

INDRAPRASTHA COLLEGE FOR WOMEN

AAROH 2024

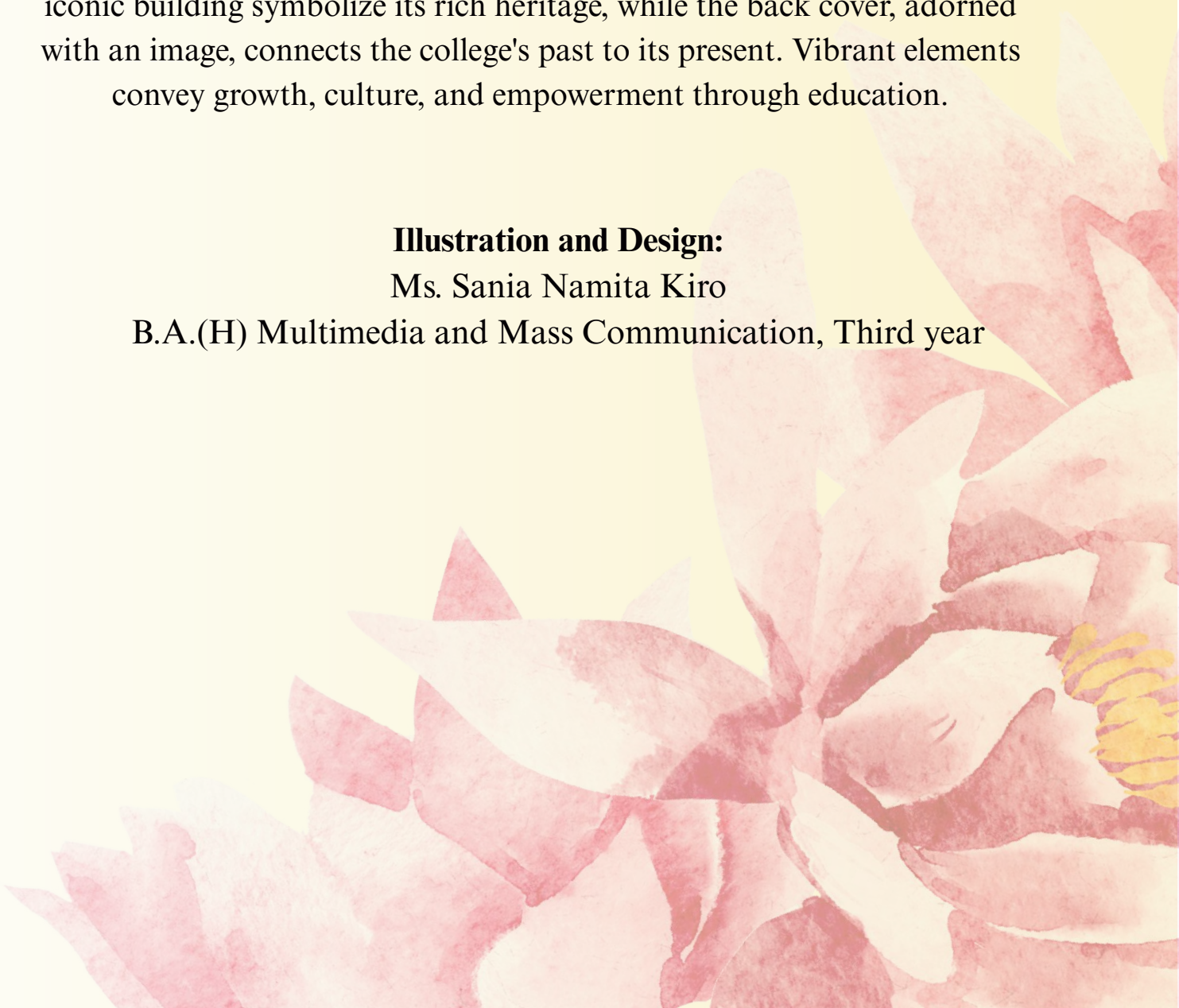


The magazine cover captures Indraprastha College for Women's century-long legacy of enlightenment and progress. The torchbearer and iconic building symbolize its rich heritage, while the back cover, adorned with an image, connects the college's past to its present. Vibrant elements convey growth, culture, and empowerment through education.

Illustration and Design:

Ms. Sania Namita Kiro

B.A.(H) Multimedia and Mass Communication, Third year



AAROH 2024

INDRAPRASTHA COLLEGE FOR WOMEN



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FROM THE PRINCIPAL'S DESK

Greeting you all to this edition of our college magazine, which acknowledges the University of Delhi's long history of education as an emblem of academic achievement for over a century, fills me with enormous pride and delight.

Indraprastha College for Women, one of the most prestigious institutions of this esteemed university, is a beacon of intellectual rigor, diversity, and empowerment. Our institution has continued to spread knowledge since it was established in 1924, nurturing generations of women whose intelligence, innovative thinking, and compassion have enriched society.

The influence of the University of Delhi transcends beyond its academic achievements. The community's tremendous range can witness the pursuit of critical thinking, and the relentless drive for innovation. The objective at Indraprastha College, where education is about accumulating knowledge, nurturing character, and fostering a sustainable future, strongly aligns with the aforementioned principles.

The theme for this year – *“Timeless Traditions: Shaikshik Dharohar”* demonstrates our dedication to sustaining this tradition as we endeavor to encourage our students to forge their paths in a rapidly evolving world.



In addition to commemorating our common ancestral lineage, I hope that all the narratives, beliefs, and creative endeavors in this magazine will spur our readers to delve beyond the framework and engage in constructive discourse.

As we flick over the pages of the magazine, let us keep in mind that we are all a part of an entire saga that upholds the fundamental values of development, knowledge acquisition, and equity. Further, let us reaffirm our allegiance to proudly and purposefully perpetuate this legacy.

Warm Regards,

Prof. Poonam Kumria

Principal

Indraprastha College for Women

NOTE FROM THE COORDINATOR

Marking the centennial celebrations of Indraprastha College for Women and owing to its academic integrity and the rich heritage, it is my privilege to present the remarkable edition of our Annual College Magazine, *Aaroh* 2024 as an educational odyssey, highlighting the legacy of education, inclusivity and empowerment. In its most creative capacity and learning endeavor, this year's edition, themed "*Timeless Traditions: Shaikshik Dharohar*" weaves the threads of growth, resonance, perseverance and wisdom. It reverberates the spirit of quality education and strengthens the ideals of truth, love and knowledge while upholding our traditional values and cultural expression.

I am grateful to the exuberant contributions of my team of student editors, contributors and graphic designers for their immense hard work and sincerity that has made this creative effort possible. I am thankful to all the faculty advisors for guiding the students in the entire editorial process to bring out this extensive and inclusionary project. As we move ahead with our centennial year and embark on a momentous journey to educate, enable and empower young minds, I hope *Aaroh* 2024 reaffirms its commitment to inculcate a sense of duty and responsibility while upholding our values and traditions.



For all those who have walked with us on this educational odyssey for 100 years and for all those who will walk further to achieve yet another milestone in the years to come, the entire college community will strive through and lead from the front reassuring and reaffirming its rich history, heritage, creative expression and a vision of unified diversity to promote dignity, sustainability and growth for all.

Happy reading!

Warm Regards,
Dr. Dipika Bhatia
Coordinator, *Aaroh* 2024

NOTE FROM THE EDITORIAL BOARD

Tradition and innovation are two sides of the same coin, shaping our institution's legacy and guiding its future. As we unveil this edition of "*Timeless Traditions: Shaikshik Dharohar*", we celebrate the rich history and evolving spirit of Indraprastha College for Women. This year's issue is a tribute to the voices that make our college's community so vibrant. Through personal reflections, historical narratives, and thought-provoking discussions, these pages capture not just the achievements of our institution but also the strength, growth, and resolve that bind us together.

We take pride in highlighting our students' remarkable contributions—nostalgic reflections, thought-provoking insights, and creative expressions that encapsulate the spirit of Indraprastha College for Women. This magazine stands as a testament to our shared legacy, blending tradition with modernity to foster discussions and inspire timeless aspirations.

We thank its contributors and supporters for their efforts in building this excellent piece of commemoration. Expressing our gratitude towards our esteemed Principal, Prof. Poonam Kumria whose tremendous support and encouragement has motivated us to strive for excellence. A special thank you to our solemn Coordinator, Dr. Dipika Bhatia, whose invaluable guidance and vision has elevated our work and inspired us to think more creatively and critically. We are profoundly grateful to our faculty members—Dr. Anuradha Goswami, Dr. Seema Singh, Dr. Avantika Singh, Dr. Lalit Kumar Singh, Dr. Disha Pokhriyal, Dr. Jyoti Singh, Ms. Meghna Basaou, Ms. Anisha Kaul, Dr. Shubham Sharma, Dr. Shraddha Upadhey, Dr. Geeta Rani, Ms. Tanushree, and Dr. Girish Shastri—whose dedication and expertise have enriched our experience throughout this enlightening journey.

We sincerely appreciate the editorial team's dedication and hard work in weaving together this edition, honoring every woman who has been an integral part of this esteemed institution. Lastly, we thank you, the readers, for believing in us and giving the same love and respect to the magazine with which we created it.

Thank you,
Editorial Board



EDITORIAL BOARD 2024

2024 Editorial Board

STUDENT TEAM

Student Editors: English

Yashwini Chauhan, B.A(H) Philosophy, Second Year
Anantha L B, B.A(H) English, Second Year
Shagun Singh, B.A(H) Philosophy, Second Year
Prerna Jain, B.A(H) Sociology, Second Year
Anusha Bhattacharya, B.A(H) Sociology, Second Year
Anika Sahay, B.A(H) Political Science, Second Year
Jubli Das B.A(H) Political Science, Second Year
Arshia Mehta, B.A(H) Political Science, Second Year
Kajal Chaudhary, B.A(H) Political Science, Third Year
Sanshita Pathak, B.A.(H) Geography, Third Year
Sadiya Jamal, B.A(H) Philosophy, Third Year

Student Editors: Hindi

Archita, B.A(H) Hindi, Second Year
Vaishnavi Gadhwal, B.A(H) Hindi, Second Year
Khushi Srivastava, BA Program, Third Year

Student Editors: Sanskrit

Noor Sehgal, B.A(H) Sanskrit, Third Year
Samiksha Subedi, B.A(H) Sanskrit, Third Year

Student Editors: Graphics and Design

Ishaanvi Singhal, B.A(H) MMMC, Second Year
Mrinali Godla, B.A(H) MMMC, Second Year
Shreya, B.A(H) MMMC, Third Year
Ananya Gupta, B.A(H) MMMC, Third Year
Maansi Solanki, B.A(H) MMMC, Third Year
Sania Namita Kiro, B.A(H) MMMC, Third Year

FACULTY MEMBERS

Dr. Dipika Bhatia, Dr. Anuradha Goswami, Dr. Seema Singh, Dr. Avantika Singh, Dr. Lalit Kumar Singh, Dr. Disha Pokhriyal, Dr. Jyoti Singh, Ms. Meghna Basaou, Ms. Anisha Kaul, Dr. Shubham Sharma, Dr. Shraddha Upadhey, Dr. Geeta Rani, Ms. Tanushree Sharma, Dr. Girish Shastri

Centennial Legacy

*Celebrating Years
of Excellence*



A CENTURY UNRAVELING THE LEGENDS OF THE CANOPY AND ITS BRANCH

"We understand that royal purple is laid down in the University calendar as the University color. We recommend that royal purple is a dignified colour and it should be retained for the University. The University Flag will be all purple with a university crest as made out by the artist painted on it, the white ring with the name of the University and the University motto in black or blue, whichever stands out well, the elephant and lotus in gold, the river in Cambridge blue and the book in white."

It is this royalty that we get to witness, not just in the logo, but also in the vision, mission, and achievements of the University of Delhi. Being a premier University of the country, the University of Delhi, commonly called as 'DU', has come a long way after trespassing the boundaries of time and space, crossing the legendary depths of a century. University of Delhi's priceless contributions extend not just to the black boards of education, but also to the wide and complex rostrum of nation building.

and moralistic values the country. But, University of Delhi as the whole big canopy of an enormous tree, the question arises – "what then constitutes its strong roots and long branches?"

With the Vice President of India as its Chancellor, University of Delhi, as per the records, began functioning in the year 1922, as a unitary, teaching and residential University, by the Act of the then Central Legislative Assembly. Two years later, in 1924, the first women's college under the University saw the broad daylight, and likewise prepared for its legendary journey. Indraprastha College for Women, the beautiful campus, emerged as a result of a nation-wide campaign for women's education and empowerment. The dedication of the administration and also the efforts of the highly qualified faculties, have made education a real life experience irrespective of the social and economic barriers they faced during that time.

Today, hand in hand with the vast canopy of University of Delhi, Indraprastha College for Women, as one among its 91 branches, continues its marvelous journey, way past the corridors of a century. With *Nishtha Dhriti Satyam* [निष्ठा धृति सत्यम् (*Dedication, Steadfastness and Truth*)] as the motto of University of Delhi and *Truth, Love, Knowledge, Service* as the motto of Indraprastha College for Women, both of them stays idealistic, in terms of their innovative policies and powerful determination for the upbringing of a bright and healthy future. They prove their valour not just at national levels but also at international levels. This is best substantiated by the ever-growing number of successful alumni, excelling in various foreign countries, alongside the ones marking their strengths in their own country. In addition to these features, as an augmentation of the golden leaves, the modern and well-maintained infrastructure, along with the palatial and gorgeous campus, enamored by the mesmerising beauty of mother nature, are also evidently noteworthy. All these factors, not only accelerate the professional growth of students towards their bright future, but also enhance the creativity and vibrancy of their thoughts and minds, thereby bringing freshness to their ideas and goodness to their behavior.

Being situated in a country like India, which encloses innumerable cultural and linguistic traditions, the University brings them all under one roof of equality and fairness. Alongside this, the increasing flow of international students adds the wonders of more flavours to the cultural delicacy. Dwarika Prasad Maheshwari, in her poem, *Hum Sab Suman Ek Upvan Ke* ("हम सब सुमन एक उपवन के"), reveals that the real beauty lies in the harmony of people despite the dissimilarities. Similarly, education under the University of Delhi too helps us to uphold this idea of unity in diversity. The legacy of education in the University of Delhi will securely keep up its pace of prosperity and propel the brightness of the future of our nation too. At the same time, Indraprastha College for Women, too, like Mayasura's Indraprastha, will evidently advance towards huge peaks with greater honour and variance.

ANANTHA L B
BA (H) ENGLISH
SECOND YEAR

Timeless Traditions

The Legacy of Education in University of Delhi

As Indraprastha College for Women celebrates its centennial legacy, we stand on the shoulders of the trailblazing women and visionary leaders who dared to dream of a brighter future. This milestone is not just a celebration of 100 years—it is a reflection of the traditions, values, and educational ethos that have stood the test of time, shaping generations of empowered individuals. The word ‘Dharohar’ evokes a sense of heritage, a treasure passed down from one generation to another. For Indraprastha College, ‘Shaikshik Dharohar’ is more than just its physical infrastructure or institutional history. It is the spirit of inquiry, the courage to question societal norms, and the determination to lead with intellect and empathy.

Established in 1924, the college has witnessed India’s tumultuous journey through colonial struggles, independence, and modernity. Each chapter in the nation’s history is mirrored in the evolution of this institution. From being a pioneering space for women’s education to becoming a hub of intellectual and cultural vibrancy, Indraprastha College for Women has upheld its commitment to excellence.



Traditions form the backbone of this legacy. Annual events like the Founder's Day and academic conferences bridge the gap between generations, allowing current students to connect with the college's illustrious past. The bustling campus is a living chronicle of memories and milestones, where the walls echo with stories of resilience, camaraderie, and achievement.

But 'Shaikshik Dharohar' is not about standing still, it's about evolving while honouring your roots. Over the years, the college has embraced change without compromising its core values. Digital transformation, interdisciplinary studies, and inclusivity initiatives are woven seamlessly into the age-old fabric of academic rigour and holistic development.

What truly makes Indraprastha College for Women's legacy timeless is its people. The alumni, now leaders across diverse fields, carry the torch of enlightenment. Their journeys are testimonials to the transformative power of education. Faculty members, past and present, have dedicated themselves to nurturing young minds, fostering critical thinking, and encouraging the pursuit of knowledge.

This centennial celebration is not just a look back; it's a call to action for current and future students. What will we add to this rich legacy? How can we preserve the essence of 'Shaikshik Dharohar' while making it relevant for the challenges of tomorrow?

As we step into the next century, one thing remains clear: the traditions of Indraprastha College for Women are not relics of the past but guiding lights for the future. They remind us of the courage it takes to build something meaningful, the resilience needed to sustain it, and the creativity required to make it everlasting.

Here's to the next 100 years of breaking barriers, fostering excellence, and celebrating the timeless traditions that define us.

SHAGUN SINGH
BA (H) PHILOSOPHY
SECOND YEAR



*“A Century’s journey, a legacy supreme,
evolving with hope, yet endless the dream.”*

2024

year in review



इंद्रप्रस्थ महिला महाविद्यालय, दिल्ली विश्वविद्यालय एवं राजभाषा कार्यान्वयन समिति के संयुक्त तत्वावधान में विश्व हिंदी दिवस के उपलक्ष्य में 'अंतरराष्ट्रीय संदर्भ में हिंदी चुनौतियां एवं संभावनाएं' विषय पर कार्यक्रम आयोजित किया गया। 10 जनवरी 2024.



Indraprastha College for Women organised Parakram Festival on the occasion of 101st birth anniversary of India's first Paramveer Chakra, Honourable Major Somnath Sharma on 31 January 2024.



College Day Celebrations, 7 February 2024



College Day Celebrations, 7 February 2024



A three-day workshop on filmmaking by the Department of Multimedia and Mass Communication in collaboration with Udaan on 15 March 2024.



The Enactus unit of Indraprastha College for Women, in collaboration with Students for Seva (SFS) and Medivision, organised Shakti "स्वास्थ्य सशक्त भारत," a discussion on women's health with Dr. Cuterus aka Dr. Tanaya Narendra on 16 March 2024.



An international webinar by the Nature Positive University (NPU) programme of UNEP, hosted by scholars from the University of Oxford on 19 March 2024.



A Blood Donation Camp and a National Conference on "My Health My Right" on the occasion of World Health Day 2024 under the aegis of IQAC in collaboration with Indian Red Cross Society on 9 April 2024.





SHRUTI

2024

18-19 APRIL





The first workshop on translation software in University of Delhi under the joint supervision of Indraprastha College for Women, University of Delhi's State Language Implementation Committee and Internal Quality Assurance Cell, with keynote speaker Dr. Buddha Chandrasekhar, CEO 'Translation' and Chief Coordinator Officer (AICTE), Ministry of Education, Government of India, on 24 April 2024.



A two-day international conference on Yoga, Yajna, Ayurveda, Vedic Sciences and Management in collaboration with Maharshi Dayanand Saraswati (UGC) from 3-4 May 2024.



Talk on Global Systems Collapse on 2 July 2024 by Mr. Asle Toje, Deputy Leader of the Nobel Prize Committee.





“Millet Shakti Festival” in collaboration with Uzhavan’s Kukky, 8 May 2024.



World Environment Day, 5 June 2024.



इंद्रप्रस्थ महिला महाविद्यालय, दिल्ली विश्वविद्यालय और भारतीय इतिहास अनुसंधान परिषद, नई दिल्ली के संयुक्त तत्वाधान में ‘भारतीय स्वाधीनता संग्राम में लोक की भूमिका’ विषय पर आयोजित अंतरराष्ट्रीय संगोष्ठी, 1-2 अगस्त 2024.



An international seminar on “Envisaging Bharat as Voice of Global South: Revisiting COP28 (प्रकृति: रक्षति रक्षितः)” by Department of Geography in collaboration with The Indian Council of Social Science Research (ICSSR), Government of India on 27 August 2024.



हिंदी दिवस, 14 सितंबर 2024.

The Internal Hackathon for The Smart India Hackathon (SIH) on 19 September 2024.



An impactful talk by Dr. Bharat Bhushan, Chairman of All India Community of Person's in Recovery Federation, on Drug Abuse and its Social Consequences , 25 September 2024.



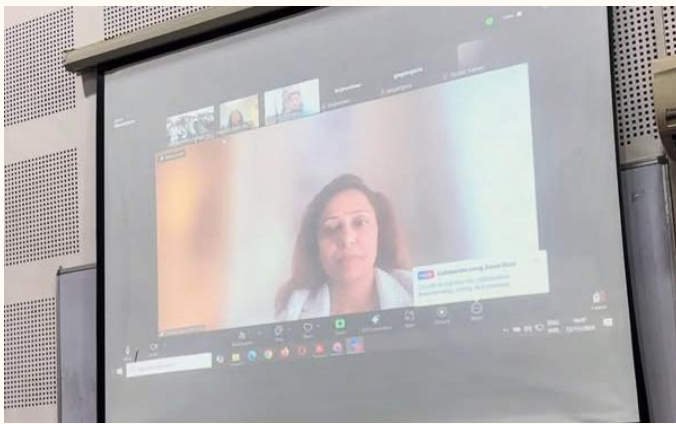
Distribution of laptops to second year students by Help the Blind Foundation (HTBF), 9 October 2024



Spandan: Freshers' Talent Hunt, 18 October 2024.



A two-day national seminar on the Importance of Technical Terms in Social Sciences in collaboration with Commission for Scientific and Technical Terminology Ministry of Education, Government of India, Delhi from 21-22 October 2024.



Indraprastha College for Women, University of Delhi, in collaboration with Hindi Shiksha Parishad, UK, inaugurated हिंदी पाठशाला on 12 November 2024.

Workshop on traffic rules and safety guidelines by Delhi Traffic Police as a part of the "Project CHALLAnge" initiated by the Rotary and Rotaract Club of Delhi Janak on 13 November 2024.



A two-day workshop on 'The Art of Archiving' by Indraprastha College for Women in collaboration with the National Archives of India and Department of Delhi Archives from 20-21 November 2024



An International seminar on “Recycling E-Waste for a Sustainable Future: Empowering to Build a Circular Economy” by a joint organisation of JIT Co. Ltd. and Indraprastha College for Women on 21 November 2024.



Workshop and performance of singer, Smt. Padmaja Chakravarty, as part of the Sanskritik Mahotsav on the occasion of the 525th birth anniversary of Sant Meera Bai on 19 December 2024.

16-17 October 2024

परिप्रेक्ष्य

INTERNATIONAL FILM FESTIVAL

To celebrate its 25th anniversary and the college's centenary, the Department of Multimedia and Mass Communication organized Pariprekshya 2024, an international film festival for student filmmakers worldwide. The festival provided a platform for young talents to showcase their work, discuss cinema and learn about filmmaking.

Renowned industry experts conducted sessions on storytelling, cinematography and global film trends. More than just a festival, Pariprekshya 2024 encouraged cultural exchange and collaboration, bringing together filmmakers from different backgrounds. It fostered creativity, learning, and international connections, making it a valuable space for aspiring filmmakers to grow and share their artistic visions.





Creative Workshop – The festival opened with an art workshop by the Lalit Kala Academy.



Renowned Guests – Featured Mr. Ravi Kishan, Mr. Asem Mishra, Mr. Lakshay Kochhar, Mr. Anoop Trivedi and Mr. Chittranjan Tripathi.



Successful Participation – Students from across the country attended, making it a grand celebration of cinema and learning.



Film Categories & Themes – Entries in short film, fiction, documentary and animation under themes like ‘Mental Health and Well-Being’ and ‘Indigenous Stories’, plus a special prize for “Viksit Bharat 2047”





UNNAT BHARAT ABHIYAN

Unnat Bharat Abhiyan (UBA) is a flagship program initiated by the Ministry of Education, Government of India with the aim of linking higher education institutions with local communities to address the developmental challenges of rural India. It seeks to leverage the knowledge base and resources of these institutions to improve the socio-economic conditions of the rural population.

Objectives of UBA

1 Development of Rural Areas
To accelerate sustainable development in rural areas.



5 Skill Development
Engagement in UBA projects enhances skills such as problem-solving, project management, and community engagement.



2 Knowledge Sharing
UBA serves as a platform for exchanging knowledge and practices, bridging the gap between urban and rural areas.



6 National Growth
Empowering rural areas contributes to the overall growth and development of the nation, leading to a stronger, self-reliant India.



3 Sustainable Development
By participating in UBA, we promote sustainable practices that provide long-term benefits to rural regions.



7 Social Responsibility
Contributing to UBA allows us to fulfill our duty towards societal improvement by aiding the development of rural communities.



4 Personal Growth
Working on UBA initiatives offers personal satisfaction and growth, as one can see the tangible impact of their efforts on the community.



8 Collaboration with Institutions
To foster collaboration between higher educational institutions and local communities.



Benefits of UBA in Day-to-Day Life

UBA promotes skill development among youth, providing them with better employment opportunities. The program introduces modern agricultural practices to enhance productivity and sustainability. UBA initiatives include healthcare camps and awareness programs, improving the overall health standards in villages. It supports the development of essential infrastructure such as clean water supply, sanitation, and roads. Additionally, it enhances educational facilities and provides support for primary and secondary education.



Overcoming Challenges

Many villagers remain unaware of the opportunities offered by UBA; therefore, making awareness campaigns essential. Financial and technological constraints can slow progress, but government schemes and private partnerships can help bridge these gaps. Traditional mindsets often resist change, but pilot projects and success stories can demonstrate the benefits of innovation. Effective coordination among stakeholders, clear communication channels, and collaborative efforts are key to overcoming challenges. Active community participation, sustainable practices, regular monitoring, and an inclusive approach—especially for women, children, and marginalized groups, are crucial for long-term success.





Recent Initiatives

Under the Unnat Bharat Abhiyaan Cell, Indraprastha College for Women has taken significant steps to foster meaningful engagement with rural communities. Teams comprising of professors and students alike have visited the adopted villages like Bharola, Dhaka, Rajpur Chhawni, Burari, Azadpur, and Dhirpur, establishing direct contact with the local population. During these visits, the teams conducted surveys to understand the issues faced by these people, ranging from healthcare and education to sanitation and employment. They also collaborated with local organizations to gather deeper insights and build connections that could lead to impactful solutions.

Student Interactions

For students, this initiative is a remarkable learning experience. It allows them to step out of the classroom and engage in hands-on work, interacting directly with people to understand their daily struggles and issues. This real-world exposure helps them foster a sense of responsibility and empathy. The data collected during these surveys will serve as a foundation for the next phase of this initiative, which includes organizing medical camps and addressing other critical issues. The initiative helps in bridging the gap between academia and community service.

ACADEMIC EXCURSIONS

DEPARTMENT OF MULTIMEDIA AND MASS COMMUNICATION



Date: 6 March 2024

Destination: Ministry of Housing and Urban Affairs, New Delhi

संस्कृत विभाग



भारतीय वैज्ञानिक शिक्षण पद्धति अर्थात् गुरुकुल शिक्षा परम्परा के प्रत्यक्ष दर्शन

दिनांक: 19 और 20 मार्च 2024

गुरुकुल प्रभात आश्रम, (मेरठ) और गुरुकुल कांगड़ी (हरिद्वार)

DEPARTMENT OF PHILOSOPHY



Date: 3 April, 2024

Destination: National Gallery of Modern Art, New Delhi.

DEPARTMENT OF GEOGRAPHY



Field Work and Field Techniques

Date: 22 October, 2024 to 28 October, 2024

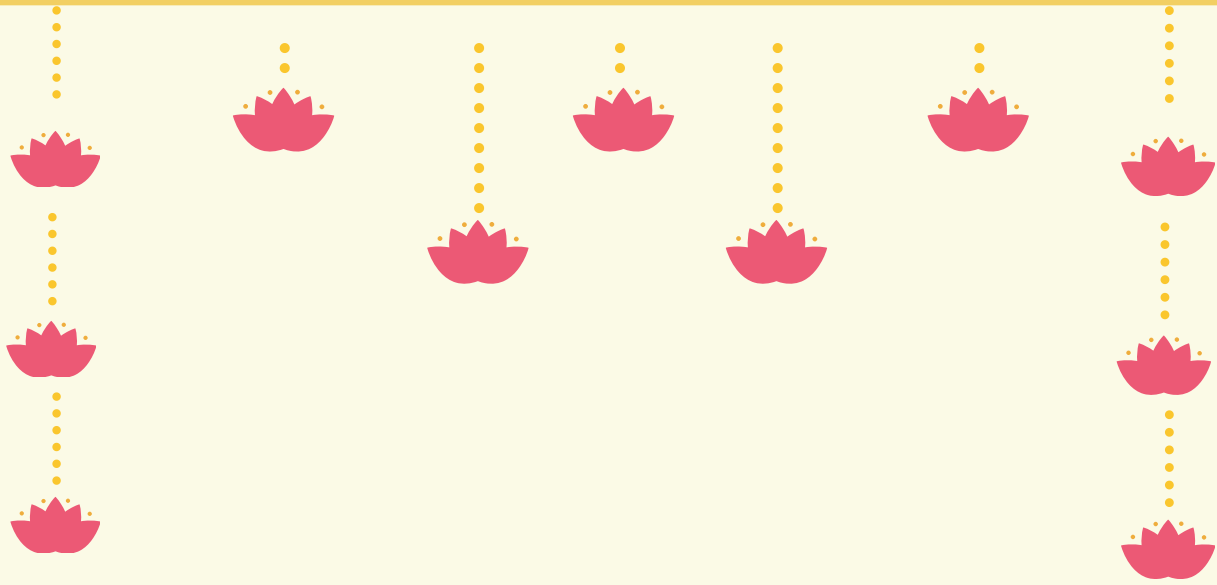
Destination: Surat, Bharuch district of Gujarat.

DEPARTMENT OF HISTORY




Date: 24 October 2024

Destination: National Museum, New Delhi



Extra Curricular **Activities**





The Extra Curricular Activity Societies of the college had an eventful year, with activities spanning across diverse areas of creativity and passion, including dance, debate, drama, music, fine arts, folk arts, photography, film-making, quizzing and theatre. These activities nurture young talent, create ample avenues for excellence in their areas of interest and more importantly, bring dynamism, vibrancy and joy to campus life. The year brought many achievements and brilliant moments for team ECA with huge support, not only from the college community, but also from the University community at large.

Mridang

The Indian Dance Society



Mridang, the Indian Dance Society, had an extraordinary year, marked by a series of captivating performances, that reflected their unwavering commitment and dedication to performing and bringing laurels to the institution. Through disciplined practice, and an unfading passion for excellence, team Mridang illuminated the profound beauty of Indian dance at various college events and prestigious platforms across Delhi-NCR. Mridang's performances became quintessential to significant college events like Festivals Mela, National Integrity Day, Shri Ram Mandir Pran Pratishtha Day, Basant Panchami, Sports Day and marked many auspicious beginnings at several International and National Conferences/Seminars.



Trityangana

The Western Dance Society



Trityangana, the Western Dance Society, made an incredible mark at various colleges in the field of cultural events during 2024, showcasing the team's deep-rooted passion for dance and their dedication to represent the college at its best. The Society marked its presence in more than twenty inter-college dance competitions and received various awards and honors, with the highlight being the first prize at the esteemed event held at Jesus & Mary College.



Abhivyakti

The Dramatics Society



31 Abhivyakti, the Dramatics Society, took its stage and street plays to various inter-college as well as national level competitions, winning many accolades and much appreciation. Its street-play production, *Asparents*, which addresses the social issues of infertility and the taboos associated with it, struck a chord with the audiences everywhere. By winning the Best Script, the Best Music, the Best Performer awards in multiple competitions and several other prizes, the team of 2024 has brilliantly upheld the legacy of the Dramatics Society as one of the best theatre societies in the University.



The English Debating Society



The English Debating Society organised events to engage students rigorously in contemporary, thought-provoking issues. These included a Speech Competition on Viksit Bharat 2047 and a Turncoat Debate to dissect and challenge prevalent gender narratives in media. Through passionate debates and thoughtful analyses, participants contributed to a broader conversation on the topics, seeking to raise awareness, challenge assumptions, and inspire actions towards making possibilities a reality.



संवाद

हिंदी वाद- विवाद समिति



संवाद , हिंदी वाद- विवाद समिति ने अपने कार्यकारिणी वर्ष 2024-25 में विभिन्न कार्यक्रमों का सफल आयोजन कराया और विभिन्न प्रतियोगिताओं में कई पुरस्कार प्राप्त किए। मार्च 2024 को हिंदी वाद विवाद समिति और अंग्रेजी वाद विवाद समिति ने द्विभाषिक भाषण प्रतियोगिता का आयोजन किया जिसका मुख्य विषय “विकसित भारत @2047” था। कॉलेज के वार्षिक उत्सव ‘श्रुति 2024’ के अंतर्गत पारंपरिक वाद विवाद प्रतियोगिता ‘मनन संस्करण 2.0’ का आयोजन किया जिसका विषय “जीवन का अर्थ : खोजना है या उसे निरंतर निर्माण करना?” था। 13 नवंबर 2024, को संवाद समिति ने “मनन 3.0” अंतर-महाविद्यालय पारम्परिक वाद-विवाद प्रतियोगिता का सफलतापूर्वक आयोजन किया। प्रतियोगिता में दिल्ली विश्वविद्यालय के विभिन्न महाविद्यालयों की 30 टीमों ने बढ़ चढ़कर भाग लिया और मंच को अपने तर्कों और विचारों से आलोकित किया। इस प्रकार वर्ष 2024 में हिंदी वाद- विवाद समिति ‘संवाद’ महाविद्यालय की एक सक्रिय समिति रही।



Simulacra

The Film and Photography Society



Simulacra, the Film and Photography Society, brought together students passionate about cinema and photography. Through several competitions, exhibitions and workshops, students were given ample opportunities for hands-on experience in photography and film-related activities. These included an Online Filmmaking Competition, a Spot Photography Competition, Movie Screenings, Photo Exhibitions, a Poster Exhibition and a comprehensive 3-Day Filmmaking Workshop.



Croydon

The Fine Arts Society



Croydon, the Fine Arts Society, played a pivotal role in fostering creativity and enhancing the aesthetic landscape of the college. With a keen focus on cultivating artistic expression among its members, the Society became a dynamic platform for students to explore various art forms, styles, and mediums. Our students also garnered recognition at inter-college and university-level competitions in various categories, including painting, miniature canvas painting, book cover designing, moodboard making, movie poster redesigning, mask painting, comic strip, sketching etc.

Dharohar

The Folk Art Society



Dharohar, the Folk Art Society, is a brilliant addition to the ECA team this year. Established to celebrate and promote India's rich folk-art traditions, the Society has actively engaged students since its inception through events, competitions, workshops, and field visits. Each initiative by Dharohar witnessed enthusiastic participation from students eager to explore the vibrant world of Indian folk art. Its field trips have enabled students to appreciate professional art displays and interact with experienced artists, enriching their understanding of traditional art forms. In a short span of time, the society has created avenues for creativity, learning, and cultural preservation.



Alaap

The Indian Music Society



Alaap, the Indian Music Society, is the melody of the college. Every special occasion and prestigious event celebrated and organized at the college would begin with Alaap's auspicious and soulful rendition of Saraswati Vandana, Ganesh Vandana and Kulgeet of the University of Delhi. With impressive discipline and self-learning, the team has earned accolades and appreciation across the University and at other esteemed institutes of national repute. It regularly hosted intra-college competitions and JAM sessions to spot and showcase fresh talent, while also keeping the college community musically connected.



La Cadenza

The Western Music Society

La Cadenza, the Western Music Society, had an enriching year in 2024, with the enthusiastic participation from students in all activities. The society organised its annual singing competition, RUBATO, during Shruti 2024. Members participated in competitive events across the colleges of the University of Delhi. The Annual Music Piece, Northern Lights, was a major highlight, featuring choral arrangements, instrumental solos, and a vibrant medley performance, that received immense appreciation across the colleges.



Erudite

The Quiz Society



Erudite, the Quiz Society, engaged its members in the art of quizzing on a wide range of topics. It held both intra and inter-college quizzes, conducted online and offline. These included the Flag Quiz, Cinemelodylit Trivia Online Quiz, Diversiquest: Exploring the Indian Heritage, Constitution Quiz, with the ACES (Art, Culture, Entertainment, Science-tech) Inter-College Quiz Competition being a highlight. Members of Erudite participated in and won prizes in many quiz competitions organized by reputed institutions across Delhi-NCR, including IIT, Delhi and University of Delhi's colleges.



NATIONAL CADET CORPS (NCC)



The Resurgence of Indraprastha College for Women NCC: With a renewed sense of purpose, Indraprastha College for Women NCC cadets took the lead in the 'Ek Ghanta Ek Tareekh' initiative, aligning with the Swachh Bharat Abhiyan. This initiative, meaning 'One Hour, One Date,' brought together NCC cadets, NSS members, faculty, and non-teaching staff in a collective effort to promote cleanliness. The cadets actively participated in cleanliness drives across the college premises and the neighboring Khyber Pass area, Delhi. This initiative not only contributed to a cleaner environment but also demonstrated the power of collective action.



Major General Sanjay P. Vishwasrao SM, Additional Directorate General (ADG) Delhi, visited Indraprastha College for Women to discuss NCC for Developed India 2047: A Vision for National Transformation. He was welcomed with a guard of honour by Indraprastha College for Women cadets.

NCC plays a crucial role in shaping future leaders with a strong sense of discipline, leadership, and national pride. As India moves towards the goal of becoming a developed nation by 2047, NCC must evolve by integrating technology, fostering innovation, and promoting sustainability.

By nurturing leadership, promoting gender equality, and engaging in community service, NCC remains a pillar of holistic development. With its revitalization at Indraprastha College for Women, it continues to inspire cadets to contribute to national progress.



Cadets Ruchi and Mansi were honored with the ADG medallion for representing India in the Youth Exchange Programme held in Delhi. This initiative fosters global understanding, cultural diversity, and leadership development, enabling young individuals to engage in meaningful cross-cultural exchanges. By interacting with peers from different nations, participants gain valuable insights into diverse traditions and perspectives, fostering empathy, cooperation, and global citizenship. The Youth Exchange Programme continues to empower young minds, shaping future leaders who contribute to a more inclusive and connected world.

NATIONAL SERVICE SCHEME (NSS)



The National Service Scheme (NSS) Unit at Indraprastha College for Women organized a diverse array of events throughout the year, covering social causes, cultural celebrations, health initiatives, and national pride. These events were conducted under the Ministry of Youth Affairs & Sports, Government of India, and served as platforms to engage students in meaningful activities. Following are the events organized by the NSS Unit in 2024.

NSS Special Camps

Throughout the year, the NSS Unit organized special camps for volunteers. These camps are designed to promote national integration, cultural exchange and community service. Notable camps included:

- **National Integration Camp (NIC)** at Guru Jambheshwar University of Science and Technology, attended from October 11th to 17th, 2024.
- **The National Integration Camp**, organized by the Department of Higher Education, Government of Haryana, was held at BRCM Law College, Bhiwani, from November 6th to 12th, 2024.
- **NSS Pre-Republic Day Parade Camp** at Vivekananda Global University, Jaipur, Rajasthan, where selected volunteers participated in the pre-RD trials.
- **The National Adventure Camp** was held at Atal Bihari Vajpayee Institute of Mountaineering and Allied Sports (ABVIMAS) in Manali. One volunteer and the program officer attended.

- 
- 12.01.24 **Poster-Making Competition**
- 14.02.24 **Face-Painting Competition**
- 22.02.24 **Water Conservation Drive –
*Project Amrit***
- 01.04.24 **Kartavya'24**
- 1-2.05.24 **Free Dental Check-up Camp**
- 05.06.24 **Plantation Drive – *World
Environment Day***
- 14-18.06.24 **Slogan Writing Activity – *Blood
Donors Day***
- 21.06.24 ***Yoga for Self and Society –
International Yoga Day***
- 14.08.24 **Vibhajan Vibhishika Smriti Diwas**
- 17.09.24- **Cleanliness Drive – *Swachhata***
- 01.10.24 ***Pakhwada***

- 
- 24.09.24 **NSS Day Celebration**
- 27.09.24 **Red Ribbon Club MoU Signing**
- 02.10.24 **Swachh Bharat Diwas – *Gandhi Jayanti***
- 11.10.24 **International Balika Diwas**
- 31.10.24 **Online Poster-Making Competition – *National Unity Day***
- 13.11.24 **Deepotsav Event**
- 25.11.25 **Padayatra – *Mera Samvidhan, Mera Swabhiman***
- 26.11.25 **Preamble Reading and Quiz – *Constitution Day***
- 12.12.24 **Familiarization Exercise FAMEX
NSS Special Camps**

WOMEN DEVELOPMENT CELL

The Women Development Cell of Indraprastha College for Women, University of Delhi, had an enriching and eventful year in 2024, organizing several impactful initiatives that mainly aimed at empowering women, fostering emotional wellness and creating awareness of health and well-being. This report brings forward a detailed account of the activities and achievements of the Cell throughout the year.

Inaugural Ceremony of the 27th National Youth Festival *Live Screening*

On the 12th of January, 2024, in collaboration with the National Service Scheme (NSS), WDC organized a live screening of the inauguration ceremony of the 27th National Youth Festival. This endeavor provided the students with an opportunity to witness and understand the significance of the involvement of youth in nation-building.



Proactive Emotional Wellness Workshops



WDC, in collaboration with the Sleepwell Foundation, organized workshops on emotional resilience and mental well-being. Key sessions included Gender Sensitisation, Stress & Anger Management, Coping with Depression, Domestic Violence Awareness, Addiction & Abstinence, Change Management and Suicide Awareness. These workshops equipped participants with essential strategies for mental health, fostering awareness, support and resilience.

Annual Festival: Unmukt 2024

On 6th May 2024, WDC organised the Annual Festival: Unmukt 2024 with the screening of the movie, Article 370. This session was followed by a series of discussions on the implications and relevance of the movie. This session was truly educational and served as an occasion that provided an opportunity for students to engage their minds and bring forth various perspectives of expression.



Health and Wellness Initiatives



Talk on Plant-Based Whole Foods Diet & Lifestyle, held on September 11, 2024, in collaboration with the Plant-Based Wellness Foundation, highlighted the benefits of a plant-based diet and its role in improving overall well-being. Free Gynaecological Camp, initiated on September 12, 2024, in the Conference Room, aimed at spreading awareness about women's health by offering free consultations and guidance. Menstrual Health Awareness Drive, which took place in November, launched initiatives to promote menstrual health and hygiene, including the installation of sanitary pad vending and disposal machines in seven college washrooms.



Recruitment and membership Drive
held on September 25, 2024.

Nirbhik Program

“Nirbhik”- An awareness drive dedicated to menstrual health and hygiene, November 2024.

GANDHI STUDY CIRCLE

The Gandhi Study Circle is an initiative that promotes the teachings, values, and philosophy of Mahatma Gandhi, focusing on his principles of non-violence (Ahimsa), truth (Satya), simplicity and self-reliance. Such study circles are often formed within educational institutions and community groups to create awareness about Gandhi's life and relevance in modern times.

Spreading Gandhi's ideals by encouraging the study and practice of his principles like non-violence, truth, and ethical living is one of the most important objectives of this Society. Fostering critical thinking by initiating discussions on the application of Gandhian philosophy in addressing contemporary social, political and environmental challenges is another objective. Alongside these, promoting social responsibility by inspiring individuals to contribute to societal change through peaceful and sustainable means and engaging youth by involving students and young people to understand Gandhi's relevance in the context of global peace and development are also noteworthy.



The Society has organized lecture series, workshops, and seminars that explored Gandhian thoughts on peace, development, and ethics. Sessions for the in-depth study and discussions of Gandhi's writings, including Hind Swaraj and The Story of My Experiments with Truth, were conducted. Significant events related to Gandhi's life, such as Gandhi Jayanti on October 2, were also celebrated. With initiatives of community service, including campaigns for cleanliness, sustainability, and promotion of non-violence in society, practical experience of the values was made possible for students and faculties. Film Screenings and cultural events, showcasing documentaries and cultural programs on Gandhi's life and work, further expanded the list of activities of the Society.

With all these activities, the Gandhi Study Circle serves as a platform to revisit Gandhi's teachings in a world, often riddled with violence, inequality and environmental crises. It reminds the power of non-violence and sustainable living, as tools to foster global peace and harmony. By creating awareness and inspiring principled actions, the Gandhi Study Circle helps to preserve the spirit of Gandhi, ensuring the guidance of his timeless lessons to future generations.



CENTRE FOR HIMALAYAN RESEARCH

The Centre for Himalayan Research (CHR) at Indraprastha College for Women, in association with the Centre for Himalayan Studies, University of Delhi, successfully organized a workshop titled “Himalaya: Guardian of Ecosystems, Cultures and Communities” on 21st December 2024. This event marked a significant academic and research initiative under the Memorandum of Understanding (MoU) signed on 25th April 2024 during the Geo-Fest event hosted by the Kshitij Society, Department of Geography, Indraprastha College for Women. The workshop witnessed an impressive turnout of 192 participants, including undergraduate students, research scholars and faculty members.

The workshop began with a welcome address by Prof. Poonam Kumria, Principal of Indraprastha College for Women and Patron of CHR, who highlighted the multifaceted importance of the Himalayas. She emphasized the mountain range's vital role in supporting biodiversity, preserving cultural identities, and sustaining livelihoods. Prof. Kumria also underlined the need for academic collaboration to address the challenges faced by this critical region.



The first session featured a keynote address by Prof. S. K. Bandooni (Shaheed Bhagat Singh Evening College, University of Delhi), Prof. Bandooni delivered an enlightening keynote address focusing on the cultural heritage of the Himalayan region. He discussed the symbiotic relationship between traditional practices and ecosystem management, emphasizing the sustainability embedded in indigenous knowledge systems. He highlighted how community rituals, folk art, and oral traditions are vital for maintaining ecological balance and fostering resilience among Himalayan communities. Prof. Bandooni also drew attention to the need for integrating cultural insights into modern conservation policies. Prof. B. W. Pandey (Director, Centre for Himalayan Studies, and Professor, Department of Geography, Delhi School of Economics, University of Delhi) Prof. Pandey's presentation addressed the ecological significance of the Himalayas and the mounting challenges posed by climate change. He elaborated on the impacts of glacial retreat, changing weather patterns, and deforestation on water resources, biodiversity, and livelihoods in the region. Prof. Pandey advocated for a holistic approach combining traditional knowledge with scientific methodologies to promote sustainable development. He also proposed innovative conservation strategies, including the use of GIS and remote sensing for monitoring environmental changes. Prof. V. S. Negi (Shaheed Bhagat Singh Evening College, University of Delhi), Prof. Negi explored community-based conservation models, emphasizing the importance of participatory governance in ensuring the sustainability of Himalayan ecosystems. He shared case studies illustrating successful conservation practices driven by local communities and highlighted the role of grassroots initiatives in disaster mitigation and biodiversity preservation. Prof. Negi also stressed the importance of empowering youth and women in conservation efforts, citing examples from across the Himalayan region.





The workshop featured an engaging interactive session where participants discussed pressing issues with the speakers. Topics included sustainable tourism, climate resilience, disaster mitigation strategies, and the role of youth in Himalayan conservation. This session fostered a collaborative exchange of ideas and encouraged actionable solutions for the region's challenges.

The workshop concluded with a vote of thanks, acknowledging the collaborative efforts of the Centre for Himalayan Studies (CHR) and the distinguished speakers. This event provided a critical platform for interdisciplinary dialogue and knowledge-sharing, reinforcing the ecological, cultural, and societal significance of the Himalayas. It inspired participants to actively contribute to the conservation and sustainable development of this vital region.

The workshop underscored the importance of the Himalayas as guardians of ecosystems, cultures and communities while emphasizing the need for joint efforts in addressing the challenges posed by climate change and unsustainable practices. The outcomes of the discussions reaffirmed the relevance of academic initiatives like this in shaping a sustainable future for the Himalayan region.

NORTHEAST SOCIETY

The Northeast Society of Indraprastha College for Women hosted several events in the year 2024. Highlights included Yening, the Annual Fest on 26 April 2024 and an invited talk by Dr. Otojit Kshetrimayum on "Navigating Youth Aspirations and the Future of Work." The society also organized a Poster Making Competition on 18 November 2024, fostering engagement and awareness.

Yening, The Annual Fest

The Annual Fest portrayed the diverse culture of north-eastern states, adding a touch of the beautiful region and the stalls enhancing the environment. It continued with the screening of the Oscar-winning Assamese film 'Village Rockstar', followed by a quiz on various topics from the Northeast. The cultural celebration started with an elegant Satriya dance that left the audience wonder-struck. Other performances included singing in different Northeast languages. In addition to that, the event witnessed a gorgeous display of traditional dance forms from Arunachal Pradesh, Mizoram, Sikkim, Assam, Manipur and Nagaland.





There were energetic, mesmerizing Bihu dance and Bodo dance performances showcasing the beautiful culture of the Northeastern region of India. At the end was the Fashion Show, students wearing ethnic dresses from several Northeast states representing the vibrant colors of the region. The enthusiasm of the students and the audience was splendid.

Date: 18th November 2024



Invited Talk and Poster Making Competition

SOCIETY OF GREEN ACTION

The Society of Green Action (SOGA) has been actively promoting sustainability and environmental awareness throughout the year. We participated in the Mission LiFE Campaign at India Gate, focusing on Lifestyle for Environment, where we encouraged eco-friendly habits within communities like cycling and green lifestyle. Through the NPU Campaigns, we raised awareness about reducing plastic usage and enhancing waste management practices. Additionally, we participated in the launch and promotion of the Green Hydrogen initiative at Bharat Mandapam, highlighting its potential to reduce carbon emissions and promote clean energy. Our involvement in the Ambassador Program empowered individuals to become leaders in environmental advocacy, spreading knowledge, and mobilizing change as a part of NPU and Mission Life. Furthermore, our Biodiversity Awareness Campaign within the college campus aimed to educate the public about our rich biodiversity on campus and its importance.





ENACTUS

ENACTUS at Indraprastha College for Women remains committed to social impact through innovative initiatives. One of the most notable events of 2024 was SHAKTI, a discussion on women's health held on March 16. Led by experts like Dr. Tanaya Narendra, Dr. Jhanwi, and Dr. Avinash, the session covered key issues such as disparities in healthcare access, reproductive health myths, and menstrual well-being. Dr. Narendra's interactive demonstration using anatomical models provided practical insights into early disease detection and menstrual health. The event concluded with an engaging Q&A, equipping attendees with essential knowledge and awareness.





In celebration of India's 78th Independence Day, the Enactus team, under the leadership of Principal, Prof. Poonam Kumria, undertook a heartfelt initiative on 15th August 2024 by purchasing 78 flags from street children, supporting underprivileged youth while embodying the spirit of patriotism. This thoughtful action not only brought smiles to the faces of these children but also underscored the team's dedication to promoting social equity and awareness.

Later in the year, on 23rd October and on 27th November, a General Body Meeting provided a platform for faculty and over 150 students to ideate on new projects. These included initiatives targeting road rage, gender and disability inclusion and increasing women's representation in politics. The emphasis on teamwork, academic balance and sustainable impact was at the core of the discussions, paving the way for future endeavors.

In sum, this annual report reflects Indraprastha College for Women's steadfast efforts to foster societal transformation. Through enriching discussions, collaborative initiatives, and innovative solutions, the Enactus team has not only made a difference but has also inspired a culture of inclusion, empowerment and progress.

EQUAL OPPORTUNITY CELL

The Equal Opportunity Cell of Indraprastha College for Women organized Aikyam 2.0 on 23rd October 2024 to celebrate National Unity Day. The event, conceived by Principal Prof. Poonam Kumria, was a vibrant blend of unity and cultural festivities, starting with a Unity Walk.

The day featured cultural performances, including a Unity Show, Dandiya and a drama on environmental awareness. Competitions like Poster Making, Rangoli, Diya Decoration and Mehendi Mania engaged students, while food and merchandise stalls created a festive marketplace. The event concluded with an electrifying DJ session by DJ Sumit Sethi. Aikyam 2.0 was a memorable celebration of unity and inclusion.





ENABLING UNIT

The Enabling Unit of Indraprastha College for Women serves as a symbol of inclusivity, a platform for creative expression, and a force for empowerment. Through its diverse initiatives, it fosters an environment where students with special abilities can express themselves, celebrate their talents, and engage in meaningful experiences. By blending innovation with compassion, the Enabling Unit nurtures a supportive and vibrant community that thrives on diversity and artistic excellence.

Free Eye Check-Up Camp & Public Awareness Fortnight Program

Indraprastha College for Women, University of Delhi, organized a three-day Free Eye Check-Up Camp and Public Awareness Fortnight Program from 4-6 September 2024, to honor the strength and achievements of persons with disabilities. As part of the program, an MoU was signed with Saksham Delhi to facilitate future collaborations aimed at uplifting students with disabilities



Principal Prof. Poonam Kumria welcomed the Chief Guest and donated spectacles to the college staff after their eye check-up.

During the Eye Awareness Fortnight, a special lecture was delivered by Dr. Noopur Pandey on September 4, 2024. She provided an insightful discussion on various eye-related diseases and preventive measures. The guest speakers inspired students with empowering words, while members of the Enabling Unit shared their experiences and perspectives on inclusivity and accessibility.

At the conclusion of the event, keyboards were distributed to 19 students with disabilities as part of the Help the Blind Foundation course requirements, supporting their computer-based studies.

Laptop Distribution Program

Indraprastha College for Women, University of Delhi, organized a Laptop Distribution Program on September 8, 2024 in collaboration with Help the Blind Foundation.



Attending Purple Fest at Amrit Udyan

Students from Indraprastha College for Women, University of Delhi, participated in the Purple Fest held at Amrit Udyan, Rashtrapati Bhawan, on February 26, 2024. A group of thirteen PwBD (Persons with Benchmark Disabilities) students and nine Maitri Society volunteers, accompanied by faculty members Ms. Shraddha Upadhyay and Dr. Anuradha Sharma, represented the college at this special event.



Samarthya 2024 Annual Inter-College Cultural Festival

The Enabling Unit of Indraprastha College for Women, University of Delhi, organized its annual inter-college cultural festival, Samarthya 2024, on January 15, 2024. This one-day event celebrated inclusivity and creativity, providing students with disabilities a vibrant platform to showcase their talents through various activities and competitions.

Disability Day Celebration

The Enabling Unit of Indraprastha College for Women, University of Delhi, celebrated World Disability Day on December 3, 2024. The World Disability Day Celebration not only honored the accomplishments of persons with disabilities but also reaffirmed the college's unwavering commitment to building a more inclusive and supportive community.



*Principal Prof. Poonam Kumria welcoming Chief Guest
Dr. Satyapal with guest Dr. Nidhi Mishra*

CAREER COUNSELING & PLACEMENT COMMITTEE

Our Career Counseling and Placement Committee plays a vital role in student career development by organizing recruitment drives, career counseling, skill enhancement workshops, and networking events. In the year 2024, the committee successfully hosted impactful events, including an Auditing Seminar by KPMG, a Career Guidance Workshop by ICAI, a Global University Fair, an Alumni Talk with IAS Pari Bishnoi, and a Placement Prep Bootcamp. It also facilitated fellowships like the Deloitte Graduate School Maverick and D.E. Shaw Finspire programs while streamlining major corporate case study competitions.

Top recruiters included De Shaw Pvt. Ltd., Bain & Co., Deloitte USI, Ernst & Young, KPMG, Barclays, Zomato, Bank of America, and Godrej Properties. The highest package offered was 23.05 LPA, with 30+ drives conducted, 120+ offer letters issued, and a gross package worth ₹738.1 Crore. The committee fosters professional growth and empowers students, especially women, to realize their potential.



TOURISM CLUB

The Tourism Club of Indraprastha College for Women has consistently worked towards enhancing students' understanding of tourism through various educational and experiential activities. This year, the club continued its mission to equip students with knowledge and skills necessary for responsible tourism, and foster a deeper connection with the environment and the rich cultural heritage of India and world.

1. Training on Responsible Tourism Ethics, August 2024
2. Understanding Flora and Fauna of the Campus, September 2024
3. Research on Tourism Sites of India, October-November 2024

The Tourism Club at Indraprastha College for Women aims to raise awareness about responsible tourism but also encouraged students to connect with the natural world around them. The projects and initiatives undertaken this year have contributed greatly to the students' personal growth, equipping them with knowledge that will serve them in their future careers, as well as fostering a sense of social responsibility towards the environment and cultural heritage.



SPORTS

Annual Sports Festival - Tejas'24

The highly anticipated Annual Sports Festival, Tejas'24, was celebrated at Indraprastha College for Women on March 5, 2024. The festival, a four-day celebration of sports and fitness, was organized by the Department of Physical Education and brought together students, staff, and faculty for a variety of exciting events.

Pre-Programme Events

The pre-program events set the stage for the main festivities, promoting friendly competition and fostering a sense of unity within the college community:

- **February 29, 2024:** Non-teaching staff participated in team-building events at the sports ground, fostering camaraderie.
- **March 1, 2024:** Athletic events for both students and staff showcased impressive athleticism, culminating in a competitive atmosphere.
- **March 2, 2024:** Teaching staff events, along with an exciting throwball match between teachers and students, heightened anticipation for the grand event.



Annual Sports Day – March 5, 2024

The Annual Sports Day officially began on March 5, 2024, with a grand ceremony attended by distinguished guests: Mr. Virendra Sachdeva, Secretary General of the Archery Association of India, as the Chief Guest, and Ms. Anmol Kharb, a member of the Indian Badminton Team, as the Guest of Honor.

Inter-College Archery Championship 2024

The Inter-College Archery Tournament, organized at Indraprastha College for Women, took place on November 21-22, 2024, under the banner of the University of Delhi Sports Council. The tournament brought together archers from various colleges across the university, with competitors vying for top positions in the Indian, Recurve and Compound archery categories for both men and women. The event showcased precision and skill, with close matches and intense competition. Certified referees officiated the event, ensuring fairness and maintaining high standards of competition.



10th International Day of Yoga

Date: 21st June 2024

To mark the 10th International Day of Yoga, the Centre for Yoga and Well-Being, in collaboration with the National Service Scheme (NSS) of Indraprastha College for Women, organized a special yoga session.



Chess Competition

Date: 18th October 2024

The Department of Physical Education organized an exciting Chess Competition for students on October 18, 2024, at the college sports complex.



Basketball Shooting Event

Date: 4th September 2024

The Basketball Shooting Event, held on September 4, 2024, was a great success, attracting many participants, especially freshers.



Session on Mind Matters

Date: 19th February 2024

In collaboration with the Art of Living and the Ministry of Culture's 'Har Ghar Dhyam' initiative, the Centre for Yoga and Well-Being organized a 'Mind Matters' session on February 19, 2024. The session aimed to promote mental well-being through breathing techniques, mindfulness and deep meditation practices.

First Aid Workshop

Date: 15th April 2024

In partnership with the NSS Unit and led by Mr. J.K. Sharma from St. John Ambulance Brigade, the Department of Physical Education organized a First Aid Workshop.



First World Meditation Day

Date: 21st December 2024

On December 21, 2024, the Centre for Yoga and Wellbeing at Indraprastha College for Women, University of Delhi, celebrated the inaugural World Meditation Day, as declared by the United Nations.



LIBRARY

Enriching the Academic Journey

The Indraprastha College Library has long been a cornerstone of academic life, offering students a diverse range of resources and services to support their learning and research needs. Over the years, the library has transformed significantly, adapting to the evolving demands of education by expanding its collection and modernizing its services. By March 2024, the library had accumulated 97,844 printed books, including newly added titles and valuable donated books. In addition to its vast physical collection, the library boasts 350 e-resources (CDs/DVDs) and maintains subscriptions to two prominent e-resources platforms. With 67 academic journals, 19 magazines, and 4,775 bound periodicals, the library offers a well-rounded collection that caters to a wide range of academic interests.

To keep up with technological advancements, the library has embraced digital tools, offering online book circulation, e-library access, and e-clearance services. In 2024, the library processed 38,075 online transactions, reflecting the growing trend of students relying on digital platforms. Additionally, over 48,907 users accessed the library's online resources, including the OPAC and e-journals, making these services an integral part of the college's academic framework.

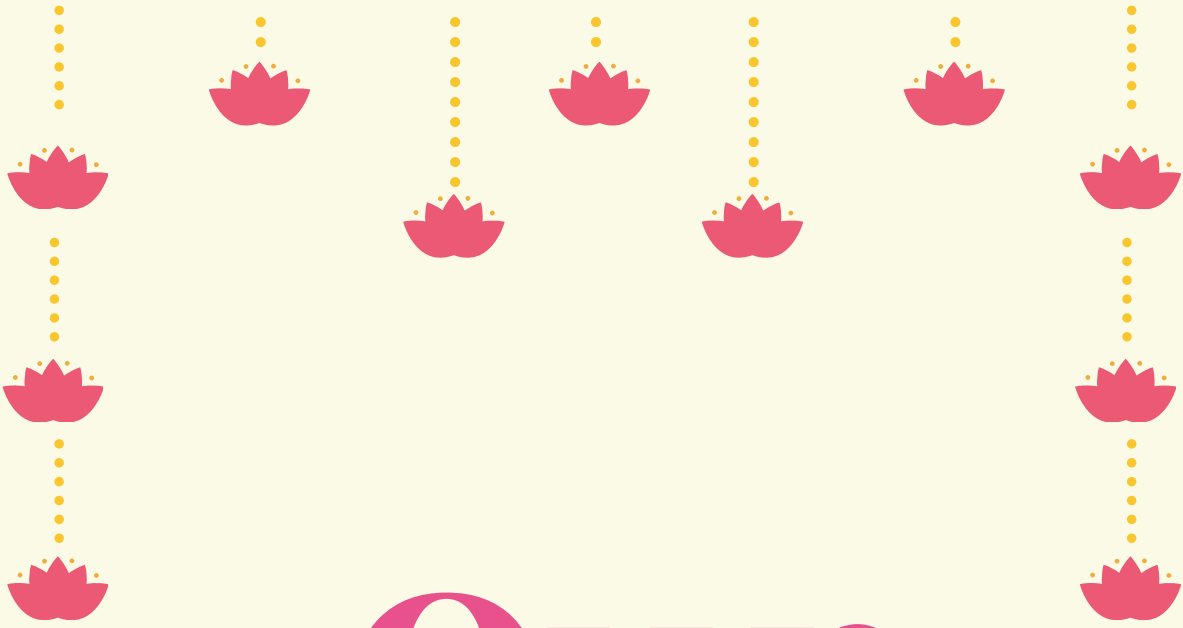




Inclusivity remains at the heart of the library's mission. The library has designed specialized services to assist differently abled students, offering advanced tools like Daisy Players, screen-reading software and a Book Bank Service. This ensures that all students, especially those from economically disadvantaged backgrounds, have access to essential textbooks throughout their academic journey.

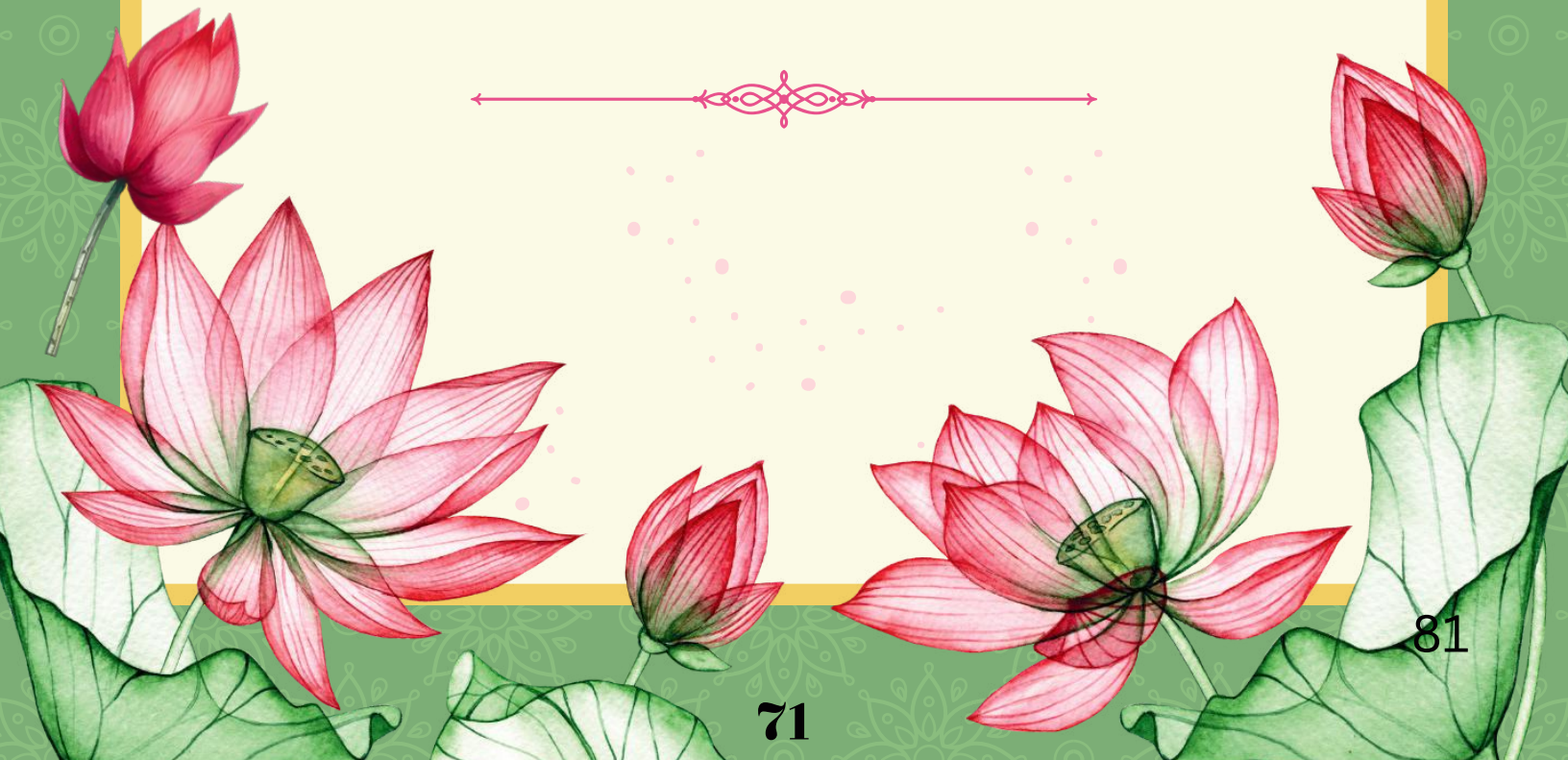
The library also strives to engage students outside of traditional lending services. In 2024, it hosted several notable exhibitions, including a book exhibition for International Hindi Diwas and a display on the Constitution of India. These events fostered a sense of community and encouraged students to explore topics beyond their course materials.

The library's development is a testament to the vision of its past librarians, from Miss V. Gopal Krishnan to Prof. Vijay Kumar Gautam, who have each played a crucial role in shaping the library into a modern hub of knowledge. Today, the Indraprastha College Library continues to serve as a valuable resource, providing students with everything they need to thrive academically.



Our

Ambassadors



Meet Our *Departments*

Commerce



Computer Science



Economics



English



Environmental Studies



Geography



Hindi



History



Mathematics



Multi Media & Mass Communication



Philosophy



Political Science



Psychology



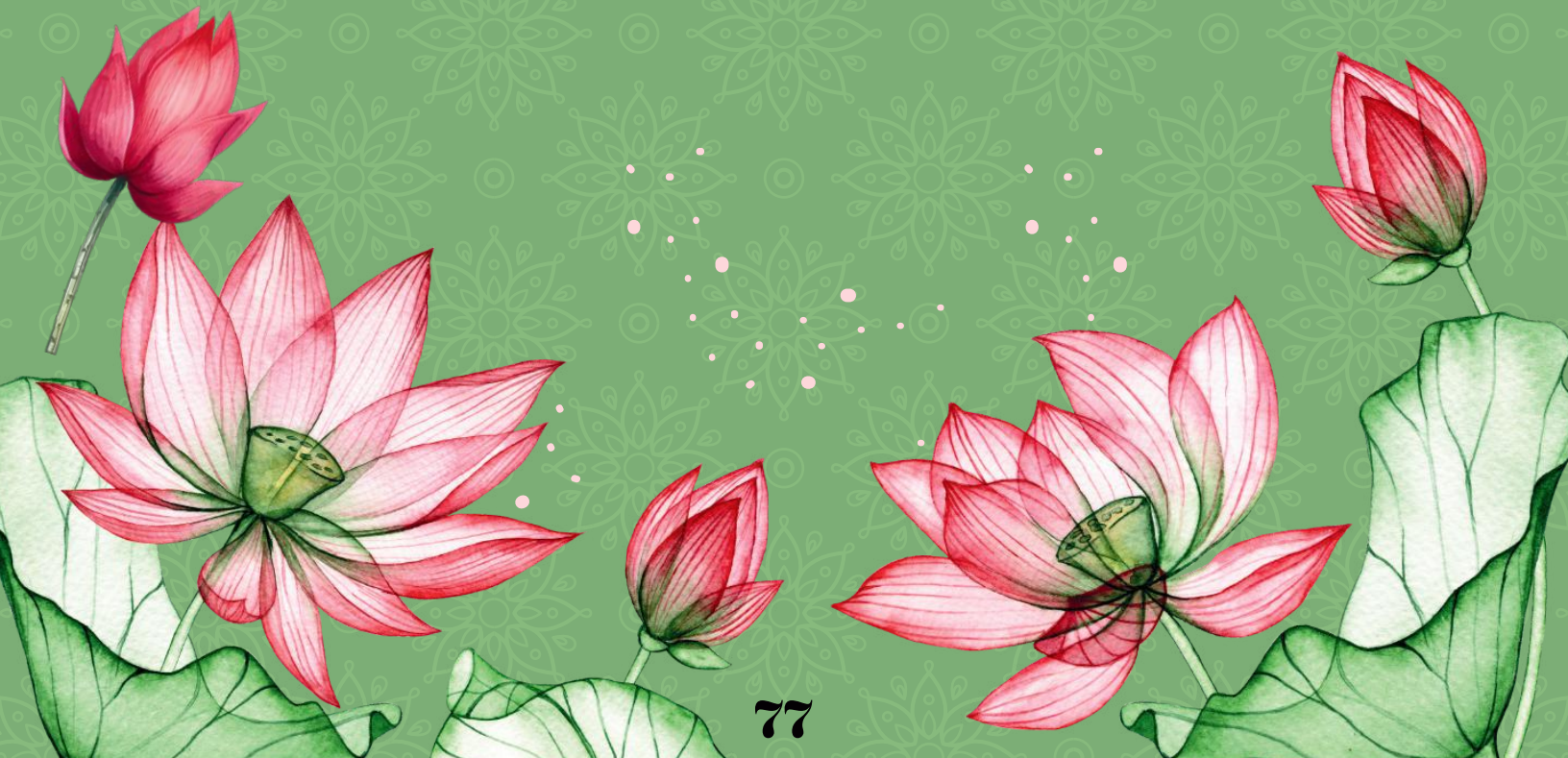
Sanskrit



Sociology



B.A. Program

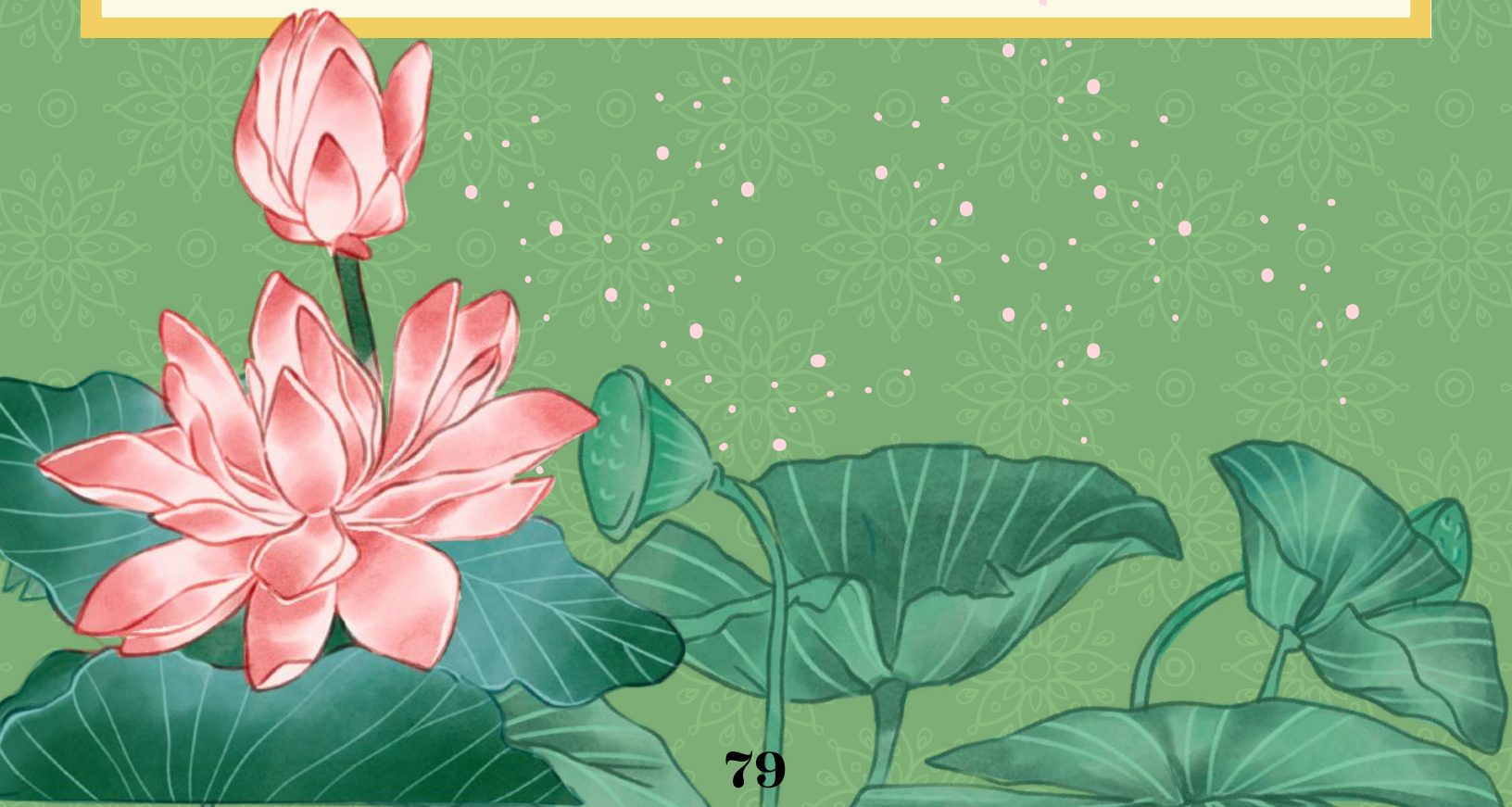


Sports

COLLEGE TEAM



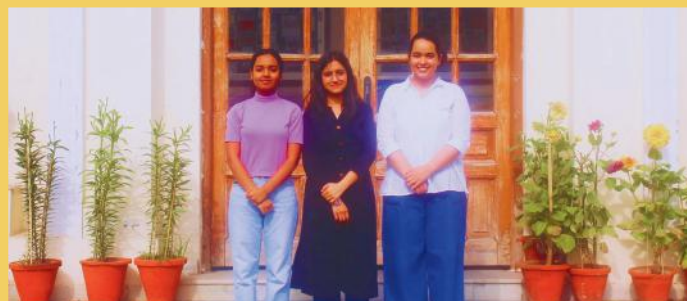
Organising *Committees*



Department of
Commerce



Department of
Computer Science



Department of
Economics



Department of
English



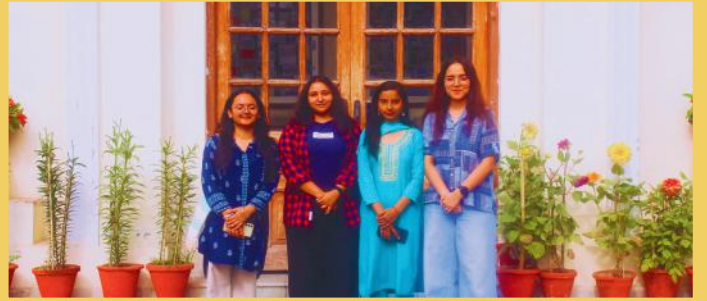
Department of
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Department of
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Department of
*Multi Media
and
Mass Communication*



Department of
Philosophy



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Political Science



Department of
Psychology

Department of
Sanskrit



Department of
Sociology

Department of
B.A. Program



Student *Council*



Cultural Committee



Academic *Committee*



Sports *Committee*



Non-Teaching *Fraternity*



AAROH

English



A College Magazine

The Story of a Memoir



A college magazine is a book that covers the literary works of students while documenting their achievements in an academic year. In short, it is a creative and professional account of students, created with the assistance of an array of responsible and committed professors and administered by the college. But, in reality, it is more than just a document. It is an account that opens and closes its wide doors on the different aspects of the lives of students. It is an account that remains a souvenir of their college life powered by its immortality, years after it is blown far away by the wind when they reach a point too high to return to the warm corners of their college again. It is like a festival where students and teachers unite and put in their ideas and efforts to bring out the best. Furthermore, this can be the first step a student takes as a future writer; a poetess, a novelist, or a journalist.

The creation of such a document is an exciting process. It may include some sleepless nights or missing a few classes, but beyond all those sacrifices is a story that unravels in this short but priceless journey. Just like how Jawaharlal Nehru in his *Letters from a Father to His Daughter* asks his daughter, Indira Gandhi, to listen to the story that even a shiny pebble has to tell—naming the chapter as *The Book of Nature*—the annual magazine of any educational institution has a story to tell in each of its leaves. From the point of time when one's mind desires to contribute anything to the magazine, post the call for entries, the story begins. Like the pebble before attaining its shiny sides, each piece of work in the magazine gets rolled with its sharp nooks and



corners being beaten up on the swifts of the stream of thoughts, mounting uncountable paper crumble balls on the corners of writing tables. Finally, before the due date, many pieces of work ranging in all spheres, from literature to science or from philosophy to commerce, are piled up on the desks of the background stage-setters. Now the next phase of creation starts. This phase carves the real art from the combination of all the artworks piled together. A selected team of students and teachers carries out the special tasks included in this phase. Like warriors on the borders of a nation, fighting and protecting the contents inside the borders, these selected individuals start working on the process of protecting these submitted works from the invasion of any sort of errors and mistakes. It is in this phase that the colours, pictures, graphics, and all such details are meticulously handled after lots of discussions and analysis. Till the creation of the final draft, this huge fort of teamwork is constructed, dismantled, and again reconstructed, countless times, all for the final result embodying perfection. It is the smile that is brought to every reader of the magazine that finally declares the true success of this whole endeavour.

When the contents are in the spotlight, we can never forget about the accounts given by the faculties and other personnel, including the alumni. These accounts generally play the role of an encomium to the great work put forth by the respective college and its general team of professors headed by the administration. Therefore, an annual college magazine breaks its boundaries as a mere book and raises its wings into the vast sky of emotions and feelings of numerous people directly and indirectly related to it. This grants an eternal warranty to the quality of a college magazine.



ANANTHA L B
B.A. (H) ENGLISH
SECOND YEAR

Letter to the Future Torchbearers

I do not know your name, your face, or your dreams. But I know the feeling you'll feel when you enter the gates of Indraprastha College for Women. That intoxicating blend of awe and ambition, pride and possibility — because that's what this place does to you.

I'm sitting outside on the front lawn, where my political science notes are sprawled out as I write this. I can hear the sounds of the chatter and laughter from the canteen carried by the breeze. The walls of this college are witnesses. They've watched generations of women walk through them, heads held high, voices getting louder, and more assertive with each year that passes.

This is where ideas are hatched & put through the crucible; this is where arguments rage and frequently leave you doubting everything you ever believed. It's where I learned that "freedom" is not just a constitutional ideal; rather, it's something you fight for in other people's arms — when you raise your hand in protest, when you stand up in class, when you express your opinions. You'll meet people here who will redefine your idea of life, beliefs that will shake the foundations of your mind, and people who will also frustrate you to the point of no return. You'll have those 3 a.m. conversations that cover everything from existentialism to Aristotle to the best Maggi in Delhi. You will cry over assignments and laugh at the ridiculousness of it all. And one day you'll look back and see that this hot mess, this chaos is what made you, you. But this isn't about you, is it?

This college is a responsibility to be borne. It bears a legacy that is older than us, larger than us. You'll feel it when you walk through these corridors—the unshakable thread connecting you to the women before you. Women who dreamed big and who asked more of the world, women who made this place better than they found it. So I ask you this: when your turn comes, to sit where I'm sitting, to write your own story in these walls, don't forget to leave a little bit of yourself in it. Because that's what we do here — we don't just study politics, we experience it. We learn not only history; we make it.

The day you stand on stage for your farewell, you'll feel it. That teary eye, that lump in your throat. You'll find this isn't just a college — it's a piece of you. And you will carry it, as I do, for the rest of your life.



KHUSHI RANA
B.A. (H) POLITICAL SCIENCE
SECOND YEAR

The Journey Will End

Coming from different ways,
tweaking with unknown people
The journey begins...

With a subtle smile on my face
and a heart filled with nervousness
Eyes wandering around
Mind looking forth liveliness
The journey begins...

Hesitant to talk
Fearful of being judged
Praising the beauty of nature
Waiting for someone to initiate a conversation
Looking forward to engage
Want to run away from the loneliness
Couldn't muster up the courage
Regretted coming so far

The next day came...
Found hope
Interacted with fellows
Explored the campus
The chirping birds greeted me
My journey began
and that's how they treated me.

Days passed.....
The people don't make me nervous anymore
The place doesn't seem new
The birds already know me
The kittens wait for me
The gatekeepers recognize me
and the college became my new favourite place

Long chats in the canteen
Unorganized mass bunks
Tutorial GD's
Year-long wait for fests
Moving from one block to another
The fragrance of the rain
Inspiring events
Everything will be over soon
The last semester came
The journey coming to an end
Sitting outside the extension block
listening to the hustle
and capturing the views in mind memory

Gratitude towards the college thrives
That taught me how to live life
5 pm Classes don't exhaust me anymore
Indraprastha College for Women will
forever remain in my heart's core.

DEEPANSHI
B.A PROGRAMME
THIRD YEAR



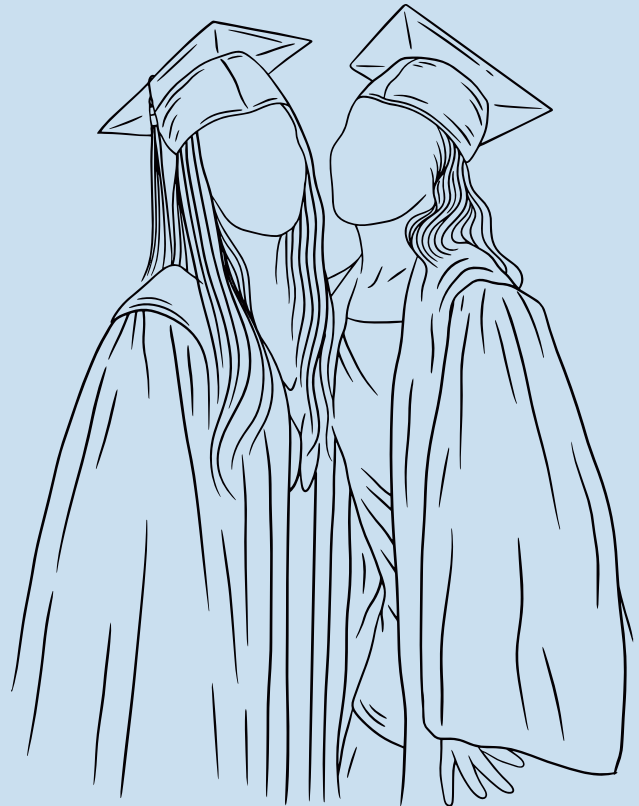
Ek Suhana Safar: Through the Halls of History

Howdy girls? Oh, I'm sorry.

Howdy mature women of the Indraprastha College for Women, how is your journey going so far? I am sure each one of you would have a different answer to this. Some of you might be really happy and some of you might not have a very jolly story about this college. But today I'm here to tell you something which people often find boring to read. Yes, you guessed it right: the past, history, or the *safar* of Indraprastha College for Women. So, let's dive into the past of the place you got into with your high scores and expectations. The place, for which some of you just like me, got on your knees in front of your parents to let you live the life of a student of University of Delhi.

You should be proud of the fact that Indraprastha College for Women is the first women's college in Delhi established in 1924 but it has its roots back to 1904 when it was only a school named Indraprastha Girls School (Indraprastha *Hindu Kanya Shikshalaya*). An article about the college says that '*Hindu*' in its name was used by the founders to differentiate it from the missionary schools, as there was an intense angst of conversion to Christianity among the people. To ensure the essence that women's education cannot be compromised. One of the founders, Lala Jugal Kishore became the first among people to send his Daughter-in-law to the school. The number of students who graduated in the first batch was only Seven.

Indraprastha College for Women came into existence even before the University of Delhi. But our beautiful place was once a wanderer and moved from place to place just to find the right home for itself. Confused? Let me simplify it for you. During its early years, Indraprastha Girls School was in a Haveli on the streets of Chhipiwara Mohalla, Old Delhi, then it moved to Chandrawali Bhawan, Civil Lines. But after a decade-long struggle, Lady Linlithgow's contribution of Rs. 1,25,000 found its home in the Alipur House, residence of the British commander-in-chief, designed by the British architect Walter George, which justifies the saying 'Angrez gaye par kuch achha bhi kar gaye'.



The building was handed over to the authorities during the tenure of Ms. Kalavati Gupta, who served as the second principal of the college. This old building is now your college and serves as a scenic beauty with its historic white walls. It holds the stories of young ladies who were “rebellious” and proved many times how women can perform wonders and how, in the time of darkness, they can become the torchbearers for the world and society. The building with its mesmerising flora around the campus became a recognized heritage property.

You will feel inspired hearing that at a time when women feared coming out of the purdah, people were shocked to hear that the women of our college demanded a swimming pool. The authorities did not pay heed to their demand. So these women took it upon themselves and started doing ‘*Shramdaan*’, i.e., voluntarily started construction of the swimming pool by themselves. In 1956, the authorities finally agreed to provide financial support on the condition that students themselves would provide labour. The women of Indraprastha College for Women stood strong and dug out the swimming pool on their own, which was inaugurated in November 1957. Till today, Indraprastha College for Women is the only women’s college in Delhi that has a swimming pool. Its history set the ground for feminist activities and set an example of how the women of Indraprastha College for Women stand out from the crowd and fly with the wings of their wishes.

You might be surprised to know that the first Principal of Indraprastha College for Women was not an Indian but a South Australian lady named Leonora Gmeiner. Indraprastha College for Women is the only College in the entire University that has created its own Museum of Archives (2006) and has preserved the momentous records and events of the College. It is stated on the college’s website that “These archives, like the lives of women, enshrine struggle and hope, resistance and triumph”. The mere words of the archives can never do justice to their originality. But we are the lucky ones, who got to see and preserve the photographed moments of the inauguration of the College by Vicerine Lady Linlithgow and the pictures of the founders, the First Managing Committee, the First Governing body, the First Faculties, students of the 1920’s batch in which they are wearing saris and covering their heads with pallu while attending cooking classes. The Museum also has the picture of the first Education Minister of Independent India, Maulana Abul Kalam Azad, saluting on the first day of college after Independence. There is living evidence in the Archives that tells us the story of how those young girls were actively involved in the freedom struggle.

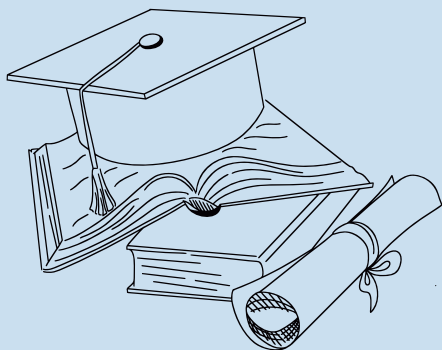
The idea of having a male teacher in the college was opposed by parents in the early stages, but the preconceived idea faded when Professor Rama Deva started teaching Hindi, Sanskrit, and Philosophy as well as Pandit Nand Kishore, who taught music. The mentor-mentee system which is followed even in today's time by the entire University of Delhi, was first started by Indraprastha College for Women in 1960 to orient the first years with the new college environment.

In the 1930s, some new changes were observed, and the college saw admissions of Muslim women as well. Tehzib Sarbuland Jang was the first Muslim woman who got admission to the college and was the daughter of Nawab Sarbuland Jang of Delhi. A time came when the college received applications in a large number, and many of them were rejected due to an overflow of applications that is when the need for another college of liberal arts was realized, leading to the initiation of the foundation of 'Miranda House' in 1948.

Following the footprints of their principal, Ms. Leonara, in the upcoming years, women of Indraprastha College for Women were actively involved in politics and the Independence Movement. Their activities in the field of politics were a response to the policies of the British Government. The women were diligently involved in the movements, at times they used to skip classes and pass over the walls just to listen to the speeches of activists like Gandhi and Nehru. Today, the situation has changed, and the student union of the college is not linked with the University of Delhi Students Union and is far away from Politics.

Over the past years, the college has embraced the presence of many famous and inspiring personalities, including Pt. Jawaharlal Nehru, Mrs. Indira Gandhi, Shri Atal Bihari Vajpayee, and Dr. A.P.J. Abdul Kalam. The college has given many famous personalities, be it Sucheta Kriplani, the first-ever Woman Chief Minister of any Indian state, Lotika Sarkar, the first Indian woman to graduate from Cambridge, UK, or Padma Bhushan Qurratulain Hyder prominent Urdu Novelist.

The fearless and independent women of Indraprastha College for Women have always shone bright like the Sun and roared like a tiger, and proved that no one can defeat them in any battle of life.



After reading this, your answer to my first question should now be changed and turned into the roar of a real woman of the Indraprastha College for Women. Trust me, this place is infinitely under a roof and has a lot to offer if you're a good seeker.

MUSKAN VERMA
B.COM (H)
THIRD YEAR

Legacy of Academia

A Century of Progress and Transformation

The scent of yellowing pages, the resonant footsteps in century-old hallways, and the ceaseless hum of eager learners—academia is not merely an institution; it is an enduring legacy. Educational spaces have long played a vital role in shaping societies, cultivating leaders, and upholding the pursuit of knowledge and equity. As academic institutions evolve, they continue to influence the future by surpassing past boundaries. In India, landmarks such as Indraprastha College for Women stand as a testament to the transformative power of academia, celebrating a century-long legacy of excellence that is bound to echo for generations to come.

From the ancient universities of Nalanda to the esteemed halls of Oxford and Cambridge, academia has always been more than just a space for learning; it has been a reflection of humanity's deepest aspirations. These institutions have symbolized a pursuit of truth, the cultivation of knowledge, and the passing down of wisdom across time. In India, the legacy of academic institutions holds special importance because they have often led efforts to challenge traditional societal norms, particularly those that have historically disadvantaged women and marginalized groups. Founded a century ago, this beautiful institution was one of the first to recognize the essential need for women's education, offering a space for them to find empowerment and reclaim rights in a society where opportunities were few and far between.

What sets academia apart from other institutions is its powerful capacity not only to reflect societal change but also to drive it. In the global movement toward decolonization across Asia and Africa, and more recently, the push for gender equality, academic spaces have been catalysts for social movements and transformation. Reformers, thought leaders and social activists have emerged from these learning environments, shaping new ideals of justice and fairness that have echoed far beyond their academic borders. As a beacon of women's education, our college played a vital role in enabling women to rise above traditional expectations, helping them to become leaders and trailblazers across multiple sectors, from politics and governance to education, technology, and the arts. The profound societal changes initiated by such educational platforms continue to reverberate, fostering a world that is more just, inclusive, and progressive.



Despite being deeply rooted in centuries-old traditions, academia must continually innovate to remain relevant in an ever-changing world. Today's society places a premium on interdisciplinarity, critical thinking, and adaptability, requiring institutions to both preserve their rich histories and adapt to modern demands. Educational environments must foster a balance between their commitment to heritage and the need to embrace contemporary trends. Indraprastha College for Women exemplifies such a balance, as it has long fostered intellectual growth and cultural enrichment while embracing modern methodologies and technological advancements. From hosting iconic cultural festivals like "Shruti," which provides a platform for students to explore and engage in the arts, to incorporating modern tools for digital learning, it continues to demonstrate the fusion of tradition with progressive ideals.

The role of academia extends far beyond the delivery of information—it also serves as a space where dialogue and the exchange of ideas are paramount. The great debates that have shaped civilizations, from philosophy to politics, are just as crucial today as they were centuries ago. Academia thrives on differing perspectives, allowing ideas to be discussed, critiqued, and refined. For students, engaging in respectful disagreements and refining their arguments is a valuable life skill. Our college has long provided an environment where debate, discussion, and intellectual tension thrive. Students are encouraged to think critically, question established norms, and approach the world's most pressing issues with an open mind. In an era defined by increasing polarization, it is institutions like this one that remind us of the importance of intellectual engagement, where diverse ideas are debated and examined in the spirit of mutual understanding.

The story of women's education in India is deeply intertwined with social progress. From the relentless efforts of social reformers like Savitribai Phule, who made education a fundamental right for women, to the establishment of institutions such as Indraprastha College for Women that took bold steps in welcoming women into the classroom, the journey has been remarkable. Educational spaces like this esteemed institution go far beyond simply providing knowledge; they offer a platform for personal empowerment, social independence, and the opportunity to

challenge the status quo. Over the last century, Indraprastha College has continuously encouraged feminist ideals, creating an environment where women feel supported in challenging patriarchal systems. The alumni of this institution—strong, resilient, and innovative women—have gone on to make transformative contributions in many fields, from politics to business to the arts. Their leadership embodies the enduring power of education to affect societal change.



At the heart of this ongoing transformation is the adaptability of academic institutions. Throughout history, the forces of social, political, and technological change have altered how education is both delivered and experienced. Institutions have managed to adapt to these challenges, ensuring that their commitment to high-quality learning remains unshaken.

Inclusivity is another pillar that defines the greatness of academic institutions. Indraprastha College for Women has long supported the notion that education should be accessible to all. Promoting diversity and ensuring accessibility for students from various backgrounds—cultural, intellectual, and social—has opened doors to many who might otherwise have been excluded. Specific provisions such as ramps, accessible restrooms for students with disabilities, and sensitivity training for staff ensure that the institution is welcoming to everyone. These actions speak to a deep commitment to equity, showing that every student, no matter their circumstances, has the chance to excel.

Diversity in all its forms is essential for fostering creativity and innovation. By welcoming students from across India and beyond, this college mirrors the broader society while enhancing the educational experience. The broad scope of its academic offerings—ranging from humanities to natural sciences to technology—ensures that students are well-rounded individuals, ready to take on the challenges of the modern world. It is this mix of subjects, perspectives, and intellectual backgrounds that allows institutions like Indraprastha College to prepare students for leadership roles on a global scale. As we enter an era of unprecedented digital advancements, academia faces both immense opportunities and challenges. While digital learning platforms have made knowledge more accessible, the rush to embrace technology comes with concerns, particularly about equity and the risk of diminishing academic rigor. For institutions to maintain their stature, there is a delicate balance to be struck—one in which technology enhances, rather than replaces, the intellectual conversations and deep engagement that define great education. Our college exemplifies how to leverage new tools while retaining the human connections and mentorships that form the heart of the learning process.

One of the strongest indicators of an institution's legacy lies in the accomplishments of its alumni. Graduates are the living embodiment of their institution's ideals, and in their professional and personal lives, they carry forward the values instilled in them. The alumni of Indraprastha College have gone on to make profound contributions to every sector imaginable: governance, law, science, literature, and beyond. Their success is a reflection of the foundation they built while in the college's academic



environment—an environment that continues to bridge the past and present, stretching its impact beyond the gates and into the world at large.

As we celebrate a century of academic excellence, Indraprastha College for Women serves as a powerful reminder that education is about far more than the acquisition of facts. Education shapes character; it develops integrity, empathy, and a sense of responsibility. Students at this college are not only encouraged to excel academically but are also reminded of their broader responsibilities to society. Community outreach, environmental initiatives, and partnerships with social organizations allow students to give back and contribute positively to the world. This holistic approach to education ensures that graduates are equipped not only to succeed professionally but also to contribute meaningfully to global communities.

Looking ahead, as the college enters its second century, its focus must continue to expand beyond simply preserving tradition. The future of academia will require the constant integration of technological advancements, the creation of global partnerships, and the strengthening of cross-disciplinary research. Its commitment to feminism, equity, and producing future leaders will remain central to its mission. The work of inspiring new generations of learners will continue as this institution's legacy evolves alongside global change.

The college stands at the threshold of a new century, ready to forge paths for those who will follow. Its legacy, not just in its historical achievements but in the transformation it has fostered in the lives of its students, remains its strongest claim to greatness. Celebrating this centennial year, we are reminded of Rabindranath Tagore's timeless words: "The highest education is that which does not merely give us information but makes our life in harmony with all existence." This journey is not finished—it is ongoing, inspiring new generations to lead, innovate, and leave an indelible mark on the world.

ELITRA JAIN
B.A. PROGRAM
THIRD YEAR



Being An Adult

The pen won't write forever,
One day even the stars will fade away,
Just the thought of it makes me shiver,
Life won't be the same as it is today.

The cocoon will have to break,
To view the world, the leaf apart.
Spreading its wings over the trek,
Life's real thrills will have to start.

My heart tells me,
I'm not ready yet!
And the will says,
I never want to be.

Each passing day as a teen,
There's some ache while I'm half asleep.
Every time I laugh with my heart,
I realise this time is a passing stream.

People get phobias of material,
But I've got one from me.
Yes, I fear my own self,
One day this kid will no longer be.

Though, is it that this kid will have to die?
When the adult in me takes her place?
Can't they both unite and thrive?
The little me in my adult's trace.

After all, it's on me to figure
My choice of when to be an adult.
There's no point in that shiver.
Already knowing, every part of life is a cult...!

MOKSHDA
B.A. (H) PSYCHOLOGY
FIRST YEAR



My First Day of College

I walked through halls unknown,
Where faces blend, and dreams are sown.
The path ahead is a vast expanse.
A world of chances, a fleeting glance.

Each step I take, unsure, yet bold,
The stories here are yet untold.
In this place, where I will grow,
I'm learning more than I could know.

The first day's fear, the first day's light,
The moments that stretch through day and
night,
A journey starts with just one step,
In this new world, I'll learn to ebb.

For every start must have its end,
And every stranger, a future friend.
Tomorrow's roads are yet to be seen,
But today is the start of what I'll be.

SUHANI ASWANI
B.A. PROGRAM
SECOND YEAR

Mental Health Matters

A Story of Breaking the Stigma

Aanya sat on the edge of her hostel bed, staring at her notebook. Her to-do list for the day stared back at her—read five chapters of literature, prepare a presentation, and somehow fix her entire life. The last part wasn't technically on the list, but it might as well have been.

Her roommates were in the common room, laughing over memes and debating which character in their favorite web series was the most “toxic but lovable.” Aanya used to love those debates. Now, she felt like a phone on 1% battery, stuck on low power mode.

It wasn't that she didn't want to join them; it was just that everything felt too much. She hadn't slept well in weeks; her brain was a chaotic mix of overthinking and procrastination, and she couldn't shake the feeling that she was falling behind in a race everyone else seemed to be winning.

Things hit rock bottom during her literature class. Professor Neha was analyzing a poem about existential dread, and Aanya couldn't help but think, *Wow, relatable*. The professor called on her to share her thoughts, and Aanya froze, realizing she hadn't been paying attention at all. She muttered something vague about “deep emotions,” and Professor Neha, ever perceptive, gave her a look that said, *We need to talk*. After class, Professor Neha caught her as she was sneaking out. “Aanya, can I have a word?”

Aanya's first instinct was to panic. *Is this how it ends? A heartfelt TED Talk from my professor about how I'm wasting my potential?* But she was met with genuine concern instead of judgment when she followed Professor Neha to an empty classroom. “I've noticed you've been quieter lately,” Professor Neha said gently. “Is everything okay?” Aanya hesitated, debating whether to downplay it with a joke like, *Oh, I'm fine, just channeling my inner moody poet*, but the lump in her throat made it impossible. Instead, she said quietly, “I don't know what's wrong with me. I feel... stuck. Everything is falling apart, but I'm too tired to fix it.”

Professor Neha nodded, her expression soft. “What you’re feeling is valid, Aanya. It’s okay to not be okay. Have you thought about speaking to the counselor on campus? Sometimes, just talking to someone can help you untangle those thoughts.”

Aanya wasn’t entirely sold on the idea of counseling. It felt a bit too much like a scene from a teen drama where the protagonist has a breakthrough moment and suddenly everything is perfect. But after a particularly bad day when she cried over a pizza delivery arriving late, she decided to give it a try.

The counselor, Dr. Rhea, turned out to be surprisingly chill. She didn’t talk in clichés or try to “fix” Aanya in one session. Instead, she asked questions that made Aanya think, like, “If you treated yourself the way you treated your best friend, how different would things be?” Aanya laughed nervously. “Well, I wouldn’t tell my best friend she’s failing at life just because she skipped one assignment.” “Exactly,” Dr. Rhea said with a smile.

Slowly, Aanya started feeling better. She learned to set boundaries, take breaks, and not compare herself to people on Instagram who looked like they had their lives together (spoiler: they didn’t). One night, during a meme-sharing session with her roommates, she decided to tell them what she’d been going through.

“At first, I thought I was just being dramatic,” Aanya said, holding a pillow like a shield. “But it turns out, that burnout is real, and crying over pizza isn’t normal. Who knew?” Her roommates listened, and then one of them said, “Honestly, same. Last week I had a meltdown because my eyeliner wouldn’t match.” They all laughed, and the conversation turned into a heartfelt sharing session, mixed with a few jokes about how their group should come up with a “mental health support squad” tagline.

Aanya’s journey didn’t stop there. Inspired by her own experience, she started a mental health meme page for her college, mixing humor with honest conversations. Posts like “Therapy is like software updates—you might not think you need it, but it makes everything run smoother” quickly gained traction. She also collaborated with Professor Neha and Dr. Rhea to organize mental health workshops, and they titled the first one “It’s Okay to Cry Over Pizza (and Other Life Lessons).” Through humor, honesty, and community, Aanya learned to take her struggles one step at a time. She realized that mental health isn’t about fixing yourself; it’s about learning to navigate life’s ups and downs with a little more grace—and maybe a few extra memes. That’s how college will evolve you to become future-ready for real-world problems.



AARYA KESHARI
B.A. PROGRAM
THIRD YEAR

Hard Work

If you are determined and everything's set,
You shall surely achieve your goal, and that's a bet.
When you want something really bad,
When not having it in your life makes you sad,
Maybe it's time for you to work a little harder.
Only then will you be able to climb up the ladder.
One day, you'll surely shine up bright.
and would never see a dark night.
Rise with every fall;
Don't be afraid to touch the sky so tall.
Students constantly work hard for success;
Parents really strive hard for their progress.
Merit can't substitute hard labor and sincerity.
Though later can show the road of prosperity.

NOOR SEHGAL
B.A. (H) SANSKRIT
THIRD YEAR



I Went to God and Asked for Joy

I went to God and asked for joy.
He said, "You are a human,
not a toy."
I can't give you anything;
you get everything by yourself.
Some days, you cheer with happiness;
some days, you just yelp.
I gave you Earth;
you called it your world.
You couldn't keep your world happy.
How is it my fault?
You sing when you are delighted.
You sing when you are sad.
You decide your actions.
How am I bad?
I did not have to give you anything.
But I gave you a lot,
and still I am to be blamed.
Maybe that's my reward.
I gave you sunshine,
so you could be content.
I gave you rain to hide your tears.
Yet, God is the one humans fear.
I gave you love; you created hate.
I gave you actions; you created fate.
I never asked you for appreciation, but
you always doubted me.
And now, I question my own creation."

MUSKAN MISHRA
B.A. PROGRAM
FIRST YEAR

Invisible

One day,
I gathered some courage
And went out with some friends
Everything was fun and games
Until that one game.

I hold it in my soul
Till this very day, when that bottle turned to me
And everyone was given a say.

“Say something about me”
Said the paper I pulled out of a bowl
I heard laughter from the circle
As if I were being trolled.

The laughter turned into silence
The silence into confusion
The whispers of “you first” among them,
it felt like my intrusion
In a perfectly running affair.

The awkward stares,
the silent glares
As my smile fades down to mere despair.

Invisible,
that’s what I am after all
A body sitting in a room
A voice that’s heard in the background
A presence which is not felt
A lesser-known entity
A bead of a broken necklace that was lost
And never found.

MADHVI BHARDWAJ
B.A. (H) SANSKRIT
2ND YEAR



Our Winds Have Always Flown Left

Recounting each day,
If I may,
These walls have heard endless stories.
The windows have shown boundless dreams.
We have been strung,
Through an invisible string,
Since day one.
No, I wasn’t there.
No, I don't know the whole story.
But the table, victim of a class unknown, talks
to me,
Narrates the incidents,
Of the lives I couldn't be,
Of the hope that never leaves.
The iron gates have seen,
Heartwarming welcomes
And heart-wrenching goodbyes.
Different places. Different minds.
Our experiences combined.
Hereafter, where we have gone,
The same home to which we all belong.
Every generation that has passed,
Knew these corridors that I walked through
They still live with me,
I believe because of them.
Together we look up,
To the same sky
Feel the winds that never left our side.

YASHWINI CHAUHAN
B.A. (H) PHILOSOPHY
SECOND YEAR

Broken Leg, Unbroken Support

Exam Adventure

It was June, the sun was blazing, and I, in my usual reckless manner, managed to break my leg just before my semester 4 exams. I could feel the sharp pain and unbearable itch from my plastered leg, but I was more concerned about how I would manage to take the exam at the sprawling, immaculate campus of Indraprastha College for Women with this cumbersome, heavy blue cast on my leg.

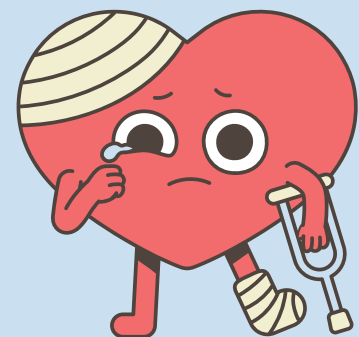
Accompanied by my parents, I arrived at the college gate hoping to find a wheelchair for me. In a while, I ran into a friend of mine who was initially shocked but then quickly helped me navigate my room. The next helping hand was from the college guard—a kind, sweet woman who immediately took charge. She helped lift my 50kg wheelchair and led me across the vast campus. I witnessed the smooth ramps and all the necessary facilities for differently abled students, which I had never realised before. For the first time, I became the centre of so much attention, with people gathering around, offering sympathies, and wishing me well about my injury.

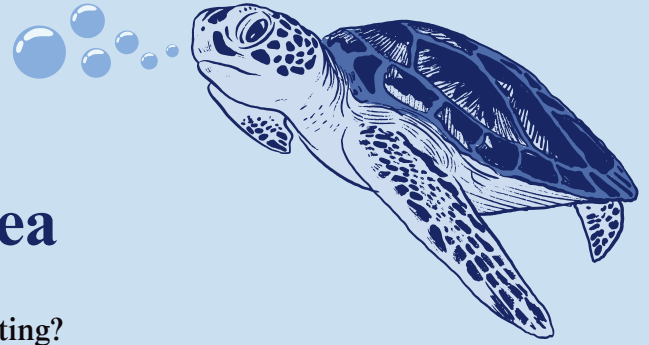
Just like any other Indian woman, with her best intentions, the guard aunty started exaggerating the story of her daughter, who suffered a similar injury, warning me with her dramatic tales of agony ahead. All I could do was smile through the way because I had my exam in 15 minutes, and the sun was beating down with the intensity of a furnace.

To my surprise, Indraprastha College for Women had a very accessible campus and a functional lift. These small details reassured me that I wouldn't have to struggle as much as I'd initially thought. After the exam, I met my friends who acted as mini paparazzi, capturing the moment as if it were some grand event.

Though I felt a sense of relief after finishing my exams, I felt pity for spending the vacations all alone. But amid all the chaos, Indraprastha College for Women made me a new friend: an ever-smiling woman who would always greet me warmly. I left the campus hoping that the next time I'd walk through the gates, it would be with Bun Tikki in one hand and my bag in another!

MANYA GUPTA
B.A. (H) POLITICAL SCIENCE
THIRD YEAR





Blue Sea

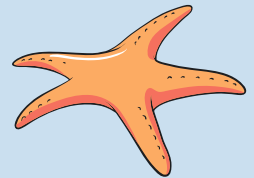
Was it suffocating?

The driving forces were enough to kill.
A masquerade of villains, who were ill.
The bashful tears within the blackened pots,
The creeping fear of unacceptable plots.
The deafening laughter took hold,
The soundless music was bold.

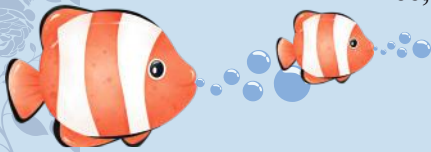


“Yes,” she said, “I was filled with the awe of blood-red scripts.”

My loneliness, my blues, my blackened veins.
The feet, which were supposed to be swarmed.
The hands, which were supposed to be bound.



The voice, which was supposed to be shut.
Disruption within my moonish wishes came flying down;
All I could see was the dark brown of broken glasses.



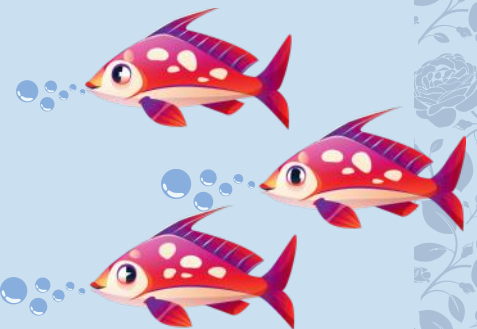
“Where would you go?” they asked.

“Who would undertake your bluish sea?

Where would this lead to?

Where could you possibly end with your sea?

Which ship would you board?”



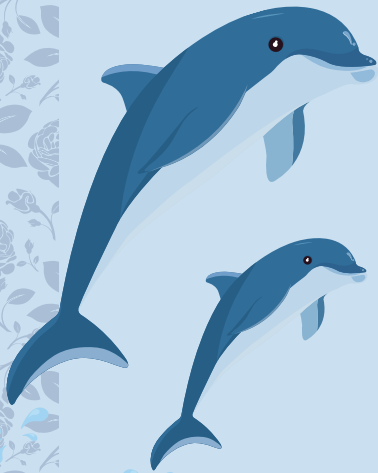
There could be no iteration in my blue.

Hurricanes with no adieu.

Stillness skips their heartbeat –

An anatomy of unsanctioned defeat.

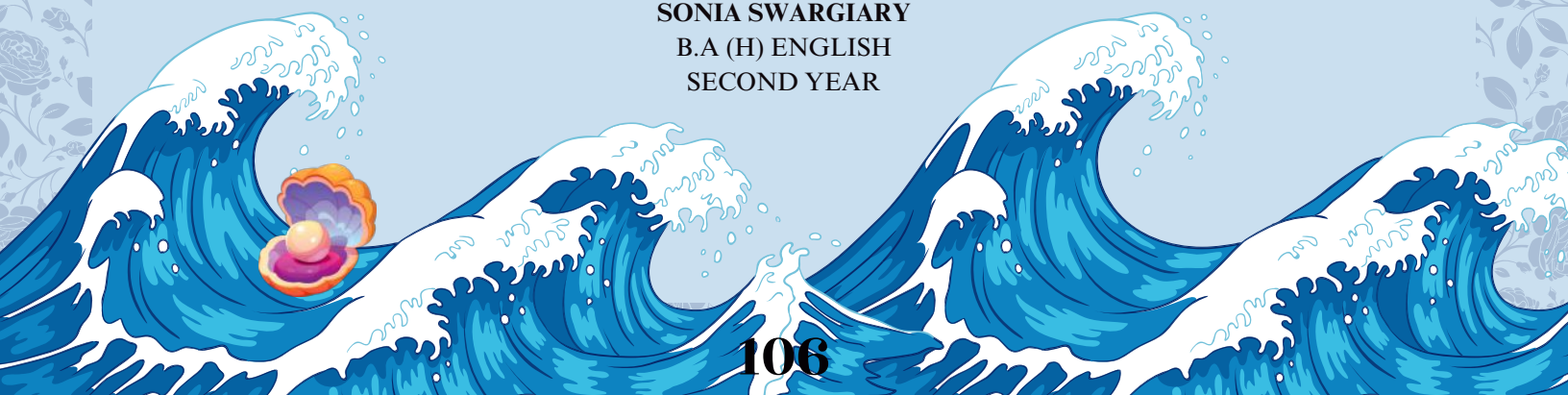
No script could ever end.



SONIA SWARGIARY

B.A (H) ENGLISH

SECOND YEAR



Now Showing "The Campus Saga"

"Charan-Sparsh Guru ji" to "Am I audible",

Oh the time you see, just swept away at the speed of light. Traditions change and things become dynamic, but the prime purpose of education is still the same, dating back to the time of 1980s and pre-1980s. Like everyone else, I think that the years after 2019 have been going by twice as quickly. Who could have thought that students would be passed without any examination, attendance would be marked without going to the colleges and one could ask a query, although by raising hand but not physically. The system was evolving, but since the outbreak of Covid-19, the system has transformed. We had a chapter in our class 9th English NCERT books that paraphrased virtual campus lives. Two ones are two still give the same answer in ChatGPT as our magic tables book and our grandparent's "Do Ekkam Do" gave. What does this imply? It implies that the Shaikshik Dharohar remains the same; just the way of spreading it, distributing it, and inculcating it has been changed; after all, the legacy of erudition is a timeless tradition.

Honestly, most of us adored the half-yearly examination system in schools and got a nano attack when the full yearly syllabus would be tested on the name of "Boards." The excuses we seek to gain sympathy are reasonable, but who all remembers the culture of testing both class 9th and 10th standards complete syllabus for boards? Ahem, well, that's why we say our grandparents didn't get their hair colored white in the sunlight. It's the color of experience. Fortunately enough, the lawmakers understood what "all work and no play makes Jack a dull boy" implied, and a new dawn began that helped students diverge into the co-curricular, which ultimately polished the creative skill of the generation while maintaining the academic life as well.

Our parents had a similar tradition of testing the full syllabus in the annual university exams, unlike the semester system existing now. Quite a productive policy, but the hectic schedule faced by the batch of 2025, the pilot batch of the new education policy 2020, is equivalent enough to claim in the future that even our hair didn't turn white uselessly. I remember, in my first semester, my parents said, it's fine because you all are getting habitual to face the corporate lives ahead. Just as the proverb above mentioned that creative skill is equally a necessity, nowadays investing in skills is more emphasised.



The universities and colleges have now installed the courses alongside their regular vintage course that helps students build their skill set, which would polish their talent. It is visible how growth in time and technology has changed some of the rigid patterns, such as a history student is now presenting the facts and datasets using Python and R and a Commerce student could improvise on her Hindi skills, which would help her in local business expansion and content creation. The rigid disciplinary system faced by the students earlier has now disappeared with the change of mindsets due to such divergences. My mother, watching me write codes on R and Flutter, feels that I am on my way to becoming the next best shark on Shark Tank India, season 20, maybe?

My maternal grandfather, a few weeks ago, brought my cousin a cycle and recalled how he used to go to college and even to his job on a cycle with his friends, accompanying him through the lanes, chitchatting all the way long.

The virtual campus is good; one can convert their traveling hours into productive ones by simply clicking on the link. But the notices and information floating at midnight? Communication back then was only given either when we reached campus, or in newspapers. The laziness achieved by virtual campus gets offset by checking your WhatsApp and E-mails every minute. Thanks to Corona probably for this.

In a random conversation with my father, he recalled how strict the traditions were back then and the image of teachers was mostly of a disciplinarian because education is a must and it was assumed that such things could be transmitted effectively only when one is strict otherwise society would consider it just equivalent to time-pass. Culture inculcated giving more share to the emotional understanding and relying on the concept of the soft side, wherein it's now irrelevant that a strict teacher is only putting in true efforts to make the generation learn. Even in my current semester, one of our professors announced that in this class we will only be involved in discussions amongst ourselves and would be role-playing and showing real-life examples related to the syllabus, that is we'll take the practical approach of understanding the concept rather cramming up the theories in the old traditional way that provided nothing but an unwanted sleeping potion.

This is how the tradition of education is evolving. With a minor change, a student now has the knowledge of the subject along with other soft skills such as efficiency in presentations and group discussions compared with the student in the 80's who just had the theoretical knowledge.



Moving ahead, let's talk about the very first thing that our parents are always excited about and is a jaw-dropping shocker for Gen-Z, that is, the monetary journey.

"Rupees 500 was my college fees", my mother said after paying INR 22500 as my college fees, both being government colleges. This evolution is defined as the privileges we get now that weren't even thought of at that time. With one QR and the books in our hands and one prompt and the answers in our Google forms, the level of ease increases with the level of technology and so the knowledge centre of the era. Everything in a click wasn't available at that time.

Our super seniors spent a whole day or sometimes even a week finding out the necessary books or encyclopedias. Libraries weren't just a place to read but hours were spent in finding the required books and reading materials. Libraries were a natural gathering back then; even today, my friends and I, after getting bored of making reels in break time, go to the library to study, of course. Imagine the craze of libraries at that time when the internet wasn't even a thing thought of, and the process of hunting similar textbooks helped build connections among students. My aunt told me once that she was searching for a novel in her college library and wasn't able to find it, but then she saw a girl who was reading the same book, and guess what, even today, both of them are meeting up with their children! No group chats today could stand to the library in the field of ice-breakers.

You must have observed students now, though, coming up with bags but carrying tablets instead of copies and style instead of pens. Students back then had no option but to carry copies and jot down all the notes at full speed, and photocopying was a lifesaver. Today, tablets are a synonym for a copy but just in the name (used more to click snaps during class) as our professors now provide journals and PDFs through Google Classrooms and other platforms, which we download and study.

If this topic has entered, then it needs to be concluded by talking about the most visited place of all time- CANTEEN, the rising prices of delicacies, and a confused remark of whether the taste increased, declined, or remained the same. My father told me that samosas costed 50 paise each!! That means, for 1 rupee, you could purchase 2 samosas (sorry, foodies, there's no provision for a time machine yet), which tasted like seventh heaven. Also, Campa Cola and Gold Spot were the Red Bull and Sting of that period.



Today, every year in July, if anyone gets busy, there is WhatsApp. Half-century groups formed in no time and so became friends. Who says colleges don't give friends? Probably the super senior ones, but have you heard of no pain, no gain? An increase in accessibility also increased competition, due to which friendship suffers. That's why our parents still quote 'Jai and Veeru' and not 'Rohan and Abhimanyu', as in their era, meeting people involved a lot of spontaneity, and friends were made not by exchanging numbers but by exchanging words and emotions.

Dynamism is dynamic and no one would be left unimpacted with its effect. Canteens today neither get virtual nor automatised nor provide an ambient infrastructure with robots serving the dishes. We still have to guesstimate the person who's taking the order because the rush in the queue is still huge to properly stand and see the face. But the common thing is "campus ke swaad kaafi swadisht the kal bhi aur aaj bhi". Even today, free time is utilised by going to canteens and sharing lunch. Inflation hit, making one samosa cost 30 but zaaikhe ke aage koi bol sakta hai kya? Still, it needs to be highlighted as not everyone could spend 60 rupees a day, especially the hostellers.

It's quite logical and a universal truth that time changes and will keep changing, and therefore, sticking to a particular tradition won't contribute much to progress. Life was simple back then and so the culture was simpler. New times, new generations, and increasing growth of the economy worldwide require new structures and replenished methods of inducing growth through different techniques that could be balanced with the new environment. Virtual methods, for example, are required, be it school, college, or jobs, as now unforeseen circumstances can't be used as an excuse to close down institutions and industries in such a fast-paced economy.

Sometimes, listening to my grandparents and parents, I feel envious of how easy life was back then, but only they know the struggles they faced to reach the point where they could afford the expenses of the new age education. 'Parampara-Pratishtha-Anushasan' needs to evolve with time but while keeping the main motive the same, just as "Am I audible instills the same literacy, ethics, manners, and knowledge the way "Charan-Sparsh Guru Ji" used to.

TIMELESS TRADITIONS: SHAIKSHIK DHAROHAR

SWARNA PAL
B.COM (H)
THIRD YEAR

आरोह
हिंदी





संपादकीय

“मैं किसी समाज की प्रगति उस समाज में महिलाओं द्वारा की गई प्रगति से आंकता हूँ
-डॉ. भीमराव अंबेडकर

‘आरोह 2024’, वार्षिक पत्रिका का विशेषांक, इन्द्रप्रस्थ महिला महाविद्यालय, दिल्ली विश्वविद्यालय की शताब्दी यात्रा का प्रतीक होने के साथ-साथ महाविद्यालय की सांस्कृतिक और शैक्षिक धरोहर के प्रति प्रतिबद्धता का जीवंत दस्तावेज़ है। यह अंक ‘परंपराएँ और शैक्षिक धरोहर’ भारतीय इतिहास से जुड़ने और उन अमूल्य परंपराओं का पुनर्मूल्यांकन करने का अवसर प्रदान करता है। यह महाविद्यालय की पहचान, संस्कृति और शिक्षा के निरंतर प्रवाह का प्रतिबिंब है। साहित्य को आधार बनाकर ही हम अपनी संस्कृति को बेहतर तरीके से समझ सकते हैं।

इन्द्रप्रस्थ महिला महाविद्यालय अपना शताब्दी वर्ष मना रहा है, इस कड़ी में महाविद्यालय ने महिला सशक्तिकरण के क्षेत्र में महत्वपूर्ण भूमिका निभाई है। महिला सशक्तिकरण सिर्फ एक शब्द नहीं है, अपितु एक सोच है जिसने सामाजिक कुरीतियों का डटकर सामना किया और स्त्रियों को उनके मान-सम्मान के लिए लड़ना सिखाया। हर संघर्ष के बाद सफलता का आरोह होता है। ‘आरोह’ इन्द्रप्रस्थ की छात्राओं के विकास का परिचायक है और उनके भावों को विविध रूपों में अभिव्यक्त भी करता है।

इस अंक में छात्राएँ भारतीय संस्कृति, परंपरा और धरोहर को जीवंत बनाती हैं, तो दूसरी तरफ श्रीकृष्ण की अद्वितीय लीलाओं और वृंदावन जैसी पावन जगह का भावपूर्ण वर्णन भी करती हैं। देश की खुशहाली और भाईचारे का संदेश देती हुई रचनाएं ‘आरोह’ को और अधिक समृद्ध बनाती है साथ ही क्षेत्रीय भाषाओं, उनके महत्त्व और भारत देश का गौरव बढ़ाने वाले सभी राज्यों को आधार बनाकर लिखी गयी रचनाएं आरोह का हिस्सा है। पत्रिका में संकलित रचनाओं के लिए छात्राओं ने साहित्य की अलग-अलग विधाओं को आधार बनाया है जिससे उनकी भावनाएं और अनुभव समाज तक पहुँचे और ये वाक्य सार्थक हो कि “साहित्य समाज का दर्पण है।”

‘आरोह 2024’ का यह अंक इन्द्रप्रस्थ के सुनहरे सौ वर्षों का प्रतिबिंब है। इस अंक में सम्मिलित प्रत्येक रचना अतीत से जुड़ने, अपने मूल्यों का सम्मान करने और भविष्य को नए दृष्टिकोण से देखने की प्रेरणा देती है। इस अंक के संयोजन और संपादन के लिए हम सभी सहयोगियों, रचनाकारों और संपादकीय समिति के मार्गदर्शन के प्रति आभार व्यक्त करते हैं साथ ही महाविद्यालय की प्राचार्या प्रो. पूनम कुमरिया को कोटिश: धन्यवाद जिनके अमूल्य स्नेह और प्रेरणादायक सान्निध्य के हम सदैव ऋणी हैं।

सादर,
हिंदी संपादकीय समिति



कृष्ण भगवान के अद्वितीय लीलाओं की रोमांचक दुनिया



कृष्ण लीलाएँ भगवान श्रीकृष्ण के जीवन की कहानियाँ और घटनाएँ हैं, जिनमें उनकी बाल लीलाएँ, रासलीलाएँ और महाभारत के समय की लीलाएँ शामिल हैं। ये लीलाएँ भक्तों के लिए प्रेरणा का स्रोत हैं और वे इन्हें बड़े प्रेम और भक्ति से सुनते और सुनाते हैं।

भगवान श्रीकृष्ण के अनगिनत नाम हैं, प्रत्येक लीला हमें ज्ञान की गहराई का दर्शन कराती हैं और जीवन जीने के लिए दिव्य संदेश देती हैं। जो कोई भी उसके बारे में अध्ययन करता है उसमें सकारात्मक ऊर्जा का संचार होता है।

उनके कुछ प्रसिद्ध नाम इस प्रकार हैं: कान्हा- कान्हा नाम की उत्पत्ति कृष्ण शब्द से हुई है। बालकृष्ण का मनमोहक सांवला रंग और उनकी बाल लीलाएँ इस नाम को और भी अधिक उपयुक्त बनाती है। श्याम—श्रीकृष्ण का सांवला रंग और उनकी अद्वितीय सुंदरता इस नाम को बहुत प्रिय बनाता है। केशव—संस्कृत में 'केश' का अर्थ बाल होता है, और 'केशव' का अर्थ है सुंदर, लंबे बालों वाला व्यक्ति, यह अर्थ कृष्ण की दिव्य और आकर्षक छवि का परिचायक है। गिरिधर—इस नाम के पीछे की कहानी गोवर्धन पर्वत से जुड़ी है, जब वृंदावन के लोग भारी बारिश और तूफान का सामना कर रहे थे, तब कृष्ण ने गोवर्धन पर्वत को अपनी छोटी

अंगुली पर उठा लिया उन्होंने इसे सात दिनों तक उठाए रखा, जिससे लोगों और पशुओं को वर्षा से बचने का आश्रय मिला। इस अद्भुत चमत्कार के कारण उन्हें 'गिरिधर' नाम मिला। 'द्वारकेश'—इस नाम का अर्थ है 'द्वारका के स्वामी' द्वारका एक प्राचीन शहर है जिसे भगवान श्रीकृष्ण ने बसाया था, यह नाम उनके शासन व्यवस्था और नेतृत्व को दर्शाता है। माखनचोर—कृष्ण का माखन चुराना उनके शरारती और मासूम छवि का प्रतीक है। श्रीहरि—भगवान विष्णु का एक नाम, जिसका अर्थ है 'लक्ष्मी के प्रिय', यदुवंद्र—इसका अर्थ है 'यदुओं के स्वामी', द्वारकाधीश—द्वारका नगरी के राजा, पार्थसारथी—अर्जुन के सारथी, रासबिहारी—रासलीला के प्रमुख, नंदलाल—नंद बाबा के पुत्र, चक्रधर—सुदर्शन चक्र को धारण करने वाले, वत्सल—स्नेही और प्रेमी, दयालु—दयावान और कृपालु, श्रीमन—श्री से सम्पन्न, गोविंद—गोपियों और गायों के रक्षक, गोपाल—ग्वाल-बालों और गायों के पालक, कन्हैया—यशोदा माँ का प्यारा बालक, माधव—लक्ष्मीपति, मुरलीधर—बंसी बजाने वाले, मुकुंद—मोक्ष देने वाले, जनार्दन—सभी प्राणियों के रक्षक, वसुदेव—वासुदेव और देवकी के पुत्र, राधानाथ—राधा के स्वामी इत्यादि।

तनिष्का शर्मा

कंप्यूटर विज्ञान (विशेष)

प्रथम वर्ष



क्षेत्रीय भाषाओं को लेकर मनुष्यों में लज्जा

क्षेत्रीय भाषा वह है जिसे किसी क्षेत्र विशेष के लोग संप्रेषण हेतु अपने रोजमर्रा के जीवन में उपयोग में लाते हैं। भारत विविधताओं से पूर्ण देश है, जहाँ कई प्रकार की क्षेत्रीय भाषाएँ हैं। उन सभी भाषाओं का एक अपना अलग अंदाज़ है, अपनी अलग शैली है तथा हर भाषा को बोलने का तरीका भी अन्य भाषाओं से भिन्न है। क्षेत्रीय भाषाओं के प्रयोग से ज्ञान होता है कि लोग किस क्षेत्र या स्थान से हैं। उदाहरण के लिए "रउआ कैसन बानी?" इससे यह ज्ञात होता है कि यह भाषा भोजपुरी है, जिसे उत्तर प्रदेश और बिहार के लोग प्रयोग में लाते हैं, परंतु वर्तमान समय में यही क्षेत्रीय भाषा लोगों के लिए लज्जा का कारण बन गई है। व्यक्ति जिस स्थान या क्षेत्र का है, वह वहीं की भाषा बोलने में लज्जा महसूस करता है। इसका कारण यह है कि लोगों को लगता है कि अगर वे अपनी क्षेत्रीय भाषा बोलेंगे तो उन्हें कम पढ़ा-लिखा व्यक्ति समझा जाएगा, उन्हें उन्हीं की क्षेत्रीय भाषा के आधार पर आँका जाएगा। यही कारण है कि लोग गाँव से शहर की ओर पलायन कर रहे हैं, ताकि उनकी आगे आने वाली पीढ़ियाँ यह सब न सीखें।

वर्तमान समय की पीढ़ी इसका एक अच्छा उदाहरण है, अगर उनसे पूछा जाए कि आप कहाँ से हैं? तो क्षेत्र का नाम जरूर बताएंगे, लेकिन वहाँ की भाषा से वे पूर्णतः अपरिचित होंगे। यही कारण है कि वर्तमान समय में लोक भाषाओं का लोप होता जा रहा है। लोगों को अपनी क्षेत्रीय भाषा प्रयोग करने में लज्जा आती है। कहीं ना कहीं, क्षेत्रीय भाषाओं को लेकर मनुष्यों में लज्जा का कारण हमारा समाज भी है। समाज ही लोगों को क्षेत्रीय भाषाओं के प्रयोग करने पर हीन दृष्टि से देखता है और उन्हें उनकी काबिलियत के आधार पर नहीं, अपितु भाषा के आधार पर आँकता है इसीलिए क्षेत्रीय भाषाओं को लेकर मनुष्य में लज्जा वर्तमान में बड़े ही व्यापक स्तर पर देखी जा सकती है।

सुषमा

हिंदी (विशेष)

द्वितीय वर्ष

धरोहर : एक संकल्पना

कोई भी कहानी तब पूरी होती है, जब उसमें उसकी शुरुआत का ज़िक्र हो। समय के प्रवाह में, जब हम किसी यात्रा के सौवें पड़ाव पर खड़े होते हैं, तो अक्सर हमारी नज़रें उस पहले कदम की ओर लौटती हैं, जिसने इस सफर को संभव बनाया।

महाविद्यालय केवल इमारतें नहीं होतीं, वे स्मृतियों, मूल्यों और उन अनुभवों के जीवन्त संग्रहालय होते हैं, जो हमें हमारे अस्तित्व और पहचान की गहराइयों से जोड़ते हैं। इंद्रप्रस्थ महिला महाविद्यालय का इतिहास एक ऐसी ही धरोहर है, जो 100 वर्षों से अधिक समय से नारी सशक्तिकरण, शिक्षा और संस्कृति की विरासत को संजोए हुए है। यह संस्थान न केवल शिक्षा का केंद्र है, बल्कि वह आधारशिला है, जहां हर कदम हमारे अतीत, वर्तमान और भविष्य को एक साथ पिरोता है। यह समाज में उन बदलावों का साक्षी रहा है, जहां नारी शिक्षा को समाज में बदलाव लाने के सबसे प्रभावी माध्यम के रूप में देखा गया।

यहाँ की दीवारें केवल सीमाएं नहीं हैं, बल्कि जीवन के चित्रों और कहानियों का वह कैनवस है, जिस पर मधुबनी, भित्ति, और गोंड जैसी जीवंत लोक कलाएं छात्राओं की कल्पनाओं की सुंदर अभिव्यक्ति है। इन दीवारों पर अंकित हर रेखा और रंग भारतीयता की उस धारा को उजागर करता है, जो हर छात्रा को उसकी जड़ों से जोड़ती है। यहां का हर कोना एक ऐसे सफ़र का साक्षी है, जिसने एक महाविद्यालय को सांस्कृतिक धरोहर में बदलते हुए देखा है। वह कक्षाएँ और मंच, जिन्होंने असंख्य प्रतिभाओं को आवाज दी, उन्हें उड़ान के पंख दिए, और जहां आने वाली हर पीढ़ी ने अपने हिस्से का अध्याय लिखा, कक्षा की कहानियों से निकलकर बाग के पुराने अमलतास की छाँह में आकर ठहरें तो मानो पत्तियों की ओट से छनती किरणें यह कहकर कहीं ठहरा स्वविवेक जगाती हैं कि:

“पंछी उड़ी जहाज को, ज्यों जहाज पर होए।
पंख चले जहाज से, पंछी के बस होए।”

हम चाहे जितनी ऊंचाइयों पर पहुँच जाएँ हमारी गति और दिशा हमारे मूल से ही निर्धारित होती है। हमारी जड़ें ही हमें स्थिरता देती हैं, हमारी पहचान को परिभाषित करती हैं। जीवन की उड़ान भी तभी सार्थक होती है, जब उसमें अपनी मिट्टी, अपनी परंपरा और अपने मूल का स्पर्श बना रहे।

शताब्दी वर्ष में धरोहर की स्थापना केवल भारतीय लोक चित्रकला को संरक्षित करने का माध्यम नहीं बल्कि उस विचार का प्रतिबिंब है जो हमें हमारी संस्कृति से जोड़ता है। धरोहर हमें अपने इतिहास, परंपराओं और उन मूल्यों की ओर लौटने का अवसर देती है, जो आने वाले वर्षों में हमारे मार्ग को प्रशस्त करेंगे। धरोहर भारतीय संस्कृति को केवल अतीत का हिस्सा न मानकर उसे वर्तमान में जीने और भविष्य तक ले जाने का प्रयास है। यह वो मंच है जो कला को आधुनिकता के धागे में पिरोकर सशक्त संवाद का माध्यम बनाती है।

यह शताब्दी यात्रा केवल एक संस्था की कहानी नहीं, बल्कि उन अनगिनत सपनों का प्रमाण है, जो यहाँ आकार लेकर नए क्षितिज तक पहुँचे। यह परिसर हमारे भीतर यह विश्वास जगाता है कि हमारी पहचान जड़ों में निहित है और हमारी सोच और संस्कार ही हमारी उड़ान की शक्ति है। यह धरोहर न केवल भारतीय संस्कृति का संरक्षण करती है, बल्कि इसे जीने और नई पीढ़ियों तक पहुँचाने का ऐसा सेतु भी है जो अतीत, वर्तमान और भविष्य को सशक्त रूप से जोड़े रखेगी।

खुशी श्रीवास्तव
बी ए प्रोग्राम
तृतीय वर्ष

भारतीय शिक्षा में महिलाओं का योगदान

जब मैं भारतीय शिक्षा के इतिहास के बारे में सोचती हूँ, तो मेरे मन में कई तस्वीरें और घटनाएं उभर कर आती हैं, जो मुझे यह एहसास करवाती है कि भारत के शिक्षा क्षेत्र के निर्माण और विकास में महिलाएं हमेशा से ही अभिन्न अंग रही हैं। आज जब हम आधुनिक शिक्षा की बात करते हैं, तो मैं उन महिलाओं के योगदान को कभी नहीं भूल सकती जिन्होंने भारत में शिक्षा को बढ़ावा देने के लिए अपने समय की सीमाओं को तोड़ा और आने वाली पीढ़ियों के लिए मार्ग स्थापित किया।

जब भी किसी प्रेरणा की बात होती है, तो मुझे 'सावित्रीबाई फुले' याद आती हैं। 19वीं सदी के भारत में लड़कियों के लिए शिक्षा मात्र एक कल्पना थी, तब सावित्रीबाई और उनके पति 'ज्योतिबा राव फुले' ने महाराष्ट्र के भिडेवाडा में पहला विद्यालय खोला, जहां लड़कियों को शिक्षा दी जाती थी। उन्होंने महिलाओं को शिक्षा का अधिकार दिलाने के लिए समाज में व्याप्त कुरीतियों, जैसे बाल विवाह और महिला शिक्षा के खिलाफ विरोध का सामना करते हुए संघर्ष किया और आंदोलन को अंजाम दिया। सावित्रीबाई भारत की पहली महिला शिक्षिका बनीं। उन्होंने हमें सिखाया कि शिक्षा का अधिकार हर व्यक्ति को है, चाहे वह लड़का हो या लड़की। उनकी इस पहल से भारत में महिला शिक्षा की नींव रखी गई, जिसके परिणामस्वरूप आज हम देख सकते हैं कि लाखों महिलाएं शिक्षा के क्षेत्र में कार्यरत हैं और समाज में तेजी से बदलाव लाने के लिए काम कर रही हैं। इसी प्रकार, 'रानी लक्ष्मीबाई' का नाम भी भारतीय इतिहास में वीरता और संघर्ष का प्रतीक है। उनके योगदान को भी शिक्षा के क्षेत्र में भुलाया नहीं जा सकता, उन्होंने अपनी रियासत में लड़कियों की शिक्षा के लिए कई योजनाएं बनाईं। उनके इस कार्य से हमें यह ज्ञात होता है कि महिलाओं ने अपने अधिकारों के लिए कड़ी लड़ाई लड़ने के साथ-साथ समाज की मूलभूत धाराओं में बदलाव लाने के लिए अथक प्रयास किए हैं।

यदि आधुनिक काल में हम महिलाओं द्वारा दिए गए योगदानों को याद करें, तो 'सरोजिनी नायडू' का नाम भी हमारे मस्तिष्क की गहराइयों में सदा दर्ज रहेगा। उनका प्रभाव सिर्फ राजनीति तक ही सीमित नहीं था, उन्होंने शिक्षा को भारत में स्थापित करने में भी अहम भूमिका निभाई है। वे अपने समय की प्रसिद्ध शिक्षिका थीं और उनकी कविताएं हमें शिक्षा को सांस्कृतिक एवं सामाजिक दृष्टिकोण से समझने का एक नया अवसर देती हैं। उनकी कविता 'इन द बाज़ार्स ऑफ हैदराबाद' ने भारतीय कला एवं संस्कृति को युवाओं के बीच लोकप्रिय बनाया। उन्होंने महिला शिक्षा के प्रचार-प्रसार में अपना योगदान दिया और महिलाओं को यह समझाया कि वे केवल घर की जिम्मेदारियां संभालने के लिए नहीं बनी हैं, वे समाज की प्रगति में भी महत्वपूर्ण भूमिका निभा सकती हैं। इसी कड़ी में, 'कामिनी रॉय' का योगदान भी अतुलनीय एवं प्रेरणादायक है। वह भारत की पहली महिला ग्रेजुएट थीं और उन्होंने अपनी शिक्षा के माध्यम से समाज में महिलाओं की स्थिति को सुधारने के लिए कई प्रयास किए। उन्होंने महिला अधिकारों और शिक्षा क्षेत्र में कई संघर्ष किए हैं, जिससे आज महिला शिक्षा को एक सशक्त दिशा और गति प्राप्त हुई। इतिहास में महिलाओं के अमिट योगदानों को देखते हुए, मुझे यह महसूस होता है कि भारतीय समाज में महिलाओं का शिक्षा के क्षेत्र में योगदान कभी भी कम नहीं रहा। 'इंदिरा गांधी' ने भी समय-समय पर इस क्षेत्र में कई महत्वपूर्ण सुधार किए। उनके शासनकाल में विद्यालयों और विश्वविद्यालयों की संख्या बढ़ी, साथ ही शिक्षा के अधिकार को आम जनता तक पहुंचाने के लिए भी कई योजनाएं तैयार की गईं। उनका योगदान दर्शाता है कि यदि महिलाएं शिक्षित हैं तो वे अपने साथ-साथ समाज में बदलाव लाने की भी क्षमता रखती हैं।

विज्ञान एवं प्रौद्योगिकी के क्षेत्र में 'कल्पना चावला', 'सुनीता विलियम्स', 'डॉ. रितु करिधाल', 'डॉ. रचना रावल', खेल जगत में 'पी.वी. सिंधु', 'मनु भाकर' और 'मैरी कॉम' जैसी महिलाओं ने देश का नाम रौशन किया। 'महादेवी वर्मा' और 'सुभद्रा कुमारी चौहान' ने साहित्य की दुनिया को समृद्ध किया। संगीत एवं सिनेमा में 'लता मंगेशकर', 'श्रेया घोषाल', 'रेखा' और 'नरगिस' जैसी महिलाएं हमारे लिए प्रेरणास्रोत हैं। इन सभी उदाहरणों से यह साबित कर पाना सरल लगता है कि शिक्षा प्राप्ति से महिलाओं का व्यक्तित्व और भी निखरता है और वे देश की प्रगति में महत्वपूर्ण भूमिका निभाती हैं। जब मैं अपने आसपास महिलाओं को शिक्षा के माध्यम से अपने सपने पूरे करते हुए देखती हूँ, तो यह एहसास और गहरा हो जाता है कि कहीं न कहीं सरकारी पहलों ने भी उनके जीवन में बड़ी भूमिका निभाई है। "बेटी बचाओ, बेटी पढ़ाओ" ने लड़कियों को पढ़ने के लिए प्रोत्साहित किया, राष्ट्रीय महिला साक्षरता मिशन के कारण दूर-दराज़ के इलाकों में ज्ञान की लौ जलाई जा सकी और 'सुकन्या समृद्धि योजना' ने उनके भविष्य को आर्थिक सुरक्षा प्रदान की। इन पहलों ने न सिर्फ महिलाओं को सशक्त बनाया, बल्कि समाज को यह दिखाया कि जब महिलाएं आगे बढ़ती हैं, तो पूरी पीढ़ी आगे बढ़ती है।

अंत में, जब भी हम भारतीय शिक्षा में महिलाओं के योगदान की चर्चा करेंगे, तो हमें यह नहीं भूलना चाहिए कि यह केवल इतिहास नहीं बल्कि, निरंतर चलने वाली प्रक्रिया है, जिसमें महिलाएं समय के साथ अपनी अमिट छाप छोड़ती आ रही हैं और आने वाले समय में भी छोड़ती रहेंगी।

दिशा माथुर

बी.ए. प्रोग्राम (हिंदी और इतिहास)

तृतीय वर्ष

भारतीय ज्ञान परंपरा

भारतीय ज्ञान परंपरा हजारों वर्ष पुरानी है। 18 प्रमुख विद्याओं, 64 कलाओं और कौशल आदि का उल्लेख भारतीय ज्ञान परंपरा में किया गया है। 4 वेद, पुराण, मीमांसा, न्याय, धर्मशास्त्र, वेदांग, व्याकरण, ज्योतिष आदि का वर्णन भारतीय ज्ञान परंपरा के अंतर्गत ही किया गया है।

भारतीय ज्ञान परंपरा में ऐसी मूल्यपरक शिक्षा पर जोर दिया गया है, जिसमें नैतिक, आध्यात्मिक, सामाजिक और सांस्कृतिक मूल्यों के साथ मनुष्य का सर्वांगीण विकास हो सके। वेदों को भारतीय साहित्य का आधार माना जाता है, अर्थात् परवर्ती संस्कृत में विकसित प्रायः समस्त विषयों का स्रोत वेद ही है। विद् धातु से निष्पन्न 'वेद' शब्द का अर्थ 'ज्ञान' है। वेदों का अर्थ जानकर हम भारत की प्राचीनतम संस्कृति और सभ्यता का ज्ञान प्राप्त कर सकते हैं। ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद के रूप में प्राचीन ज्ञानराशि को चार वर्गों में विभाजित किया गया है। गुरु-शिष्य परंपरा के द्वारा सुरक्षित किए जाने के कारण, अर्थात् गुरु के द्वारा उच्चरित वाक्यों को शिष्य द्वारा श्रवण कर स्मरण रखने के कारण, वेद को 'श्रुति' भी कहते हैं। वेदों का भाषा शास्त्रीय महत्त्व भी है, इसलिए पाश्चात्य विद्वानों का आकर्षण वेदों के प्रति रहा है।

पुराण का वास्तविक अर्थ है प्राचीन या पुराना। वैदिक साहित्य के उपरांत जिन ग्रंथों ने भारतीय समाज को सर्वाधिक प्रभावित किया है, उनमें पुराणों का स्थान अग्रगण्य है। षड्-वेदांग शिक्षा, व्याकरण, निरुक्त, छंद, ज्योतिष, कल्प—ये सभी वेदांग, वेदार्थ ज्ञान में नितांत सहायक हैं। राष्ट्रीय शिक्षा नीति में भारतीय ज्ञान परंपरा के अध्ययन-अध्यापन पर विशेष बल दिया गया है। प्राचीन भारतीय ज्ञान-विज्ञान की गौरवमयी परंपरा समस्त जगत को आलोकित करने वाली है। प्राचीन शिक्षा प्रणाली ने व्यक्ति के सर्वांगीण विकास पर ध्यान केंद्रित किया और आत्मनिर्भरता, सम्मान जैसे मूल्यों पर बल दिया। भारतीय ज्ञान परंपरा में गुरु-शिष्य परंपरा, रामायण और महाभारत का महत्त्वपूर्ण स्थान है। भारतीय ज्ञान परंपरा के आधार वेद, उपनिषद्, ब्राह्मण ग्रंथ आदि रहे हैं और वेदों में विभिन्न विषयों पर ज्ञान का विस्तार से वर्णन है, जैसे धर्म, संस्कृति, ज्योतिष, विज्ञान, आयुर्वेद आदि। भारतीय ज्ञान परंपरा न केवल भारत की प्राचीनतम संस्कृति का आधार है, बल्कि यह आधुनिक समय में भी जीवन को दिशा देने वाली प्रेरणा और शिक्षा प्रदान करती है।



नूर सहगल
संस्कृत (विशेष)
तृतीय वर्ष

भूली-बिसरी बचपन की कुछ यादें

कभी-कभी जब जीवन की इस भाग-दौड़ से थक जाती हूँ, तो अक्सर मैं अपने बचपन से बातें कर लेती हूँ और वह मेरी भीगी आँखों को फिर से पोंछ देता है। वह पल फिर से जीवित हो उठता है, आँखे फिर से चमक उठती हैं, होंठों पर फिर से एक हल्की-सी मुस्कान खिल उठती है और मन फिर से चंचल व बच्चा बनने की ज़िद कर बैठता है। इसी बीच याद आती है वह मेरी छोटी-सी साइकिल, जिससे गिरते-पड़ते मैं अक्सर देर से स्कूल पहुंचा करती थी।

सुबह-सुबह लगता मानो घर में एक त्योहार हो और सभी भाग-भागकर उसकी तैयारी कर रहे हों। मां के जागने से ही हमारी भोर होती। वह हमें चिल्ला-चिल्ला कर ऐसे जगाती, मानो भूकंप ही आ गया हो और वह भी सिर्फ हमारे घर में। जितना समय वास्को डी गामा को भारत की खोज करने में लगा, कभी-कभी ऐसा लगता कि उससे ज्यादा समय हम भाई-बहनों को अपनी ड्रेस, जूते, मोजे और टाई खोजने में लग जाता। और फिर भी क्या मजाल कि वह हमें मिल जाए! वह बस मां से ही मिलता था, क्योंकि हमें तो बस फेंकना ही आता था उस समय जब मैं दाल-भात और अचार खाती, तब तक मां मेरी दोनों चोटियां बनातीं पर इतिहास गवाह है कि आज तक वह चोटियां कभी सीधी नहीं बनीं क्योंकि इसको बिगाड़ने और खींचने की जिम्मेदारी तो मेरे दोनों भाइयों ने ले रखी थी, जिन्हें कंचा और गिल्ली-डंडा खेलने से कभी फुर्सत न थी। पता नहीं उस समय भी हम कौन-सी कलेक्टरी की तैयारी करते थे कि हमारे पास समय ही नहीं होता था। बाऊजी जल्दी-जल्दी हमारे जूते पॉलिश करते, हमारी साइकिल पोंछते और टिफिन बैग में डालते और फिर हम स्कूल को रवाना होते।

जब मैं अपनी छोटी-सी साइकिल से स्कूल जाती, तो एक चीज़ तय थी कि या तो मैं खुद कहीं गिर जाती या साइकिल को कहीं ले जाकर टकरा देती। जैसे, कभी किसी गाड़ी को ठोकर मार देती, तो कितनी बार ऊंची जगह खोजने के चक्कर में लोगों की बेढ़ी की खोंप (जो कि पुआल का बना होता है) भी मैंने तोड़ी है पर इसमें मेरी कोई गलती नहीं थी क्योंकि जब मेरा पैर ही नहीं अटता, तो मैं क्या करती! पर शुक्र है खुदा का कि कभी किसी इंसान या पशु को नुकसान नहीं पहुंचाया।



हम दस-ग्यारह बच्चे जब एक साथ साइकिल से स्कूल जाते, तो रेलगाड़ी के डिब्बे से नजर आते और यदि एक भी बीच में रुका, तो हम सब धड़ाम-धड़ाम नीचे गिरते। और पता है आपको, बीच में अचानक से साइकिल रोकने में मैंने महारत हासिल की थी क्योंकि बताया था न कि मेरा पैर छोटा था और ऊपर से कभी मेरा बैग गिर जाता, तो कभी साइकिल की चेन उतर जाती। खैर, रोज सुबह सात बजे हम निकल जाते सात-आठ किलोमीटर की स्कूल यात्रा पर। वहां देर से पहुंचकर मुर्गा बनना तो तय था, पर चिंता न करें मैं मुर्गी ही बनती थी। सबसे ज्यादा दुख तो तब होता था जब रातभर मूसलाधार बारिश हो और सुबह ठीक सात बजे अचानक से रुक जाए। पता नहीं इंद्र देवता को ऐसी कौन-सी गहरी दुश्मनी थी हम बालकों से और सोने पर सुहागा तो तब होता था जब बाऊजी देर से बारिश रुकने पर भी हमें अपनी गाड़ी से स्कूल पहुंचा ही देते। पता नहीं, क्या किस्मत होती कि उस समय उनकी गाड़ी भी बीच में खराब नहीं होती, जबकि हम भगवान से कितनी प्रार्थना करते। बारिश के समय बाऊजी कहते कि बरसाती पहनकर जाओ, पर हमें बहुत शर्म आती थी। यह लॉजिक मुझे आज तक पता नहीं चला कि आखिर शर्म क्यों आती थी।

बारिश के दिनों में जब मैं साइकिल से विद्यालय जाती, तो कई बार लेप लगाए हुए खेत (ऐसा खेत जिसकी मिट्टी पानी से सनी हो, मिट्टी का लेप) में ही गिर जाती थी, जो फसल लगाने के लिए तैयार किया जाता था और इसका कारण फिर से वही कि मेरे पैर टंग से नहीं अटते थे, फिर घर जाकर पूरे दो घंटे नहाती थी।

गर्मी के दिनों में हम सब खूब मजे करते। विद्यालय से वापस आते समय अक्सर हम एक बरगद के पेड़ के नीचे आराम करते। कभी-कभी तो पेड़ पर भी चढ़ जाते, हम वहां कभी शरीफा, कभी अमरूद, तो कभी ककड़ी, खीरा या लालमी खाते। ठंड में जब खेतों में गन्ने होते, तो हम छुपकर गन्ने भी तोड़ लेते और मजे से खाते। बरगद के पेड़ के नीचे बैठकर कई दफ़ा हम सब सुलूंगी (जो कि बरगद पर कभी-कभी उगता है, फल) खाते और जब हमारे पेट दुखने लगते, तब जल्दी से घर के लिए भागते, फिर भी हम घर देर से ही पहुंचते। मां हमेशा हमारा इंतज़ार करते हुए दरवाजे पर खड़ी मिलतीं।

ऐसे ही मजे में सब चल ही रहा था कि इन्हीं सब के बीच मेरा नवोदय का रिजल्ट आ गया, फिर क्या! यह तूफान आया और मुझे न चाहते हुए भी जबरदस्ती हॉस्टल घसीट ले गया। यह सिर्फ मुझे ही नहीं, अपितु मेरे बचपन को भी घसीट ले गया और तब से ही बंद हो गए मेरे बचपन के ये सुनहरे किस्सों वाले पन्ने और देखते ही देखते मैं अब कॉलेज में आ गई। कभी तो फिर से वह बचपन वाला सुकून का पल वापस आएगा और मैं उसे कसके पकड़ लूंगी और फिर जाने नहीं दूंगी। पर अब क्या! अब तो कॉलेज से भी विदाई की घड़ी नजदीक आ गई साथ ही कई तरह की जिम्मेदारियों ने घेर रखा है। जब मां और बाऊजी की थके हुए शरीर की ओर देखती हूँ और उनकी सिकुड़ती त्वचा को छूती हूँ, तो आंखें डबडबा जाती हैं और मैं झट से पोंछ लेती हूँ ताकि उन्हें पता न चले।

खैर, कभी-कभी ऐसी खट्टी-मीठी यादें ही काफी होती हैं व्यक्ति को फिर से जिंदादिल बनाने के लिए और मैं आज फिर से उसी मोड़ पर हूँ, उन्हीं सब यादों के झरोखों से बचपन को देख रही हूँ। कभी आंसू पोंछ रही हूँ, तो कभी मुस्कुराने की कोशिश कर रही हूँ।



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नयी पीढ़ी में घटते संस्कार

आज के समाज में आधुनिकता का प्रभाव देखा जा सकता है। इस आधुनिक समाज में नयी पीढ़ी खुद को मॉडर्न दिखाने की होड़ में अपने संस्कारों को भूलती जा रही है। इस मॉडर्न स्वरूप को दिखाने में वे खुद की शान समझते हैं। हर व्यक्ति का कुछ-न-कुछ दायित्व होता है और उन सभी दायित्वों के साथ उसे सजग एवं जागरूक रहना चाहिए। आज की नयी पीढ़ी में अच्छे-बुरे की समझ नहीं रह गई है। वे अपने से बड़ों का सम्मान करना भूलते जा रहे हैं। जब तक नयी पीढ़ी में यह समझ नहीं होगी, तब तक समाज का विकास नहीं हो सकता। इस घोर अंधेरे की ओर बढ़ रही नयी पीढ़ी को जागरूक करना प्रत्येक व्यक्ति का कर्तव्य है। नयी पीढ़ी को सही मार्ग पर लाने के लिए शैक्षणिक स्तर पर नैतिकता, शिष्टाचार, अच्छे विचार, आदर और विनम्रता की शिक्षा देनी चाहिए। यदि मानव में आदर का भाव नहीं है, तो उसका जीवन व्यर्थ है। शुरू से ही बच्चों को दूसरों के प्रति विनम्रता का महत्व समझाया जाना चाहिए।

नयी पीढ़ी में घटते संस्कारों के कई कारण हो सकते हैं, जैसे-विदेशी जीवनशैली को अपनाना और आधुनिकता का प्रभाव। आजकल नयी पीढ़ी गलत आदतों को जल्दी सीखती है और अच्छाई पर ध्यान नहीं देती। वे अपने संस्कारों को भूलते जा रहे हैं। मानव में शिक्षा के उच्च स्तर के साथ-साथ संस्कारों का भी स्तर उच्च होना चाहिए। शिक्षा मानव को शिक्षित करती है, लेकिन संस्कार व्यक्तित्व का निर्माण करते हैं। हमारा दायित्व है कि हम नयी पीढ़ी को संस्कारों का महत्व समझा सकें और अपने संस्कारों को आगे ले जा सकें।

नयी पीढ़ी में अपनी संस्कृति के प्रति रुचि की बहुत कमी है। इस आधुनिकता में वे अपने रीति-रिवाजों और त्योहारों को भूलते जा रहे हैं। बड़ों के प्रति आदर और सम्मान की भावना समाप्त हो रही है। युवा पीढ़ी को शिक्षा ही नहीं, संस्कार प्रदान करना प्राथमिकता होनी

चाहिए। संस्कार और नैतिकता आज के समय में नयी पीढ़ी के लिए मज़ाक के शब्द बन गए हैं। आज के समय में युवा पीढ़ी सिर्फ दिखावे में विश्वास रखती है। अच्छे और महंगे कपड़े पहनना और दोस्तों के साथ घूमना, बस यही इनकी सोच की सीमा बन गई है। युवा पीढ़ी में घटते संस्कारों से समाज में अपराध भी बढ़ रहे हैं। संस्कार ही जीवन की नींव होते हैं। हमें सही मायने में बदलाव लाने के लिए एकजुट होकर इस विषय पर समाज में जागरूकता लानी होगी, ताकि संस्कारों की पुनः प्रतिष्ठा हो और समाज में सकारात्मक परिवर्तन संभव हो सके।

स्नेहा सिंह
हिंदी (विशेष)
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लीलाओं का शहर-वृंदावन

6 अगस्त की सुबह-सुबह मेरी बहनें और माँ खाना और कपड़े बाँध कर मौसी के घर फरीदाबाद पहुँचे। रेलवे स्टेशन पर ट्रेन आने से डेढ़ घंटे पहले, वह डेढ़ घंटा गप्पों में ऐसे बीता कि पता ही नहीं चला। गंतव्य स्थान (वृंदावन) जाने की खुशी की चमक सभी के चेहरों पर बरकरार थी। ट्रेन आयी सब जल्दी-जल्दी ट्रेन पर सवार हुए। सीट लेने की होड़ सभी यात्रियों में थी। हम में से भी कुछ लोगों को सीट मिली। ट्रेन की खिड़की से बाहर की सुंदर वादियाँ, बड़े-बड़े और हरे-भरे खेत अभी भी नजरों से नहीं हटते। कम से कम तीन घंटों के बाद हम अपने गंतव्य स्थान पर पहुँचे। वहाँ पहुँचकर एक अजीब सा आकर्षण, एक शक्ति के होने का एहसास मुझे हुआ। रेलवे स्टेशन की धक्का-मुक्की से बाहर निकलते ही हमने रिक्शे की तलाश की जो 30 रुपये एक सवारी के लिए मांग रहा था।

भारत के उत्तर प्रदेश में स्थित वृंदावन की महिमा और इतिहास बहुत रोचक है, स्थान का नाम भगवान श्रीकृष्ण की मनमोहक विशेषताओं और चंचलता को दर्शाता है। वृंदावन वह स्थान है जहाँ कृष्ण ने राधा को स्नेह पूर्वक रिझाया और गोपियों के साथ विहार किया। वृंदावन श्रीकृष्ण की लीलाओं से प्रसिद्ध है। रिक्शे से अलग-अलग तरह की दुकानें देखकर आँखे चौंधिया गयीं। वृंदावन में बहुत से पेड़े और मिठाइयों की दुकानें उपलब्ध हैं। कुछ सड़कें बनी हुई हैं, कुछ सड़कों पर हिल-डुल कर जाना पड़ता है। एक धर्मशाला में ठौर-ठिकाना ढूँढने के बाद शाम ढल गई, रात के अंधेरे में धर्मशाला में गरमागरम भोजन की व्यवस्था की गयी। सुबह होते ही ये तय हुआ कि सबसे पहले बाँके बिहारी जी के दर्शन के लिए जाएंगे। रिक्शों का किराया तो वहाँ आसमान छूता है, राधे-राधे किये बिना किसी की सुबह ही नहीं होती। बाँके बिहारी मंदिर जाने से पहले पेड़े का प्रसाद लिया। छोटी-छोटी गलियों में नंगे पांव चलने का विशेष अनुभव प्राप्त हुआ। मंदिर में इतनी भीड़ के पांव रखने की जगह नहीं जैसे-तैसे मंदिर में गए, बाँके बिहारी जी के आंख भरकर दर्शन किए और पंडित जी से मिला प्रसाद पाया। कुछ देर वहीं बाँके बिहारी का नख-शिख दर्शन किया, काला स्वरूप, बड़े-बड़े नैन, कमल समान होंठ, मोर मुकुट, बंसी और सुंदर वस्त्रों के साथ वे बहुत सुंदर लग रहे थे। मंदिर से बाहर निकलते ही किसी अन्य जन का चश्मा बंदरों के हाथ लग गया, अनेक जतन के बाद बंदर ने चश्मा वापिस किया। मैंने स्वयं अपना चश्मा उतार दिया और अपने हाथ में रख लिया। दर्शन करने के बाद वहाँ की गलियों और बाजारों की प्रसिद्ध कचौड़ी, लस्सी और शिकंजी का आनंद लेते हुए हम चल दिए निधिवन की ओर।

निधिवन का इतिहास भी अनोखा है कहते हैं वहाँ श्रीकृष्ण, श्रीराधा और गोपियों के साथ महारास करते हैं। निधिवन के सुंदर वृक्ष जो आपस में एक दूसरे के साथ सुंदरता से लिपटे हुए हैं उनके दर्शन किए, फिर ललिता कुंड के दर्शन किये। पूरा निधिवन एक विशाल जंगल के समान प्रतीत होता है। उसके बाद रंगमहल जहाँ श्रीकृष्ण रात व्यतीत करते हैं उनकी सजी हुई सेज देखी। मंदिर में कुछ क्षण व्यतीत किए, प्रभु के दर्शन किए, वहाँ से सीधे धर्मशाला की ओर चले। रात ढलने के बाद सुबह इस्कॉन मंदिर जाने का फैसला किया गया। इस्कॉन मंदिर को अंग्रेजों वाला मंदिर भी कहा जाता है क्योंकि यहाँ विदेशियों की भीड़ हमेशा होती है और भगवान की भक्ति में लीन अंग्रेज समर्पण भाव से नाचते और गाते हैं। 'हरे कृष्ण' महामन्त्र की ध्वनियों से मन प्रफुल्लित हो उठा। पूरा इस्कॉन मंदिर ऊपर से नीचे तक घूमने के बाद ये तय हुआ कि पैदल ही 'माता वैष्णों देवी' मंदिर जाएंगे, वहाँ एक प्रसिद्ध मंदिर जहाँ सबसे बड़ी मूर्ति माता वैष्णों देवी की है।

अंदाजा लगाया गया कि रास्ता पांच किलोमीटर है सब ने पैदल ही चलने का फैसला किया एक तरफ पैर चलाए दूसरी तरफ गूगल मैप। मंदिर में बहुत बड़ी लाइन थी, एक घंटे के बाद हमारी बारी आई। मंदिर की अकथनीय सुंदरता, हर जगह साफ-सफाई, हरियाली और सुंदर फूल वातावरण को सकारात्मक बनाने में सहायक हैं। मंदिर में जाने पर परिक्रमा की और नौ देवियों के दर्शन किये, गुफा के ठंडे जल से तृप्ति की। कुछ देर बाद धर्मशाला पहुँचकर रात व्यतीत की फिर सुबह-सुबह चल पड़े घर की ओर।



अर्चिता
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कॉर्पोरेट जगत में स्त्री की छवि

‘मधुर भण्डारकर’ द्वारा निर्देशित ‘कॉर्पोरेट’ फिल्म 2006 ई. में रिलीज़ हुई एक ड्रामा फिल्म है। ‘कॉर्पोरेट’ फिल्म व्यावसायिक जगत के स्याह पक्ष को बेहद यथार्थवादी तरीके से प्रस्तुत करती है। यह फिल्म कॉर्पोरेट दुनिया में स्त्री संघर्ष को बेबाक रूप में उजागर करती है।

फिल्म स्त्री केंद्रित है, जिसका मुख्य किरदार निशिंगंधा (बिपाशा बसु) है। निशि सहगल ग्रुप की तेज़-तर्रार एक्जीक्यूटिव है। वह न केवल आत्मविश्वास से भरी हुई आत्मनिर्भर लड़की है, बल्कि जीवन में अपने निर्णय स्वयं लेने में सक्षम है। स्त्री की पारंपरिक छवि को तोड़ते हुए निशि बिल्कुल नए तेवर में दर्शकों के सामने नज़र आती है। वह क्लब जाती है, वाइन पीती है और विदेशों का दौरा निर्भीक होकर करती है। स्वाधीन और उन्मुक्त स्त्री के रूप में निशि कॉर्पोरेट दुनिया में न केवल सफल है, बल्कि कंपनी उसे 'बेस्ट फीमेल एक्जीक्यूटिव' का पुरस्कार भी देती है। युवा लड़कियाँ निशि से मार्केटिंग का हुनर सीखती हैं और उसे अपनी प्रेरणास्रोत मानती हैं। अमूमन समाज स्त्रियों को व्यापार की कला में हुनरमंद नहीं मानता, लेकिन फिल्म की नायिका 'निशि' का चरित्र समाज के इस पारंपरिक रवैये का प्रतिवाद करता है। अपनी कंपनी को आगे बढ़ाने के लिए निशि हर तरह की चुनौतियाँ सहर्ष स्वीकार करती है। निशि न केवल प्रतिस्पर्धी कंपनी से सौदेबाज़ी में माहिर है, बल्कि सत्ता से गठजोड़ में भी कुशल है। व्यापार के प्रबंधन में निशि इतनी चालाक है कि अपनी कंपनी के फायदे के लिए प्रतिस्पर्धी कंपनी (मारवा ग्रुप) के एक्जीक्यूटिव को अपनी वाक्-कला के जाल में फंसाकर कंपनी के कोल्ड ड्रिंक लॉन्च करने की सारी गुप्त योजनाओं का पता लगाकर अपनी कंपनी को लाभ पहुँचाती है। निशि व्यापार में सौदेबाज़ी के लिए केवल पुरुषों को ही निशाना नहीं बनाती, बल्कि प्रतिस्पर्धी कंपनी की गोपनीय सूचना रखने वाली लड़की से भी मिलकर रहती है।

‘कॉर्पोरेट’ जगत में व्यक्ति संवेदनहीन यांत्रिक मशीन के पुर्जे बन जाने की अभिशप्त नियति के रूप में जीता है। निशि भी कॉर्पोरेट के व्यस्ततम क्षणों में कभी-कभी अपने प्रेमी के साथ जीवन जीती नज़र आती है ताकि अपने अकेलेपन को दूर कर सके।

निशि केवल व्यापार में कुशल नहीं है, बल्कि अपने प्रेमी को भी जीवन में आगे बढ़ने की प्रेरणा देती है। व्यापार में असफल प्रेमी को असफलता भूलकर आगे बढ़ने की सीख देते हुए कहती है कि—“ज़िंदगी भर अपनी फेल्योर को ही देखते रहोगे या अपनी अपॉर्च्युनिटी को लेकर आगे बढ़ोगे” इतना ही नहीं, निशि कई बार स्त्री के संबंध में पुरुषों की मानसिकता पर भी प्रश्नचिह्न लगाती है। जब कोई पुरुष निशि के सामने किसी लड़की के बारे में यह कहता है, “इस लड़की में वही स्पार्क है जो तुममें थी,” तब निशि चैतावनी भरे स्वर में कहती है—“व्हाट इ यू मीन?”

जब स्त्रियाँ शिक्षित और आत्मनिर्भर होकर समाज में तेजी से आगे बढ़ती हैं, तो वे पुरुषों की आँखों का काँटा बनने लगती हैं। खासकर जब स्त्रियाँ पुरुषों के वर्चस्व वाले क्षेत्र में अपना दबदबा साबित करती हैं, तो पुरुष निशिंगंधा जैसी तेज़-तर्रार लड़की को निशाना बनाकर उसे हीन साबित करने की कोशिश करते हैं। यह बात निशि के इस वाक्य से उजागर होती है – “इस सोसाइटी और कॉर्पोरेट वर्ल्ड में करियर ओरिएण्टेड लड़की के लिए कोई खास जगह नहीं।”

कॉर्पोरेट दुनिया में चाहे कोई भी स्त्री कितनी भी सफल क्यों न हो, आखिरकार पुरुषों के दौंव-पेंच और राजनीति का शिकार हो ही जाती है। स्त्रियों को अक्सर संबंधों के प्रति संवेदनशीलता की कीमत चुकानी पड़ती है। इस फिल्म की तेज़-तर्रार कंपनी एक्जीक्यूटिव निशि भी अपने प्रेमी और बॉस पर आँख मूँदकर भरोसा करती है, जिसकी कीमत उसे जेल की सलाखों के पीछे जाकर चुकानी पड़ती है।

कॉर्पोरेट फील्ड में यदि कोई स्त्री संवेदना से काम करती है, तो उसका हश्र निशिंगंधा जैसा होता है। इस बिंदु पर फिल्म का समापन होता है।

कॉर्पोरेट जगत में आगे बढ़ती स्त्रियों की त्रासद नियति को बयां करता यह गीत नज़र आता है –

“लम्हा लम्हा ज़िंदगी है,
लम्हा लम्हा कल था,
लम्हा लम्हा आज भी है...”

रिया भारती
हिन्दी (विशेष)
द्वितीय वर्ष

यादों का कारवाँ : मेरी कॉलेज यात्रा

वो नवंबर की सुबह, जब पहली बार कदम रखा,
सपनों की गठरी लिये, दिल में उमंगों का झलका
झोंका।

सर्दियों की धूप और गर्मियों की छांव,
कॉरिडोर में चलती वो मीठी बातें तमाम।

यह सफ़र किताबों का नहीं, खुद को पहचानने का
था,

हर पल ने मुझे सिखाया, हर मोड़ ने निखारा।
वो सुबह की भागदौड़, वो लेक्चर का इंतज़ार,
कॉरिडोर में हँसी के पल, वो दोस्तों का प्यार।

कभी किताबों में खो जाना, तो कभी फेस्ट का जोश,
हर दिन था खास, हर पल में था जोश।
कॉलेज की वो गलियाँ, वो क्लास की बात,
यादों में सजी हैं वो हँसी की सौगात।
नोट्स की कहानी, दोस्तों का सहारा,
हर पल में छुपा था, खुशियों का नज़ारा।

“वो एक कदम था जो सफ़र बन गया,
पल-पल करके जो ज़िंदगी बन गया।”

दोस्त मिले, जो परिवार बन गए,
खुशियों के रंग मेरी दुनिया में भर गए।
पहली एंकरिंग, पहली बहस, मंच पर खड़ा होना,
डर को हराकर खुद को पहचानना।

वो दीवाली मेला, वो उत्सव का जश्न,
हर हँसी में छुपा था अलविदा का प्रश्न।
दोस्तों का संग, वो अनमोल पल,
दिल में बसी हैं ये यादें सरल।
डिबेट का मंच, जहाँ खुद को पहली बार खड़ा पाया
हार-जीत से परे, हर अनुभव ने सिखाया।

“डिबेट एक कला है, नए नजरिए की बात है,
हर सवाल के जवाब में छुपी एक नई सौगात है।”

मैंने सीखा, मैंने लड़ा और मैं बढ़ती गई,
हर हार में जीत की रोशनी मिलती गई।
समिति का हिस्सा बनी, जिम्मेदारियों को संभाला,
सजावट की दुनिया में, हर रंग को बखूबी उभारा।

सजे स्टॉल, चमकीले दीप,
हर खुशी के पीछे एक अलविदा की टीस।
वो जूनियर्स का स्वागत, उनका मासूम सवाल,
हम भी कभी ऐसे ही थे, यही खयाल।

फिर वो पल आया, जब नामांकन भरा,
प्रेसिडेंट के लिए खड़ी हुई, दिल से सपना
संजोया।
चुनाव में जीत भले न मिली,
पर मैंने दिलों को जीता और खुद को तराशा।

“जो गिराने आई, वही उड़ने की ताकत बनी,
हर हार एक नई जीत की दहलीज़ बनी।”

मेरे नाम हैं वो तमाम काम,
जो मेरे दिल को देते हैं सुकून और आराम।
क्लास की प्रतिनिधि बन जिम्मेदारियां निभाई,
डिबेट में हिस्सा लेकर खुद की आवाज़ सुनाई।
20 से ज्यादा प्रतियोगिताओं में भाग लिया,
दिवाली मेला में अपना स्टॉल सजाया।

“कभी हार, कभी जीत, हर पल ने सिखाया,
यह सफर अनमोल था, जिसने मुझे बनाया।”

मैगज़ीन की संपादक बनी, कविताओं को
सजाया,
विभागीय फेस्ट और जूनियर्स के साथ वक्त
बिताया।
तस्वीरें खींची, जो यादों को हमेशा सजाएंगी,
जिंदगी के इस सफ़र को हर पल महकाएंगी।

“कुछ यादें, कुछ पल, हमेशा के लिए बस गए,
वो लम्हे नहीं, मेरी जिंदगी के हिस्से बन गए।”

आज, जब इस सफर का आखिरी पन्ना लिख रही
हूँ,
दिल में एहसास है कि मैंने हर लम्हा जी लिया।
मेरा कॉलेज, मेरी पहचान, मेरे सपनों की जमीन,
तुमने मुझे बनाया, हर मुश्किल को आसान किया।

“वक्त का ये सफ़र एक दिन रुकेगा,
पर यादों का कारवां हमेशा चलेगा।”
अब जब ये सफ़र अपने अंत को है,
दिल में उमड़ते सवाल और आंखों में नमी है।
क्या ये गलियां, ये लोग, ये हंसी फिर मिलेगी?
क्या इन यादों की चमक कभी फीकी पड़ेगी?

अब जब आखिरी पन्ना लिखने का वक्त आया,
दिल ने हर पल को फिर से जीने का अरमान
सजाया।
जूनियर्स को यही कहूंगी—
“जिंदगी की किताब में अपनी कहानी खुद लिखो,
ऐसी कहानी जो तुम्हें खुद पर गर्व करना सिखाए।”

ये सफ़र मेरी जीत का नहीं, मेरी पहचान का है,
और यही पहचान मेरी सबसे बड़ी उड़ान है।
अब जब अलविदा कह रही हूँ,
दिल में तुम्हारी दी हुई ताकत ले जा रही हूँ।

“खुश रहो, बढ़ते रहो और सपनों को गले लगाओ,
इस सफ़र को याद रखो, क्योंकि यह तुम्हारा है,
सिर्फ तुम्हारा।”

अमिषा हलदर
बी.ए. प्रोग्राम
तृतीय वर्ष



इन्द्रप्रस्थ महिला महाविद्यालय और महिला सशक्तिकरण

एनी बेसेंट की प्रेरणा से,
1904 में हुई शुरुआत।
इन्द्रप्रस्थ के आँगन में,
तीन बेटियों ने रच दी बात।

दिल्ली विश्वविद्यालय के बाद,
महाविद्यालय ने पाया रूप।
1930 में तिरंगा लहराकर,
छात्राओं ने दिखाया हौसला खूब।

गेंहू का आवंटन बंद किया,
अंग्रेजों ने क्रूरता दिखाई।
चंदा जुटा, मेहनत कर,
छात्राओं ने हिम्मत बढ़ाई।

1942 में गांधी की गूँज,
अरुणा संग छात्राएँ आईं।
पैम्फलेट बाँटकर स्वतंत्रता की,
चिंगारी हर ओर जगाई।

छह छात्राएँ जेल गईं,
पर मन में था विश्वास।
जुर्माना ठुकरा कर सेठ ने,
दिखाया साहस का प्रकाश।

लाहौर जेल का युनियन जैक,
नीचे उतरवा दिया।
तिरंगा लहरा, बेटियों ने,
सपना साकार किया।

भारत छोड़ो आंदोलन में,
छात्राओं ने भाग निभाया।
नारी शक्ति का स्वर उठाकर,
हर कठिनाई को हराया।

प्रज्ञा शर्मा
हिन्दी (विशेष)
द्वितीय वर्ष

इंद्रप्रस्थ – मेरी पसंदीदा जगह

इंद्रप्रस्थ
मेरी पसंदीदा जगहों में से एक
जिसकी हर एक चीज निराली है
चाहे वो कैंपस हो,
शिक्षक और शिक्षिकाएँ हों,
पढ़ाई हो,
महोत्सव हों,
प्यारी छात्राएँ हों,
लाइब्रेरी हो,
कैटीन हो,
या हों हमारी ममतामयी प्राचार्या।

हाल ही में महाविद्यालय सौ वर्षों
का हो गया,
पर ये सफ़र कैसे बीता,
कब बीता,
पता ही नहीं चला
समय के साथ और भी
खूबसूरत होता चला गया
इंद्रप्रस्थ
वर्षों पुरानी इसकी सुंदरता
आज भी बरकरार है
बेमिसाल है।

अनुभवी और प्यारे अध्यापकों
के साथ समय ऐसे बीतता है,
जैसे अभी तो आये थे
और अभी जा रहे हैं।
लाइब्रेरी में पढ़ाई है
और थोड़ी गपशप भी।

इंद्रप्रस्थ ने ना जाने कितनी
ही लड़कियों से मिलवाया
है उनका सपना,
आशा है मेरे सपने को भी,
बना ले इंद्रप्रस्थ अपना।

अर्चिता
हिन्दी (विशेष)
द्वितीय वर्ष

मेरी समझ का प्रेम

प्रेम करने की कोई उम्र नहीं होती,
ये हो सकता है बचपन या युवावस्था या बिल्कुल हो
सकता है बुढ़ापे में।

प्रेम क्या है,
ये मैं कभी समझ नहीं पाई और ये कहना गलत नहीं
कि अब भी नहीं समझती,
हाँ, लेकिन आशा है कि भविष्य में कभी समझ
जाऊँगी।

मेरी समझ से,
किसी की आस में जीवन बिताना भी प्रेम है,
किसी की यादों में मुस्कुराना भी प्रेम है,
प्रेम है किसी की बातों में खो जाना भी,
किसी की आँखों में झाँककर नजरें चुराना भी प्रेम है।

प्रेम हो सकता है किसी को बिना देखे भी या हो
सकता है सिर्फ एक नजर में,
प्रेम हो सकता है किसी की बातों से या हो सकता है
उसकी आँखों से।
प्रेम में गिरते भी हैं, संभलते भी हैं,
कभी चलते हैं तो कभी ठहरते भी हैं,
एक लंबा सफर तय करते भी हैं और हर पल में प्रेम
का अर्थ समझते भी हैं।

प्रेम में नज़दीकियाँ है और दूरी भी है,
तन्हाईयों के बिना ये अधूरी भी है,
प्रेम का अर्थ निर्भर करता है इस करने वालों पर,
और मेरी समझ से ये जरूरी भी है।

मेरी समझ से बचपन में किया हुआ प्रेम सबसे निर्मल
होता है,
क्योंकि उसमें होता है अमिश्रित भाव और सच्चा मन।
ठीक वैसे ही बुढ़ापे में होता है सबसे गहरा प्रेम,
जब अंत में भी बचा रहता है अपने प्रिय के लिए उतना
ही स्नेह।
युवावस्था अपने आप में एक उम्र है जिसमें बनते हैं
मकान प्रेम के और
हम देते है अपना सर्वस्व उसे सँवारने में,
वहाँ जानते हैं प्रेम का सही अर्थ, जीते हैं सुख-दुख या
ये कहना गलत नहीं कि उठाते हैं जीवन का लुप्त
सही मायने में।

प्रेम क्या है ये मैं नहीं जानती,
शब्द कम पड़ जाते हैं हमेशा, जब भी मैं लिखना
चाहती हूँ प्रेम को किसी किताब में।
लेकिन इतना समझती हूँ कि,
प्रेम करने की कोई उम्र नहीं होती,
ये हो सकता है बचपन या युवावस्था या बिल्कुल
हो सकता है बुढ़ापे में।

वैष्णवी गढ़वाल
हिंदी (विशेष)
द्वितीय वर्ष

मैं नदी जीवनदात्री

निकलती हूँ मैं पर्वत से,
लेकर स्वच्छ पानी,
अंत में मिल सागर से
बतलाती एक कहानी।

मेरे तट पर हैं कई घनेरे पीपल
जिसके समीप बहती मैं कर कल-कल।
प्रगति पथ पर बढ़ती मैं,
सबको जीवन से भरती मैं
हवा के साथ बहती मैं
सेवा सबकी करती मैं।
तट पर मेरे खिलते फूल,
जल मेरा पोषित करता वृक्षों के मूल
भरती मैं प्राणियों में नव उर्जा

नूर सहगल
संस्कृत (विशेष)
तृतीय वर्ष

राह-ए-मुसाफ़िर

राह-ए-मुसाफ़िर हूँ,
कठिनाईयों से डरती नहीं,
मंजिल के सफ़र में कठिनाईयों को देख,
अपने सपनों को बदलती नहीं।
आसान नहीं है खुली आँखों से देखे सपनों को
पूरा करना,
ये मैं जानती हूँ।
पर अगर हो खुद पर विश्वास और कुछ पाने का
जुनून,
तो कुछ भी हासिल करना कठिन नहीं,
ये भी मानती हूँ।
दुनिया का दस्तूर है,
यहाँ सभी को खुद की ज़िंदगी संघर्षपूर्ण,
और दूसरों की ज़िंदगी सम्पन्न नज़र आती है।
पर सच्चाई केवल इतनी है,
कि संघर्ष सभी के जीवन में होता है।
बस अंतर इतना है कि,
जो खुद पर विश्वास कर डटा रहता है,
वो अपना लक्ष्य पा लेता है,
और जो अपने सपनों के लिए संघर्ष नहीं कर
पाता,
वो केवल पछताता रह जाता है।
इसलिए सपने वो देखो जो तुम्हे खुशी दे,
जो कम से कम तुम्हारे चेहरे से,
तुम्हारी मुस्कान न छीने।

तनुजा भंडारी
हिन्दी (विशेष)
द्वितीय वर्ष

रथ का पथ

खोज रही अपने रथ का पथ,
किस ओर उसे ले जाऊँ
अंधकार के मार्ग पर
सफलता का पुंज पाऊँ।

डर लगता है, चकाचौंध के
अंधियारे में भटक न जाऊँ
विस्मृत होकर देखती हूँ,
कौन दिशा है, कहाँ राह है।

पथ प्रशस्त करे जो, ऐसी चाह कहाँ है
स्वमन से पूछती प्रश्न बार – बार,
इस दुविधा का अन्त कहाँ है।

प्रश्नों की बौछारों पर कहता मन,
कर्म तुम्हारा रथ का पथ
अथक परिश्रम प्रकाश पुंज
सतपथ पर आगे बढ़ना,
घोर निराशा में भी डटना।

असफलता में भी सफलता की राह ढूँढना
मात्र उद्देश्य रहे जीवन में,
अंतिम सत्य तक
संघर्ष करना, संघर्ष करना।

जिज्ञासा नेगी
बी.ए. प्रोग्राम
प्रथम वर्ष

लड़कियाँ धीरे-धीरे अब किताब ढूँढ रही हैं

वो कई सवालों का जवाब ढूँढ रही हैं,
जवाब भी लाजवाब ढूँढ रही हैं।

और करते-करते पदों की तुरपाई,
वो एक हसीन ख्वाब बुन रही हैं।

ये जहाँ अब फ़्रीका-फ़्रीका सा लगता है उसे,
सो वो एक दुनिया नायाब ढूँढ रही हैं।

और छुपन-छुपाई हुआ बहुत अब,
लड़कियाँ धीरे-धीरे अब किताब ढूँढ रही हैं।

शाम ढलते हीं दरिंदे घूमते हैं मुखौटों में,
सो रात को भी वो आफ़ताब ढूँढ रही हैं।

और छोटी सी नादानी पर ब्याह दिया जाता है उन्हें,
इसलिए वो ज़िंदगी कामयाब ढूँढ रही हैं।

कभी प्रेम से हो दिया जो किसी ने,
किताबों में छिपाया गुलाब ढूँढ रही हैं।

अरसे से जकड़ी जंजीरों को तोड़ कर,
अपने हिस्से का आसमान ढूँढ रही हैं।

दुनिया मांगती है उससे पाई-पाई का हिसाब,
सो वो अब अपने अधिकारों का हिसाब मांग रही हैं।

सब कहते हैं उससे की अपने दायरों में रहना सिखो,
सो लड़कियाँ उन दायरों की बुनियाद मांग रही हैं।

स्वतंत्रता, समानता और न्याय के साथ साथ,
लड़कियाँ संघर्ष कर अब इंकलाब मांग रही हैं।

गोल्डी कुमारी
राजनीति विज्ञान (विशेष)
तृतीय वर्ष

कुछ बाकी है अभी

मैं बैठी यहाँ,
देखूँ वहाँ,
सभी मुड़कर
ये जाएँ कहाँ ।
बेफ़िक्र जहाँ
मेरी दास्ताँ
सुनने का वक्त
किसको यहाँ ।

फिर भी क्यों आ जाती हूँ मैं
वापस इसी डगर पर?
खींचने कुछ लकीर सी
उसी पुराने कागज़ पर।
ये थके हुए से हाथ
हार मानें क्यों न कभी?

क्या लिखना बाकी है
इस कहानी में अभी?

माधवी भारद्वाज
संस्कृत (विशेष)
द्वितीय वर्ष



क्या वह सच था?

मेरा पूरा देश खुशहाल है।
गरीबी का नहीं कोई निशान है।
भ्रष्टाचार का नाश हुआ,
भाईचारे का संचार हुआ।

फिर लोगों की नफ़रत ने मुझे झुका दिया,
क्या वह सच था?

सभी धर्म भारत के दिल में एक-समान धड़कते
हैं।
हर मनुष्य के मन में समानता के फूल खिलते हैं।
बहुमत एक धर्म के लोगों का नहीं,
बहुमत सच्चे भारतीयों का है।

फिर दंगों की आग ने मुझे डरा दिया,
क्या वह सच था?

अब सभी स्त्रियां खुद को सुरक्षित पाती हैं।
रात को भी बाहर जाने में नहीं कतराती हैं।
उनकी जीवनशैली उन्हें ठेस नहीं पहुँचाती है,
मर्दों की जात उन्हें नहीं झुकाती है।

फिर अखबार पढ़कर मैं काँप गई,
क्या वह सच था?

आज लोगों को रूप पर घमंड नहीं।
जिसने जैसा जन्म लिया वैसा ही सही।
सब जानते हैं खूबसूरती मन की है,
स्वास्थ्य ज़रूरत तन की है।

फिर सोशल मीडिया की रोशनी ने सबकुछ छिपा
दिया,
क्या वह सच था?

हरियाली चारों दिशाओं में फैली है।
शुद्ध हवा मेरी श्वासों में ठहरी है।
आसपास का वातावरण सबको प्रसन्न करता है,
सबके जीवन को परिपूर्ण करता है।

फिर ट्रैफिक के शोर और धुएँ ने मुझे जगा दिया,
क्या वह सच था?

सब सच है, कुछ झूठ नहीं।
सच कर्म है, तो कल्पना भी सही।
सच वर्तमान है, तो है आने वाला कल भी,
सच को सच बनाने वाले बेशक मैं और तुम ही।

कुछ करें ऐसा कि नफ़रत भागे,
कुछ कहें ऐसा कि लोग जागें,
अखबार पढ़ें तो गर्व से मुस्कराएँ,
साँस भरें तो खुद को तकलीफ़ न पहुँचाएँ।

अब आस जगी है, तो अरमान भी जगाने हैं।
प्रयत्नों से अपने, बेहतरी के तौर अपनाने हैं।
जलती इच्छाओं की लौ को बढ़ाना है,
प्रश्न पर उत्तर के दीप को जलाना है।
इसलिए, सिर्फ मन में “हाँ” सोच लेना व्यर्थ है,
ठान लें ग़ार तो सब करने में हम समर्थ हैं...!

मोक्षदा

मनोविज्ञान (विशेष)

प्रथम वर्ष



मुझे ऐसे ही रहने दो

गुलमोहर का रक्त रंग न,
मैं सतपरणी का तरु हूँ
न हूँ उषा का कलरव,
हूँ पूनम के से मौन का अवलव
धीरे-धीरे पत्ते-कलियाँ बन,
आप ही मुझको खिलने दो
मुझे ऐसे ही रहने दो।

अठखेली न बन पाऊँ तो,
अनय-विनय बन अड़ जाऊँ तो
हिमगिरि की कंदरा न होकर,
उत्सव की तंद्रा न होकर
कुछ सागर-सा बहने दो,
मुझे ऐसे ही रहने दो।

सुरबाला सी चाह नहीं हूँ,
विप्लव का अट्टहास नहीं हूँ,
मीत-कुरीत की राह से कटकर,
राह पकड़ कर चलने दो,
मुझे ऐसे ही रहने दो।

खुशी श्रीवास्तव
बी. ए. प्रोग्राम (हिंदी मेजर)
तृतीय वर्ष

अन्नपूर्णा

मित्र नहीं वो शत्रु है
जिसने झूठा झांसा दिलाया है।
अन्नपूर्णा और लक्ष्मी कह,
उपाधियों में उलझाया है।

न कर तु अथक प्रयास,
झूठी उपाधियों को सिद्ध करने में।
है जीवन का आनंद यहाँ,
स्वतंत्रता से जीने मरने में।

वे कर रहे हैं छल तुमसे,
तुम्हें अब तक समझ न आया है।
भावनाओं की देवी कह,
तुम्हें गुलाम बनाया है।

सोचती क्या तू देवी है?
देवी नहीं तू केवल नारी है।
उड़ान भरो खुद के पर से,
यहीं पहचान तुम्हारी है।

कर संदेह चरित्र पर तेरे,
अग्नि परीक्षा दिलवाई है।
हो तुम केवल घर की इज़्जत,
यही बात सब ने समझायी है।

छल किया इन्द्र ने और,
दंड अहिल्या ने पाया है।
अपनी नियत ओच्छी कर,
हवस का शिकार बनाया है।
और समाज की यह कुटिल दृष्टि,
दोषी तुम्हें ठहराया है।

उठो नारी अब महावर नहीं,
मेहनत का शृंगार करो।
तुम स्वयं का सम्मान करो,
सपने देखो और साकार करो।

काजल कुमारी
हिंदी (विशेष)
प्रथम वर्ष



शताब्दी की विरासत इन्द्रप्रस्थ कॉलेज

सन् 1924 में इन्द्रप्रस्थ कॉलेज की स्थापना हुई,
यहाँ कई छात्राओं ने अपने सपनों की उड़ान
भरी।

छिप्पीवाड़ा की हवेली वो ज़रिया बनी,
जहाँ बेटियों की शिक्षा को एक नई राह मिली।
जामा मस्जिद की गलियों से इतिहास के पन्नों
तक,
एनी बेसेंट से ली प्रेरणा, दिया स्त्री शिक्षा को
स्वर।

यह कॉलेज केवल अपनी ऐतिहासिकता के
लिए ही नहीं,
बल्कि अपने अकादमिक रिकॉर्ड और
अपनी सुंदरता के लिए भी जाना जाता है।
सर्दियों में जब महक उठते हैं यहाँ के फूल और
कलियाँ,
हरियाली में सजती है धरती और सुनाई देती है
कोयल और मोरों की ध्वनियाँ।
यहाँ हर फूल कहानी कहता है, हर कोना सपनें
दिखाता है।

7 फरवरी 2024 का दिन, जब हमने शताब्दी
उत्सव मनाया,
उपराष्ट्रपति ने आकर कॉलेज का गौरव बढ़ाया।
उपलब्धियों और यादों का किया गया सम्मान,
आज भी वो दीवारें, उन कहानियों को सुनाती हैं
सर्दियों की विरासत, हर कदम पर नजर आती
हैं।

इस बात से कोई नहीं है अंजान,
कड़ी मेहनत के फलस्वरूप मिली है इन्द्रप्रस्थ
कॉलेज को ये पहचान।

तनुजा भंडारी
हिन्दी (विशेष)
द्वितीय वर्ष

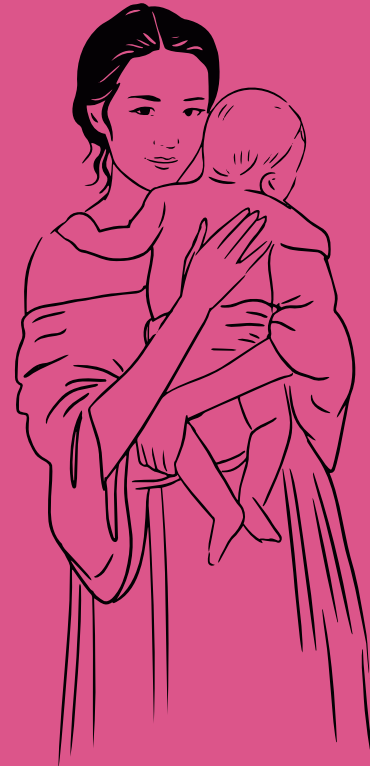
हमारी माँ

खड़े हो कर चलना सिखाती
पालन-पोषण करती माँ
खुद खेलती हमें खिलाती,
होती ऐसी हमारी माँ।

जीवन का आधार सिखाती,
हर शिक्षा देती है माँ।
दुखी हो अगर तुम ज्यादा,
खुश करती सहलाती माँ।

लक्ष्मी, सरस्वती, दुर्गा है वो,
कभी न रूठी होती माँ।
खुद हारकर हमें जिताती,
ऐसी होती है प्यारी माँ।

जब जीवन में होंगे सफल ,
नये जीवन में रखोगे कदम,
याद करोगे तुम उस माँ को,
जिसने साथ दिया तुम्हारा हर क्षण।



नूर सहगल
संस्कृत (विशेष)
तृतीय वर्ष

जोहार झारखंड

क्यों नहीं जानते झारखंड को?
चलिए, झारखंड को रोमांचक तरीके से बताती हूँ।
"एक था राजा, एक थी रानी,"
ऐसी कहानी होगी नहीं हमारी।
पर्वतों की गोद में पल रहा,
एक झारखंड-सा सुंदर राज्य,
और मुझे गर्व है कि मैं इस राज्य की निवासी हूँ।
यहाँ के लोग आदिवासी हैं जरूर,
पर आपको उन पर होगा गुरुर।
मिट्टी के तले दबे कोयले के भंडार,
अर्थव्यवस्था को बादलों तक पहुँचाने का है
अरमान।
झारखंड तेरी सांस्कृतिक विरासत,
बैद्यनाथ धाम, पारसनाथ,
तेरी पहचान को दरसाएँ।
वीर स्वतंत्रता संग्राम के सेनानी,
बिरसा मुंडा तेरी सान बढ़ाएँ।
तेरा वन जीवन, तेरा प्राकृतिक सौंदर्य,
हाथी, बाघ और हिरण,
तेरी विविधता के रंग सजाएँ।
सरहुल, कर्मा, सोहराई,
जैसे पर्व हैं अनेक।
झारखंड, तेरे रूप हैं अनेक।
धुस्का, बड़ा, रुगरा,
ये नहीं केवल व्यंजन,
तेरी कहानी के हैं छोटे वर्णन।
तेरी राजधानी रांची,
तेरे लोग, तेरी संस्कृति,
तेरी भाषा, तेरी पहचान।
तुझे विरासत में मिले ये अनमोल रतन,
हमको है गर्व, तू है हमारा वतन।
जोहार झारखंड।

जया कुमारी
इतिहास (विशेष)
प्रथम वर्ष

क्यों

क्यों ये दिमाग दिल पर काबू पाए रखता है,
क्यों अपनों से जान-बूझकर दूरी बनाए रखता है।

क्यों हर बार मैं हर चीज़ को गलत सोचती हूँ,
क्यों अपने आप को कुछ करने से रोकती हूँ।

क्यों हिम्मत करने के बाद भी इतनी मुश्किलें आती
हैं,
फिर मुश्किलों से लड़ने की हिम्मत भी खुद से ही
आती है।

क्यों मैं हमेशा अकेली रहना चाहती हूँ,
क्यों अकेलेपन से भी ऊब जाती हूँ।

क्यों मैं सब कुछ अकेले ठीक नहीं कर पाती हूँ,
क्यों सब कुछ ठीक होने के बाद भी मैं बेचैन ही रह
जाती हूँ।

क्यों हर कोई मेरी बातों से रूठ जाता है,
क्यों मुझे कोई समझ नहीं पाता है।

क्यों दिल तो करता है हर चीज़ सुलझाने को,
क्यों फिर से मन उलझन में पड़ जाता है।

क्यों मैं हमेशा अपने आप को चोट पहुंचाती हूँ,
क्यों अपने मन की बात किसी से नहीं कह पाती
हूँ।

वंशिका

बी.ए. प्रोग्राम (हिन्दी और राजनीति विज्ञान)
तृतीय वर्ष



आरोहः
संस्कृतम्



सम्पादकीयम्

ॐ शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥
~ऋग्वेद -10.161.4

इन्द्रप्रस्थमहिलामहाविद्यालयेति नाम्ना सुप्रतिष्ठितस्य अस्माकं महाविद्यालयस्य शतकोत्सवम्
अभिलक्ष्य छात्रालेखैः सुशोभितस्य आरोहनामपत्रिकायाः विशेषाङ्काय संस्कृतविभागस्य
छात्राभिः देववाण्या लिखितानाम् आलेखानां समर्पणसन्दर्भे हार्दम् आनन्दम् अनुभवामि ।

अत्र सङ्कलिताः समेपि आलेखाः अस्माकं युवच्छात्राणां स्वप्नानाम्, अनुभवानां, आकाशपर्यन्तं
प्रसृतानां ध्येयानां, अत्यन्तं सुकोमलस्य मनोराज्यस्य च प्रतिबिम्बनं कुर्वन्ति ।

अत्र प्रदत्तानाम् आलेखानां विषयवैविध्येन तासां मुकुलितं भावविश्वं, जीवनकल्पनाश्च
आकलयितुं शक्नुमः । यथा महाविद्यालयस्य विषये तेषाम् अनुभवाः, आकर्षणस्थानानि,
रुचिविषयाश्च अत्र महाविद्यालयस्य स्वादुभोज्यानि, इतिहासस्य गवाक्षात्, शताब्दीमहोत्सवः -
महाविद्यालयस्य उत्कृष्टतासम्पादनस्य उत्सवः, इत्यादिभिः आलेखैः अवगन्तुं शक्नुमः ।

महाकुम्भः - भारतीयपरम्परायाः अमृतधारा, भारतीयज्ञानपरम्परा चेति साम्प्रतकालस्य
महत्त्वभूतौ विषयौ अपि संस्कृतसंस्कृतिसम्बद्धौ इति विचिन्त्य छात्राभ्यां लिखितौ । ततश्च
आजीविकायाः प्राप्तिसन्दर्भे विचारप्रवर्तनं, जीवनम् मृत्युः मोक्षश्च इति विषयम् अधिकृत्य
गभीरं चिन्तनं, पद्यविशेषैः पितुः वर्णनम्, दृढसङ्कल्पः, चित्रस्य रूपकेन जीवनदर्शनम् इति
सर्वमपि अत्र मनोहरशब्दैः वर्णितं वर्तते । आहत्य प्राप्तेषु अष्टादशल्लेखेषु सप्तकविताः छात्राणां
विचारकौशलं, नवोन्मेषशालिनीं प्रतिभां, संस्कृतानुरागं च द्योतयन्ति ।

एताः छात्राः नूनमेव अस्माकं गौरवस्थानम् । सर्वैः अध्यापकैः, ज्येष्ठैः, विद्वद्भिः च ताः
स्वाशीर्वचोभिः अनुगृहीतव्याः ।

गच्छतः स्खलनं क्वापि
भवत्येव प्रमादतः।
हसन्ति दुर्जनास्तत्र
समादधति सज्जनाः ॥ इति शम् ।

शताब्दीमहोत्सवः - महाविद्यालयस्य उत्कृष्टतासम्पादनस्य उत्सवः

प्रस्तावना

इन्द्रप्रस्थमहिलामहाविद्यालयस्य शताब्दीमहोत्सवस्य एषा सुमंगलयात्रा न केवलं शैक्षणिकयात्रा परञ्च कस्यचित् युगस्य अनुभवः। एषः महाविद्यालयः सर्वेषां स्वप्नानां, संघर्षाणां, सफलतानां च प्रतीकम् अस्ति, येन महिलाशिक्षायाः सशक्तीकरणे नूतना दिक् दर्शिता । ऐषमः शताब्दीमहोत्सवः महाविद्यालयस्य उत्कृष्टतासम्पादनस्य उत्सवः ” अस्ति । अतः अवसरोऽयं न केवलं गौरवक्षणः अस्ति अपितु आगामिछात्रवंशस्य कृते प्रेरणादायकः अपि अस्ति।

स्मृतिरश्मयः - मम प्रथमः दिवसः

अद्यापि सम्यक् रूपेण स्मरामि यदा अहं प्रथमवारं महाविद्यालयस्य प्राङ्गणं प्रविष्टवती। द्वादशकक्षायाः अनन्तरं मम मनसि विविधा अभिलाषाः कल्पनाः च आसन् । अहं चिन्तितवती यत् मम प्रथमदिनं यथा चलचित्रेषु भवति तथैव भविष्यति । परन्तु वास्तविकतां शीघ्रमेव ज्ञातवती । रील (reel) इति प्रक्रमे वास्तविकस्वरूपे च भेदः भवति इति इदानीं स्पष्टतया जानामि । प्रारंभे नूतनवातावरणम् अनुकूलम् असीत् चेदपि मित्रतां प्राप्तुं, दिनचर्यायाः पालने वा तत् कटिनम् आसीत् ।

परन्तु यथा यथा मम दिनानि व्यतीतानि तथैव एतत् स्थानं मम जीवनस्य अभिन्नम् अङ्गम् इव अभवत्। अद्य यदा अहं तृतीयवर्षे अस्मि तदा अहम् अवगच्छामि यत् एषा केवलं शिक्षणसंस्था न अपितु मम द्वितीयं गृहम् अस्ति।

सौभाग्यशालिक्षणः - महाविद्यालयस्य शतकोत्सवः

मम द्वितीयवर्षस्य विशिष्टः क्षणः तदा अनुभूतः यदा अहं मम प्रियमहाविद्यालयस्य शतकोत्सवरूपेण गौरवपूर्णम् इतिहासं प्रत्यक्षं दृष्टवती । अस्य ऐतिहासिकस्य अवसरस्य साक्षीणी भवितुं शक्नोमि इति मम कृते अत्यन्तगौरवस्य, सौभाग्यस्य च विषयः आसीत् । अधुना 2025 तमे वर्षे अहम् एतेन महाविद्यालयेन सह महाविद्यालयस्य 101 तमे वर्षे प्रवेशं कृत्वा एतत् भव्यवैभवं मम स्मृतिमध्ये स्थापयितुं उत्सुका अस्मि ।

संस्कृतेः आत्मविश्वासस्य च संगमः

अयं महाविद्यालयः न केवलं शिक्षायाः प्रकाशं दत्तवान्, अपितु संस्काराणाम् आत्मनिर्भरतायाः च पाठान् अपि पाठितवान् । ये मम जीवनपर्यन्तं मम समीपे एव स्थास्यन्ति। संस्कृतभाषाध्ययनं कृत्वा अहं ज्ञातवती यत् अस्माकं परम्परा संस्कृतिः च कियती आधुनिकी सशक्ता च अस्ति। संस्कृतेन प्रत्येकं कार्यक्रमस्य आरम्भः समाप्तिः च अस्माकं मूल्यानां दृढीकरणस्य अद्वितीयम् उदाहरणम् अस्ति।



मित्राणि, शिक्षकाः, अविस्मरणीयक्षणानि च

अत्रस्थानि मित्राणि मम साक्षात् सम्बन्धिनः अभवन् । मम गुरुजनाः च मम मातापितरौ इव अभवन् । अद्यापि स्मरामि यदा प्रथमवारं द्वितीयवर्षे ज्येष्ठारूपेण गौरवम् अनुभूतवती। अधुना तृतीयवर्षे अहं (grand senior) वरिष्ठछात्रारूपेण आत्मानं दृष्ट्वा स्वप्नः पूर्ण इव भावयामि ।

अत्र दिनानि अविस्मरणीयानि भवन्ति शीतकाले । प्राङ्गणे आतपसेवनं प्रियं भवति। ग्रीष्मकाले वातानुकूलितपुस्तकालयकक्षे अध्ययनम्, कैटीनमध्ये स्वादिष्टभोजनस्य आनन्दः लभते । तथा च कदापि कक्षाभ्यः पलायनं कृत्वा मित्रैः सह भ्रमणम् अपि मोदं जनयति ।

भविष्यत् प्रति दृष्टिः -

अद्य यथा इन्द्रप्रस्थमहिलामहाविद्यालयः शतकोत्सवं प्रविश्य अग्रिमवर्षं प्रति गच्छति । तदा न केवलं अतीतानाम् उपलब्धीनाम् उत्सवः अपितु भविष्यस्य सम्भावनानां प्रतिज्ञाम् अपि करिष्यति । गौरवयुक्तः, उज्ज्वलपरम्परायुक्तः अयं महाविद्यालयः सर्वदा प्रेरणास्रोतरूपेण एव स्थास्यति।

"शताब्दीमहोत्सवः न केवलं अस्य महाविद्यालयस्य यात्रायाः प्रतीकं अपितु प्रत्येकस्य छात्रस्य कृते अमूल्यस्मृतिः अपि अस्ति। एषः मम जीवनस्य तादृशः कश्चन अध्यायः, यम् अहं कदापि विस्मर्तुं न इच्छामि। इन्द्रप्रस्थमहिलामहाविद्यालयः न केवलं शिक्षाकेन्द्रं अपितु मम आत्मविकासस्य आधारः अपि अस्ति।

धन्यवादास्ते !



समीक्षा सुबेदी
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तृतीयवर्षम्

इन्द्रप्रस्थमहाविद्यालयस्य शताब्दीया परम्परा - मम अनुभवः

इन्द्रप्रस्थमहाविद्यालयस्य शताब्दीय उत्सवः मम कृते
अत्यन्तं प्रेरणादायकः वर्तते। एषः उत्सवः केवलं
महाविद्यालयस्य उत्कृष्टम् इतिहासं चिनोति, अपि तु
स्त्रीशिक्षायाः क्षेत्रे भारतस्य अभूतपूर्वं योगदानं
प्रकाशयति।

एषा परम्परा स्त्रीशक्तेः, स्वावलम्बनस्य, तथा ज्ञानस्य
महत्त्वं प्रतिपादयति। उत्सवे व्याख्यानानि,
सांस्कृतिककार्यक्रमाः, प्राचीनतया अद्यतनपरम्परायाः
च सम्मेलनं दृष्ट्वा मम हृदयं हर्षेण पूर्णं भवति।

अस्मिन् महाविद्यालये अध्ययनं न केवलं स्त्रीशिक्षायाः
अनुशासनं प्रवर्धयति, अपि तु राष्ट्रनिर्माणे स्त्रीणां
भूमिकां सुदृढं करोति। एतादृशः उत्सवः मम मनसि
'नारीशक्तिः' वर्धयितुं दृढं संकल्पं जनयति।

इन्द्रप्रस्थमहाविद्यालयस्य शताब्दीय उत्सवः केवलं
इतिहासस्य स्मरणम् एव न, अपि तु उज्ज्वलभविष्यस्य
प्रकाशं प्रदर्शयति। धन्यवादः।

दिशा फौजदार
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प्रथमवर्षम्



महाविद्यालयस्य स्वादुभोज्यानि

परिसरेऽस्मिन् खाद्यवैभवं विस्तृतम्,
त्रिस्थलेषु व्याप्तं रसैः पूरितम्।
प्रथमे तु भोजनालये लोभयति जनान्,
पावभाजी, चोमीनं, चोलभटूरम्।

नेस्काफे स्थले च स्वादैकनिधानं,
विंशतिशः चॉकलेहाः, काफिपेयपानम्।

अमूलस्य नवापणे समीपे स्थितं,
दुग्धं मधुरं, आलुभर्गरः स्वादिष्टम्।

भोजनजालये मयि संभ्रमं जनयति,
"किं खाद्यं किं त्याज्यं?" प्रश्नः चिरं मनसि।
स्वादः पुनः पुनः मोहयति चित्तं,
"भूज्यतां! न हि स्वादस्य सीमा।" इति वदति।

परिसरः न केवलं विद्यायाः क्षेत्रं,
अपि तु स्वादभोज्यानाम् अपूर्वं स्थानम्।
यत्र मित्राणां संगमः, अन्नं च रसमयम्,
जीवनानन्दस्य रहस्यं निहितम्।

तन्वी चौधरी
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प्रथमवर्षम्

इन्द्रप्रस्थमहिलामहाविद्यालयस्य शताब्दीया गौरवगाथा

शतं वर्षाणि यत्र प्रकाशमयानि,
इन्द्रप्रस्थस्य कथा देदीप्यमाना ।
प्रथमं नार्यः कृते संस्थापितम्,
सत्याग्रहयुगस्य प्रेरणास्थलम् ॥ १

स्वतन्त्र्ये यत्र गर्जिता वाणी,
धैर्यं नारीणां यत्र उद्बुधम् ।
अतीते इतिहासः अनेन रचितः
वर्तमाने च छात्रभविष्यं निर्माति ॥२

उत्तरपरिसरेऽपि पूर्वं मन्दप्रभः,
शनैः शनैः तेजसा सुप्रकाशितः ।
अद्य महाविद्यालयः अग्रगण्यः,
विद्यायां, संस्कृतौ, प्रगत्यां च ॥३

पूर्वछात्राः ख्यातिं जगति वितरन्ति,
विद्यायां, सेवायां, नेतृत्वे काशन्ते ।
शताब्दीपूर्तौ गर्वं जनयन्ति,
"नार्यः अत्रस्थाः, विश्वं प्रेरयन्ति ॥४"

इन्द्रप्रस्थः न केवलं विद्यास्थानम्,
अपितु स्वातन्त्र्यसंघर्षस्य च प्रतीकम् ।
शतवर्षाणां गर्वोन्नतं यशः,
भविष्येऽपि पूज्यः अस्तु अयं प्रतिष्ठितः ॥५

दिल्ली नगरे च भव्ये, सिविललाइन्सस्थले स्थितम् ।
उत्तरकैपसस्य हृदयम्, इन्द्रप्रस्थं महत्तरम् ॥
यत्र समीपे यमुना वहति, शीतलं सुन्दरं सदा ।
इतिहासस्य पृष्ठे लिखितं, विद्यायाः यत्र साधना ॥६

पूर्वछात्राः सुशिक्षिता यत्र, इतिहासे गौरवाय ।
यत्र निर्मिता स्त्रीशक्तिः, यत्र विकसन्ति विचाराः ॥
प्रतिभायाः कलायाः, ज्ञानभूमिः, यत्र विश्वं समाहितम् ।
सिविललाइन्सस्थले रम्ये, भवनं संस्कृतस्य पावनम् ॥७

संस्कृतस्य महत्त्वं ज्ञातं, संभाषणस्य च शुद्धता ।
पुरस्काराणाम् प्रतियोगीतायाम्, सम्यक् ज्ञानस्य निधानम् ॥
स्थानस्य सौन्दर्यं रम्यं, प्राकृतिः यत्र सर्वदा ।
विद्यार्थिनां स्वप्नपूर्तिः, इन्द्रप्रस्थं हृदये राजते सदा ॥८

तन्वी चौधरी
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प्रथमवर्षम्

भारतीयज्ञानपरम्परा

यां वयं भारतीयज्ञानपरम्पराम् इति सम्बोधयामः, एषः अस्माकम् अद्भुतः सांस्कृतिकनिधिर्वर्तते। यः भारतीयसभ्यतायाः निर्माणात् अधुना यावत् जीवनं ददाति। इयं परम्परा अतीव प्राचीनकालात् आरब्धा अद्यापि अस्माकं चिन्तनं जीवनशैलीं च प्रभावयति। भारतीयज्ञानपरम्परायाः मूलं वेदेषु वर्तते। ते उत्तमज्ञानस्य निधयः सन्ति। वेदैः सह उपनिषदः पुराणानि महाभारतं रामायणम् इत्यादयः अपि अस्याः परम्परायाः महत्त्वपूर्णाः भागाः सन्ति। एतेषु ग्रन्थेषु निगूढं ज्ञानं विज्ञान-दर्शन-कला-साहित्य-धर्माणि सर्वेषु क्षेत्रेषु विकसितानि सन्ति।

माहेश्वरसूत्राणां वर्णनं पाणिनीयव्याकरणशास्त्रे प्राप्यते। संस्कृतव्याकरणस्य ग्रन्थः 'अष्टाध्यायी' पाणिनेः रचनास्ति। अष्टानाम् अध्यायानां समाहारः अष्टाध्यायी इति कथ्यते। अस्य सर्वेषु अध्यायेषु चत्वारः पादाः सन्ति। अस्मिन् ग्रन्थे प्रायेण ४००० सूत्राणि प्राप्यन्ते। पाणिनिना स्वपूर्ववर्तिनां वैयाकरणानां व्याकरणसिद्धान्तानां समाहारः निजव्याकरणग्रन्थे कृतः। माहेश्वरसूत्राणि प्रत्याहारविधायकसूत्राणि सन्ति। धातुपाठे प्रायः २००० धातवः प्राप्यन्ते। गणपाठे २६१ गणेषु पदानां सङ्ग्रहः प्राप्यते। भट्टोजीदीक्षितः सिद्धान्तकौमुदीं रचितवान्, तत्पश्चात् वरदराजः लघुसिद्धान्तकौमुदीं रचितवान्। अस्य अन्तरे इत्संज्ञक-आदेश-अधिकार-गुण-वृद्धि-लोप-आगमादीनां वर्णनं लभते। पाणिनेः व्याकरणं अतीव महत्त्वपूर्णमस्ति। नवीनशोधच्छात्राः पाणिनीयव्याकरणे अद्यापि शोधरताः सन्ति।



आयुर्वेदः, भारतीय-चिकित्सा पद्धतिः अपि महत्त्वपूर्णं स्थानं भजते। इयं चिकित्सा रसायन-ज्योतिषादिभिः सह मिलित्वा मानवान् स्वस्थजीवनाय मार्गं दर्शयति। भारतीये साहित्यकाले अपि अस्याः ज्ञानपरम्परायाः अभिन्नभागौ स्तः। महाभारत-रामायणसदृशैः महाकाव्यग्रन्थैः धर्म-नैतिकता-मानवतानां महत्त्वपूर्णाः शिक्षाः प्रस्तुताः भवन्ति।

वेदाः प्राचीनभारते रचिताः साहित्यग्रन्थाः सन्ति। भारतीयसंस्कृतेः मूलाधाराः सन्ति तान् ग्रन्थान् ईश्वरवाणीम् अपि कथयन्ति। वेदशब्दः संस्कृतभाषायाः विद्-धातोः निष्पन्नः अस्ति। अतः अस्यार्थो भवति ज्ञानम्। वेदाः ज्ञानस्य निधयः सन्ति। एते चतुर्षु विभागेषु विभक्ताः सन्ति।

“चत्वारो वेदाः साङ्गा सरहस्या बहुधा विभिन्नाः- एकशतमध्वर्युशाखाः, सहस्रवर्त्म सामवेदः, एकविंशतिधा बाहवृच्यम्, नवधार्थर्वणो वेदः।” १. ऋग्वेदः - अयं सर्वेषु ग्रन्थेषु प्राचीनतमः ग्रन्थः अस्ति। अस्मिन् ग्रन्थे देवतानां वर्णनमस्ति। प्रकाशाय मन्त्राः अपि सन्ति। सर्वे मन्त्राः छन्दसि निबद्धाः सन्ति।

“ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः। ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत।।”
(१०/९०/१२)

अनेकग्रन्थानां शास्त्राणां च मूलभाषा तथा भारतीयज्ञानपरम्परायां संस्कृतभाषायाः अपि विशिष्टमहत्त्वम् अस्ति । संस्कृतस्य अध्ययनेन एवं वयं अस्माकं सांस्कृतिकनिधिम् अवगत्य अग्रे नेतुं शक्नुमः ॥

संस्कृतं देववाणी देवभाषा अप्युच्यते । तथा चोच्यते- यत् ब्रह्मदेवेन सृष्टिसर्जकेन इयं भाषा विरचिता। अनया भाषया आकाशीयपिण्डानां ऋषिभिः परिचयः कारितः। वैज्ञानिकपूर्णतां भाषायाः गणितीयसटीकतां चालोकयन् कयापि सरलतया इत्यनुमीयते यत् अस्याः भाषाया आविष्कारं महामानवेन ईश्वरेण वा कर्तुं शक्यते। संस्कृतसाहित्यस्य कलेवरं दार्शनिकधार्मिकैतिहासिकखगोलीयचिकित्सकीयपरम्परां समाविष्टां करोति ।

वैज्ञानिकग्रन्थाः, काव्यग्रन्थाः, नाट्यग्रन्थाः, गणितशास्त्रम्, भौतिकशास्त्रम्, रसायनशास्त्रम्, जीवशास्त्रम्, व्याकरणशास्त्रम् अन्यानि च बहूनि शास्त्राणि संस्कृतभाषायां प्राप्यन्ते । खगोलविज्ञाने गणिते च आर्यभट्टस्य ब्रह्मगुप्तस्य भास्कराचार्यस्य नाम को न जानाति ? चिकित्साशास्त्रे चरकसुश्रुतयोः नाम विश्वविख्यातमस्ति। न्यायदर्शने गौतमस्य, अभिन्नम् स्थानमस्ति। आधुनिकयुगस्य वैज्ञानिकाः संस्कृतं कृत्रिमबौद्धिकतायाः कृते सर्वतः उपयुक्तभाषारूपेण स्वीकुर्वन्ति ।

नूर सहगलः
बी.ए. आनर्स
संस्कृतविभागः
तृतीयवर्षम्



महाकुम्भ - भारतीय परम्परा का अमृत धारा

महाकुम्भः भारतीयसंस्कृतेः एकः अद्वितीयः उत्सवः अस्ति । यत्र प्रति द्वादशवर्षेषु लक्षशः भक्ताः आगच्छन्ति । एषा घटना न केवलं भारते अपितु सम्पूर्णे विश्वे धर्मस्य अध्यात्मस्य च प्रतीकं मन्यते । हरिद्वारः, प्रयागराजः, उज्जयिनी, नाशिकम् इत्यादिषु पवित्रस्थलेषु आयोजितः महाकुम्भः भारतीयसंस्कृतेः समृद्धपरम्पराः जीवितं करोति । एषा घटना विशेषतया खगोलीयघटनाभिः पौराणिककथाभिः च सह सम्बद्धा अस्ति । येन एषा घटना अधिकं रहस्यपूर्णा, आकर्षकं च भवति ।

महाकुम्भस्य महत्त्वम् -

महाकुम्भस्य इतिहासः प्राचीनभारतीयपौराणिककथासु प्राप्यते । समुद्रमन्थनस्य कथा महाकुम्भेन सह गहनतया सम्बद्धा अस्ति । यदा देवदानवः मिलित्वा समुद्रं मथयन्ति स्म तदा अमृतं पित्वा अमरत्वस्य प्राप्तिः भवेत् इति तेषां विश्वासः आसीत् । अस्मात् अमृतघटात् कतिचन बिन्दवः चतुर्षु तीर्थस्थानेषु पतितवन्तः-हरिद्वारम्, प्रयागराजः, उज्जयिनी, नासिकं च। अत एव एतेषु चतुर्षु स्थानेषु महाकुम्भस्य आयोजनं भवति । अयं उत्सवः न केवलं धर्मश्रद्धायाः प्रतीकः, अपितु जीवनस्य, शुद्धतायाः, आत्मसम्मानस्य च संघर्षस्य प्रतीकम् अस्ति ।

महाकुम्भस्य अन्यः महत्त्वपूर्णः पक्षः अस्ति यत् अयम् अनुभवः जीवनस्य महत्तमसत्यं-मृत्यु-अमरता इत्यादीनां विषये चिन्तयितुं अस्मान् चोदयति। प्रतिवर्षं लक्षशः भक्ताः अनेन पवित्रस्नानद्वारा स्वपापमुक्तिम् इच्छन्ति । एषः विश्वासस्य संस्कृतेः च अद्भुतः संगमः अस्ति, यत् प्रत्येकं व्यक्तिः अत्र नूतनजीवनस्य आरम्भम् अनुभवति ।



महाकुम्भः - भारतीयसंस्कृतिकैकताविविधतायाः च प्रतीकम् -

महाकुम्भः भारतीयसंस्कृतेः एकतायाः विविधतायाश्च उत्तमम् उदाहरणं प्रस्तुतं करोति । अस्मिन् उत्सवे न केवलं धार्मिकजनाः, अपितु भिन्न-भिन्न-समाज-जात-प्रदेश-जनाः भागं गृह्णन्ति । सर्वे प्रत्ययाः संस्कृतिः च एकस्मिन् स्थाने एकत्र आगच्छन्ति । न केवलं धर्मस्य दृष्ट्या एकतां प्रतिबिम्बयति, अपितु भारतीयसमाजस्य विविधतायाः, समानतायाः च भावनां प्रवर्धयति ।

महाकुम्भस्य संगठनेन भारतीयजीवनशैल्याः, विश्वासाः, संस्कृतिः, परम्पराः च इत्येषां विषये आदरः द्विगुणितः भवति । सर्वे स्वश्रद्धासम्बद्धयात्रायाम् अत्र आगच्छन्ति, सामान्यजनः वा साधुः वा। अस्य आयोजनस्य महत्त्वं न केवलं धार्मिकं अपितु सामाजिकं सांस्कृतिकं च अस्ति । महाकुम्भे भागग्रहणेन व्यक्तिः आध्यात्मिकरूपेण उन्नतेः अनुभवं करोति, जीवनस्य उच्चतमं उद्देश्यं प्रति प्रेरणां प्राप्नोति च ।

महाकुम्भस्य अद्वितीया धार्मिकी सांस्कृतिकी च परम्परा -

महाकुम्भ-काले पवित्रनद्यः स्नानं, ऋषि-सन्त-सन्निधिः, विशेष-धर्म-संस्कारः च इत्यादयः अनेके महत्त्वपूर्णानि धार्मिककार्याणि क्रियन्ते । अत्यन्तं ध्यानग्राहकं वस्तु अस्ति यत् नागासाधुजनाः विशेषतया महाकुम्भपर्वणि भागं गृह्णन्ति । एते साधवः न केवलं स्वस्य अद्वितीयरूपस्य साधनायाः कृते प्रसिद्धाः सन्ति, अपितु तेषां योगदानेन महाकुम्भस्य धार्मिकं महत्त्वं वर्धते । एतेषां साधूनां निःस्वार्थसेवा, अस्य महतः आयोजनस्य कृते अद्वितीयं स्थानं निर्माति ।

महाकुम्भसमये भक्ताः न केवलं पवित्रस्नानं कुर्वन्ति अपितु अनेकेषु धार्मिकसंस्कारेषु भागं गृह्णन्ति । तेषु मन्त्रजपः, धार्मिकप्रवचनं, यज्ञादिकं च विशेषतया प्रमुखम् अस्ति । एषः समयः मनुष्यस्य जीवनस्य उन्नतिं कर्तुं, पापात् मुक्तिं प्राप्तुं, आन्तरिकशान्तिं प्राप्तुं च अवसरं ददाति ।

महाकुम्भस्य ऐतिहासिकं महत्त्वम् -

महाकुम्भस्य इतिहासः अतीव प्राचीनः अस्ति । एषा घटना वैदिककालात् प्रचलति, कालान्तरेण तस्य महत्त्वं वर्धितम् । विभिन्नाः भारतीयवंशाः शासकाः च अस्य आयोजनस्य प्रोत्साहनं कृतवन्तः, येन तस्य प्रतिष्ठा, लोकप्रियता च निरन्तरं वर्धते स्म । प्रत्येकं कुम्भमेला केवलं धार्मिकं आयोजनं न आसीत्, अपितु भारतीयसमाजस्य एकतायाः, प्रेम्णः, शान्तेः च सन्देशं ददाति ।

विभिन्नाः इतिहासकाराणां पुरातत्त्वविदः च मतेन महाकुम्भस्य घटना भारतीय-इतिहासस्य अनेकैः महत्त्वपूर्णेः घटनाभिः सह सम्बद्धा अस्ति । समाजस्य धार्मिकसांस्कृतिकजीवनस्य अभिन्नं भागं जातम् अत एव न केवलं धार्मिकदृष्ट्या अपितु राष्ट्रियदृष्ट्या अपि महत्त्वपूर्णोत्सवः इति मन्यते ।

महाकुम्भस्य आधुनिकस्वरूपम् -

अद्यतने सङ्गणकाङ्कीययुगे महाकुम्भः आधुनिकतायाः स्वरूपं प्राप्तवान् । अधुना विश्वस्य सर्वेभ्यः स्थानेभ्यः जनाः अन्तर्जालद्वारा, सामाजिकमाध्यमेन, लाइव स्ट्रीमिंग् इत्यनेन च महाकुम्भस्य अनुभवं संरक्षितुं शक्नुवन्ति । परम्परायाः

आधुनिकतायाः च अद्भुतः संगमः अस्ति । अधुना कोऽपि व्यक्तिः स्वगृहे उपविश्य महाकुम्भस्य धार्मिककार्याणां भागः भवितुम् अर्हति, एतत् विशालं धार्मिकं आयोजनं च द्रष्टुं शक्नोति ।

एतदतिरिक्तं महाकुम्भकाले पर्यावरणपक्षसम्बद्धानि अपि अनेकानि पदानि कृतानि सन्ति । महाकुम्भस्य आयोजने स्वच्छता, जलसंरक्षणं, अपशिष्टप्रबन्धनम् इत्यादयः उपक्रमाः विशेषतया कार्यान्विताः भवन्ति । एतेन

सह अस्मिन् आयोजने जलस्य गुणवत्तानिरीक्षणं, जलवायुपरिवर्तनविषयाणि, पर्यावरणसंरक्षणं च सर्वकारेण विभिन्नैः संस्थाभिः च प्राधान्यं दत्तम्।

महाकुम्भस्य सामाजिकः आर्थिकः च प्रभावः -

महाकुम्भस्य सामाजिकः आर्थिकः च प्रभावः अपि विशालः अस्ति । प्रत्येकं महाकुम्भस्य समये लक्षशः भक्ताः पर्यटकाः च विभिन्नस्थानेभ्यः आगच्छन्ति, येन स्थानीय अर्थव्यवस्थायाः लाभः भवति । खाद्यविक्रेतारः, परिवहनसेवाः, आपणिकाः इत्यादीनां लघुव्यापाराणां कृते एषः महत् अवसरः अस्ति । एतदतिरिक्तं कोटिकोटिजनानाम् आजीविकायाः सह सम्बद्धः अस्य आयोजनस्य माध्यमेन बहवः नूतनाः रोजगारस्य अवसराः सृज्यन्ते ।

महाकुम्भस्य प्रभावः न केवलं धर्मे अपितु समाजे अर्थव्यवस्थायां च भवति। विविधतायां भारतस्य एकतायाः प्रतीकरूपेण उद्भवति, अस्माकं देशस्य सांस्कृतिकपरम्परां सम्मानयितुं च अस्मान् प्रेरयति ।

महाकुम्भे युवकानां सहभागिता -

अधुना युवकाः महाकुम्भे सहभागितां वर्धयन्ति। पूर्वं यद्यपि एतत् आयोजनं केवलं वृद्धानां धार्मिकभिक्षुणां च कृते एव सीमितम् आसीत् तथापि अधुना युवानः परिवाराः, छात्राः, सहस्राब्दीयजनाः अपि अस्य महान् उत्सवस्य भागः भवन्ति ते न केवलं पारम्परिकधर्मकर्मसु भागं गृह्णन्ति अपितु आधुनिकरीत्या स्वप्रत्ययान् अपि प्रकटयन्ति । एषा नूतना पीढी अद्भुतेन श्रद्धया, समर्पणभावेन च महाकुम्भस्य अनुभवं कुर्वती अस्ति।

महाकुम्भे युवकानां सहभागिता ज्ञायते यत् पारम्परिक-आधुनिक-दृष्टिकोणयोः मध्ये एकः दृढः सम्बन्धः निर्मितः अस्ति । एतत् एव महाकुम्भस्य वास्तविकं रूपम् – कालान्तरेण परिवर्तनं कुर्वन् अपि स्वस्य मूलेन सह सम्बद्धः एव तिष्ठति।

निष्कर्षः

महाकुम्भः न केवलं धार्मिकः आयोजनः, अपितु भारतीयसंस्कृतेः, अध्यात्मस्य, सामाजिकैकतायाः च प्रतीकं जातम् अस्ति । एषा घटना न केवलं अस्मान् अस्माकं परम्पराभिः सह सम्बद्धं करोति, अपितु अस्माकं जीवनस्य उद्देश्यं अवगन्तुं आध्यात्मिकशान्तिं प्राप्तुं च अवसरं ददाति । महाकुम्भस्य एतत् रूपं नूतनभारते सर्वेषाम् आवश्यकता अस्ति । इदं परम्परायाः आधुनिकतायाः च संलयनम् अस्ति। प्रतिवारं महाकुम्भस्य आयोजनेन स्मरणं भवति यत् अस्माकं जीवने आध्यात्मिकप्रगतेः सामाजिकैकतायाः च आवश्यकता सर्वदा वर्तते।

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जीवनम् मृत्युःमोक्षश्च

साक्षीरूपेण स्वात्मानं अवलोकयामः चेत् मनसः शुचीकरणं भविष्यति। जीवनस्य उद्देश्यः आत्मानं ज्ञातुं एव अस्ति। मृत्योः विषये अमरत्वस्य विश्वासः किमर्थम्? प्रतिदिनं मृत्युः अस्ति । तथापि प्रत्येकं मनुजः न मरिष्यामि इति विचार्य जीवति । जीवने विश्वासः अतीव महत्त्वपूर्णः अस्ति । यतो हि नश्वरशरीरे यत् स्थितम् अस्ति तत् न म्रियते। मृत्युः जीवनपरिधौ अस्ति । परन्तु मृत्युः केन्द्रस्थाने नास्ति। यः शरीरस्य मनसः च अन्ते दृष्टिं नयति सः जानाति यत् अहं शरीरात् मनसः च पृथक् अस्मि । मृत्युः दृश्यः न भवति । सः जानाति आत्मा न म्रियति । अतः अहं न म्रिये। मृत्युः नाम शरीरपरिवर्तनम् अस्ति । वस्तुतः अहं शाश्वतः अस्मि । सर्वमरणानि अतिक्रम्य अपि मम अमृतम् अस्तित्वम् अवशिष्टं भवति । मृत्युः दृश्यमानः अस्ति । अमृतभावः अदृश्यः अस्ति । यः दृश्यमानः अस्ति लोके सः सर्वोपि जनः जानाति यत् आत्मनः न जन्म अस्ति न मृत्युः। जीवनस्य मरणस्य च चक्रात् मुक्तः भवितुं, अज्ञानबन्धनात् निवारणं प्राप्तुं मोक्षः अस्ति । आत्मा सर्वस्मात् अन्तरे अस्ति, तथापि यः तं जानाति सः मुक्तः भवति ।

मिताली गुप्ता

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कालिदास

कविकुलगुरोः महाकवेः कालिदासस्य जन्म कुत्र कदा चाभूत् इति विषये न किमपि निश्चितया वक्तुं शक्नुमः। अस्य जन्म विषये जन्मस्थान विषये च विचारकविदुषां वैमत्यं विद्यते। तथाप्यस्य जन्मविषये जन्मात्राः विद्वांसो वदन्ति यद् विक्रमादित्यस्य विक्रमसंवत्सर संस्थापकस्य राज्यात् पूर्वं प्रथम शताब्दी महाकवेः कालिदासस्य संस्थितिरासित्। पाश्चात्यश्च सर्वे कवेः स्थितिम् ईसवीये चतुर्थशतके गुप्तसमाराज्यसमये स्वीकुर्वन्ति। महाकवेः कालिदासस्य प्राधान्येन सप्तैव रचनाः सन्ति । तस्य रचनानां नामानि-कुमारसंभवमहाकाव्यं, रघुवंशमहाकाव्यं चेति द्वे महाकाव्ये, ऋतुसंहारम् मेघदूतञ्चेति वे खण्डकाव्ये अभिज्ञानशाकुन्तलम् विक्रमोर्वशीयं मालविकाग्निमित्रञ्चेति त्रिणी नाटकानि एवं सप्तकाव्यग्रन्थान् एषः महाकविः रचयामास। महाकविः नाट्यलेखनकलाकुशलो बभूव। अस्य नाटकेषु घटनासौष्टवं, चरित्रविषयवर्णनं, चरित्र चरित्रच्ययनं, स्वभावोपस्थिताभिनयं, काव्ये रसपारिकम् सुतरां विलोकयितुम् शक्नुमः।

तनेशा छिल्लर

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संस्कृतभाषायाः महत्त्वम्

संस्कृतभाषा संसारस्य प्राचीनतमभाषा अस्ति। एषा देववाणी इत्यपि कथ्यते। अस्यां भाषायां सर्वविधज्ञानं विद्यते। गणित-ज्योतिष-आध्यात्मिकविज्ञानं सर्वं ज्ञानं अस्यां भाषायाम् विद्यते। सदाचारस्य, नैतिशास्त्रस्य, इतिहासस्य ज्ञानमपि अत्र लभ्यते। प्राचीन काले संस्कृतम् एव भारतस्य लोकभाषा आसीत्। सर्वाः आर्यभाषाः संस्कृत भाषाः एव उत्पन्नाः। मूलतः एषा सर्वासां भारतीयभाषाणां जननी अस्ति। संस्कृत भाषायां विशिष्टा शब्दरचना वर्तते। अस्याः साहित्यं श्रेष्ठं विराजते। अस्याः व्याकरणं वैज्ञानिकरीत्या पूर्णम् अस्ति। वेदः, उपनिषदः, रामायणम्, महाभारतम् इत्यादयः संस्कृते एव सन्ति। व्यास-वाल्मीकि-भास-कालिदास प्रभृतयः कवीश्वराः अस्याः गौरवम् अवर्धयन्। तेषां साहित्यं पठितुम् अस्माभिः प्रयत्नः करणीयः। तदर्थं संस्कृतेन संभाषणं कर्तव्यम्।

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मनसि दृढं संकल्पं कुरु

मनसि दृढं संकल्पं कुरु ।
न कश्चित् पराजितः भवितुम् अर्हति ।
जगतः विषये चिन्तनात् मा विरम,
तरङ्गाः अस्मान् निवारयिष्यन्ति,
पाषाणाः मार्गं आगमिष्यन्ति,
विश्रामं कुरुत, अवसराः अग्रे आगमिष्यन्ति ।
त्वं किञ्चित् दूरम् आत्मानं कर्षसि,
केवलं एतत् एव स्वीकुरुत यत् अहं वदामि ।
दृढसंकल्पेन एव तव ,
नौकाम् पारं नय ।
दूरे तीरं पश्यसि चेत्,
सर्वं जगत् पृष्ठतः स्थितं भविष्यति
किञ्चित् अधिकं परिश्रमं कृत्वा,
त्वं तीरं प्राप्स्यसि ।
त्वं तीरं प्राप्स्यसि ।

दृष्टिः सहारण
बी.ए. आनर्स
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तृतीयवर्षम्

मार्गपार्श्वे

मार्गे चरन्,
अहं वृक्षं दृष्टवान्,
तस्य वृक्षस्य शाखाः,
किञ्चित् नम्रा आसन् ।

तत् दृष्ट्वा मम अवधानम्,
तस्य पक्षेषु गतं,
अहं तस्मिन् वृक्षे,
एकं पक्षिनीडं दृष्टवान् ।

अहं जीवनं दृष्टवान्,
तत् कियता परिश्रमेण,
निर्मितं स्यात्,
अहं तत् चिन्तितवान् ।

तदा मया अवगतम् यत्,
कथं स्वप्रलोकः
प्रत्यक्षं सष्टुं शक्यते,
मया चिन्तितम् यत्,
कथं मार्गस्य पार्श्वे,
गृहं निर्मातुं शक्यते ।

दृष्टिः सहारणः

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पिता : जीवनस्य आधारः

छाया अस्ति मम सूर्यप्रकाशे पिता,
सः प्रत्येकं दुःखे दीपं प्रज्वालयति ।
स्वकामान् विस्मृत्य,
पिता अस्माकं स्वप्नानि आकाशं प्रति नयति ।

तूष्णीं स्थित्वा सः सर्वं सहते,
तस्य कामाः अस्माकं हास्ये विलसन्ति,
पिता अस्मान् प्रेमसागरे निमज्जयति ।

जीवनस्य प्रत्येकं चरणे तस्य समर्थनं भवति ।
पिता अस्माभिः सह पदे पदे चलति ।
सत्यश्रमसहिष्णुतायाः रूपं,
पिता अस्माकं जगतः गौरवम् अस्ति ।

तस्य स्कन्धेषु कदापि अस्माकं भारः न भवति,
सः कदापि स्वपराजयं अस्मान् न दर्शयति ।
केवलं ददाति, किमपि न च गृह्णाति,
पिता यज्ञस्य प्रेम्णः च मूर्तरूपम् अस्ति ।

हे पितः त्वं महान्,
त्वया विना प्रत्येकं कामना अपूर्णा भवति ।
शब्दाः भवन्तं वर्णयितुं न शक्नुवन्ति,
ते स्थानं मयि चिरं प्रियतमं स्थास्यति ।

आयुषि शर्मा
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इतिहासस्य गवाक्षात्

इतिहासस्य गवाक्षात्,
पुनरपि कालान्तरं पश्यामि ।
भोः इतिहास! त्वया सह चलामि ।
प्रतिपदं त्वं वदसि एकां कथाम्,

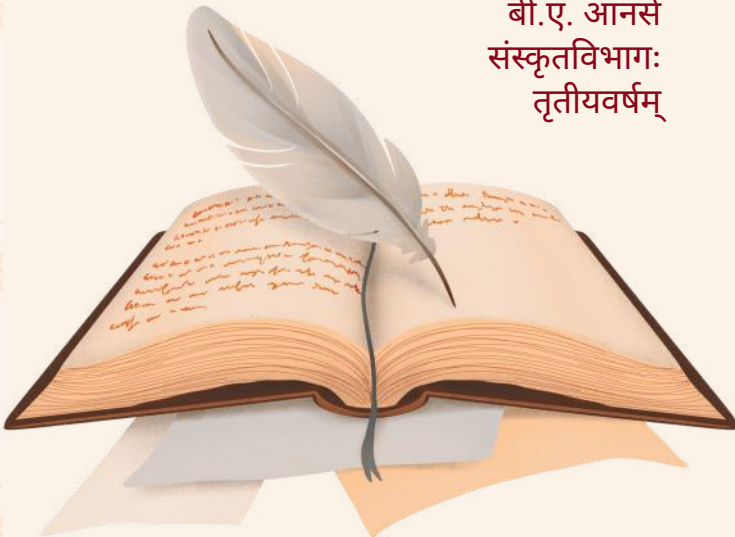
रोमदेशस्य दृढभित्तिकातः,
ग्रीसदेशस्य पुरातनवचनेभ्यः,
मिस्रदेशस्य पिरामिडाख्याज्जस्रपाषाणेभ्यः,
अहं दृष्टवती इतिहासस्य क्षणचित्रम्।

महाभारतस्य कथाः,
पौराणिकाख्यायिकाः,
बुद्धस्य उपदेशकथाः
माम् श्रावितवत्यः इतिहासम् ।

तथैव महाविद्यालस्य
वृक्षाः, मार्गाः, भवनानि,
चिरं गोपयित्वा तिष्ठन्ति
कालचक्रेण कवलिताः स्मृतीः ।

तेषामपि शतकोत्सवे अद्य
सज्जीकुर्मः मार्गान्, वर्णयामः वृक्षान्,
भवनानि च वर्णलेपनेन नवीकुर्मः
इतिहासं वर्तमाने आनयेम।

प्रियाकुमारी
बी.ए. आनर्स
संस्कृतविभागः
तृतीयवर्षम्



चित्रम्

चित्रं सम्यक् पश्यन्तु,
अकथयन् वदति,
भवन्तं निगूढम्,
अनेकरहस्यं प्रकाशयति।

प्रतीयते तत् बहुविधं,
परन्तु केवलं दृष्टिभेदतः
भवतः विचारान् प्रेरयति।

तत् साक्ष्यं ददाति, मनसः दर्पणवत्
यदि भवन्तः सम्यक् पश्यन्ति तर्हि,
चित्राणि अपि कथां वदन्ति ।

दृष्टिः सहारण
बी.ए. आनर्स
संस्कृतविभागः
तृतीयवर्षम्

अस्ति एतत् युक्तं यत् भवान् स्वकालं स्वीकुर्यात्

वयं तस्मिन् युगे निवसामः यत्र कस्यचित् मनुष्यस्य प्रयासः अल्पः भवति, तथापि तस्य (कैरियरस्य) आजीविकायाः प्राप्तिः भवति चेत्, तादृशं तस्य सफलतायाः दिशि शीघ्रगमनं (रोमांटिकरूपेण) चित्ताकर्षकत्वेन पश्यामः। किन्तु तथा शीघ्रताकरणेन जीवितस्य दिशा अथवा प्रेरणा वा स्थिरा न भवति । अथ च तेन तृप्तिः न लभ्यते । शीघ्रयशस्वितायाः किमपि तथ्यं न भवति । सफलतायै मन्दं गमनं युक्तं अस्ति। तदर्थं यावान् कालः आवश्यकः तस्य स्वीकारः योग्यः भवति । आत्मनः स्वप्नपूर्वै शीघ्रगमनस्य कापि आवश्यकता नास्ति। पुनरारम्भः कदापि शक्यः, सः विलम्बाय न भवति । मनः परिवर्तनाय अपि सः कारणभूतः न भवति । स्वप्नान् यान् भवान् पूर्वम् अपश्यत्, तान् त्यक्त्वा ये वस्तुतः भवन्तं प्रेरयन्ति वा, तेषां प्राप्त्यै च अपि विलम्बः न करणीयः ।

यदा अस्मिन् विषये सन्देहः भवेत्, तदा स्मरतु— ओपरा प्रथमं दूरदर्शन-कार्यात् निष्कासिता आसीत्। स्टीवन स्पीलबर्ग चलचित्र-पाठशालायाः त्यक्तः अभवत्। वेरा वाङ्ग कश्चित् फिगर स्केटर आसीत् या चत्वारिंशे वयसि विवाह-गाउननामकं वस्त्रं निर्मातुं आरब्धवती। वान गोगः स्वजीवने केवलं एकमेव चित्रं विक्रयित्वा प्रसिद्धः वर्तते। यानि महान् व्यक्तित्वानि यानि अस्माकं नायकत्वेन चिन्त्यन्ते, येषां अनुकरणं कर्तुं इच्छामः, ते सर्वे स्वयात्रायां पृथक् कालक्रमेण साफल्यं दृष्टवन्तः। तेषां सर्वे तत्क्षणेन स्पष्टं न अभवत्।

अस्मिन्काले यत्र सर्वे यथाशक्यं शीघ्रं सफलताम् इच्छन्ति तत्र एतत् आवश्यकं स्मर्तव्यं यत् सफलतायाः अर्थः केवलं आर्थिकलाभः इति नास्ति। मानसिकशान्तिः, आत्म-संतोषः च जीवने वास्तविकसङ्कल्पेण प्राप्तव्यम्। स्वस्वप्नानां स्वात्मनः च अन्वेषणस्य कश्चन निश्चितकालः नास्ति। पुनरारम्भे, नवीनमार्गग्रहणे, वा कस्यचित् अनुचितदिशायाः त्यागे कापि अशुभता नास्ति। स्वजीवनयात्रायाः आनन्दं स्वीकुरुत । एतत् च मा विस्मरत यत् सर्वेषां जीवनयात्रायाः मार्गः भिन्नः भवति ।

"भवतः यात्रा भवदीया स्वकीया एव अस्ति । सा परेषां जीवनघटिकाभिः न मापनीया ।"



वंशिका शर्मा
बी.ए. आनर्स
संस्कृतविभागः
तृतीयवर्षम्

आरोह भारतीय भाषाएं



നൊമ്പരവാതിലിൽ പൂമുഖത്തിൽ...

വീണു പോയാരാ നൊമ്പരങ്ങൾ
പെറുക്കി കടിക്കവേ,
ഊറുന്നു തേൻ മധുരമെൻ;
മാനസ പൂമുഖവകിൽ.

കരയുന്നൊരാ ദിനചര്യയെ ഞാൻ,
ചിരിക്കുന്നൊരീ വർത്തമാന ലഹരിയാൽ
ഊട്ടുന്നു, തലോടുന്നു, ലാളിക്കുന്നു.

മരിക്കുന്നില്ലിന്നും നീ എൻ
അന്തരിന്ദ്രീയങ്ങൾ പ്രവർത്തിക്കും വരെ;
വറ്റുന്നില്ലിന്നുമൊരു വറ്റു പോലും-
അലിയാത്തൊരീ സ്നേഹപ്രവാഹം .

അന്നും ഇന്നും എന്നും
ഞാനും നീയും; നീയും ഞാനും
കരയുന്നു-ചിരിക്കുന്നു ചിരിച്ചുകരയുന്നു;
അടയുന്നു-തുറക്കുന്നു തുറന്നടയ്ക്കുന്നു;
ഓർമ്മതൻ നൊമ്പര വാതിലുകൾ;
തനിയെ തേങ്ങിത്തുടിച്ചുകൊണ്ട്...

ANANTHA L B
BA HONOURS ENGLISH
SECOND YEAR



ਰੱਬ, ਬੰਦਾ ਤੇ ਵਿਚੋਲਾ

ਓਹ ਸਭ ਦਾ ਕਰਦਾ ਤੇਰਾ ਵੀ ਕਰੂ, ਤੇਰੇ ਸਾਰੇ ਦੁਖੜੇ ਤੂੰ ਕੱਲਾ ਹੀ ਕਿਉਂ ਜਰੂ।

ਜੇ ਤੂੰ ਮੰਗਿਆ ਏ ਤੇ ਸਬਰ ਤਾਂ ਕਰ, ਤੇਰੇ ਸਵਾਲਾਂ ਦੇ ਓਹ ਜਵਾਬ ਵੀ ਦਉ।

ਜੇ ਇਕ ਹੋਰ ਮੁਸੀਬਤ ਤੇਰੇ ਸਾਮ੍ਹਣੇ ਏ, ਫੇਰ ਓਹ ਤੇਰਾ ਸਾਥ ਵੀ ਦਉ।

ਡਰ ਨਾਂ ਇਹਨਾ ਕਾਲ ਵਰਗੀਆਂ ਚੀਜ਼ਾਂ ਤੋਂ, ਜਿਸ ਦਿਨ ਓਹਦੀ ਨਦਰ ਹੋਗੀ; ਕਾਲ ਵੀ ਤੇਰੇ ਵੇੜੇ ਆਕੇ ਪਾਣੀ ਭਰੂ।

ਕੋਈ ਨਾ ਜੇ ਹੁਣ ਤੇਰੀਆਂ ਰਾਤਾਂ ਲਮਿਆਂ ਨੇ, ਓਹ ਤੇਰੀਆਂ ਸਾਰੀਆਂ ਫਿਕਰਾਂ ਨੂੰ ਵੀ ਹਰੂ।

ਤੇ ਜੇ ਤੂੰ ਲੜਦਾਂ ਏਂ ਨਿੱਤ ਹੀ ਆਪਣੇ ਆਪ ਨਾਲ; ਫੇਰ ਸਮਝੀ ਓਹ ਪਾਸਾ ਕਦੇ ਨਹੀਂ ਵੱਟਦਾ, ਓਹ ਤਾਂ ਸਦਾ ਹੀ ਤੇਰੇ ਨਾਲ ਖੜੂ, ਓਹ ਤਾਂ ਸਦਾ ਹੀ ਤੇਰੇ ਨਾਲ ਖੜੂ।

POOJA KAUR
BA (H) PHILOSOPHY
SECOND YEAR



Maengzau khoutei

Maengzau khou phaeng jao tiki,
kalun thaimakmeih akhat houwe.

“Hey alun luh mei radao pui!

Bui suna khoutei bam tucho?

Bui suna amaeng luibam tucho?”

Airui thanmei guaih tani daolou makna
rei reina ata jaobamme.

“Alunv luhmei Radaopui naibamthe!

Apuai! Ai ping changh the!

Rav le! nang rui bam e tu e thei,

ata jao njian lou naro!”

Airui kaotiki mansei akhatna rui sini chulou makge;
Ganh akhatna rui sini kabaanh haam pat lou mak ge.

Pingna bamkhou tei ai thaipat the,

Maengzau khou houbammei tei ai hamh dat makhe,

Ai heih ai hamh dat makhe..

KACHINGANGLU THAIMEI
BA (H) ENGLISH
SECOND YEAR



TINGPUK AKHATNA TUANG LANGHRIANGNUN

DooH sihmei ramh khou thaimakhmei nun ruai ruan bammei bamh,
Thaimakhmei balay sahbammei guay,
Kai leh lungningh khou ruai doohna bammei mansei
Kahu khou kandih gaanhmei leh zinghmei bam khuanne.

Chaenghni baiclatre, pupou riakni baihye,
Meicnun lun hei paah ngammakmei lairik kumhme,
Mpwan phaosini kahiak kalaih bamkumthe,
Meic kathan tuang bih kaphaih bangh khou.

Zingbangc kei pui ganh khou, gaanchuangcna bangc khou,
Kamei karana bammei lamhkhoh makumh bamthe,
Kalungthw tho luh baihmei khoh sow bamde,
Kalungning kakhanh meitho duibaek kumna luangh bamme.

Kumhbam kannena hei thaichuih makmei ramh khoh,
Ramhguayna baiclatna kabamh chamak kumhmei bamkhoh hei,

Chapriak lev lat suan baihbamsihni,
Mei nun ruai nuihbammei lev khumhmei houkhoh,
Kai akhatnakhoh bammei bumaengh guang ana bamme.

Duipui daihguangna chinghnun kalunghbam sihni,
Chapriak nun lev ramh dinghbam sihni,

Meiguayna tingpuk akhatna banghkhoh bammei nun ne,
Hei howgaimei kandih damhvloumei Ravguangc tuang nahnun.

LARISA PAMEI
BA (H) ENGLISH
SECOND YEAR



ALUMNAE

The Past as Present

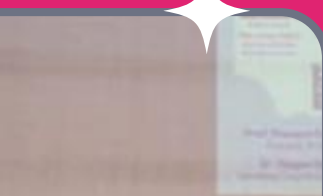
Institutions, experiences and people shape each other in ways more than one. Each individual has a unique and subtle contribution to the person and place they interact with. As Indraprastha College for Women culminates its Centenary year, the institution is humbled by the contributions of women who studied here and gave to the world a remarkable persona characterised by poise, passion and perseverance.

From the first glider pilot Raj Mitroo to Arjuna Awardee Anju Jain, from sarod player Padma Bhushan Sharan Rani Backliwal to the freedom fighter and first female Chief Minister of India Sucheta Kripalani, Indraprastha College for Women has been nurtured by the aspirations and actions of women who became firsts in their *karmabhoomi*.

Be it the delicacy in the voice of Sarla Maheshwari reading the news on Doordarshan, or the inspirational journey of the sisters Kanchan and Kavita Chaudhary, the former becoming an IPS officer and the latter playing the role of an IPS officer famous television serial Udaan, women of Indraprastha College for Women embody the resilient feminine spirit which transforms and shapes itself as a force to reckon with.

Like the breath which goes in and out of the human body, the moments and movements of our stellar alumna sustain the soul of Indraprastha College for Women. The world whirls around inspiration, hope and progress. Each generation which passes by the trees and walls of Indraprastha College for Women must know that the past lives through them and they too will add to the campus chronicles. When a bright-eyed first year student listens to an alumna who is either a bureaucrat, or a scientist or the professor standing right before their eyes in the classroom, she must dream and know that in both herself and them all, there is the continuum of 'Truth-Love-Knowledge-Service' which constitutes the spirit of Indraprastha College for Women.

As we enter our 101st year, it is a time to strengthen the bonds which sustain the buildings at Indraprastha College for Women. From music to politics, from writing to sports, the Indraprastha College for Women alumna stands strong. We hope that our alumna continue to visit us and inspire us with their achievements, even as we continue to learn and imbibe the perseverance and persistence with which the Indraprastha College for Women alumna has grown across time and space.



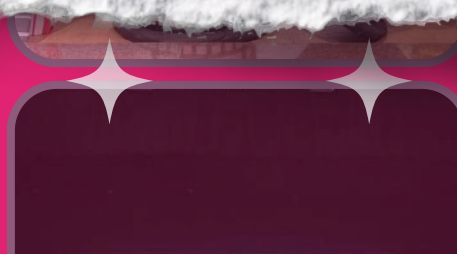






IPCW

*Rooted in our legacy,
raising the Sun of Tomorrows
Guided by dreams,
like the legendary notes of a piano...*



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