The Times*, and K Sacchidanandan's *Not Only the Oceans* into Telugu to name a few. He also rendered the works of veteran Telugu writers, viz. Vattikoata Alwaru Swamy, Dasarathi Krishnamacharya, Kaloji Narayana Rao etc. into English. His collection of English poems "Dazzlers" was translated into 25 foreign languages. He translated innumerable English poems into Telugu and countless Telugu poems into English and brought them out in the form of books. His articles keep appearing regularly in the periodicals in Telugu and English. Some were published in *Indian Literature*, *Muse India*, *Rock Pebbles*, *Literary Vibes*, *Episteme* etc.

He is a Sahitya Akademi Translation Prize winner (2023). He received many State level awards.

He is an ardent fan of Indian classical music, especially Hindustani. He composed many poems on classical music and musicians. He wrote umpteen articles on Indian classical music and musicians.

You are a well-known name in the field of literature. You devote a lot of time to literary work. How do your family members accept and respond to this busy engagement?

I must say I am very fortunate that my wife has been highly considerate, cooperative and supportive in this aspect since the inception. Though I devote a lot of time to produce literary work, she never objects to it despite her not being an ardent lover of literature. On the other hand, she used to preserve my manuscripts, especially in the beginning of my literary career. My children (two sons) too, take pride in my literary achievements and don't grumble at all about my not earning much money. Though I am a paediatrician, I quit medical practice many decades ago for the sake of literary work.

How did you emerge as a poet? What is your inspiration?

It is mainly due to my strong passion for creative writing and the intrinsic nature of my aptitude that I could reach this stage. I have been bright in all subjects except mathematics, right from my schooldays in the 1960s. I excelled in languages the most. Our teachers of languages would instil great enthusiasm and interest in us with their marvellous tutoring. That helped me to a great extent, I feel.

Who plays a motivating role behind your literary pursuits, and in what way?

Again, my answer to this question is similar to the earlier one. To be frank, I motivate myself – my friends and well-wishers provide some exhortation, though. Sometimes, I derive inspiration from reading the works of great poets and writers.

Please tell me what your definition of poetry is.

That which expands our dynamism or spirit, irrespective of whether it showers embers or ambrosia, and whose prime objectives are beauty and delight, can be considered poetry, I think. Its attributes, roles and duties come next. They need not be integrated into poetry's definition.

Do you think literature can bring a change in human life and society? If yes, how?

Yes, it can, in human life, but its proportion may vary from person to person. Reading good books can elevate a person both in wisdom and character. And since society is constituted by individuals, this can indirectly contribute to the betterment of society. However, the extent of such change may not be too large.

I am highly sceptical about the efficacy of poetry in eradicating social evils. Instead, enacting Acts through the judiciary and implementing them strictly would go a long way in achieving the end result. There were many incidents of acid attacks on girls and women in our state a few years ago. Literary magazines were inundated with countless poems against them but to no avail. After a couple of police encounters, the scourge was promptly brought under control. Other genres like ballads, stage plays, etc. may prove effective in doing away with undesirable offences in society. It is not wrong to try to use literature for such purposes. However, believing that they would invariably prove successful is wrong.

In the present changing circumstances, what should be the role of literature?

Literature should induce wisdom and inculcate uprightness and broad-mindedness in readers. This, in my opinion, would take care of the other things like awareness, social duty and so on.

Are today's young writers more conscious and aware in the fields of creative writing? What message would you like to give to them?

Yes, they are conscious and aware of the current happenings in society. But this change has not taken place in writers only; it happened amongst almost all the citizens. This socio-political awareness is mainly due to social media, I suppose. Regarding the message, I would like to stress the true passion they should have for literature. And it should be complemented by constant and sincere effort. In other words, one should dedicate himself or herself to reading and writing literature continually.

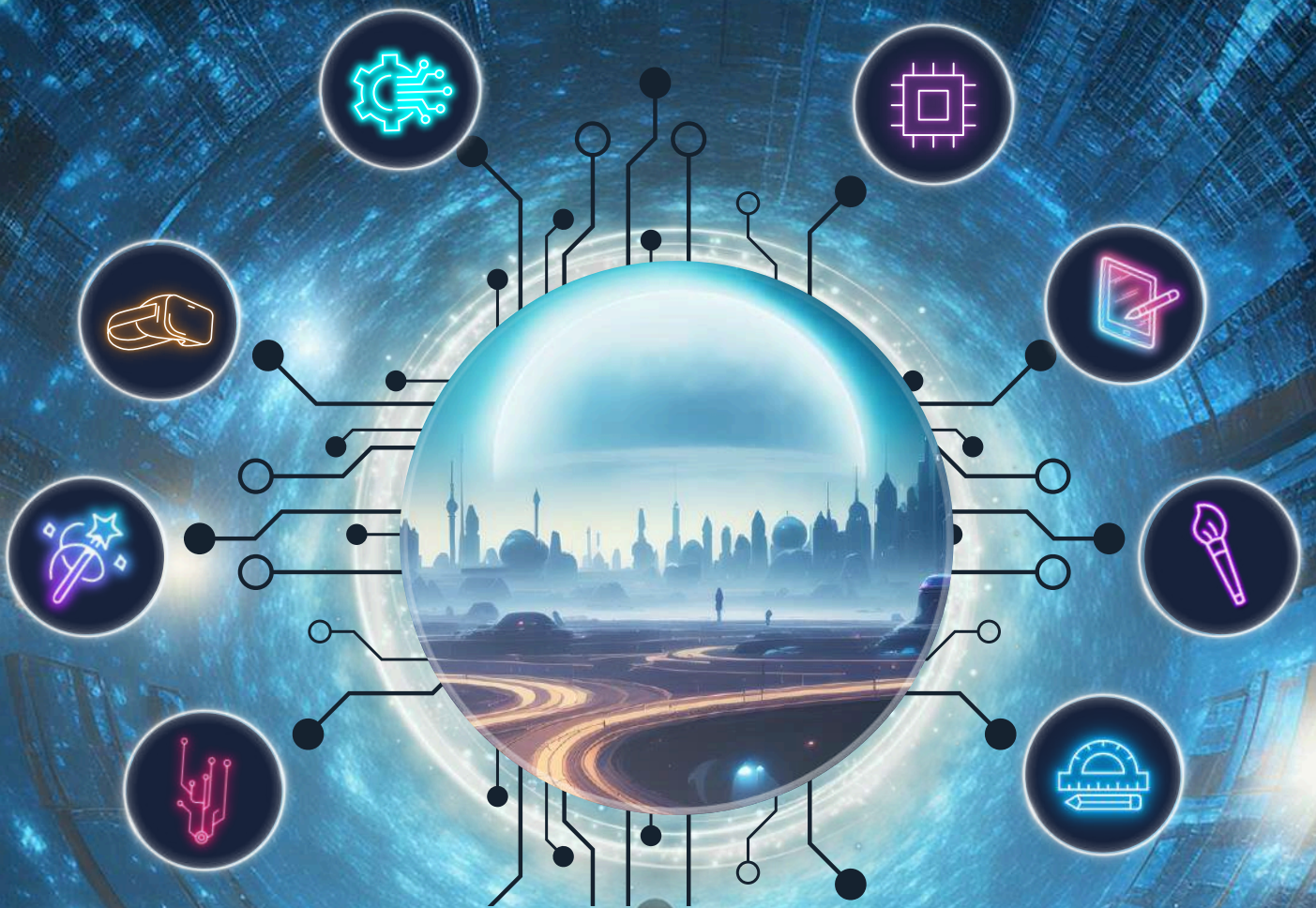
Another thing that is important is that young writers should strive to achieve excellence in their writings; they need to work hard for this.

I am grateful to you for considering me worthy of being interviewed.

Reader's Choice

THE TECHNOLOGY WE NO LONGER NOTICE

WHEN TECHNOLOGY DISAPPEARS



The smartest technology may be the kind we barely notice.
Technology once wanted our attention.

It came with buttons to press, screens to watch, wires to connect and manuals to read.
Today, some of the most remarkable technology is doing something quite different: it is
disappearing into the background.

We simply live with it.

GADGETS TO INVISIBLE HELPERS



Artificial intelligence can now write, analyse, translate, design and generate ideas at a speed that would have seemed impossible only a few years ago.



And yet, after the initial excitement, much of it has become ordinary.



That may be technology's greatest transformation: extraordinary things becoming everyday things

FROM GADGETS TO INVISIBLE HELPERS

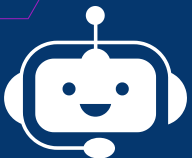
Technology gives us something precious: **Time.**



A map saves us from getting lost. Online banking saves a trip to the bank. Digital communication can bring someone thousands of kilometres away into the room within seconds.



But every convenience comes with a small question:
What are we giving up in return?



When an algorithm chooses what we watch, a recommendation engine decides what we discover and AI completes our sentences, our lives become easier. But they can also become slightly more predictable.

Convenience is wonderful.

Too much of it can make us forget how to wander

WILL MACHINES MAKE US LESS HUMAN?

Probably not.

The bigger question is whether we will remember to remain human while using increasingly intelligent machines.



A calculator did not destroy mathematics. A camera did not destroy memory. The internet did not destroy curiosity.

Technology does not automatically replace human ability. It can amplify it.

A WRITER CAN USE AI TO EXPLORE AN IDEA, BUT THE REASON BEHIND THAT IDEA STILL BELONGS TO THE WRITER. A DOCTOR MAY USE TECHNOLOGY TO ANALYSE INFORMATION, BUT COMPASSION CANNOT BE REDUCED TO A DATA POINT. A TEACHER MAY USE DIGITAL TOOLS, BUT INSPIRATION STILL COMES FROM A HUMAN CONNECTION.

**The machine can assist.
The meaning remains ours.**



THE FUTURE MAY **NOT** LOOK FUTURISTIC

The technology of tomorrow may not arrive

looking like something from a science-fiction film.



It may be quieter.

It may live inside our homes, vehicles, workplaces and cities. It may anticipate needs before we express them. It may become so integrated into ordinary life that we stop calling it technology altogether.



That is both fascinating and worth thinking about.

Because when technology becomes invisible, our responsibility becomes more visible.





THE LAST THING WE SHOULD AUTOMATE

We are happy to automate calculations, schedules, searches and repetitive tasks.
But perhaps there is one thing we should never completely automate:

But perhaps there is one thing we should never completely automate:

THINKING FOR OURSELVES.

Machines can process information.

Humans give information meaning.

Machines can recognise patterns.

Humans can question them.

Machines can generate answers.

Humans can decide whether the answers are worth believing.

Perhaps the greatest achievement of technology will not be creating machines that can do everything.

It will be creating a world where machines do more of the routine, so human beings have more time for the extraordinary.

Because the future may belong to intelligent technology, but what makes that future meaningful will still be human.



Ankur Paul, masters in electronic engineering is also a regular columnist of Reader's Choice and has a flair in writing about technology.

LIGHT AND DARKNESS, GOOD AND EVIL

Light and darkness are not antipodes; rather, they are the "one" and "zero" that form the basis of binary code in informatics and computer mathematics. Darkness is the absence of light—not the presence of something opposite to light, but a zero, a nothingness. Light is something—the starting point of a count. Darkness is not an alternative form of existence, but non-existence. This is how all information is encoded: 0 means "off" (no signal), while 1 means "on" (signal present). Light can vary—it can be strong, weak, very weak, or (for the moment) imperceptible. Darkness is always the same... because it is something that does not exist. In reality, there is no such thing as darkness. Darkness is merely the absence of light. An absence. Darkness is that which is not there..

Physics fully agrees that darkness is not an independent entity. There are no "particles of darkness" or "rays of gloom." Darkness is simply a region of space that photons (particles of light) have not yet reached.

Light, as electromagnetic radiation, is material; it possesses energy, frequency, and intensity. It can indeed vary infinitely, much like the spectrum of numbers following the number one.



Darkness cannot exist anywhere—not even in an absolute vacuum—because a vacuum is not empty; it is teeming with virtual particles of space that constantly appear and vanish; the vacuum "seethes." Darkness is a state in which the observer detects nothing. Any light—even a single photon—represents a "one," signifying the presence of a signal that creates information.

In the physical Universe, it is virtually impossible to find absolute, ideal darkness (a total zero). Even in the deepest reaches of space, relic radiation, background noise, or quantum fluctuations are always present. "Absolute zero" light is a mathematical abstraction rather than something tangible.



My application of this physical analogy to ethics aligns with the classical philosophical concept known as the privative theory of evil (developed by figures such as Augustine of Hippo and Thomas Aquinas), which defines evil not as an independent force, but as **privatio boni**—a lack of Good.

John Archibald Wheeler, one of the greatest physicists of the 20th century, formulated the "It from bit" concept.

The essence of this concept is that any physical object—be it a particle, a field, a human being, or a star—is fundamentally composed not of matter, but of information.

Reality materializes wherever a unit (1) is registered. Darkness and non-being (0) represent merely untapped potential—the absence of an answer.

In classical information theory, a bit is strictly either a 0 or a 1. Quantum physics, however, goes further by introducing the concept of the qubit (quantum bit). Until the moment of measurement, a quantum particle exists in a state of being "both 0 and 1 simultaneously." This implies that the system holds everything in potential (absolute Good/Light), albeit in varying proportions.

When a quantum system encounters environmental noise, its pure "information" breaks down, resulting in data loss. In the language of my ethical framework: Evil is not anti-information; rather, it is the noise that disrupts and distorts the pure original signal (Good).

Information theory and thermodynamics share a crucial concept: entropy (a measure of chaos and the loss of information). What we call Evil in the human world is known as entropy in the physical world—a natural process of the fading and distortion of order (Good) wherever it is not sustained by directed energy.

If I synthesize my thoughts, the following picture emerges:

1. Light exists in its own right (1), whereas darkness does not (0); darkness is simply the absence of light.

2. A signal exists (1), while noise or a vacuum (0) represents merely its absence.

3. Good exists (1), whereas evil (0) is merely a deficit or distortion of Good.

Unlike dualism—which posits God and the Devil, Light and Darkness, as two equal, opposing forces—my model proposes a monistic approach.

1. Evil was not "created."

If the Universe (or God) is the source of all existence, it produces only that which possesses being—namely, Good (the signal, 1).

Evil was not created as a distinct element, entity, or force. One cannot "create" a shadow; it appears spontaneously wherever light encounters an obstacle. Thus, the Universe bears no responsibility for the "creation of evil," because evil does not exist as an independent entity.

2. The cause of evil is the law of moving away from the Source (Distance).

In physics, the intensity of light diminishes in proportion to the square of the distance from the light source.

As the signal moves away from the source and passes through matter, time, and space, it inevitably weakens and dissipates.

The signal from the Universe arrives pure, yet our imperfect human "receiver"—comprising the ego, fears, and ignorance—distorts it, transforming valuable information into destructive noise.

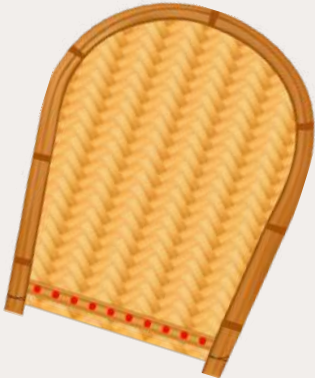
If only an absolute, static unit (1) existed everywhere, there would be no movement, time, or development; there would be a "heat death" of information.



For processes to occur, there must be potential—a disparity in mass, temperature, and meaning. A "deficit of Good" at specific points in space creates a tension that compels consciousness to evolve. We perform good deeds (generating a signal) precisely because we perceive where goodness is lacking. Within my framework, the question "Where did Evil come from?" loses its meaning, transforming instead into the question: "Why does light dim as it moves away from its source?" The answer is simple: such is the geometry and physics of space. Evil is not a malicious intent on the part of the Universe; rather, it is an indicator that, in a specific location, the creative work of channeling Light remains unfinished.

Compiled by
Eldar Akhadou
Azerbaijan | Russia





The Taste of Durga Puja



FOUR BENGALI FESTIVE RECIPES THAT BRING PUJA HOME

Durga Puja is a festival of many things: devotion, music, new clothes, crowded streets, familiar faces and the unmistakable sound of the dhak. But there is another memory that quietly follows every Bengali through the Puja season: the smell of food cooking at home.

For Bengalis, cuisine is rarely just about eating. Food carries stories. It tells us whether it is Saptami, Ashtami or Dashami; whether guests are expected; whether the kitchen is preparing something elaborate or simply something comforting. A plate of steaming khichuri, a bowl of creamy payesh or the fragrance of fried luchi can bring back an entire Puja from childhood.

The grandest Puja meals do not necessarily need exotic ingredients. Their charm lies in familiar flavours, patient cooking and the balance of sweet, savoury and aromatic spices that define Bengali cuisine.

Here are four festive favourites that can bring a little of that Puja feeling to your own dining table.

BHOGER KHICHURI

The soul of the Puja bhog

INGREDIENTS

- 1 cup gobindobhog or another short-grain rice
- ½ cup yellow moong dal
- 1 potato, peeled and cubed
- 1 cup cauliflower florets
- ½ cup peas
- 1 tomato, chopped
- 1 tsp grated ginger
- 1 bay leaf
- 1–2 dried red chillies
- 1 tsp cumin seeds
- ½ tsp turmeric
- 1 tsp cumin powder
- ½ tsp garam masala
- 1–2 tbsp ghee
- Salt to taste
- 4–5 cups warm water



METHOD

Dry-roast the moong dal until lightly golden and fragrant. Wash the rice and dal together.

Heat ghee in a heavy pan. Add bay leaf, dried red chillies and cumin seeds. When they splutter, add ginger, potato, cauliflower and peas. Add turmeric and cumin powder and cook for a few minutes.

Add the rice and dal, followed by warm water and salt. Cover and cook until everything becomes soft and creamy but still retains some texture.

Finish with garam masala and a small spoonful of ghee.

PUJA TIP: Serve hot with labra, begun bhaja and a little chutney for the traditional bhoger experience.

LUCHI WITH ALUR DOM

The festive Bengali breakfast

INGREDIENTS

THE LUCHI

- 2 cups refined flour
- 1 tbsp oil or ghee
- A pinch of salt
- Warm water, as required
- Oil for frying

FOR THE ALUR DOM

- 500 g baby potatoes
- 1 onion, finely chopped
- 1 tomato, chopped
- 1 tsp ginger paste
- ½ tsp cumin seeds
- 1 bay leaf
- ½ tsp turmeric
- 1 tsp cumin powder
- ½ tsp Kashmiri chilli powder
- ½ tsp garam masala
- 1 tbsp mustard oil

Salt to taste



METHOD

Mix flour, salt and ghee or oil. Gradually add warm water and knead into a firm but smooth dough. Rest for 20–30 minutes.

Boil the potatoes until just tender, peel them and lightly prick them with a fork.

Heat mustard oil. Add cumin seeds and bay leaf, followed by onion and ginger. Add tomato and the dry spices. Cook until the mixture becomes rich and aromatic. Add the potatoes and a little water. Cover and simmer until the potatoes absorb the spices.

For the luchi, divide the dough into small balls and roll them into small discs. Deep-fry one at a time in hot oil, gently pressing them so they puff up.

Serve immediately with hot alur dom.

KOSHA MANGSHO

The festive Bengali breakfast

INGREDIENTS

1 KG MUTTON, PREFERABLY
BONE-IN
3 LARGE ONIONS, FINELY
SLICED
2 TBSP GINGER PASTE
1½ TBSP GARLIC PASTE
2 TOMATOES, CHOPPED,
OPTIONAL
1 CUP YOGHURT
2 TSP TURMERIC POWDER
2 TSP CUMIN POWDER
2 TSP CORIANDER POWDER
1½-2 TSP KASHMIRI CHILLI
POWDER
3-4 GREEN CHILLIES
2 BAY LEAVES
3-4 GREEN CARDAMOMS
1 BLACK CARDAMOM
3-4 CLOVES
1-INCH CINNAMON
½ TSP GARAM MASALA
MUSTARD OIL
SALT TO TASTE
1 TSP SUGAR



METHOD

Marinate the mutton with yoghurt, turmeric, chilli powder, cumin, coriander, ginger and garlic for at least two hours. Overnight marination gives an even deeper flavour.

Heat mustard oil in a heavy-bottomed pan. Add bay leaves, cardamom, cloves and cinnamon.

Add the sliced onions and cook patiently until deeply golden. Add a teaspoon of sugar to help with caramelisation.

Add the marinated mutton and begin the most important stage: the kosha.

Cook the meat slowly, stirring frequently, allowing the onions, spices and meat juices to reduce and darken. Add small amounts of water whenever necessary rather than flooding the pan.

Continue until the oil begins to separate and the gravy becomes dark, thick and glossy.

Add green chillies and garam masala towards the end. Cook until the mutton is completely tender.

Serve with luchi, Bengali pulao or plain steamed rice.

THE SECRET: KOSHA MANGSHO REWARDS PATIENCE.

PAYESH (KHEER)

A Sweet Ending To Durga Puja

INGREDIENTS

1 LITRE FULL-FAT MILK
¼ CUP GOBINDOBHOG RICE
½ CUP SUGAR, OR TO TASTE
3-4 GREEN CARDAMOMS
1 BAY LEAF
1 TBSP RAISINS
1 TBSP CASHEWS
1 TBSP CHOPPED
PISTACHIOS
1 TBSP GHEE



METHOD

Wash the rice and drain it well.

Bring the milk to a gentle boil in a heavy-bottomed pan. Add the bay leaf and cardamom.

Mix the rice with a little ghee and add it to the milk. Cook slowly on low heat, stirring occasionally so that the milk does not stick to the bottom.

When the rice is completely cooked and the milk has thickened, add sugar. Continue cooking for a few minutes.

Add raisins and nuts and turn off the heat.

Tip:- Allow the payesh to cool slightly before serving. It will thicken further as it rests.



PUJA FEAST IS MORE THAN A MEAL

The beauty of Bengali festive cuisine is that it does not demand perfection. It asks for time, patience and a little affection.

Perhaps that is why the food of Puja tastes different even when the same recipes are cooked at other times of the year. The ingredients may be identical, but the occasion changes everything.

A steaming bowl of khichuri, a puffed luchi, a piece of mutton or a spoonful of payesh can carry something far greater than flavour. They carry home, memory and celebration.

And perhaps that is the real secret ingredient in Bengali cuisine: the people with whom the food is shared.

SHUBHO SHARODIYA!



Compiled by Sunita Paul,
Editor-in-chief, Reader's Choice magazine and CEO, AABS PUBLISHING HOUSE

LANGUAGE SPOTLIGHT

你好

Hola

Hello

أب حرم

नमस्ते



हिन्दी विभाग

सम्पादकीय :

भारत में संयुक्त परिवार केवल एक सामाजिक व्यवस्था नहीं, बल्कि हमारी संस्कृति की आत्मा है। आज के आधुनिक, तकनीकी और भागदौड़ भरे युग में जहाँ इंसान तेजी से अकेला हो रहा है, वहाँ संयुक्त परिवार की प्रासंगिकता और वक्त की आवश्यकता और अधिक बढ़ गई है। एकल परिवारों के बढ़ते चलन के बीच, संयुक्त परिवार आज समाज को मानसिक और आर्थिक रूप से टूटने से बचाने का काम कर रहे हैं।

आज भी संयुक्त परिवार वक्त की आवश्यकता क्यों है? इसका पहला कारण आर्थिक सुरक्षा की ढाल हो सकता है।

आज के समय में महंगाई और आर्थिक अनिश्चितता बहुत ज्यादा है। संयुक्त परिवार में घर का खर्च जैसे राशन, बिजली, मकानआपस में बंट जाता है, जिससे प्रति व्यक्ति आर्थिक बोझ कम होता है और संकट के समय पूरा परिवार एक ढाल बनकर खड़ा रहता है।

दूसरा मुख्य बिंदु हैं, कामकाजी माता-पिता का संबल। आज के दौर में पति और पत्नी दोनों का काम करना आर्थिक रूप से जरूरी हो गया है। ऐसे में बच्चों को आया (नैनी) या डे-केयर के भरोसे छोड़ना पड़ता है। संयुक्त परिवार में दादा-दादी और चाची-ताऊ की देखरेख में बच्चे पूरी तरह सुरक्षित और खुश रहते हैं।

और एक मुख्य बिंदु होता है, संस्कार और मानसिक विकास का। संयुक्त परिवार में पले-बढ़े बच्चे बचपन से ही साझा करना (Sharing) और परवाह करना (Caring) सीखते हैं। वे मोबाइल और टीवी की आभासी दुनिया से दूर रहकर अपनों के बीच सामाजिक कौशल सीखते हैं।

जिससे मानसिक तनाव और अवसाद से मुक्ति पाना आसान होता है। आज डिप्रेशन और अकेलापन एक महामारी की तरह फैल रहा है। संयुक्त परिवार में सुख-दुख बांटने के लिए हमेशा कोई न कोई मौजूद रहता है, जिससे व्यक्ति कभी अकेलापन महसूस नहीं करता।

सिक्के का दूसरा पहलू यह भी है कि एकल परिवार की सोच बढ़ रही है।

आज की पीढ़ी निजी स्वतंत्रता (Privacy) और कम दखलअंदाजी पसंद करती है। संयुक्त परिवारों में कई बार विचारों का मतभेद या आपसी खींचतान तनाव का कारण बन जाती है, जिसके कारण लोग एकल परिवार चुनते हैं। एकल परिवार व्यक्ति को आत्मनिर्भर और स्वतंत्र रूप से निर्णय लेने का अवसर देता है।

संयुक्त परिवार आज के समय की सबसे बड़ी जरूरत है, लेकिन इसके सफल संचालन के लिए बदलाव और सामंजस्य की आवश्यकता है। यदि परिवार के बड़े सदस्य नई पीढ़ी के विचारों और उनकी गोपनीयता का सम्मान करें, और युवा पीढ़ी बड़ों के अनुभव और मार्गदर्शन की कद्र करे, तो संयुक्त परिवार से सुंदर और सुरक्षित जगह इस दुनिया में कोई और नहीं हो सकती। यह वर्तमान युग की सभी सामाजिक और मानसिक समस्याओं का एकमात्र स्थाई समाधान है।

आज के आधुनिक और भागदौड़ भरे युग में संयुक्त परिवार का होना वाकई वक्त की आवश्यकता है। यह हमें मानसिक तनाव, अकेलेपन और आर्थिक संकट से बचाता है। हालांकि, बदलते समय के साथ संयुक्त परिवार के स्वरूप में थोड़ा बदलाव जरूरी है।

यदि परिवार के सभी सदस्य एक-दूसरे की गोपनीयता (Privacy) का सम्मान करें, विचारों के मतभेद को सहानुभूति से सुलझाएं और नई पीढ़ी को अपनी तरह से जीने की थोड़ी आजादी दें, तो संयुक्त परिवार आज के समय में समाज और देश को मजबूत बनाए रखने का सबसे बेहतरीन माध्यम है।

© नेहा भांडारकर

संपादक (रीडर्स चॉईस , हिंदी विभाग)

नेहा भांडारकर एक त्रिभाषीक लेखिका है।

उनकी हिंदी, मराठी और अंग्रेजी भाषा में 18 किताबें प्रकाशित हुई हैं। उनका साहित्य देश-विदेश की 15 से अधिक भाषाओं में अनुदित हुआ है। भारत में और दुनिया भर की अनेक पत्रिकाओं में उनकी कविताएं प्रकाशित होती रहती हैं। उन्हें दो बार महाराष्ट्र राज्य हिंदी साहित्य अकादमी से सम्मानित किया गया है और विदेशों से भी उन्हें अनेक पुरस्कार तथा सम्मान प्राप्त हुए हैं। उनका साहित्य मराठवाड़ा यूनिवर्सिटी तथा अमरावती यूनिवर्सिटी में बी.कॉम. प्रथम वर्ष और बी.कॉम. अंतिम वर्ष में समाहित किया गया है। महात्मा गांधी अंतरराष्ट्रीय हिंदी यूनिवर्सिटी में उनकी किताब पर प्रबंध प्रस्तुत किए गए हैं।



पू न म मान कर पि से की 5 कवि ता ए.

आपत्ति

उनको आपत्ति है
मेरी कविता से,
मेरे बोलने से,
मेरे लिखने से,
मेरे शब्दों से,
मेरे सच से

उनको आपत्ति है
सड़कों पर उतर आए युवाओं से,
उनकी माँगों से,
उनके सवालियों से,
उनकी भाषा से,
उनके हाथों में थामे फलकों से,
उनके ग़लत को ग़लत कहने के अंदाज़ से,
उनका साथ देने वाले हर हाथ से

उनको आपत्ति है
उन आंदोलनों से,
जिन्होंने अनशन
और संविधान के पठन जैसे
शांतिपूर्ण तरीक़ों को अपनाया

उनको कोई आपत्ति नहीं है
चुप्पी साधे मंत्रियों से,
भ्रष्ट व्यवस्था से,
खुलेआम घूमते गुंडों से,
भेड़ की खाल में छिपे भेड़ियों से,
देशभक्ति का चोला ओढ़े देशद्रोहियों से,
आपत्ति में अवसर ढूँढ़ते सत्ता के दलालों से

वे अब भी कसकर थामे हैं
अपने पसंदीदा रंग के झंडे,
चाहे बेगुनाह युवाओं पर पड़ते रहें
सरकारी-ग़ैर-सरकारी डंडे!

उन्हें कोई आपत्ति नहीं है

अनकहा

प्रेम

एक पेंडुलम है
घड़ी की टिक-टिक के समांतर चलता,
गंतव्य और गति से परे,
एक लय को साधता

प्रेम

उन पारदर्शी आँखों का
कौतूहल है,
तितलियों के रंग-बिरंगे पंखों पर
धीरे से उड़ जाता

प्रेम

पत्तों पर थिरकती
वर्षा की बूँदें हैं,
हवाओं में सराबोर,
गिरने से बेखबर

प्रेम

पहले हरा, फिर भूरा है
अधर में झूलते
बया के घोंसले-सा

प्रेम

रंग, रूप, कद-काठी,
भरी और खाली जेब से परे,
सुकून की हवा का झोंका है
साँसों का पर्यायवाची

प्रेम

एक नाम है,
जो मोबाइल की स्क्रीन पर चमक कर
आँखों की चमक में बदलता,
होठों पर मुस्कुराता,
धड़कनों को धड़काता

प्रेम

हाँ और ना के बीच झूलता
वह शब्द है,
जो कहकर भी न कहा गया
जो बिना कहे
हर बार
सही-सही सुना गया...

रीढ़ की हड्डी

वह लाठियाँ खा रहा है,
फटे कपड़ों में
लहलुहान, घसीटा जा रहा है

वह लगातार पीटा जा रहा है,
क्योंकि उसने
डंके की चोट पर
की है जुर्रत
इंसाफ़ माँगने की

वह शिक्षित है,
वह बेरोज़गार है
वह इस देश का भविष्य है
अपने अधिकारों और कर्तव्यों से
भली-भाँति परिचित

वह संविधान को पढ़ता है,
समझता है
और बुलंद आवाज़ में
सवाल भी उठाता है

सबसे बड़ी समस्या यही है
कि उसे बरगलाना आसान नहीं
न ही खरीदना
तभी तो हो रही है
पुरजोर कोशिश
उसे तोड़ने की
दबोचा जा रहा है उसका अस्तित्व
नजरबंद है
उसकी जागरूक चेतना
और मेरे देश का मुखिया मौन है!

उसे चुप कराने की कोशिश में
दरअसल
उड़ रहे हैं परखच्चे
हमारे ही लोकतंत्र के

वह इस देश का
"रीढ़ की हड्डी" वाला युवा है
अफ़सोस!
उसे ही तोड़ा जा रहा है!
बार- बार

तभी तो...
तभी तो
मेरा देश
बूढ़ा होता जा रहा है
लगातार !

तुम और मैं

तुम कहते हो
प्रचंड ऊर्जा स्रोत है तुम्हारे भीतर
तुम्हारी हजारों आँखें हैं
सहस्र भुजाएँ
लाखों ग्रीवाएँ
जिनके निरंतर उपयोग से
तुम पा सकते हो मनचाहा सबकुछ

परंतु यह भी कहते हो
कि
चढ़ जाती है तुम्हारी साँस
तुम हो जाते हो बेकाबू
अनियंत्रित
भले ही कुछ पल के लिए
यह भी कहते हो कि
बाँध को तोड़ने की ताकत भी इसी उर्जा से मिलती है
बहाव के विरुद्ध बहने की भी..

और मैं?
मैं कहती हूँ
मेरे पास एक ही हृदय है
एक जोड़ी आँखें
एक जोड़ी हाथ
एक ही ग्रीवा
यहाँ तक की मन में भी
नहीं कर सकती खातों का बँटवारा

देह तो सदा से जरिया भर रही
मन की थाह लेने का

मैं नहीं थकती
क्योंकि मेरी ऊर्जा
प्रवाहित नहीं
वह समायी हुई है मेरे भीतर
गांधारी की आँखों की तरह
जानती हूँ फौलाद बनाने में सक्षम है जिसे चाहूँ
परंतु मैं गांधारी नहीं
इसलिए नहीं करूँगी दुरुपयोग अपने भीतर की ऊर्जा का

वह ऊर्जा
सहज ही पहुँच रही है
हृदय से सहृदय तक
बिना अवरोध
महसूस रही हूँ
मैं भी
तुम भी!!

भरोसा

लड़के ने चुना था कभी
लड़की को
यह कहकर
कि प्रेम को चुना है

लड़की ने भरोसे को चुना था
लड़के की पहल पर

लड़की उसके साथ नहीं थी
न हो सकती थी
फिर भी सबसे पास थी कभी
उसकी दिनचर्या में शामिल
आती जाती साँसों की तरह

वे दिन
जीवन के सबसे खूबसूरत दिनों में शुमार रहें
दोनों उलझ रहे थे
एक दूसरे में
सुलझी हुई सोच के बावजूद
यह जानते हुए भी कि
उलझनों का भविष्य गाँठें या टूटन हो सकता है

लड़की ने अपेक्षाओं और
उम्मीदों को स्वीकार कर
संवादहीनता और गलतफहमियों को
थोपें रखा मन के दरवाजे के बाहर

इस बीच
उसका भ्रम चरम पर था
कि लड़के को बेहद जरूरत है उसकी
प्रेम से भी अधिक!

इस बात से बिल्कुल बेखबर
कि लड़का रच रहा है
छोटी छोटी शिकायतों का पहाड़
अब तक के सफ़र में
जो बहुत ऊँचा हो चुका था!

एक दिन
लड़के ने उसी पहाड़ से
धकेल दिया प्रेम को
गहरी खाई में

प्रेम बहुत नीचे जा गिरा
नही पहुंच पा रहा लड़के तक
न ही उसकी अनुगूँज!

लड़की का भरोसा
लहुलुहान! सिसकता रहा..
बावजूद
शेष बचा रहा
और बचा रहेगा
इस धरती के बचे होने तक!

वह जान चुकी है जीवन का सच!
कि
किसी पर भरोसा करना
आहिस्ता आहिस्ता
अपने आपको मिटा देना हुआ करता है

बावजूद
लड़के की अलविदा के बाद
लड़की का अंतिम वाक्य
जो बाद में छिछला करार दे दिया गया...
'बेशकीमती हो तुम!
अपना खयाल रखना!'

परिचय :

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- ✓ हिंदी में आदरणीय सूर्यबाला जी की कहानियों पर शोध ग्रंथ प्रकाशित एवं पीएचडी प्राप्त।
- ✓ समकालीन भारतीय साहित्य, पाखी, सोच विचार, लोकमत उत्सव, साहित्य समर्था जैसी विभिन्न पत्र पत्रिकाओं में कविताएं, अनुवाद, समीक्षा, शोध आलेख प्रकाशित।
- ✓ १५ वर्ष विभिन्न महाविद्यालयों में (UG, PG) हिंदी अध्यापन।
- ✓ संत गाडगे बाबा अमरावती विद्यापीठ के पाठ्यक्रम में कविताओं का समावेश।
- ✓ आकाशवाणी पर कविताएं एवं लघु वार्ताएं प्रसारित।



समर्पित

सो ना ली र सा ळ

मेरी यह कविता उन कविताओं के नाम
जो कविता कहलाने के लायक नहीं,
जिन्हे पढ़ना मुश्किल, समझ पाना और भी मुश्किल,
जो नहीं रह पाती एक पन्ने पर
अपनी चौखट में; अपने हाथ पैर पास रखकर,
नहीं छपती किसी किताब में,
साहित्यिक महफ़िल में सुनाई नहीं जाती।

मेरी यह कविता उन्हीं कविताओं को समर्पित
जो पिंजरे में जन्म लेती है
सपने आसमान के देखती हैं,
जात के कॉलम में इंसान लिखती हैं
किसी झंडे या डंडे से नहीं डरती,
अकेले ही लड़ पड़ती है युगों से चल रहे अत्याचारों से,
तानाशाही से —

जिन्हें मंच पर देख कांप जाते हैं 'चुनिंदा लोग'
और खुद अपना नुकसान कर लेती है,
यह बे-लगाम, बेहूदा, बेमुरव्वत कविताएँ!

मेरी यह कविता उन सब कविताओं को समर्पित।

Sonali Rasal is a Pune based award-winning multilingual poet. She practices various forms of poetry including haiku, spoken word and free verse. Co-founder of many poetry circles including The Corinthians Literati and Anjuman, she has recited at the Pune, Mumbai and Hyderabad Litfests and Jashn-e-Adab forums. Her children's story books have been published in Singapore and translated in Ukrainian for children displaced by war. She has been published in haikuKATHA and the Modern Haiku Press collection HAIKU 2025.



मराठी संपादकीय

नेहा भांडारकर

जर दोन व्यक्तींमध्ये होणारं ते संभाषण, तर मग भाषण म्हणजे नेमकं काय ?

तर एखादी भाषा वापरून बोलण्याद्वारे आपण जे अर्थपूर्ण वक्तव्य करतो, ते असतं भाषण. मग प्रश्न येतो, भाषा म्हणजे तरी काय?...

तर बोलण्यासाठी वापरलं जाणार माध्यम म्हणजे भाषा.

म्हणजेच थोडक्यात काय तर भाषा हे संवादाचं साधन होय. कारण भाषेद्वारे कम्युनिकेशन /संवाद होऊन जातो.

आणि जी भाषा 'संवाद' घडवते, ती त्या त्या समुदायासाठी , त्या समाजासाठी पुरेशी असायला हवी आणि असते देखील. त्यामुळे साधारणतः असे म्हटले जाते की शुद्ध-अशुद्ध भाषा असा भेद करणे म्हणजे, "भाषा या विषयाबाबत अज्ञानी असणे होय."

जसे की पाणी ला 'पानी' म्हणणे. किंवा आणि ला 'आनी' म्हणणे वगैरे म्हणणारे लोक आपण बघत असतो.

मात्र हे जरी खरं असलं, तरी प्रमाणभाषा का बनते किंवा का बनली? काय गरज आहे प्रमाण भाषेची, हा प्रश्न उरतोच.

तर प्रत्येक भाषेला एकसमान होण्यासाठी, 'शिस्त' लावण्याची गरज असते. आणि भाषेला 'शिस्त' लावणे म्हणजे भाषेचं व्याकरण निश्चित करणे. भाषेचं शास्त्र बनवणं. होय ना.

तर मग अशावेळी होतं काय की समाजात जो वर्ग वरचढ आहे, त्या वर्गाची भाषा प्रमाण भाषा ठरण्याची शक्यता जास्त असते.

प्रमाणभाषा अशाच बनत गेल्यात.

नेहा भांडारकर ह्या त्रैभाषिक लेखिका आहेत. हिंदी, मराठी आणि इंग्रजीत अशी त्यांची एकूण 18 पुस्तके प्रकाशित झालेली आहेत. पंधराहून अधिक भाषांमध्ये त्यांचे साहित्य अनुवादित होऊन देश-विदेशातील मासिकांमध्ये प्रकाशित देखील झालेले आहेत. देश-विदेशातील अनेक प्रतिष्ठित पुरस्कारांच्या त्या मानकरी आहेत.

महाराष्ट्र राज्य हिंदी साहित्य अकादमी तर्फे त्या दोनदा पुरस्कृत झालेल्या आहेत. भारतात मराठवाडा आणि अमरावती युनिव्हर्सिटी मध्ये त्यांचे साहित्य एम ए. बी. कॉम. प्रथम वर्ष आणि बी. कॉम तृतीय वर्ष इत्यादी साठी अभ्यासक्रमात समाविष्ट आहे. म. गांधी आंतरराष्ट्रीय हिंदी युनिव्हर्सिटी मध्ये त्यांच्या पुस्तकावर प्रबंध सादर करण्यात आलेले आहेत.



वृषाली विनायक ह्यांच्या 5 कविता

सरत्या वयात

उन्हं कलताना हुरहूर कालवत जावी
तशी ती कण्हत राहते
सरत्या वयाच्या सांजेत
निरखत राहते स्वतःला अंतस्थ
डोळ्यांखालच्या वर्तुळापासून
सनातन पेशीपर्यंतचा तळ तपासून बघते
मावळता बहर न्याहाळताना
तळहाताने अलगद मिटते ओटीपोट
जणू गर्भच वितळून गेला असावा आतल्याआत
पायवाटेवर चालताना
ती अनोळखी होत जाते
दिवेलागणीला कातर होत
मिसळून जाते अंधाराच्या अनाम छायेत
भिंतीचा हरेक कोपरा ती चाचपून बघते.
रात्री-अपरात्री पुटपुटत
जगण्याचा हिशोब मांडत
कोरड्या होत जाणाऱ्या गर्भाशयाचा
भार वागवताना
तिच्यातली आई मुसमुसत राहते
आतल्याआत
बोलत नाही वा सांगतही नाही काही
दिवसागणिक अबोल होत जातो
तिचा काजळकाठ
तिच्यातला बदल टिपताना
हलकिशी कळ माझ्याही काळजात येते
आताशा माझ्या ओटीपोटात
रुजत जातेय तिची वेदना आयुष्यभराची...

नाकारत नाकारत

कधीतरी;
अहं
खूप आधी
तो म्हणाला होता,
तू अमृता हो...
'अमृता प्रीतम' !!!
तिच्यासारखं लिही...

मी
अमृता वाचत गेले
वाचत गेले
वाचत गेले
...

अलिकडे;
अहं
अगदी आत्ताच..
तू म्हणालास,
अमृता हो...
'अमृता प्रीतम' !

झोकून दे स्वतःला
निस्सीम प्रेम कर...

डोळे विस्फारून
मी आतल्या आत
स्वतःला निरखत राहिले.
शब्दांच्या साली काढल्या
रक्त वाहू दिलं अर्थातून
खूप आत आत कोरलं
आजवरच्या जगण्याला
पेशीपेशीत अमृता दिसत होती
हलकेच स्मित थरथरले डोळ्यांत

पापण्या मिटून
एकवटून घेतला
तिच्यासहीत

माझा भूतकाळ
मला सर्वदूर दिसत होता फक्त...
साहिर!!!

इमरोजची प्रतिक्षा अजून आहे तर..

मित्रा !

पापण्यांच्या कडांमध्ये
वेदना साठवण्याचं कसब
तसं माहीत होतं मित्रा!
पण तू भेटलास आणि
कळू लागला
वेदनेचा रंग
वेदनेचा गंध
वेदनेचा श्वास
वेदनेचा प्रवास
भुकेत जगणं कालवून
उरलेला घास
पुन्हा मातीत मिसळावा
अंकुरण्यासाठी हेही तूच दाखवलंस...

मित्रा,
तू आयुष्याचा सातबारा मांडतोस
तेव्हा माझाही भूतकाळ
चरचरत जातो
संदर्भाच्या कोरडवाहू प्रदेशात
गडद होत जातो
काळोखाचा हरेक कोपरा
तेव्हा,
तुझ्या मायेचा
मूठभर गारवा
माझ्या जगण्याची प्रमेय
आपसूक बदलू पाहतो...

मित्रा,
तू गिरवतोस सन्मानाची बाराखडी,
गातोस मुक्तीची अंगाई
संघर्षाची सांगतोस कथा
अंधार लखलखून जावा
तशी पेरतोस नवी भाषा !

तुझ्या प्रतलावर कधी, कुठलीच अर्थहीन रेषा उमटत नाही
ना दिशाहीन मोसमांचे वारे वाहत
अनोळखी ऋतूंना बायकॉटच करतोस
तुझ्या आखीवरेखीव नकाशातून

मित्रा,
तुझा स्वातंत्र्याचा अर्थ
संकल्पना कोशात
'नॉट सुटेबलचं' टॅगिंग घेऊन
उभा असतो
तेव्हा,
तू मात्र पहाटेच्या वाऱ्यात
उजेडाचा सुगंध शोधत असतोस

मित्रा,
तू करतोस
दुःखाचा उत्सव
वेदनेचा महोत्सव
कदाचित म्हणूनच,
तुझ्या संगतीत,
ओलसर डोळ्यांच्या कडांतूनही
वाटेवरचा प्रकाश आता लख्ख दिसू लागलाय!

कधी वाटतं

कधी वाटतं
फक्त बघत राहावं
तुझ्या डोळ्यांत
मनापर्यंतचा तळ गाठावा
तिथूनच
श्वासागणिक जपलेली तुझी दुःख
कधी जीवापाड जपलेली सल
न्याहाळत बसावं.

जगण्याचं समीकरण सोडवत असताना
तुझ्या वजाबाकीचे तर्क तपासावे
अगदी काहीच नाही करता आलं तरी
फक्त
तुझी अस्वस्थता
मला जगता यावी
तुझ्या मायेची लकेर
माझ्यात भिनावी
म्हणून वाटतं
बघत राहावं
फक्त
तुझ्या डोळ्यांत

तुझ्यात मिसळण्याची
याहून सोपी वाट कुठली असू शकेल?

कविता लिहिताना...

कविता लिहिताना ठसठसते
कुठल्याशा जन्माची जखम
शाईत रक्त कालवून
मी उमटवत राहते
जखमेच्या जीवघेण्या खुणा
अगतिकता आणखीच
भिनत राहते आतल्या आत
नेमका कुठल्या युगाचा
काळोख मिसळला असावा
पेशीत?

ही तडफड
नाही पसरत कागदावर
तेव्हा पापण्या मिटून घेते,
नि
पापणपाकळ्यांच्या
पटलाआड भेटत जातात
अनोळखी वळणावर
ओळखीच्या पाऊलखुणा!

कविता जगताना
आताशा,
भळभळत राहते वेदना,
आणि....
शिलकीत मात्र
तुझ्यामाझ्यातले जन्मांतर!!!!

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कवयित्री वृषाली विनायक यांच्या स्त्रीजाणीवेच्या कवितांनी मराठी कवितेत स्वतःचा ठसा उमटवला आहे. कविता या साहित्य प्रकाराकडे गांभीर्याने बघणारी ही कवयित्री स्वतःच्या कवितेबाबतही तितकीच काटेकोर आहे. नवनव्या प्रतिमांमधून आपल्या अनुभवविश्वाची काव्यात्म मांडणी त्या करतात. त्यांच्या कवितेतील अनुभवविश्व थेट भिडणारे आहे. बेगडीपण, कृत्रिमता त्यांच्या कवितेला मानवत नाही. अनुभवाचा स्पष्ट उद्गार वृषाली विनायक यांची कविता करते. तंत्रज्ञान पिढीचे प्रतिनिधित्व त्यांच्या कवितेत जसे आहे तसेच साहित्यिक उपक्रमशीलतेतही आहे. वृषाली विनायक यांचा साहित्य क्षेत्रातला वावर जसा प्रभावित करणारा आहे. तसेच त्यांचे सामाजिक भानही अधोरेखित आहे.



म रा ठी ले ख

****कोवळ्या मनाला फुलवताना****

एका संध्याकाळच्या ओ . पी . डी . मध्ये टिटॅनस डिप्टेरिया आणि डांग्या खोकल्याची बूस्टर लस देण्यासाठी एक अतिशिक्षित बाई आपल्या चार वर्षांच्या मुलाला आई सह (बाळाची आजी) घेऊन आली होती .इंजेक्शन देऊन झाल्यावर तो मुलगा आईला म्हणत होता आई , डॉक्टरना 'ते' दे ना .. आई म्हणत होती , हो .. तू बाहेर जा मग देते . मूल हटलंच होतं . शेवटी मी विचारलं काय घायचं म्हणतोय तो ...

तर त्याचं म्हणणं होतं की मला इंजेक्शन देऊन डॉक्टरनी त्रास दिला आता मी पण त्यांना देणार .. एक चुइंग गम दे त्यांचे दात चिकटतील मग त्यांना दाताच्या डॉक्टरकडे जावे लागेल .. ते पण इंजेक्शन देतील म्हणजे फिट्टंफाट होईल .. सूड उगवण्याचा मुलानं आपल्या बुद्धीनुसार उपाय शोधला होता ..

विषय इथेच संपत नाही .. याविषयीचे आई मुलाचे बोलणे घरीच झाले होते आणि आईने मुलाला याविषयी नकार दिला नव्हता किंवा असे बोलू नये .. वागू नये अशी समज देखील दिली नव्हती .

लहान मुलं संवेदनशील असतात . आपण घडवू तशी घडतात . मग त्यांना योग्य प्रकारे वाढवणे हे आई वडिलांची जबाबदारी आहे . मूल चुकलं , तर चूक त्याची न म्हणता मी आईची म्हणेन .

दुसरी घटना ... मुलाच्या लसीकरणासाठी आणलेल्या मुलाने त्याला इंजेक्शन दिले म्हणून आईच्या मुस्काटात मारली माझ्या समोरच ... मी अवाक .. कारण आई त्या बदल त्याला काहीच म्हणाली नाही .

मुलांना इतकं त्यांच्या मनाप्रमाणे कसंही वागून देणं ही मोठीच चूक आहे ..

मुलांच्या मानसिकतेचा विचार करणं जितकं आवश्यक तितकचं त्याला योग्य रीत्या मार्गदर्शन करणंही गरजेचं आहे .

आईवडिलांनी हवा तो मोबाइल घेऊन दिला नाही, मोटारसायकल घेऊन दिली नाही, अभ्यास केल्याशिवाय मोबाइल वापरू देणार नाही असे म्हटले अशा म्हटलं तर अगदी क्षुल्लक कारणांवरून मुलांनी केलेल्या आत्महत्या ही खरेच काळजी करण्यासारखी गंभीर समस्या आहे.

अगदी घर गहाण टाकून मुलांच्या अवास्तव मागण्या मान्य करायच्या हा पण अतिरेकच आहे .

आई वडील दोघे नोकरी करणारे . घरी त्यांना सांभाळणारी बाई किंवा मग त्यांना पाळणाघरात ठेवले जाणे .. एकत्र कुटुंब पद्धतीचा न्हास आणि घरी फक्त एकुलते एक मूल अशी परिस्थिती .. एक शाळेखेरीज इतर वेळी आपल्या वयाच्या मुलांचा प्रत्यक्ष सहवास न लाभणे, घरात असलेल्या आर्थिक अडचणीमुळे त्रस्त झालेले पालक, ऑनलाइन शिक्षणाच्या नावाखाली हातात वेळीअवेळी मोबाइल मिळणे, त्यांचा गैरवापर आणि सतत त्या स्क्रीनकडे पाहण्यामुळे उद्धवणारे डोळ्यांचे प्रश्न आणि मानसिकतेतील बदल या सर्वांनी यात जी भर टाकली, तिने प्रश्न अधिक गुंतागुंतीचे झाले आहेत.

सतत एखादी गोष्ट नाकारणे, विरोध करणे, आक्रमक होऊन मारामारी करणे, अती हट्टीपणा करणे, आपल्याला हवी ती गोष्ट हवी तेव्हा अगदी तोंडातून शब्द आल्यावर त्वरित उपलब्ध झालीच पाहिजे, आईवडिलांना ती देणे शक्य असो वा नसो, याचा विचार न करता हट्ट धरणे. आततायीपणाने अगदी रस्त्यावर लोळण घेणे, काळेनिळे होईपर्यंत श्वास रोखून धरणे अशा छोट्या छोट्या घटनांपासून ते आत्महत्या करेपर्यंतचा आततायीपणा करेपर्यंत मुलांची मजल जाते.

खोटे बोलणे, दुसऱ्यांच्या छोट्यामोठ्या गोष्टी चोरणे, लपवून ठेवणे हे कधी कधी लहान मुले भीतीपोटी किंवा सहजपणे त्यांचे दुष्परिणाम न कळल्यामुळेही थोड्याफार प्रमाणात करतात. परंतु त्यांचा अतिरेक झाला तर त्याची परिणती मानसिक आजार होतो.

मुळात आपल्या मुलाला मानसिक आजार आहे किंवा तो लहान वयातही होऊ शकतो याचीच जाणीव पालकांना नसते. शिवाय तसा आजार आहे, असे कळल्यानंतरही डॉक्टरांची मदत घेणे टाळले जाते.

माणसाची मानसिकता अनेकदा ज्या वातावरणात तो मोठा होतो ती परिस्थिती , त्याची शारीरिक क्षमता , त्याच्या आजूबाजूला असणाऱ्या सकारात्मक वा नकारात्मक वृत्तीच्या व्यक्ती , त्याला उपलब्ध होणाऱ्या संधी , त्याची ध्येयपूर्तीची आंतरिक इच्छा आणि त्यासाठीचे त्याचे प्रयत्न या साऱ्यावर अवलंबून असते .

लहान मुले तर मातीचा गोळा .

त्यांना आकार देणं हे अधिक सोपं असतं .त्यांना स्वतःच्या विचारांची काही पार्श्वभूमी नसते .बरे वाईट अनुभव किंवा त्यांची जाण नसते. पूर्वग्रहदूषित दृष्टिकोनही नसतात .

त्यामुळे त्यांना आयुष्याच्या वाटेवरती योग्य वळणावरच ' वळण 'लावणे गरजेचे असते .

त्यांची मानसिक जडणघडण फार महत्त्वाची असते .कारण पुढील आयुष्यात त्याचे बरे वाईट सखोल परिणाम होत असतात .

आणि त्या परिणामांना तोंड देण्यासाठीही पुरेशी मानसिक क्षमता असावी लागते .

प्रत्येक माणसाला न दिसणारा पण अस्तित्वात असणारा मन नावाचा एक अवयव असतो .

त्याची जपणूक करणं हे जिकिरीचं आणि तितकंच महत्वाचं असतं .

मनाची जडणघडण , त्याची सशक्त वाढ ही देखील अत्यावश्यक असते .

मातेच्या गर्भाशयात असल्यापासूनच गर्भाच्या भावभावनांना सुरवात होते .आईच्या मानसिक अवस्थेचा तिच्या गर्भावृत्तीही तोच परिणाम होतो हे तर विज्ञानाने सिद्धच केले आहे .

गर्भसंस्काराचे बीज इथेच पेरले गेले .

तोच धागा पकडून हेही सिद्ध झाले आहे की जेव्हा माता आपल्या बाळाच्या रडण्याचा आवाज ऐकते तेव्हा तिच्या मेंदूमध्येही काहीशरीरक्रियाशास्त्रानुसार, अनियंत्रित असे बदल घडतात .आईच्या मेंदूचा जर एम्.आर्.आय .केला तर त्यात सहानुभूती ,करुणा यासंबंधीत असणाऱ्या मेंदूच्या भागात एक सेकंद इतक्या कमी वेळात होणारे बदल दिसून येतात .

माणसाला बुद्ध्यांक (इंटेलिजन्स कोशंट) आणि भावनांक (इमोशनल कोशंट) अशा दोन गोष्टींचे संतुलन जमवावे लागते.

ते ज्याला जमेल तो आयुष्यात यशस्वी होतो .

आलेल्या अडचणींना यशस्वीपणे हाताळू शकतो आणि त्यातून बाहेर पडू शकतो .

मुलांमध्ये आशावाद निर्माण करणे जरूरीचे असते .

अपयशाने खचून न जाता पुन्हा नव्या उमेदीने प्रयत्न करण्याची जिद्द निर्माण व्हावी यासाठी त्यांना आईवडिलांचे पाठबळ कामी येते .

त्याचमुळे चार्ल्ड सायकॉलॉजी अर्थात मुलांचे मानसशास्त्र हा महत्त्वाचा विषय ठरला .

एकत्र कुटुंबातील मुलांना लहानपणापासूनच आपली खेळणी आपला खाऊ आपल्या इतर भावंडांशी वाटून घ्यावा ही शिकवण नकळत मिळत असे .

आता कुटुंब लहान झाले .

मुलांची संख्याही दोन आणि अनेकदा एकावरही आली .

घरात आईवडील दोघेही कामावर जाऊ लागले .

मुलांना एकटेपण आणि एकाकीपण नकळतच ग्रासू लागले .

आपल्याला मिळालेला खाऊ फक्त आपल्यासाठीच आहे ही भावना मनात ठसू लागली .आई वडीलही फक्त माझेच हा पझेसिव्हनेस येऊ लागला .

मग दुसरे भावंड झाले तरी त्याबद्दल मनात द्वेष निर्माण होऊ लागला .

कधीकधी भीती वाटते की याचा अतिरेक होऊन पुढे लग्नानंतर हे फक्त माझेच घर, हा फक्त माझाच बेड अशा पद्धतीचा विचार मुलांच्या मनात येत राहील की काय ?

या अशा विचारांना खत पाणी घालण्याचे काम इतर घटक करत असतात .

त्यातून आपल्या मुलाला समाजात रहाण्यासाठी हे दुसऱ्याची काळजी घेणं आपल्या गोष्टीतील वाटा दुसऱ्याला देणं हे आवश्यक असल्याचे आईवडील पटवून देऊ शकतात .

पौगंडावस्थेतील मुलांचे प्रश्न पूर्वीही होतेच .पण आता ते अधिक प्रमाणात समोर येऊ लागले आहेत .यात पालकांची सजगता किंवा मुलांकडे वेळेअभावी होणारे दुर्लक्ष , मुलामुलीच्यात होणारे शारीरिक आणि मानसिक बदल ,हार्मोन्समुळे होणारे बदल , सोशल मेडियाची नको इतकी सहज उपलब्धता , चार्ल्ड सायकॉलॉजीच्या नावाखाली कुठल्याच गोष्टीना न घातलेला प्रतिबंध अशा अनेक गोष्टी कारणीभूत आहेत .

मुलीची पाळी सुरु होण्याचे वयही कमी होत आहे .बाहेरचे शरीरास अनावश्यक अथवा कमी पोषक असे फक्त जिभेचे चोचले पुरवणारे अन्नपदार्थ , (जंक फूड) त्यांची उपलब्धी आणि पॉकेटमनीच्या नावाखाली मिळणारा नको इतका पैसा , चंगळवाद या गोष्टीची त्यात भर टाकण्यासच मदत होते .

करिअरच्या जितक्या नव्या वाटा तितक्याच प्रमाणात मुलांवर पालकांनी आणलेला दबाव हा सुद्धा मुलांना त्यांचे बालपण उपभोगू देत नाही .

मोबाईलच्या आकर्षणात गुरफटलेली मुलांची मानसिकता हा एक नव्यानेच उद्भवलेला प्रश्न .अगदी दोन दिवसाच्या बाळालादेखील मोबाईलवची गाणी ऐकवण्याचे प्रकार सर्रास सुरु असतात .

आपल्याला त्रास देऊ नये म्हणून मुलाच्या हाती एखादा मोबाईल कॉबला की आपली थोडा वेळ तरी सुटका .

मग हळूहळू ते मूल मोबाईलच्या आधीन होत जाते .

पुढे त्याच्यावर नक्की काय पहाते हे शोधणेही कठीण होऊन बसते .

मध्यंतरी मोबाईलवर चोरून पोर्नफिल्म पाहिली म्हणून अस्वस्थ झालेले आईवडील मुलाला दोष देत दाखवायला घेऊन आले होते .हा अतिरेकही टाळला जायलाच हवा .

या साऱ्या प्रश्नांचे उत्तर शोधण्यात पालकांनी स्वतःला काही प्रश्न विचारून त्यांची उत्तरे शोधायला हवीत .आपल्यातही काही सकारात्मक बदल घडवून आणायला हवेत .त्यापैकी काही मांडत आहे .

सजग पालक म्हणून मी यशस्वी झाले/ झालो का? असा प्रश्न पडणे हेच पहिलं सुजाणतेचं आणि सजगतेचं पहिलं लक्षण . यामध्ये आपल्याला वागण्यात आपण कुठे चुकत नाही ना हेपण सिंहावलोकन करणे गरजेचे आहे .

मी माझ्या मुलांना फक्त स्पून फीडिंग न करता त्यांच्या कल्पनाशक्ती आणि त्याच्या अनुभवसिद्धीचा अनुभव घेऊ दिला का? चुकलेही असतील कधीकधी प्रयोग ..पण त्यावेळी तुला हे जमण्यासारखं नव्हतच..किंवा मला माहीत होतं हे असंच होणार ..असं म्हणून नाउमेद केलं ? की प्रयत्न कमी पडले असतील तुझे पण पुन्हा प्रयत्न कर नक्की जमेल असे म्हणून स्फूर्ती दिली हे स्वतःला विचारायला हवे .

एक सगळ्यांनी चाललेली वाट सोडून दुसऱ्या वाटेवर चालण्याच्या त्याच्या प्रयत्नाना पाठिंबा दिला की त्याचे खच्चीकरण केले ?

त्याच्या छोट्या छोट्या यशाचं कौतुक केलं ? की अरे मी तर या वयात यापेक्षाही पुष्कळ काही केलं होतं असं म्हणून त्याचं ते यशही झाकोळून टाकलं ?

मुलांकडून खूप मोठ्या भरारीची अपेक्षा ठेवताना ती ठेवणं योग्य आहे का? त्याची तितकी कुवत आहे का? आपण त्याच्या जागी असतो तर हे सहजसाध्य केले असते का?

आपल्या अपेक्षांचं न पेलता येण्याइतकं ओझं मी ठेवतेय का?त्याचाही खचितच विचार व्हायला हवा .

आपण आपल्या मुलांची सतत कुणाशी तुलना केली का?

त्यामुळे आपणच त्यांना आता ही गोष्ट करूच नये असा नकारात्मक दृष्टीकोन दिला की हे मी करूच दाखवेन अशी त्यांच्यात जिद्द निर्माण केली ?

मुलांना वारंवार हे करू नकोस ते करू नकोस असं सांगण्यापेक्षा तू हे केलंस तर अधिक मजा येईल ..तुझे प्रश्न सहज सुटतील , यामुळे अधिक फायदा होईल असं मी सांगितलं का?

हे करू नको म्हटलं की का नको ? मी करणारच या इर्ष्यायी कधीकधी अधिक नुकसान होते .

त्या नको म्हणण्यामागची कारणमिमांसा आपल्याकडे तयार होती का? ती तशी असेल,आणि ती समोरच्यास पटवून देता येत असेल तर कदाचित हा प्रश्न उभा रहाण्याची शक्यता कमी

काही प्रमाणात का होईना त्यांना आचार विचाराचं स्वातंत्र्य दिलं का?

त्याला त्याच्या वाटा शोधण्याचं फक्त स्वातंत्र्यच दिलं की त्या वाटेवर येणाऱ्या प्रश्नांना उत्तरं शोधण्यासाठी चिडचिड न करता मदत केली ?

मनातील विचार आपल्याशी शेअर करू शकेल इतपत आपली मैत्री होती की विचार प्रगटीकरणाला मतप्रदर्शनाला वावच

नव्हता ? तितकी आपल्याबद्दल आश्वासकताच नव्हती ?

आयुष्यात मौज मजा याबरोबरच कर्तव्यही असतात आणि त्याची यथाशक्ती पूर्तताही करायची असते असा आदर्श आपल्या वागण्यातून घालून दिला ?

एखाद्या व्यसनाला जवळ करू नको असं सांगताना तुम्ही त्याला कधीच स्पर्श केला नव्हता आणि म्हणून मला हा सल्ला देण्याचा अधिकार आहे असं तुम्हाला वाटतं का?

की त्यापासून होणारा त्रास अधिक आहे पण आता मी त्या व्यसनापासून दूर होऊ शकत नाही आणि म्हणून तू या भानगडीत पडू नको असा सल्ला मी दिलाय का?

चौफेर व्यक्तिमत्त्व विकासाच्या संधी मी उपलब्ध करून दिल्या का?

दिवसभर विविध शिकवण्यामध्ये मुलाला गुंतवून मी माझ्यासाठी मिळणाऱ्या मोकळ्या वेळाची योजना केली ?

किंवा आता माझे मूल सर्वगुणसंपन्न होणार या भ्रमात राहिलो ?

या प्रश्नांची उत्तरे शोधतानाच आपल्या चुका अथवा गैरसमजावरही आपल्याला अभ्यास करता येईल .

आई किंवा वडील म्हणून यशस्वी होण्यात फक्त मुलांना पैसा पुरवणे , उत्तमोत्तम खाणे पिणे पुरवणे , त्यांना हवी असलेली आवश्यक वा अनावश्यक इलेक्ट्रॉनिक गॅजेट्स पुरवणे ,इतके झाले की पालकत्वाची इतिकर्तव्यता झाली याचा फेरविचार करता येईल .

त्यांच्यात आपण बौद्धिक भूक निर्माण करण्यात किंवा त्यास बौद्धिक खाद्य पुरवण्यात आपण कुठे कमी पडत नाही ना ? याचेही अवलोकन करता येईल .

शुद्ध बीजापोटी फळे रसाळ गोमटी हे फक्त वचन न रहाता ते आचरणात आणले गेले तर सुजाण पालकत्वाची आणि सुजाण बालक निर्मितीचे श्रेय आणि त्यातून मिळालेली रसाळ गोमटी फळे चाखता येतील .

फक्त अभ्यासाव्यतिरिक्त चौसष्ट कलांपैकी मुलाची आवड ओळखून त्या कलेची ओळख करून देण्यात आपण यशस्वी झालो का ?

गणित , विज्ञान , इतिहास , भूगोल आणि इतर अपरिहार्य अशा शालेय विषयांचा

अभ्यास करण्यात आपल्या डाव्या मेंदूचा वापर होत असल्याने तो भाग कार्यरत रहातो .पण गायन वादन नृत्य अर्थात तिन्ही मिळून संगीत , चित्रकला शिल्पकला यासारख्या विविध कलांमुळे ज्यात आपल्या उजव्या मेंदूचा वापर होतो , त्याचा उपयोग मेंदूच्या पूर्ण वापरात होऊन दोन्हीचा समतोल राखला जातो .

गणित येणाऱ्याला गिटार वाजवणे उत्तम जमते आणि गिटार वाजवणाऱ्यास गणित सोडवणे सहजसाध्य होते असे म्हणतात किंवा ते तसे सिद्धही झाले आहे .

मग अशी एखादी कला विकसित करणे , त्याची गोडी लावणे हे गरजेचे ठरते .

मध्यंतरी माझ्याकडे एक पालक मुलाला घेऊन आले होते की हा मुलगा हुशार असूनही अभ्यास करत नाही .

त्या मुलाशी विश्वासात घेऊन बोलल्यावर तो म्हणाला मला कराटे क्लास लावायचा आहे .तो लावत नाहीत आईबाबा .

मी घरी एकटाच असतो टी.व्ही .मोबाईल कितीवेळ खेळू?

आईवडीलांसमोरच त्याच्या कडून कबूल करून घेतले की महिनाभर आपण तुझ्या मनाप्रमाणे करूया .जर तू खरोखरीच छान अभ्यास केलास तर आपण पुढेही कराटे चालू ठेवू .

महिन्यानंतर अत्यंत खूश असलेले आई बाबा आणि मुलगा पाहून छान वाटले .

कधीकधी मुलांच्या वाजवी मागण्याही मान्य करण्यास हरकत नसते .

करिअर निवडीच्या बाबतीतही मला अनेकदा असे वाटते की मुलांना समुपदेशकाकडे घेऊन त्याचा कल कुठे आहे याची शहानिशा केली जाते .ते शास्त्रशुद्धही आहे पण त्यांनी लावलेले निकष आपल्या मुलाला शंभर टक्के लागू होतात का? आपण आपल्या मुलाला जन्मापासून ओळखतो त्याचा कल कुठे आहे , त्याला काय आवडेल हे आपल्यालाही काही अंशी समजतेच .

माझ्या माहितीत एक मुलगी आहे की जिला गणित विषय कधीच आवडत नव्हता .

पण पुढे मेडिकलला जायचे तर दहावीनंतर उत्तम क्लासला शास्त्र आणि गणिताचे मार्क पाहून प्रवेश मिळतो हे समजल्यावर नावडत्या गणिताचाही व्यवस्थित अभ्यास करून उत्तम मार्क मिळवले .आता तिच्या मार्कावरून तिला गणित विषयात रस आहे असा निर्णय दुसरी व्यक्ती देऊ शकते .

इथे आई वडिलांना तिच्याविषयी निर्णय घेणे अधिक चांगले जमेल .

समुपदेशकाच्या सल्ल्याचा विचार जरूर करावा पण आईवडीलांनीही बरोबरीने संतुलित विचार करणे योग्य ठरेल असे मला वाटते .

शेवटी प्रत्येक मूल वेगळे असते .प्रत्येकाला एकाच तराजूत मोजता येणार नाही किंवा एका ठराविक चौकटीत बसवता येणार नाही .

पण एक सर्वसाधारण बैठक मान्य केली तर मुलांची मानसिकता ओळखून त्यांना सुखी माणसाचा सदरा देण्याचा प्रयत्न तरी केल्याचे समाधान आईवडीलांच्या पदरी नक्कीच पडेल .

उद्याची नवी पिढी शारीरिक दृष्ट्या जितकी सशक्त आणि सक्षम हवी तितकीच मानसिक दृष्ट्याही हवीच आणि त्याची पायाभरणी आईवडील , इतर कुटुंबीय यांच्या बरोबरीने समाजातील इतर घटकांनीही करायला हवी .

परिचय :



डॉ. संगीता गोडबोले ह्या बालरोगतज्ज्ञ आहेत. (३६ वर्षे प्रॅक्टिस)

लेखन : (माझ्या काल _ शराचा प्रवास हे खगोल भौतिकशास्त्र वैज्ञानिक डॉ प्रभाकर वासुदेव कुलकर्णी यांच्या मूळ इंग्रजी आत्मचरित्राचा मराठी अनुवाद)

संपादन : (स्वरचंद्रिका ' या पद्मश्री पद्मजा फेणाणी जोगळेकर यांच्यावरील गौरव ग्रंथाचे संपादन)

गीतकार : श्रीधरजी फडके आशुतोष कुलकर्णी यांसारख्या १७ संगीतकारांनी संगीतबद्ध केलेली १० हून अधिक गाणी उत्तमोत्तम गायकांनी गायली. शास्त्रीय संगीत बंदीश , भावगीते, भक्तिगीते , आरत्या , लावणी लेखन . कवयित्री म्हणून काव्यसंमेलनात सहभाग. वैद्यकीय क्षेत्र तसेच साहित्य क्षेत्रातील कामाबद्दल अनेक पुरस्कार .

కురవనీ.. వాన కురవనీ..

ఎల్-నినో ఎత్తికట్ల రుతువు!
కరువు దిగులుతో
బక్క చిక్కిపోయింది భూమి
నున్నగ కంపలాగ అయ్యింది నేల
జల్లు మీద జల్లు
ఉంచెట్టకుండా కురిస్తే గాని
గుబులు తీరదు, గుబగుబ చల్లారదు

కురిసి కురిసి
మబ్బులన్నీ కూలబడిపోనీ..
ఆకాశం
కొమ్మలు దూసిన చెట్టయిపోనీ..
ఎండకొండల మీద కుండలతో
వొలిపినట్టు వాన ముంచెత్తనీ..
మూర్త అమూర్త ప్రపంచాల పైన
అమాంతం వరద పోవెత్తనీ..

ఒక్కో వాన మబ్బు
అడుగంటి పోయేదాకా కరిగి నీరైపోనీ..
కన్నీళ్లు ఇంకిన నాగలి వెనుక
చారికలై మిగిలిన చాళ్లను
వాన తడి కడిగేయనీ..

కనీసంలో కనీసం
మూడు పగళ్ళు మూడు రాత్రులైనా
నిలిచి కురిసే వానలో
మూడు నిలువుల లోతు వాగులో
కాగితప్పడవనై సాగుతూ
నేను నా బాల్యం రేవును చేరుకోనీ..

ఈ లోకం ఒంటరితనమంతా
వర్షంలో వెలిసిపోనీ..
చిటపట స్వరాల సందడితో
' ఎండా వానా
కుక్కలకీ పెళ్లి నక్కలకీ బోజీ '
తప్పెట్లు తాళాలు మోగనీ..

ఆరుతడి లేక మకిలి పట్టిన
అవని అంగ వస్త్రాలను
చినుకు బుడగల సబ్బుతో ఉతికారెయ్యనీ..
తేట మట్టిబట్టల్లో ధరణి మెరిసిపోనీ..

అదిగో
కళ్ళలో ఒత్తులేసుకుని చూస్తున్నాయి
ఎండకు చుట్టుకున్న వరి పీకలు
వాటి ఊపిరి ఆగిపోక ముందే
చేలలో చినుకు చాలనం చెయ్యనీ..
పంట మడులో వాన చిందెయ్యనీ..

- కంచరాన భుజంగరావు
Kancharana Bhujangarao
శ్రీకాకుళం
9441589602



കവിത

അവസ്ഥാന്തരം

ദിവസം പലതവണ
അവൾ പറയും
എനിക്ക്
മടങ്ങി പോകണം...
മടങ്ങി പോകണം...

ഇവിടുത്തെ
സ്നേഹമില്ലായ്മയും,
അവിടുത്തെ
ദയയെക്കുറിച്ചും അവൾ
പറഞ്ഞു കൊണ്ടേയിരിക്കും

ഞാനവളോട് ചോദിക്കും
അവിടെ എന്നാൽ എവിടെ..?
അവൾ വിദൂരതയിലേക്ക്
വിരൽചൂണ്ടും
പിന്നീടവൾ കണ്ണീരണിയും...

ഞങ്ങൾ
കൂൾബാനിൽ
മുഖാമുഖമിരുന്നു.
അവൾക്ക് ഐസ്ക്രീമും
എനിക്ക് -
തണുത്ത വെള്ളവും
ഓർഡർ ചെയ്തു.

ജീവിതത്തെക്കുറിച്ച്
സംസാരിച്ചുകൊണ്ട്
ഞാൻ ഐസ്ക്രീമിൽ
വെള്ളം ചേർത്തിളക്കി
കൊണ്ടേയിരുന്നു...

എന്റെ വട്ടിനെക്കുറിച്ച്
അവൾ ആശങ്കപ്പെട്ടു....

ജലത്തിന്റെ രണ്ട് -
അവസ്ഥാന്തരം
ഞാൻ നിരീക്ഷിച്ചു
കൊണ്ടേയിരുന്നു....

രാധാകൃഷ്ണൻ കാനായി
Radhakrishnan Kanayi
mob:956110 6589



విష జీవులు

ఔను మేము పాములమే!
పుట్ట రంధ్రాల్లో ఉంటాం మీలా
నిరంతరం సాటి జీవుల్లో రంధ్రాన్వేషణ చేయం!
వెనక గోతులు తియ్యం!

మేం విషజీవులమే, మా ప్రాణ రక్షణ కోసమే దీన్ని ఉపయోగిస్తాం
కానీ మీలా నిలువెల్లా సంకుచిత భావాల విషాన్ని నింపుకొని
విష ప్రచారాలు చేయం!

ఔను! మేం అనాగరిక ప్రదేశాలలోనే ఉంటాం
కానీ మీలా అనాగరిక పనులు, అశ్లేల పర్వాల పాటలు ఏకరువు పెట్టము!!

మా కోరలు చూసి భయపడతారేల?
మీ కపటపు నవ్వుల కోరలకంటే
మా కోరలు భయంకరమైనవా? చెప్పండి!

మమ్మల్ని చూసి అలా చావబాదుతారేల?
మా నివాసాల్లోకి మీరే దూరి మూరలని, బారలని, గజాలని
నేలమ్మ గుండెలను కొలతలేసి మరీ విడగొట్టి
తన గుండెల్లోకి బోరుల గునపాలను గుచ్చుతున్నారు!

ఇకనుండి మీరేమైనా చేసుకోండి
కానీ మా పేరు మీరు పెట్టుకొని
మీ పేరు మాకివ్వండి!
మీకన్నా విషజంతువులు ఎవరున్నారు?
ఈ పేరుకు మీరే సార్థక నామధేయులు!

తలగాపు ధనుంజయ రావు, పలాస
T Dhanunjaya Rao, Palasai



అపరాహ్లా వేళ

కప్పు కాఫిని
వేకువన ఇద్దరు
ఒక్కటిగా ఎంగిలి చేశారు

అపరాహ్లా వేళ
మజ్జిగ మంచినీళ్ళలా వారు
ఉక్కును విననకర్తతో గెంటేశారు

సాయంత్రం
మరువం దవనంలా
చిరునవ్వులై గుబాళించారు

రేయి
తాంబూలంతో
జ్ఞాపకాలై పండారు

అర్ధరాత్రి
ఆమె పీడకలకు
అతని ఎడ భరోసా
గోదావరి ఒడ్డున దీపం వెలిగినట్టు

మలిరూమున
నిదురపట్టని అతని పెదాలపై
సిగరెట్టుంచి వెచ్చని కబురయింది

కాలం ఎరుగని తరువుల్లా ఇద్దరు
మృత్యువు మరణ లేఖను
ఇవ్వడానికి వారింటికి వస్తోంది
ఉత్తరం ఎవరికో.

తెలుగు వెంకటేశ్

Telugu Venkatesh, Kurnool



పీడకల?!

రెక్కల గుర్రం పై
స్వేచ్ఛగా ఎగిరే శరీరం
ఏమరుపాటున ఉన్నప్పుడు
కాలు కోసుకు పోయినట్టు
ఓ పీడకల..
నా పావురాత్రిని ఎలుకలా కొరికి
పండు ముక్కలా ఎత్తుకు పోయింది!

ముక్కుతూ, మూల్గుతూ..
ముక్కాల్ రాత్రి నిద్రను
మూడు ముంజల తాటిపండులా
పట్టిపట్టి చూస్తున్నాను!

ఈ నిశి వేళ గుండెను పరిచి
ఇక పదిలంగా పడుకోవడమెలా?!

ఈ సారి కసిగా దురహంకారి కల
ముసిముసి నవ్వుతో
కాసారంలో కలకలం సృష్టించే
ఏనుగై ఆసాంతం అడుగేసి మట్టేస్తే...
రక్షించే ఆసామి ఉన్నాడా?



--- *దర్శముళ్ళ చంద్రశేఖర్*
D Chandrasekhar, Vizag

మధ్యంతర నాటకం (The Interval)

పిడికిలి బిగించి వచ్చిన తొలి క్షణం...
చేతులు వదిలేసి వెళ్లే ఆఖరి క్షణం...
రెండూ ఒక్కటే!

నడక నేర్చిన నాటి ఆ నిశ్చహాయ ఆసరా,
పయనం ముగిసే వేళ మళ్లీ పలకరించే ఊతకర్త...
రెండూ ఒక్కటే!

ఆరంభానికి, అంతానికి నడుమ
కాలం అమర్చిన ఈ చిన్న విరామమే జీవితం!

కలల వెనుక పరుగు పందేలు,
అహంకారపు ముసుగు యుద్ధాలు,
తీరని కోరికల సుడిగుండాలు...
అన్నీ ఈ నాటకరంగపు తాత్కాలిక దృశ్యాలే!

పుట్టుక రూపంలో తెరుచుకుని,
శ్వాస ఆగిన రూపంలో మూతపడే ఈ తెరల నడుమ...
అసలైన సత్యం ఒక్కటే:

ఇది గెలవాల్సిన పందెం కాదు,
అనుభవించాల్సిన అద్భుత ప్రయాణం!

ఆరంభం ఎలాగూ ప్రశాంతమైన అరూపంలోనే...
అంతం ఎలాగూ మౌనంలోనే...
మధ్యలో దక్కిన ఈ చిన్న 'విరామాన్ని'
శాంతితో, ప్రేమతో ఆస్వాదించడమే జీవితం!



డా మునగా రామ మోహన రావు
Dr M Ramamohana Rao
Hyderabad

నొప్పి (Pain).

ఈ నొప్పి హృదయానిది కాదు..
దేహానిది

అనుభవిస్తేనే తప్ప
అక్షరాల్లో ఇమడలేనిది
ఏ వైద్యుడి నిర్వచనానికి అందనిది

పైకి కనపడకుండా
లోలోపల విహరించే పెత్తందారి
బయటపడేందుకు కానరాదేల ..ఏ దారి!

మాట మాటకు రెట్టింపై
చెవి చెంతకు చేరి సన్నగా గుసగుసలు పోతుంది
అటుఇటు తిరిగి
ఎటూ తోచకనేమో..
కాసేపు విశ్రాంతిగా కునుకు తీస్తుంది

ఊహల్లోనో వాస్తవాల్లోనో
మైమరచి వున్నప్పుడు
కసుక్కున గిల్లి
కిసుక్కుమని నవ్వుతుందిది

పిలవకుండానే వచ్చి
పొమ్మన్నా పోకుండా
నా దేహ గుడారంలో తిష్ట వేసిన
మాయదారి చుట్టమిది

ఎప్పుడు పోతుందో తెలియదు కానీ..
దీని జిమ్మడిపోను..
మనిషి అసహాయ వెతను
అహర్నిశము పరిహసిస్తున్నట్లే ఉంటుందీ
పెయిన్ అనబడే పిశాచి..

-సునీత గంగవరపు
Sunitha Gangavarapu



పసితనం!

ఆ బోసినవ్వులు...
ఒక్కసారి పుష్పించినట్టుంటాయి...
వేయి పువ్వులు...
లేత ముఖపు తోటపై!

ఏ ప్రకోపమూ కలుపుగా...
మొలవని ఆ చోట...
కల్మషం లేని మనసు ఊగుతుంది...
తల్లి కట్టిన గుడ్డ ఉయ్యాలలా!

అమ్మ చూపిన చందమామలో...
వెన్నెలంతా రాత్రి తాగి...
పవళించిన పసితనానికి...
ఒడి ఒక వటపత్రమే!

తనను అలంకరించి పొందే...
అమ్మ కళ్ళలో ఆనందం...
విద్యుద్దీపాలై ఆ చిట్టి కళ్ళలో...
నింపుతాయి జీవిత కాలపు కాంతులు!

ఆలోచిస్తే వికలమవుతుంది మనసు గుబులుగా!
అపుడనుకుంటాను...
పేరుకుపోయిన నిర్మాల్యాలను తొలగించే...
పసితనం మళ్ళీ వస్తే బాగుండునని!



గుడ్లదొన సాయి చంద్రశేఖర్
G Sai Chandrasekhar
Hyderabad

வேறுபாடு



*புதுவைத் தமிழ்நெஞ்சன்

ஆயிரத்தில் நீ ஒருவன் அடையாளம்
கண்டேன்
ஆற்றலுடன் தனியனாக துணிவுடனே
நின்றேன்
எதுவந்த போதுமிங்கே அச்சமின்றி
சென்றேன்
எதிர்த்துவந்த தடையுடைத்து ஒருவனாக வென்றேன்

நிறம் என்பது வண்ணம்தான் வேறுபாடு
இல்லை
வேறுபாடு நிழலெல்லாம் கருப்புதானே
இல்லை.
உறவுக்கு பணமென்றால் அதுதானே
தொல்லை
உயிரன்பே நட்புறவாய் எண்ணுவதே
எல்லை

உனக்குள்ளே நீயிருப்பாய் உணர்ந்துநீயும்
தேடு
உயிரெல்லாம் ஒன்றென்றே அறிவாலே
பாடு
மனதுக்குள் மறைக்காமல் மதியோடு
ஓடு
மகிழ்வாக வாழ்ந்திடவே மணம் வீசி x
நாடு



Pudhuvai Tamizhnenjan

Puducherry, India.

తరగతి గది (Class Room)

తరగతి గది
నాలుగు గోడల మధ్య
ఒక చిన్న ప్రపంచం కాదు—
వేల కలల
తొలి చిరునామా.

బ్లాక్ బోర్డు మీద
గురువు రాసే ప్రతి అక్షరం
రేపటి జీవితానికి
ఒక దారి చూపే దీపం.

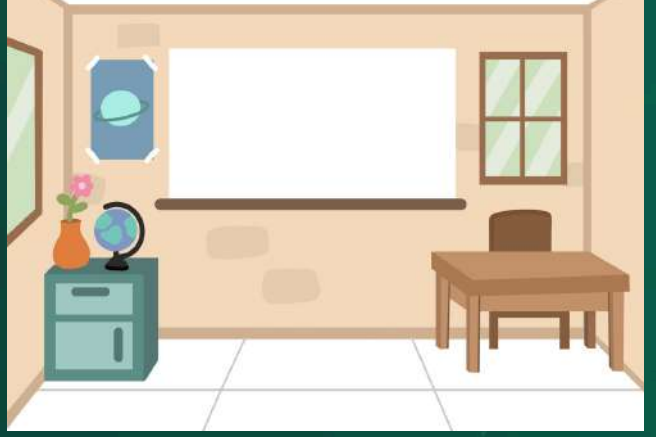
చాక్ ముక్కలో
చదువు మాత్రమే కాదు,
చీకటిని తొలగించే
వెలుగు దాగి ఉంటుంది.

పుస్తకం తెరిచినప్పుడు
జ్ఞానం పలకరిస్తుంది,
ప్రశ్న అడిగినప్పుడు
ఆలోచన పుడుతుంది.

బెంచీలపై కూర్చున్న
చిన్న చిన్న మనసుల్లో
పెద్ద పెద్ద ప్రపంచాలు
నిశ్శబ్దంగా రూపుదిద్దుకుంటాయి.

ఒక గురువు మాట
ఒక జీవితాన్ని మార్చగలదు,
ఒక విద్యార్థి ప్రశ్న
ఒక కొత్త ప్రపంచాన్ని తెరవగలదు.

తరగతి గది
పాఠాలు నేర్పే చోటు మాత్రమే కాదు,
మనిషిగా ఎదగడం నేర్పే
మొదటి విద్యాలయం..!



పెరుగు సుజనారామం
Perugu Sujanaramam



सं पा द की य हिं दी

बात तो बस बात की ही होती है, एक बार निकल पड़ी तो वही बात आगे की बातचीत का विषय बन जाती है, अब आज दिन भर से गणेश चतुर्थी की शुभकामनाओं का सिलसिला चल रहा है, चारों ओर बस गणेश पूजा का ही जिक्र है, चर्चा है और बहुत तन्मयता के साथ पूजा की जा रही है और श्रद्धापूर्वक त्योहार मनाया जा रहा है। यह पूजा और त्योहार हमारे जीवन के महत्वपूर्ण अंग बन जाते हैं। सदियों से पूजा पर्व मनाने की परंपरा चलती आ रही है। गणेश चतुर्थी के साथ अन्य त्योहारों का क्रम आरम्भ हो जाता है, एक के बाद दूसरा -- सब उसी जोश के साथ मनाये जाते हैं। त्योहार हमारे जीवन के अभिन्न अंग बन जाते हैं और हमारे जीवन को बहुरंगी भावनाओं और खुशियों से भर देते हैं। प्राचीन काल से यह त्योहार ही जीवन में प्रेम, उत्साह और विविधता लाते रहे हैं। त्योहारों का धार्मिक महत्त्व के साथ सामाजिक महत्त्व भी होता था। प्रतिदिन की व्यस्तताओं के मध्य त्योहार सरसता भर देते थे। लोग प्यार, विश्वास और आशाओं के साथ मिल जुल कर त्योहार मनाते थे। इसी बहाने उनके दैनिक जीवन में कुछ परिवर्तन और सरसता आ जाती थी। आपसी संबंधों को दृढ़ और खुशमय बनाने का कार्य त्योहार ही करते थे।

त्योहार अब भी उसी प्यार और उल्लास के साथ मनाये जाते हैं, अब भी संबंधी, रिश्तेदार और मित्र मिल कर त्योहार मनाते हैं और आनंद का अनुभव करते हैं। यद्यपि त्योहार मनाने के ढंग में कुछ परिवर्तन आते जा रहे हैं। पहले त्योहार ही मनोरंजन और मेलजोल का एकमात्र साधन हुआ करते थे। इन बदलती हुई परिस्थितियों ने त्योहार और उनके स्वरूप पर भी काफी प्रभाव डाला है। लोग आजकल भिन्न प्रकार से त्योहार मनाते हैं, क्योंकि उनके पास मनोरंजन के अन्य अनेक साधन जो हैं। कभी कभी त्योहारों को मनाने का ढंग प्रतिष्ठासूचक भी बन जाता है। परन्तु फिर भी श्रद्धा और प्रेम अभी जीवित हैं, जो त्योहारों को भी जीवन्त बनाये रखते हैं और बनाए रखेंगे। अभी तो हमें पर्वों का आनंद लेना चाहिए, पूर्ण प्रेम, श्रद्धा, विश्वास से सभी त्योहारों को विधिवत् मना कर मानवीय संबंधों, परंपराओं और संस्कृति को सप्रेम जीवित रखना चाहिए। तो चलिए, चलते हैं, गणेश चतुर्थी और उसके बाद आने वाले पवित्र त्योहारों को हर्ष और उल्लासपूर्वक मनाते रहें। स्वयं प्रसन्न हों और अन्य सभी को सोत्साह, सानंद शुभकामनाएं देते रहें। भारतीय संस्कृति की परंपरा अक्षुण्ण रहे।



मंजुला अस्थाना महंती

संपादक

(हिंदी एवं ओडिया विभाग)

दुखांत

न जाने किस तरफ जा रहा है जहाँ,
देखो जिस तरफ भी, बिखराव यहाँ वहाँ।

हर घर में बसा हुआ है, वीराना, सूनापन,
न जाने किस कोने में जा छिपा है अपनापन।

गूँजते थे घरों में ठहाके, किलकारियाँ, तराने,
कैसे लगते हैं औ वे घर अब, बिल्कुल बेग़ाने।

कैसे कोई चुरा ले गया अधरों से मुस्कान
हँसने खिलखिलाने से वर्ना, वे न थे अनजान।

सुचालित मशीनी युग में, मशीन ही बना इंसान,
आधुनिकता के बोझ तले, भूला अपनी पहचान।

पहले कितने मीठे रिश्ते होते थे, दादा,,चाचा,मामा के
जीवन चाशनी सा मीठा लगता, रिश्तों के प्रेम में पग के

दोस्तों के जमघट,खेलकूद, दौड़ भाग ,,कहाँ खो गये,
चने चबेने,जँगल जलेबी,धे रुचिकर,अब बेग़ाने हो गये।

पास पड़ोसी, रिश्तेदारी,मित्रता बंधुत्व,होते थे कभी,
मतलबी दोस्त,औ' एकल परिवार ही होते हैं अभी।

रिश्तों को बचाए रखो, वर्ना सूनेपन में अकेले रह जाओगे,
अपनों से न जुड़े तो, प्रकृति,देश,स्वयं से कैसे निभाओगे।

पिछले दशकों की पीढ़ी ने जिया है,देसी प्यार दुलार ,प्रगाढ़ रिश्तों की मिठास,
वैज्ञानिक अनुसंधान,प्रगति,सुविधाजनक,आविष्कार,
देखा विज्ञान का उजास।

वर्तमान वयस्क बुजुर्गों के जाते ही यह दौर यह पीढ़ी लुप्त हो जायेगी,
किसी सदी में, ऐसा होता था कभी,बात बस इतिहास बन रह जायेगी।

मंजुला अस्थाना महंती



ଲୀଜ

ଲୀଜବତୀ ଲଜ୍ଜା ଅବଗୁଣ୍ଡନରେ
ଅଳଙ୍କାର ମୂଲ୍ୟବାନ
ଲଳନା କିଶୋରୀ ତନ୍ମୁଖା ସୁନ୍ଦରୀ
ଲଜ୍ଜା ଗୁଣେ ଅନୁର୍ଜନ ।
ଲୀଳ ସୀମାନ୍ତନୀ ମାତୃ ସ୍ୱରୂପିଣୀ
ସଂସାର ସୃଷ୍ଟି ଧାରିଣୀ
ଲତିକା ଗୁଣରେ ଅନୁର ନରମା
ସଂସାର ଶୁଭ କାରିଣୀ ।
ଲୀଜ ଆଭୂଷଣ ଶ୍ରୀ ଅବଗୁଣ୍ଡନ
ନାରୀ ହୃଦୟର ନେତ
ଲାସ୍ୟମୟୀ ରୂପବତୀ ସୁହାସିନୀ
ଲୀଜ ଗୁଣେ ସୁସଜ୍ଜିତ ।
ଲମ୍ବା ପଣତରେ ସିଂହ କଟି ଶୋହେ
ମେନକା ରମ୍ଭା ଅପୁରୀ
ଲମ୍ବା କେଶ ଶୋଭା ଅବଗୁଣ୍ଡନରେ
ଲୀଜ ଗୁଣରେ ସୁନ୍ଦରୀ ।
ଲୀଜରେ ଯୌବନ ଶୃଙ୍ଗାର ଅନୁପମ
ଅଚଳ ଶୋଭା ଧରଣୀ
ଲୀଜ ଗୁଣେ ଶୋଭା ବଧୂ ଅନୁପମା
ଅବଗୁଣ୍ଡନକୁ ଟାଣି ।

ସୌଦାମିନୀ ତ୍ରିପାଠୀ

କଳାପ୍ରେମୀ, ଗାଳ୍ପିକା, କବୟିତ୍ରୀ

ସାରସ୍ୱତ ସାଧୁକା

ସଂସ୍ଥାପିକା - ସେବତୀ ଲୋକନାଥ ସାହିତ୍ୟ ସେବା ଅନୁଷ୍ଠାନ

ଉପସଭାପତି - ରତ୍ନ ଲତା ବିହାରୀ ସଭା,

ଶତାବ୍ଦୀ ନମନ ସ୍ମୃତି ସଂକଳନ

ସେବତୀ ସ୍ମୃତି ସଂକଳନ

ସମ୍ମିଳିତ ସଂକଳନ - ମଧ୍ୟାନ୍ତର, ଶିଶୁ ଜନ୍ମ, ଗୁପ୍ତ ରହସ୍ୟ, ଅମୃତମୟୀ ଜନନୀ, ନୀଳ ଲତାପା, ଧୂଳିଆବାବା, ଉଦଣ୍ଡି ଝିଅ, ଗାଣ୍ଡୁ ଅଜାଙ୍କ ହସ ଚାଙ୍ଗୁଡି, ଜୀଅନ୍ତା ଶବ୍ଦ, ହାତ କଙ୍କାଳ, ସଂଘର୍ଷ ବେଳାଭୂମି, କଥାକୁହା ଚିଠି ଖଣ୍ଡେ, ଫଗୁଣ ୧-୭ ପର୍ଯ୍ୟନ୍ତ ଓ ଶିଖା ପତ୍ରିକା ।



जिंदगी

काल के प्रहार से, सोच हर दरक रही।
चैन की तलाश में, जिंदगी भटक रही।

समय शूल चुभ रहे, जिंदगी बिसूरती।
मौत के समीप आ, याद में कराहती।
आखिरी पड़ाव पर, सोचती विचारती।
क्या किया नहीं किया, ढूंढ ढूंढ आँकती।

इंतजार का समौं, मौत जब झलक रही।
चैन की तलाश में, जिंदगी भटक रही।

मुँद रही पलक मगर, आस से निहारती।
नाम मान संपदा, छूटता प्रलापती।
साथ कुछ न जा रहा, छूटते हिमायती।
व्यर्थ सब किया धरा, व्यर्थ सब रिवायती।

संग कुछ गया नहीं, दिल यही कसक रही।
चैन की तलाश में, जिंदगी भटक रही।

काल चक्र घूमता, जोहता कभी नहीं।
जो समय गँवा दिया, लौटता कभी नहीं।
वक्त टोकता रहा, चेतता तभी नहीं।
उम्र का चढ़ाव भी, सोचता अभी नहीं।

साथ तन पकड़ रहा, रूह जब छटक रही।
चैन की तलाश में, जिंदगी भटक रही।

-----अशोक शीवास्तव 'कुमुद'
राजर्पपुर, पद्मागराज

बिहार हिंदी साहित्य सम्मलेन, पटना; मातेश्वरी विद्यादेवी बाल साहित्य शोध एवं विकास संस्थान सिरसा; हरियाणा, सहित देश-विदेश के अनेक सम्मानों से सम्मानित, पद्मागराज निवासी अशोक शीवास्तव "कुमुद"; कुशल पर्यावरण विशेषज्ञ एवं पद्मागराज से प्रकाशित साहित्यिक पत्रिका, "गुप्तगू" के सह संपादक हैं। अंतर्नाटि, सुरबाला, सोधी महक, चंचल चुनमुन, तरंगिणी, छंद बद्ध एकल काव्य संग्रह के साथ-साथ, कई साझा संग्रह एवं विभिन्न पत्र-पत्रिकाओं में गज़ल, कविताएं, गंथों की समीक्षा तथा इनके द्वारा लिए गए विद्वानों के साक्षात्कार प्रकाशित हुए हैं।



ସାମୁଦ୍ରିକ ପ୍ରେମ

ନମିତା ପାଇକରାୟ

ତୁମ ପ୍ରେମ କୁ ମୁଁ ସମୁଦ୍ର ଭାବି ଡେଇଁ ପଡ଼ିଲି ମୁକୁତା ପାଇବା ଆଶାରେ
ତୁମେ ଶାମୁକା ପାଲଟି ମୋତେ ଆତ୍ମସାତ୍ କରିବା ନଥିଲା ବିଶ୍ୱାସ ରେ
ତଥାପି ମୁଁ ବଞ୍ଚି ରହିଲି ପରିସ୍ପୃଷ୍ଟ ହେଲି

ତୁମ ଆବକ୍ଷ ରେ

ମୁଁ ଜାଣି ଥିଲି ମୁଁ ନିଶ୍ଚୟ ଦିନେ ମୁକୁତା ହେବି ତୁମ ଅଲକ୍ଷ୍ୟରେ

ତୁମେ କଣ ବଞ୍ଚି ପାରିବ ମୋ ସନ୍ଦାନ ଅନୁପସ୍ଥିତିରେ

ମୁଁ ତାହେଁନି କୌଣସି ବିକଳୁ ମୋ ଏ ସୁନ୍ଦର ଜୀବନରେ

ଆମେ ଦୁହେଁ ଏବେ ମୃତବତ୍ ଏଇ ଲବଣାକ୍ତ ସରସ୍ୱାନ ରେ

କେବେ ଦିନେ ପଡ଼ି ରହିବା ବିସ୍ତ୍ରାଣ ସିକତାର ବେଳାଭୂମିରେ

କିଏ ଜଣେ ଅଜଣା ଆଗନ୍ତୁକ ଆସିବ ଭଗ୍ନ ହୃଦୟ ନଗ୍ନ ପାଦ ରେ

ଆମ ଦୁହିଁଙ୍କ ଅସ୍ଥି ଉଠାଇ ନେବ ଏକ ଆବେଗ ମୟ କୌତୁହଳ ରେ

କିଛିଦିନ ପରେ ଆମେ ଦୁହେଁ ପରିବର୍ତ୍ତିତ ହୋଇଥିବା ଏକ ଦୁର୍ଲଭ ଆଭୁଷଣ ରେ

ସତ କହିଲ କିଏ କଣ ବୁଝି ପାରିବ ଆମ ମଧୁର ସଂପର୍କ ଆମେ କେମିତି ବଞ୍ଚି ଥିଲେ ସାମୁଦ୍ରିକ ପ୍ରେମରେ

ନୈସର୍ଗିକ ମୃତ୍ୟୁ ବି ଲଭିଲେ

ପୟୋଧୂର ପୁଣ୍ୟ ପଣତରେ ।।

Namita Paikray

Odia Writer & Translator

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प्रकृति

नीलांबर सी अंगिया तेरी,
लिए नभ को अपने में समेट।
श्वेत श्वेत घघरी तेरी,
जल सी कर रही आखेट।
चन्द्रमुखी चंदा सा मुख,
तिरछे नयन कटार।
होठ रसभरी लाली चढे,
गुलाब पंखुड़ी सा आकार।
क्यूँ ना मचलूँ मैं सजनी,
करने को जल बौछार।
प्रेम अगन में जल रहा,
खड़ा बीच मझधार।
केश घटा मुख छुपा रही,
वेणी बन नागिन सी साकार।
सिमट जा, घाट से बाहें मेरी,
आ भी जा करना क्या विचार।

लक्ष्मण सिंह

जयपुर (राजस्थान)

मैं दैनिक अखबार राजस्थान पत्रिका से रिटायर हूँ। लिखने
और पढ़ने में रूचि है।



FESTIVE WEEKENDS, FAR FROM THE CROWD

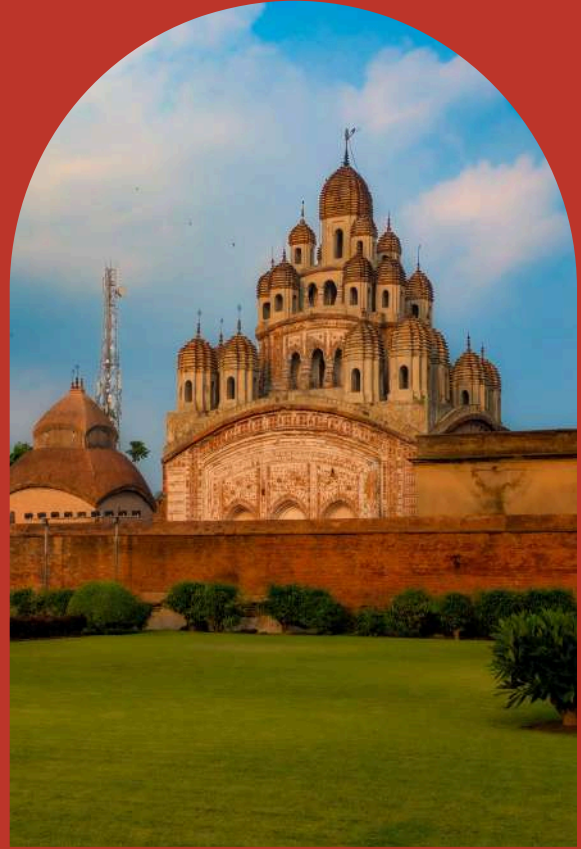
FOUR OFFBEAT ESCAPES WHERE THE SEASON FEELS A LITTLE MORE MAGICAL



Festivals have a way of changing the rhythm of a place. Streets glow after sunset, kitchens become fragrant with seasonal delicacies, old traditions return to life, and even an ordinary weekend can begin to feel like a little celebration.

But festive travel does not always have to mean packed hill stations, crowded beaches or the usual tourist circuits. Sometimes, the most memorable getaway is found on a quieter road, beside a river, inside an old heritage home or beneath a sky filled with stars.

This festive season, step away from the familiar and discover destinations where the journey itself becomes part of the celebration.



BISHNUPUR, WEST BENGAL

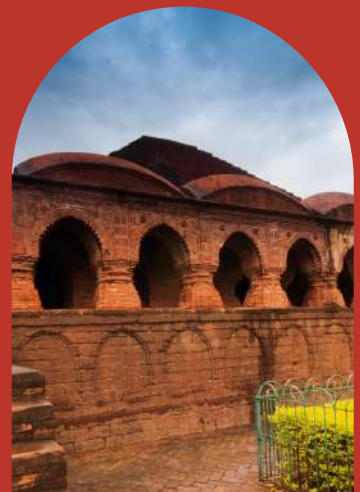
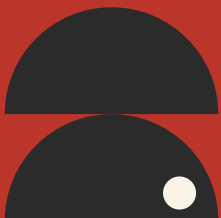
Terracotta, temples and a slower Bengal

If you want a weekend wrapped in history, art and old-world Bengal, Bishnupur makes an enchanting choice.

Famous for its terracotta temples built during the Malla period, the town has an atmosphere distinctly different from the busy tourist destinations of Bengal. The intricate terracotta panels tell stories from mythology, while the surrounding lanes lead to traditional crafts, music and the famous Baluchari weaving tradition.

A festive weekend here can be beautifully unhurried: explore the temples in the morning, browse for handcrafted souvenirs in the afternoon and watch the light soften over the terracotta facades towards evening.

Best for: history, architecture, handicrafts and photography.





KURSEONG, WEST BENGAL

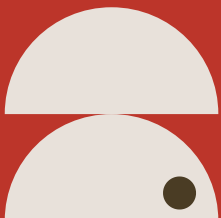
Where the hills whisper instead of shout

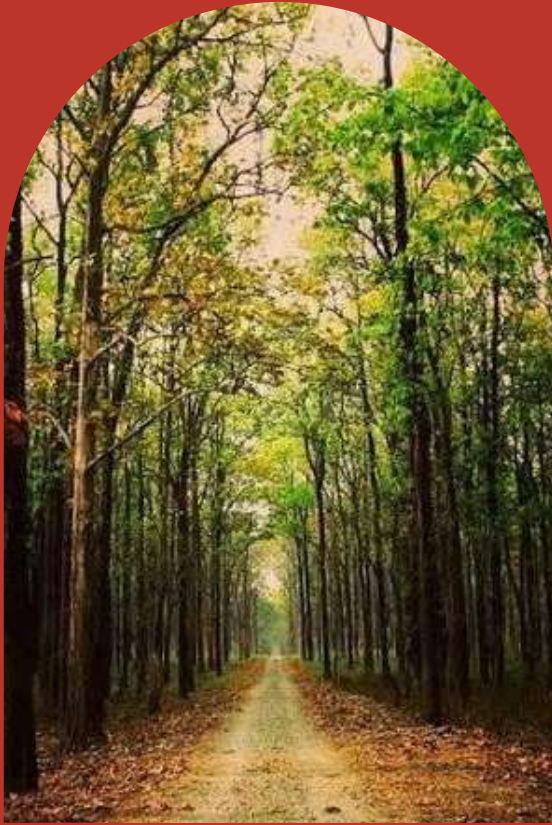
Darjeeling has its unmistakable charm, but looking for a quieter Himalayan weekend can turn towards Kurseong.

Surrounded by tea gardens and misty mountain landscapes, Kurseong offers a gentler hill experience. The pace is slower, the roads less frantic and the views invite you to sit rather than rush.

A heritage homestay, a cup of Darjeeling tea, a walk through a tea estate and an evening spent watching clouds drift across the hills can be celebration enough. For the festive traveller who wants conversations rather than crowds, Kurseong has plenty to offer.

Best for: tea, mist, mountain walks and peaceful stays.





BUXA AND JAYANTI

Into the green heart of North Bengal

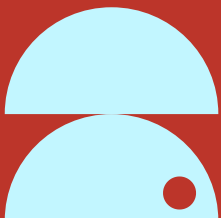
For those who would rather exchange the sea for the forest, the Buxa region offers a completely different festive escape.

The Buxa Tiger Reserve, with its dense forests, hills, rivers and wildlife, is one of North Bengal's most atmospheric landscapes. Nearby Jayanti is particularly beautiful, with the Jayanti River flowing along the Bhutan hills.

The experience here is less about luxury and more about being surrounded by nature. Forest walks, village experiences, birdwatching and quiet evenings create a welcome contrast to the noise of city life.

Wildlife sightings are never guaranteed, but that is part of the charm. The forest has its own rhythm, and a good traveller learns to listen.

Best for: forests, wildlife, birdwatching and nature lovers.





TAJPUR

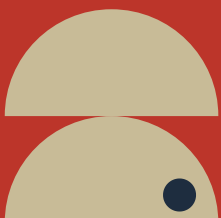
A quieter sea, a wider horizon

If Digha feels too familiar and crowded for a festive weekend, turn towards Tajpur. Known for its relatively secluded stretch of beach, Tajpur offers the simple pleasures of a coastal escape: long walks, sea breeze, seafood and spectacular sunsets. The red crabs that can sometimes be spotted along the beach add an unusual touch to the landscape.

There is no need for an ambitious itinerary here. Wake up early, walk along the shore, enjoy a leisurely Bengali seafood lunch and return to the beach as the evening sky changes colour.

Tajpur is particularly suited to travellers who want the sea without too much noise around it.

Best for: beach lovers, couples, families and relaxed weekend breaks.



THE ART OF THE FESTIVE GETAWAY

A festive weekend does not necessarily need an elaborate itinerary.

Choose a destination where you can walk without a plan, eat something unfamiliar, talk to local people, discover a forgotten story and watch at least one sunset without checking your phone.

The real joy of offbeat travel lies in exchanging the predictable for the unexpected.

This festive season, perhaps the most beautiful celebration is not the one with the loudest music or the biggest crowd.

It is the one you remember long after you have returned home.

TRAVEL TIP :

Before setting out, check seasonal weather, road conditions, accommodation availability and local festival dates. Some offbeat destinations have limited transport and accommodation, making advance planning particularly important during the festive season.



Ankit Paul, Engineer by profession and traveller by passion.



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