

Inkings

E-Magazine
B.A. Programme
Mata Sundri College for Women

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College Prayer

ਸਵੈਯਾ

ਦੇਹ ਸਿਵਾ ਬਰ ਮੇਹਿਇਹੈਸੁਭਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੋਂ॥
ਨ ਡਰੋਅਰਿ ਮੈ ਜਬ ਜਾਇਲਰੋਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ॥
ਅਰ ਸਿਖ ਹੋਅਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਇਹ ਲਾਲਚ ਹਉਗੁਨਤਉਉਚਰੋਂ॥
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੇ ਅਤ ਹੀ ਰਨ ਮੈਤਬ ਜੂਝ ਮਰੋਂ॥

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

ਸਵੈਯਾ

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਖ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੋਂ॥
ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਝ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ॥
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ਗੁਰੂਗੋਬਿੰਦ ਸਿੰਹ ਜੀ

Sawaiya

O' God, grant my request so that I may never deviate from doing good deeds
That, I shall have no fear of the enemy when I go into battle and with
determination I will be victorious
That, I may teach my mind to only sing your praises
And when the time comes, I should die fighting heroically on the field of
battle

Guru Gobind Singh Ji

The People Behind The Screen

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Foreword

BA Program Society has a number of laudable achievements to their credit during the session, 2018-19. The National Seminar on 'Literature and Discourse' deliberated the issues of marginalized in the society suggesting corrective measures that would be instrumental in reinstating the lost dignity of these sections that have been oppressed and marginalized due to compulsions of the preceding epochs and the pressures during the present times are still binding them in the same maze. The Speakers highlighted Dalit perspective in literature and women issues were discussed at length with prospective solutions to these ailments that are a hindrance in establishing a conducive society.



The BA Program Society initiated National Lecture Series at Mata Sundri College and Dr. Meena Gautam presented on the topic, 'Archives and Research'. The Session on Hands-On-Training on Usage of World Bank organized by the Economics Department provided in-depth knowledge to the faculty and students enabling them to use data available on their website.

The present volume of Inkings is rich in content. The article penned down by Dr. Daljit Kaur, Associate Prof., Department of History gives a detailed insight into the Sikh women from the historical perspective. One can proudly grasp the role of Sikh women in all walks of life even in those that are traditionally attached with men, breaking the long stereotypes attached with the women in the declining Indian society.

A function was organized to bid adieu to the third year students, which was organized in a manner that it stays in the memories of the outgoing students for long making them cherish the memories of their college days.

The poem 'Yesterday Night' is composed beautifully and touches the chords of the hearts visualizing the emotions of the star that is forced to go into oblivion due to natural laws making us realize that there is no escape from the ultimate reality of life and one should be prepared for it while contributing their best in life. Another poem 'Sometimes' presents the complexities of our thoughts that are equated to the natural phenomena of cyclone that causes upheavals, yet has to be overcome with strength of body and mind. A poem in Punjabi, 'Ik Nevi Suruwat' underscores the importance of relationships that should be preserved under all circumstances, good or bad. The Prose section contains articles that are interesting and convey a deep message to the readers. 'Life is Not a Race-Live it Lively' outlines the way to balance one's near relationships even this fast pacing world where to stop is to perish. The Artwork included in the volume is beautiful giving chance to the students to express their thoughts in sketches and paintings. The deep intent of the message is visually conveyed in a simplistic manner.

I appreciate the magnitude of task performed by the BA Program society in the true earnest with the hope that they will continue it with the same fervour and spirit.

*Dr. Harpreet Kaur
Principal
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संयोजक की कलम से..

इंकिंग्स का द्वितीय संस्करण अभिनंदन करता है कसक, बीए, प्रोग्राम सोसाइटी की छात्राओं की रचनात्मकता का। समाज में दौर सदैव रचनात्मकता के प्रस्फुटन के रहें हैं। विद्यार्थियों की जिज्ञासा, आशा, आकांक्षा और अभिलाषाएं रचनात्मकता का केन्द्र बनते हैं। दौर इन इच्छाओं/अभीप्साओं को उठाने के साथ-साथ, उन विषयों को सामाजिक पटल पर, बहसों में उजागर करना है जो आज का विद्यार्थी/युवा महसूस रहा है। बहस के रूप में स्थापित करना चाहता है। जमाने से पैदा हुए जज़्बात यदि आज संवाद का विषय नहीं बने तो आने वाले समय में ये जज़्बात जमींदोज़ हो जाएंगे। इनको, इनके आत्मिक विचारों को, संवेदनाओं को अथवा उपस्थित पीड़ा से संपर्कता के अहसास को बिन्दुवार सोचना, समझना और वैचारिक अस्मिता के रूप में उजागर करना चाहिए। यह वैचारिक अस्मिता आगाज़ भी है परिवर्तनों के लिए और अंजाम भी है स्वप्नवत् समाज की निर्मिति के आगाज़ों के लिए। बड़े-बड़े सपनों/दावों और वादों के जंजाल से बाहर निकल वैयक्तिक स्वप्नों को रेखांकित करने हेतु प्रेरित रहना चाहिए। न केवल प्रेरित रहना चाहिए संघर्षों के दौर को भी प्रेरणाओं में स्थान देना चाहिए। लिखने और बताने चाहिए एक व्यक्ति के आत्मसरोकारों को। सामाजिक सरोकारों हेतु वैयक्तिक निष्पक्ष बताने चाहिए। बताने चाहिए स्वप्न और सरोकारों की अस्तिकता को। व्यक्ति सामाजिक नास्तिकताओं के दौर से बाहर आने हेतु छटपटाहट में है। लेकिन सामाजिकता में सरसराहट नहीं होती जब एक व्यक्ति अपने संघर्ष की दास्तां को उपस्थित कर रहा होता है। सामाजिकता में मौन का आभास है। जड़ता के आगोश हैं। जड़ता को गत्वर बनाने की पीड़ा संवेदनाओं में व्यक्त होनी चाहिए। वैयक्तिक सोच-विचार को गत्वरता चाहिए। गत्वरता संवेदनाओं की। संवेदनाओं से साक्षात्कार की। समय है संवेदनाओं से साक्षात्कार का। समय है उन साक्षात्कारों के साथ अपने जुड़ाव को व्यक्त करने का। संवेदनाओं से जुड़ने का। संवेदनाओं से जुड़ने के प्रयासों की निरंतरता को दर्शाने का। संवेदनाओं से ही व्यक्ति का विकास होता है और संवेदनाओं के विकास के साथ ही व्यक्ति की वैयक्तिकता का विकास भी होता है। न केवल वैयक्तिकता का बल्कि मानवीयता के भिन्न आयामों से रूबरू होने के अवसर भी भिन्न संवेदनाओं के संपर्क तैयार करते हैं। अब ये व्यक्ति पर निर्भर करता है कि उसके संपर्क के साये कहाँ तक है और कितनों की संवेदनाओं के अस्तित्व को उसका आत्म स्वीकार कर पाता है। व्यक्ति और जातियों का इतिहास जानने समझने की कोशिश करते विवेक को विकास के पीछे कहीं न कहीं तत्कालीन भिन्न सामाजिक-सांस्कृतिक परिस्थितियों के साथ टकराहट के स्वरो से संवेदित होना होता है तो कहीं विवेक को मिलन के रूप भी दिखाई देते हैं। परिस्थितियों को अनुकूल और प्रतिकूल के रूप में नहीं देखा जाना चाहिए। परिस्थितियाँ दुश्कर ही हो ऐसा भी नहीं कहना चाहिए। परिस्थितियाँ चुनौतिपूर्ण अवश्य होती है। अब उन चुनौतियों के साथ संवाद बनाना है संवेदना में। मानस में। संवेदना में जिंदा करना है उन बातों और जज़्बातों को जो प्रायः रेत है। वो ऑक्सीजन कहीं से खोजकर लानी है जो शनैः-शनैः वैचारिक मानस से गायब हो गई। लेकर आने है मानवीयता के उन पक्षों को जिनको उठाने की फिराक लगभग नहीं है। पैदा करने चाहिए वो भिन्न भाव जो राह पर नहीं है। राहें आपको खोजनी है। इंकिंग्स ने कुछ रचा है। शेष रचना है। एक बार पुनः इंकिंग्स की छात्र संपादिका कोमल कुसुम के प्रयासों की सराहना। उसके भिन्न साथियों जिन्होंने इस अंक हेतु सहयोग प्रदान किया उनका धन्यवाद। प्राध्यापकों, विद्यार्थियों के वैचारिक रचनात्मक सहयोग के लिए धन्यवाद। अंत में आप सबके के लिए लिखना ही एक मात्र विकल्प है अंदर के सन्नाटे को, अपरूप को रूपायित करने के लिए।

डॉ. लोकेश कुमार गुप्ता
संयोजक

Who Holds Our Destiny?

"It is not in the stars to hold our destiny but in ourselves" was penned and left to ponder over by William Shakespeare centuries ago but the charm of his ink remains immortal. Back in his time, and before, and even as today, many believed in both fate and horoscopes, and believed that your life pattern and details were written in the pattern of the stars at your birth. But this statement counteracts that belief, and says that your fate is in your beliefs and behaviour, and how you respond to life events. It is true that no one is in charge of your happiness except you and comparing yourself to others will do you no good. Rather compare yourself to the person you were yesterday. Most of us are bogged down by the negativities we are surrounded by and see the glass half empty and not the other way round. What we fail to tap is the umpteen resource of positive energy we all are endowed with naturally! Our energies are squandered on gossip, ghosts of the past, negative thoughts of things you cannot control and the list goes surreal...

All the days look the same to those who do not shake away this thought from their system. We see people tasting success and stay in awe that they got luckier than us but the thinking stops at that. Why? What is it that some folks have but we don't?

Perhaps what they have is the sense of satiety with what has come to their fair share of life. They do not compare themselves with others but try to find the wonder and the marvel of an ordinary life. They know how to cry when pets and people die. They feel the infinite pleasure in the touch of a hand. They value the small joys of bonds blood and trust can form. The true meaning of living is in when the ordinary comes alive for us.

While mustering all our thoughts and powers towards establishing the big turning points of life, we often quit living in between. The truth is that no goals can be achieved if the building blocks of inspiration are not placed right. Miracles are made with dedication and it is in the power of those who stay focused. Pablo Neruda also said that, "You start dying slowly if you do not listen to the sounds of life, if you do not appreciate yourself." Be bold enough to stand after you falter, love thyself even if that means seen as lesser by others, take up a hobby which makes you more analytical and believe that you can accomplish anything. If done so, you will never rue over your deeds and actions. The results will follow soon and quite satisfactorily at that. Remember neither a drop of kindness nor a speck of indifference remains unreciprocated. Now it lies with you to make what you will of this precious life.

Mrs. Praveshika Mishra-
Co-Convener

Editorial

Greetings Readers!

Almost six months after completion of the first volume, I gladly present you the Second Volume of Inking's. Inking's is an e-magazine, with the purpose of providing space and a publishing platform for work by students. Established in the previous year, Inking's seeks to bring forth the students' literary and artistic talents.

There are three important P's that characterise the outcome of any endeavor of our life. The first two, Prevail and Perish, are indicative of the outcome, which may be characterized by either success or failure. The third P, Perseverance, describes the process through which any endeavor is undertaken. It is its presence, or lack thereof that determines which of the other two P's will emerge at the end.

When we prevail, we overcome the obstacles and emerge victorious. When we perish, we are beaten by the obstacles and fail in our endeavor. Perseverance is continued determined hard work and the quality of not giving up in the face of adversities. It is thus those who persevere that prevail, the rest perish.

College is a time of perseverance in our lives, when we work hard towards building a career. Various aspects of perseverance have been depicted throughout this volume of Inking's. Despair, hope, thoughts and emotions about the future and life around us can be found in these pages. Delve right into it and you'll surely find something written as if specifically for you!

Komal Kusum

Second Year, B.A. Programme

From
Teachers

Role of Women in Sikh History

Since ancient times, the role and the status of women in the Indian society has been somewhat ambivalent. There has not been a uniform glorious past for them. There has always been heterogeneity in the status of women in our society. Various women seers such as Apala, Ghosha and Vishvara were given equal spiritual stature as their hymns were recorded in the Rigveda along with those of different male saints. However, various events of consideration of women as a property have also been mentioned in various literary sources. Manu, the first codifier of the Law wrote:

“from cradle to grave, a woman is dependent on man, in childhood on her father, in youth on her husband and in old age on her son.”

पिता रक्षति कौमारे, भर्ता रक्षति यौवने। पुत्रा सथारवारे रक्षन्ति न स्त्री स्वतहती.

To analyze the contribution of women in Sikh history, one has to trace the history of Punjab. The history of Punjab can be traced back to the Bronze Age Civilization, 2500 BC. The discovery of the Indus valley Civilization in 1921, at the modern site of Harappa (now in Pakistan) establishes Punjab as one of the major territorial units of the first civilization of India. It has been the land of warriors, artisans, traders and peasants. It not only played a conspicuous role in revolutionizing the economic growth of the sultanate period, but was also a pioneer particularly in the way of social reforms. With the receptive and open-mindedness of the ideology of Punjab's culture ethos, it attracted and encouraged the expansion of Sufism. One cannot overlook in Punjab, the elements of vigor, creativity, adaptability, optimism and the spirits of conciliation and generosity alloyed in a remarkable social and cultural synthesis.

Even in the medieval period, when the Bhakti saints and Sufis were preaching against idol worship, caste distinction and other social evils of society, women had no identity of their own. They were considered as a commodity to be used as and when desired. Women had to face insults, discrimination, inequality and even class cruelty. It was Guru Nanak, a Bhakti saint and the successive Gurus who can be credited for the restoration of position and dignity to the women which they had lost over the centuries as well as for condemning those who described them inferior to men.

In the emphatic statement in 'Asa Di Vaar', Guru Nanak states:
“From the woman is our birth, in the woman's womb are we shaped” “O why call woman evil who gives birth to rulers”

The beneficence of Sikh woman can be understood while evaluating the socio-historic progress of Sikhism. The prominent women who occupied a conspicuous place in the Guru's time, belonged largely to the Guru's family either as mother, daughter, wife or

sister. After the Sikh Gurus, women were given a special status in the socio-religious and political matters as well as at times of battles with the contemporary power.

Mata Tripta, mother of Guru Nanak, nurtured her son with high moral values, Dai Daulatan, saw in baby Nanak “noor” of almighty's light, BebeNanki(1464-1518), sister of Guru Nanak, perceived with her keen sensibility the prophet like qualities of Guru Nanak and became his first disciple. While recognizing the musical talent of her brother, she gifted him a Rabab which he gave to Bhai Mardana, who accompanied him in his travels. It was because of the inspiration given by Bebe Nanaki, that Guru Nanak depicted his devotion to God in a musical note. Later, ‘ChakNanaki’ was established after her name. Mata Sulakhani, wife of Guru Nanak looked after the domestic affairs during her husband's thirty years of preaching. The basic ideal of Sikh Religion is to establish equality irrespective of caste, creed and race. For the implementation of this ideal, one important institution is the community kitchen or langar, where people from all castes: high or low, any gender: male or female sit together as equals. The wives of the Gurus contributed in their own way to give a practical shape to this ideal. Mata Sulakhani participated in the community kitchen or langar activities. Mata Khivi (1506-1582), wife of the second Sikh Guru, Guru Angad, was not only an administrator of the langar, but also cooked and served in the Pangat, where people sit in a row without distinction of caste or creed. As a result, Mata Khivi has her honorable name recorded in the Guru Granth Sahib.

Says Balwand, “Blessed is Khivi, the Guru's who dense leafy shade give sheds to all”.
In the Guru's kitchen, food is served abundantly,
Ya, the rice pudding, mixed with ghee, which is nectar sweet. (SGGS-967)

In the religious history of Sikhism, women also served as missionaries. Guru Amardas, the third guru, on the initiation of his wife Mata Mansa Devi, who accompanied him, raised voice against the custom of Sati and installed women as missionary preachers by offering them official seats as Peerahas. He started the Manji tradition, which refers to the seat of the Provincial Sikh leaders and offered two seats (Peeri) to women in the list of 22 Manji holders. The Manji's and Peera's were accorded authority to teach the principles of Sikhism to men and women respectively. MahtoMurari and wife of Sachan Such, were the two ladies along with established (12 Peeras) cradles. MahtoMurari was granted Manji of Lahore, which was an important seat of that time. Bibi Bhani, an embodiment of devotion of humanity, as according to few sources was offered a jagir by Akbar, when the latter visited the Guru and shared food in the community kitchen. Bibi Bhani, Mata Ganga ji, Mata Nanki provided new dimensions to the institution of Guru Mahals.

Moreover, the names of Mata Gujri: as an epitome of sacrifice, Mata Sundri: as a guide to the Sikhs and Mata Sahib Deva: as ‘Mother of Khalsa’ are well known for their active participation in the political as well as in the socio-religious sphere. After Guru Gobind Singh left for his heavenly abode in 1708, Sikh community passed through a period of crisis many times, but both Mata Sundri and Mata Sahib Kaur, with their wise leadership,

always pulled them to a safer path. Sikhs used to visit both Mataji's to seek their political advice during the eighteenth century. Eight Hukumnamas (orders) were issued by Mata Sahib Kaur from 1708 to 1748 to the sangat (congregation) of different areas from Punjab to Bihar (where Sikhs were staying at that time). The Sikhs willingly followed their orders. Mata Sundri also played an important role of an educationist in the 18th century by transcribing the compilation of Guru Granth Sahib at Damdama Sahib, with the help of Bhai Mani Singh, a great scholar and contemporary of Guru Gobind Singh. He also taught Gurbani and philosophy to the Sikhs. She also compiled and edited Guru Gobind Singh's bani 'Dasam Granth' with the help of Bhai Sheehan Singh. She also appointed Bhai Mani Singh as the 'Head of Taksal' (educational centre) in Amritsar.

The ideal before women in the socio-economic life was to help society in securing prosperity in peace and victory in war. On one hand, women cheerfully accepted the responsibility of caring for a large family; while on the other hand, they participated in the revolutionary struggle on equal terms with men.

In the Eighteenth century, on 8th May 1705, Mai Bhago, the first woman General, rallied 40 deserters (40 Muktey) from Amritsar and led them in the Battle of Muktsar. In the words of British Historian and scholar Macauliffe "the woman Bhago fought heroically in their ranks, disposed of several of her muhammadan opponents and transmitted her name as an Indian heroine for the admiration of future generations".

Another warrior Bibi Deep Kaur showed faith, courage and bravery and refused to surrender before the enemy even when she was mortally injured in the battlefield. Bibi Sahib Kaur in 1793, refused to leave the battlefield when pressed by the Marathas near Ambala with a drawn sword rallied for troops to repulse the enemy. Nirbhai Kaur, the daughter of Sardar Wadbhagh Singh, fought very bravely from 1753-59 at the time of Ahmad Shah Abdali's invasions.

Sardarni Sada Kaur (1762-1832), wife of Sardar Gurbax Singh of Kanhaiya Misl and mother-in-law of Maharaja Ranjit Singh, ruled her misl and served Punjab for thirty three years. She laid the foundation of the Sikh empire in Punjab, which spanned Punjab from 1799 to 1849. Maharaja Ranjit Singh owed his success to her in his initial struggle against rival Misls. Similarly, Bibi Aas Kaur and Bibi Rajinder Kaur also contributed to the Sikh history with all virtues, courage, perseverance and sagacity.

In 1839, last queen of the Punjab Empire, Maharani Jind Kaur, after her husband's death waged two wars against British rule. She led the court, discarded customs of purdah and held meetings with ministers.

During the freedom struggle in the nineteenth century, a procession of thousand women inaugurated the civil disobedience movement in the Punjab. On 10th April 1930, when meeting of citizens was held outside Mori Gate, out of 40,000 people, 1,000 were women including daughters of Lala Lajpat Rai and Dr. Mohammed Alam. In the Satyagraha campaign against the salt law 400 women performed the Tilak ceremony.

In July 1930, when Lord Irwin was to address the Central Assembly it was decided that there would be picketing by a group of women volunteers, on the first day 27 women were chosen from Lahore, Ambala and Shimla.

Since its inception Sikhism provides equal status to men and women. From the theological perspective, no distinction is made between them and is vividly clear in the holy composition “Guru Granth Sahib”. To elevate the status of women, third Guru Amardas took steps for the equality of women. Sikhs condemned the customs of sati, female infanticide, forced widow-hood, adultery and seclusion of women from all worldly deeds.

For centuries women were only considered as a commodity, but women in Sikh history not only preached high moral values, rather created, highlighted and established new ideals . They have a long history of fighting patriarchy, enacting radical change and taking up leadership roles; like Mai Bhago ,BibiHarsharan Kaur and many more who played an important role in making of history of Punjab. Even women in the 20thcentury, Amrita Pritam a great poet, novelist, and essayist, Amrita Shergill a renowned painter had great respect and a status full of pride. Today Sikh women are participating in every field without any distinction. They are not confined to role assigned by the society but are also playing various professional roles competently. They are also proving Guru Nanak's saying perfect by managing multifaceted activities at the same time.

Guru Nanak Dev Ji,

From women, man is born;
Within women, man is conceived
To woman, he is engaged and married
Woman becomes his friend;
Through woman, the future generations come
When his woman dies, he seeks another woman
To woman he is bound
So why call her bad? From her, Kings are born.
From Woman, woman is born
Without woman, there would be no one at all.
O Nanak, only the True lord is without the woman.
That mouth which praises the lord continually is blessed and beautiful.
O Nanak. Those faces shall be radiant in the court of the TrueLordII

Dr. Daljeet Kaur
Associate Professor
Department of History



**Mata Sundri College for Women
(University of Delhi)**



BA Program Society Kasak

Invites you to a

National Seminar

On

Literature and Discourse

Date: 12.01.2019, Time: 11.00 AM

Venue: Mata Gujri Hall

(Registration Fees : 300/- Bank Details for NEFT and
RTGS, Punjab and Sind Bank, Account No.:
07841000001078, IFSC Code: PSIB0000784

MICR Code: 10023053. Demand Draft in favor of
Principal, Mata Sundri College For Women. On the Spot
Registration Available. Last Date of Submission of your
Research Paper 10 January, 2019
seminars@ms.du.ac.in)

Dr. Lokesh Kr. Gupta

Convener

Ms. Praveshika Mishra

Co-Convener

Dr. Harpreet Kaur

Principal

Advisors

Dr. Kiranjeet Sethi, Member, Academic Committee

Dr. Manisha Mathur, Coordinator, IQAC

Dr. Laxmi, TIC, Hindi

शोधलेख हेतु विषय : (शब्द सीमा 1000-1500)

- साहित्य में नारी विमर्श और चिंतन
- कविता में नारी विमर्श और चिंतन
- कथा साहित्य में नारी विमर्श और चिंतन
- आलोचना में नारी विमर्श और चिंतन
- लोकसाहित्य में नारी विमर्श और चिंतन
- नाटक में नारी विमर्श और चिंतन
- साहित्य में दलित विमर्श और चिंतन
- कविता में दलित विमर्श और चिंतन
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- नाटक में दलित विमर्श और चिंतन

सहयोग : श्री साहित्य प्रकाशन, दिल्ली

अधिक जानकारी के लिए संपर्क करें : 9968480834

माता सुन्दरी महिला महाविद्यालय,

माता सुन्दरी लेन,

नई दिल्ली-02

Events



**Internal Quality Assurance Cell (IQAC)
Mata Sundri College for Women
(University of Delhi)**



in Collaboration with its

B.A. Programme Society

invites you to an inaugural lecture of

National Lecture Series

Archives and Research

by

Dr. Meena Gautam

Former Deputy Director of Archives, NAI

Director, National Mission on Monuments and Antiquities

ASI, Ministry of Culture, Government of India

Date : 07. 01. 2019

Time : 11.30 a.m.

Venue : Mata Gujri Hall

Dr. Daljit Kaur
Convener

Dr. Manisha Mathur
Coordinator, IQAC

Dr. Lokesh Kumar Gupta
Convener, BAP

Dr. Harpreet Kaur
Principal

Lecture on Archives and Research

Kasak, the BA Programme society in collaboration with the Internal Quality Assurance Cell (IQAC) organized a National lecture on 'Archives and Research' on Monday, January 7. It was the inaugural lecture of the National Lecture Series and took place in the Mata Gujri Hall. The lecture commenced with a speech by the principal Dr. Harpreet Kaur. Then Dr. Meena Gautam, former Deputy Director of Archives, NAI Archives, National Mission on Monuments and Antiques, ASI, Ministry of Culture, Government of India gave the lecture on the importance of archives and research that plays a significant role in developing a better understanding of the past. She explained how they organized and maintained the records according to the time they were written and produced, from ancient to the more recent ones. The lecture ended with a session of clearing the doubts raised by the students.

National Seminar on Literature and Discourse

Kasak, B.A. Programme society of Mata Sundri College for Women, University of Delhi, organised a National Seminar on Literature and Discourse on 12th January 2019. Prayer and lamp-lighting were followed by the release of three books: "Different Dimensions" by Dr. Ranjana Sharan Sinha, "MuktibodhEkAurChehra" by Dr. Anjana Verma and "RatnakumarSambhriyakiPratinidhiKahaniya" by Dr. Lokesh Kumar Gupta.

Dr. Harpreet Kaur, Principal of Mata Sundri College, gave an introductory address about the art of writing a book and the role of literature in bringing about social revolution. Prominent speakers included Dr. Ranjana Sharan Sinha who discussed the meaning, origin and growth of feminism. Dr. Anjana Verma spoke about portrayal of women in literature. Dr. Shivtej Singh discussed Mr. RatnakumarSambhriya's works. Mr. RatnakumarSambhriya explained the history of Dalit literature and discussed his works as well. Dr. Bajrang Bihari Tiwari talked about history of literature and linked it with contemporary events and social change. Dr. N.Singh. discussedhis long association with Dalit literature. The last session comprised of Paper Presentations on relevant themes.

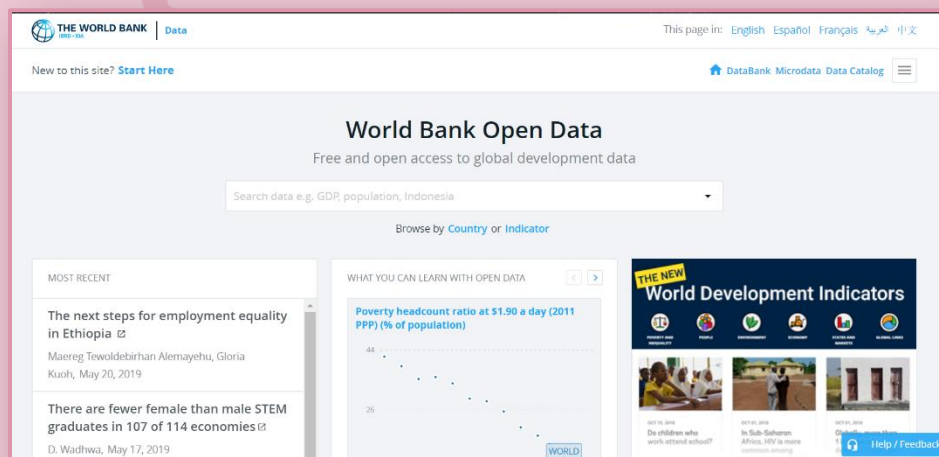


Hands-On-Training on Usage of World Bank OpenData

A Workshop on 'Hands on Training on Usage of World Bank Open Data' was organized on Wednesday, February 13, 2019 in Computer Lab No.3 by the Department of Economics and B.A. Programme Society. It was attended by students of Research Methodology, BSc Mathematics (Hons.) and BSc. Statistics (Hons.).

The workshop commenced with the welcome address by the Principal Dr. Harpreet Kaur and then the world bank resource person, Ms Sunita Malhotra, who is a Senior Member of the World Bank Library, briefed the audience about the history and origin of the World Bank, the International Bank for Reconstruction and Development (IBRD) and the five other institutions that are a part of the World Bank group. She explained how World Bank made the data publicly available in 2010 under the "Right to Access" to information. She explained about open development, open data, its reusability and different open tools trainings available for people on its website. She also emphasized on how to collect data, draw charts and some easy data research techniques to obtain micro data. Students were given time to practice it on their own.

She discussed the presence of World Bank on different social networking platforms like Facebook, Twitter and Tumblr and the different programs that world bank offersto people around the world like Young Professional Program and the open learning campus along with job opportunities at the World Bank. The workshop ended with a small session of discussion for the doubts and queries of the students.



Farewell 2019

Kasak, the BA Program society of Mata Sundri College organized the departmental farewell for the batch of 2016-19 on Tuesday, April 23, 2019. The event was hosted by Parnika Trivedi and Aditi Kathuria of first year.

The event began with a speech by Principal Mam, Dr. Harpreet Kaur, followed by the speech of Dr. Lokesh K. Gupta, Convener, BA Programme and the launch of Inkinings, the first ever magazine of the department, which also happens to be an e-magazine. Then the felicitation of student dignitaries and the volunteers took place. Prarthna Singh, first year, presented a classical dance performance and Vidisha Joshi, second year gave a singing performance. Dr. IffatZareen from the department of Urdu recited a poem and a ghazal on goodbyes. Then a few recreational activities involving audience participation took place. Komal Kusum, the editor of Inkinings delivered a speech on how this idea was born and took a physical form.

Radhika Bansal, second year presented a western dance performance which was followed by a few emotional words by Farah Shabeer, third year. Then the most anticipated part of the event, the title distribution took place, where Barkha Arora won Miss Lifeline, Damanjeet Kaur won Miss Punjabi Tadka and Iqra Noor and Arushi Rana won Miss Singing Sensation titles. Then a slideshow dedicated to the seniors was played which featured a video prepared by Neha Jain, second year. The event was concluded by the wise remarks of Mrs. Praveshika Mishra, Co- convener of BA program.



Poetry

Putting words
On paper to
Express in part,
Thoughts from me
Right to
Your heart

Yesterday Night

I saw a shooting star
It fell into the dark,
and lost its spark.

It fell into the darkness as part of it,
spark was found not even a bit.

Again I saw a star.
About to fall in the dark,
about to lose its spark.

No sound it made, nothing I could hear,
Oh! It was a tear!

A tear that fell from my eye,
Was a thought, a feeling, a star that died,
And it said all, it said all that I wanted hide

Sarabjeet Kaur
Second Year

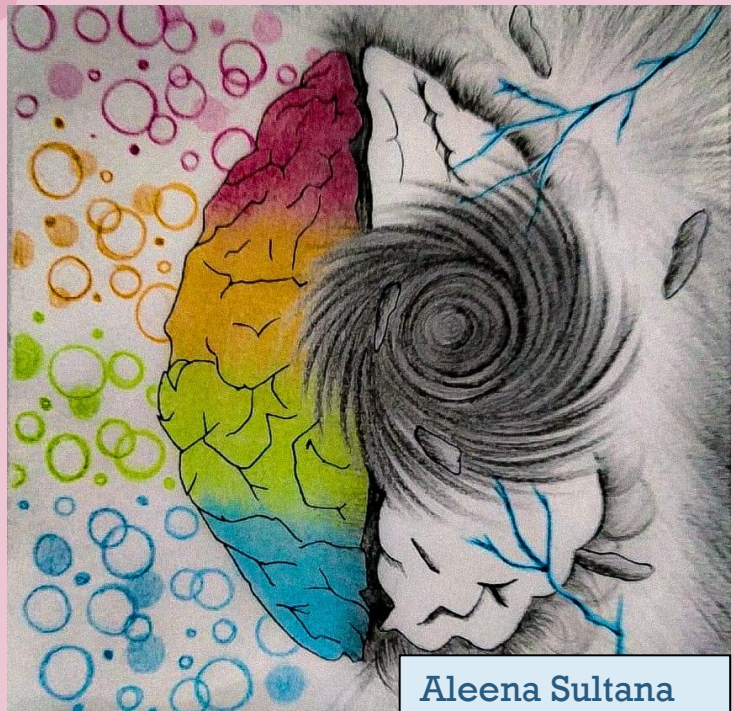
Sometimes

Cyclone of chaos in my mind
Disturbed and congested.
Yet having a wide smile covering all that,
Jumping emotions and extra efforts in calming down,
Following deep breath adjustments all around.

Want the warmth but wanna cover the light of sun.
Want darkness but can't overcome fear.
Wanna feel light but conversation's not worth.
Want to feel right but honesty isn't here on earth.

I pray to God for others' happiness
Because in theirs I'd love to find mine,
Just wanna sit aside and sip some wine,
Some alone time for a while.

Neha Jain
Second Year



Aleena Sultana

Regrets

I can't write you,
I can't write me,
Can feel your presence or see me.

In the mirror,
where you stand.
And touch my soul
without your hands.

You can kill me well
Inside-out,
But let me surrender
let me shout.

Shout the name of all the
pessimistic stuff.
Which may weaken or strengthen someone,
It made myself 'me' in the long run.

Sarabjeet Kaur
Second year



Aleena Sultana

The Closed Door

One mistake is not the end of the world
A closed door is not a dead end
You cannot change what has happened
Little do you gain from repentance

The door that has shut on your face
And won't open no matter how much you try
Maybe you were never meant to go through it
It was just meant for you to pass by

Don't stare at it, walk around the hall
Many open doors will look at you
Get to know what lies behind each of them
And one of them will attract you through

Miles later, you'll think back at the doors
The door that closed will come to your mind
You'll remember the open door and your journey ahead
Importance of that shut door you will find

Komal Kusum
Second year

डर लगता है

डर लगता है उन लोगों से
जो पहले पास आकर,
फिर एकदम से दूर हो जाते हैं...

डर लगता है उन लोगों से
जो कहते कुछ और हैं,
और इरादे कुछ और होते हैं....

पता नहीं क्यों डर
सा लगने लग गया है
इन दुनिया वालों से,
पहले यकीन जीतते हैं
फिर दोबारा पूरी तरह
तोड़ कर चले जाते हैं।

परमिंदर कौर
द्वितीय वर्ष

मेरे आने के बाद

एक ज़माना गया , एक ज़माने के बाद ।
आज़माना पड़ा , उन्हें आज़माने के बाद ।

शौक़ से तुम मुझे लिखा करो किताब में ।
मेरा ज़मीर लौटा देना , मेरे आने के बाद।

पत्थर पे जब तक लिखा था मुझे याद न रहा ।
दिल पर लिख रही हूं , सब मिटाने के बाद ।

नज़दीकियों में शायद तुम मुझे न देख पाओ ।
आएगा खयाल मेरा , दूर चले जाने के बाद।।

रिश्ते बनाए जाते हैं , निभाने के लिए ।
आते हैं समझ रिश्ते , निभाने के बाद ।।

अंगीरा सिंह
द्वितीय वर्ष

खुशियाँ और गम

क्या खुशी है, क्या गम,
इसका फैसला करते हैं हम
अच्छे और बुरे लोग
ज़िन्दगी में हमें मिलें रोज़

ज़िन्दगी आसान नहीं,
क्योंकि यह है कठिनाइयों से भरी
पर इसका मतलब यह तो नहीं
कि भंग हो हमारे मन की शांति

ज़िन्दगी ने दिखाए कई दुख
पर कभी देखे उनके पीछे के सुख?
जब रone के हों कारण हजार
खुशियों के ढूँढो आसार

छोटी-छोटी बातें जो नहीं पसंद
उनपर ध्यान मत दो
मन में रखकर रone की जगह
उनको मन से दूर करो

कुछ मुसीबतें
तो समय के साथ जाएँगीं
खुशियाँ अब दूर नहीं
वो जल्द ही आएँगीं

धीरे-धीरे सब ठीक हो रहा है
धीरे-धीरे सब ठीक हो जायेगा
जल्द ही आपके मन का आंगन
फूलों से खिलखिलायेगा

तब तक धीरज रखो
मन को मत मुरझाओ
जो खुशियाँ ज़िंदगी ने दी हैं
उनसे अपना जीवन सजाओ
एक ज़मा

कोमल कुसुम
द्वितीय वर्ष

माफीनामा और शुकराना

माफी है जो सुबह मुंह दिखाके वापस मुड़ जाने की
शुकर है नयी दोस्ती का जन्म हो जाने की
माफी है तेरे नाम पर कहीं गुम हो जाने की
शुकर है घर वालों की तसल्ली बन जाने की
माफी है पढ़ाई के बदले पागलपन कर जाने की
शुकर है उम्मीद का सफर खत्म हो जाने की
माफी है तेरी कदर करने में लेट हो जाने की
शुकर है इन सालों में तेरा हिस्सा बन जाने की
अब जब थी साजिश तेरी हँसाने और रुलाने की
मेरा माफीनामा और शुकराना है तुझे अलविदा कह जाने की...

हरविंदर कौर
तृतीय वर्ष

ਮਾਂਦੀਲਾਡੇ

ਅੱਜ ਹੋਏਗੀ ਮੇਰੀ ਲਾਡੇ ਰਾਨੀ ਪਰਾਈ ।।
ਜਿਥੇ ਵੀ ਜਾਵੇਗੀ ਉਦਰ ਲੋਕਾਂ ਨੂੰ ਤੂੰ ਹਸਾਂਈ।।
ਮੇਕਾ ਨਾ ਦੇਈਂ ਕੋਈ ਤੇਰੀ ਬਾਬਲ ਦੀ ਕਰੇ ਨਿੰਦੇਆਂ।।
ਸੱਸ-ਸੁਹਰੇ ਦਾ ਸਤਿਕਾਰ ਤੇ ਆਪਨਾ ਘਰ ਵਸਾਈ।।
ਮਾਂ ਤੇਰੀ ਸੱਦਾ ਤੇਰੇ ਨਾਲ ਰਹਿਗੀ।।
ਬੱਸ ਜਿਥੇ ਜਾ ਰਹੀ ਉਹਨਾਂ ਸਾਰਿਆਂ ਦੀ ਮੁਸਕਾਨ ਬਣ ਜਾਈ ਵੇ।।
ਦੋਹਾਂ ਪਰਿਵਾਰ ਵੀ ਹੋ ਇਕ ਜਾਣਗੇ।।
ਕਈ ਰਿਸ਼ਤੇ ਨਵੇਂ ਜੋ ਹੁਣ ਆਨ ਗੇ।।
ਦੋਹਾਂ ਦੇ ਸਿਰ ਪਾਓ ਕਈ ਜਿੰਮੇਵਾਰੀਆਂ ਵੇ।।
ਗਲਤੀ 'ਚ ਇਸ਼ਕ ਦੀ ਰਾਹਨ'ਚ ਕੋਈ ਕਰ ਦੇਈਂ ਨਾ ਭੁੱਲ ਵੇ।।
ਮੰਗਾ ਇਹੀਓ ਰੱਬ ਤੋਂ ਕੀ ਰਹੀਆਂ ਦੇਵੇਂ ਨਾਲ ਵੇ।।
ਚੰਗੇ -ਮਾਣਿਆ ਸਮਿਆਂ'ਚ ਮੈਂ ਤੇਰੀ ਪਰਿਵਾਰ ਤੇਰੇ ਨਾਲ ਵੇ।।
ਤਾਇਆ ਤਾਈਆਂ ਦਾ ਤੈਨੂੰ ਮਿਲਿਆ ਘਰ ਵਿੱਚ ਸੱਭ ਛੋਟੀ ਧੀ ਪਿਆਰ ਵੇ।।
ਤੇਰੇ ਤੋਂ ਬਾਅਦ ਕੋਰ ਆਈਏ ਭੁਆ ਨੂੰ ਬਹੁਤ ਕਰਦੀ ਪਿਆਰ ਹੇ।।
ਭਾਬੀ ਤੇ ਵੀਰ ਦੀ ਇਕ ਚੱਲੀ ਦੇਸਤ ਵੇ।।
ਤੇਰੀਆਂ ਭੈਣਾਂ ਤੇ ਜੀਜਾਆਂ ਦਾ ਪਿਆਰ ਤੇਰੇ ਲਈ ਹੈ ਰੇ।।
ਹੁਣ ਤੈਨੂੰ ਪਰਦੇਸ਼ ਲੈ ਚੱਲੀਆਂ ਨੇ।।
ਤੇਰੀ ਯਾਦ ਆਵੇ ਰੇ ।।
ਅੱਜ ਹੋਗੀ ਮੇਰੀ ਲਾਡੇ ਪਰਾਈ ਹੇ।।

ਅਨਮੋਲਕੋਰਬਗਾ

ਦੂਜਾਸਾਲ

ਮੇਰੀ ਰੂਹ ਦਾ ਹਾਨੀ

ਸਾਰੀ ਦੁਨੀਆ ਨੇ ਜਿੱਥੇ ਮੇਰੀਆਂ ਕਮੀਆਂ ਦੱਸੀਆਂ, ਉੱਥੇ ਹੀ
ਓਨੇ ਮੈਨੂੰ ਮੇਰੇ ਗੁਣ ਦਿਖਾਏ ਹੈ।।

ਹੋਰਾਂ ਨੇ ਜਿੱਥੇ ਮੇਰੇ ਜਿਸਮ ਦੀ ਤਾਰੀਫ਼ ਕੀਤੀ, ਉੱਥੇ ਹੀ ਉਹਨੇ ਮੇਰੀ ਰੂਹ ਨੂੰ ਅਪਣਾਇਆ ਹੈ।।

ਪਰਮਿੰਦਰਕੋਰ
ਦੂਜਾਸਾਲ

ਧੀਦੀਕਹਾਈ

ਜਿਸ ਅੰਗਾਣੇ ਵਿੱਚ ਖੇਡੀ
ਕੱਲ ਇਹਨੂੰ ਹੀ ਛੱਡ ਕੇ ਤੁਰ ਜਾਵਾਗੀ
ਜਿਸ ਘਰ ਵਿੱਚ ਹਰ ਇੱਕ ਦੀ ਬਣੀ ਮੁਸਕਾਨ
ਕੱਲ ਉਹਨਾ ਨੂੰ ਹੀ ਉਦਾਸ ਕਰ ਜਾਵਾਗੀ
ਡਰ ਮੈਨੂੰ ਇੱਕੋ ਗੱਲ ਦਾ ਆ ਮੇਰੇ ਬਾਬਲਾ
ਕੱਲ ਨੂੰ ਲਾਡੇ ਤੇਰੀ ਪਰਾਈ ਹੋ ਜਾਉਂਗੀ।।

ਪਰਮਿੰਦਰਕੋਰ
ਦੂਜਾਸਾਲ

ਇਕ ਨਵੀਂ ਸ਼ੁਰੂਆਤ

ਗਿੱਲੇ ਸ਼ਿਕਵੇ ਸਾਰੇ ਭੁਲਾ ਕੇ
ਇਕ ਨਵੀਂ ਸ਼ੁਰੂਆਤ ਕਰਦੇ ਹਾਂ
ਸਮਾਂ ਭਾਵੇਂ ਮਾੜਾ ਹੋਵੇ ਜਾਂ ਚੰਗਾ
ਇਕ ਦੂਜੇ ਦਾ ਸਾਥ ਨਿਭਾਉਂਦੇ ਹਾਂ
ਜੇਕਰ ਤੁਸੀਂ ਰੂਸ ਜਾਓਗੇ
ਤਾਂ ਮੈਂ ਮਨਾ ਲਾਵਾਂਗੀ,
ਜੇਕਰ ਮੈਂ ਰੂਸੀ
ਤਾਂ ਤੁਸੀਂ ਮਨਾ ਲੈਣਾ
ਦਿਲ ਵਿੱਚ ਸਿਰਫ਼ ਮੇਰੀ ਹੀ ਤਸਵੀਰ ਰਖਣਾ
ਕਿਸੀ ਦੂਸਰੀ ਨੂੰ ਨੇੜੇ ਆਉਣ ਨਾ ਦੇਣਾ

ਪਰਮਿੰਦਰਕੌਰ
ਦੂਜਾਸਾਲ

ਮਨਦਾਚੈਨ

ਕਿਉਂ ਇਕ ਫੂਲ ਖਿੜਦੇਖਿੜਦੇ-
ਅਚਾਨਕ ਮੁਰਝਾ ਜਾਉਂਦਾ ਹੈ ॥
ਕਿਉਂ ਹਨੇਰੀ ਬੱਦਲ ਅਤੇ ਬਿਜਲੀ
ਦੇ ਬਾਅਦ ਵੀ ਮੀਂਹ ਨਹੀਂ ਵਸਦਾ ॥
ਕਿਉਂ ਮੇਰੇ ਮਨ ਦੇ ਕੋਲ ਆਉਂਦੇਆਉਂਦੇ-
ਕੁਝ ਦੂਰ ਹੀ ਚੈਨ ਰੁਕ ਜਾਉਂਦਾ ਹੈ ॥

ਕਿਉਂ ਉਹ ਫੂਲ ਖਿੜਿਆ ਨਹੀਂ ॥
ਕਿਉਂ ਉਹ ਮੀਂਹ ਵਸਿਆ ਨਹੀਂ ॥
ਤੇ ਕਿਉਂ
ਮੇਰੇ ਮਨ ਨੂੰ ਚੈਨ ਮਿਲਿਆ ਨਹੀਂ ॥
ਅੱਧਖਿੜੇ ਫੂਲ ਨੂੰ ਧੁੱਪ ਸਾੜ ਗਈ ॥
ਕਾਲੇ ਬੱਦਲਾਂ ਨੂੰ ਹਨੇਰੀ ਉਡਾ ਗਈ ॥
ਤੇ ਮੇਰੇ ਮਨ ਦੀ ਬੇਚੈਨੀ ਉਵੇਂ ਹੀ ਰਹਿ ਗਈ ॥

ਕਿਉਂ ਮੇਰਾ ਮਨ ਸ਼ਾਂਤ ਨਹੀਂ ਹੁੰਦਾ
ਕਿਉਂ ਇਹ ਚਿਤਵਦਾ ਹੈ
ਦੁੱਖ ਅਤੇ ਚਿੰਤਾ ਦੇਣ ਵਾਲਿਆਂ ਯਾਦਾਂ ਨੂੰ ॥
ਕਿਉਂ ਇਹ ਉਹਨਾਂ ਚਿੰਤਾਵਾਂ ਬਾਰੇ ਸੋਚਦਾ ਹੈ
ਜਿਨ੍ਹਾਂ ਦਾ ਇਸ ਕੋਲ ਕੋਈ ਹਲ ਹੀ ਨਹੀਂ ॥

ਕਿਉਂ ਇਹ ਉਸ ਫੁਲ ਬਾਰੇ ਸੋਚਦਾ ਹੈ
ਜੋ ਖਿੜ ਹੀ ਨਾ ਸਕਿਆ ॥

ਕਿਉਂ ਇਹਸੋਚਦਾ ਹੈ ਅਨਜਾਣ ਭਵਿਖ ਬਾਰੇ
ਤੇ ਉਸ ਸੋਚ ਵਿਚ ਅੱਜ ਨੂੰ ਭੁਲਾ ਦਿੰਦਾ ਹੈ ॥
ਕਿਉਂ ਇਹ ਮੇਰਾ ਮਨ ਸ਼ਾਂਤ ਨਹੀਂ ਹੁੰਦਾ ॥
ਕਿਉਂ ਚੈਨ ਇਸਦੇ ਕੋਲ ਆਉਂਦੇਆਉਂਦੇ-
ਭਟਕ ਜਾਉਂਦਾ ਹੈ ॥

ਕਿਉਂ ਇਹ ਦੂਜਿਆਂ ਦੀਆਂ ਤਕਲੀਫਾਂ ਨੂੰ ਸੋਚਸੋਚ-
ਆਪ ਬੇਚੈਨ ਹੋ ਅੱਪਣਾ ਚੈਨ ਗਵਾਉਂਦਾ ਹੈ॥

ਕੀ ਕਰਾਂ ਮੈਂ ਇਸ ਮਨ ਦਾ
ਜਿਸਦਾ ਚੈਨ ਆਉਂਦੇਆਉਂਦੇ ਕਿਤੇ ਰੁਕ ਜਾਉਂਦਾ ਹੈ-
ਸਾਹਮਣੇ ਨਹੀਂ ਆਉਂਦਾ ਕਿਤੇ ਲੁਕ ਜਾਉਂਦਾ ਹੈ ॥

ਕੇਮਲ ਕੁਸੁਮ
ਦੂਜਾਸਾਲ

Articles

TO WRITE

means more than putting

PRETTY WORDS

on a page;

THE ACT OF WRITING

is to share

A PART OF YOUR SOUL

with the World.



Qualities of a Leader

Who is a leader? What are the qualities that make an ordinary person a leader and others their followers? A leader is a person who possesses an inner strength, that unique thing which makes them stand out in a crowd and lead others.

There are many qualities or specialities of a leader, each different from the others, like patience, determination, respect for others, endless enthusiasm and an energy so powerful that it drags people towards their sayings. Empathy, being the most prominent quality of all, encourages the people to relate and enables the leader to develop a special place in the hearts of their followers. But their voice and the ways in which a leader molds their words is what exhibits their true intentions towards their followers. As Gandhiji had the energy, the aura which led, encouraged and gave strength to millions of oppressed and downtrodden people not only in India but around the world. Decisions made by a leader always define the fate of the people who believe in them. A leader always remains calm and composed even in the hardest of situations, even in the scenarios of high pressure their decisions are always taken with a peaceful and optimistic approach.

A leader may appear to be alone from the outside but is filled with the strength of many, their voice sounds alone but comprises the echoes of all the people that rely on them to be shown the right path. Leader is that ideal example of a person with all kinds of virtues and values that a human, being the only creation on Earth to think, imagine and create must possess.

Vidisha Joshi
Second year

Another Silence Breaker

“I don't need hope, I want you to act, as if the house is on fire”

A fifteen-year-old sensation, a Swedish activist and recently, a Nobel Peace Prize laureate, Greta Thurnberg, who came into the limelight for her strikes in her school due to climate change, delivered her most influential speech at the World Economic Forum. In her speech, her greater indication was to bring in sustainable development in the economy and focus on depletion of greenery through the smoke of industrialization, which is black or white according to her, with no grey areas. Her vision and ideology stand for changing the rules for growing into a powerful nation.

Her demand for the environment raises a question, “Are we really capable of changing the rules?”. Our major battle in it is “behaviour change” amongst people. In many countries, talking of and bringing about sustainable development is a nightmare. It is only in the countries which are developing or have developed, that sustainable development can take place. Many countries like Sweden and Australia are vigorously taking part in combating climate change. Even Africa is taking some steps to improve the climate change conditions by increasing yields of many different varieties of crops but these steps are not significant enough. Recently many countries have come together to contain plastic pollution but in actuality no action has taken place yet. Sustainable development and finding solutions to encourage it are still behind in the process of development. Lack of awareness regarding these terms among educated people is a major problem in this new era. Education and employment need a shift but people are not ready for it.

Could we really be successful in changing the mindset of the people, Could we really do it?

Nandini Jain
Second year

With Time... in 2019

With time.... It always happens with time. As and when it passes you see things coming your way like they never did. You never felt like you were about to deal with something like that. And that's when the uncertainty of the future rings a bell in your head and you lose yourself, you ponder upon words and start focusing on connecting the dots, start building bricks of imagination and there you go flushed. with stress.

Next up you have your own mind bullying you and pulling your confidence down. Digging its own grave and making it hard for you to accept the reality that WORDS are worth a lot and sometimes nothing... Just depends on which condition and from whom does it come.

Like I never doubt words given to me by my better half and neither will I. I have made mistakes and with this upcoming year I'll focus on less of mistakes and more of happiness. And water under the bridge of what happened but with one thing I'll move forward, that is learning lessons and building a strong me.

That's not a word to anyone else but me.

I will.

Neha Jain,
Second year

Endless Affair

Revolving around a perfect match, making it a perfect unreachable source every morning. It's just a stroke of improvement getting added after every event and it's gorgeous to see things working in completely different ways each new day. Gracefully looking at and admiring that glow, if not admiring then definitely nurturing each inch and making every effort to make sure that it's glowing the other time.

Spending time with you is always a good idea, be it invoking new thoughts or reliving the past or making sure of future, it has its own charm. Walking with pride even if you are a nobody needs courage and trying to put that up not for the world but for your own sake, for your satisfaction is important. Dealing with stuff and negotiating terms, making it an over thinking issue is part of knowing you better.

Maybe you are not the greatest, but you do have a beautiful heart and a strong attitude which go into the deep feels of my living everyday. With something I love, the most, the innocence with a flare and in the shape of an almond. - eyes. My eyes

I have an endless affair with myself. Especially my eyes.

I love the combination of whatever I'm made of and I'll always make sure, I turn into a better *Homo sapien*.

Neha Jain
Second year

Life is not a Race – Live it Lively

We all take birth, grow and lead our lives, face the obstacles that come across our path each day. In simple words, we all fight with our fears and face the challenges and that makes us strong enough to survive in the world. But in this process of 'surviving' we often find our real selves fading away. It's because we get so busy working our way to the top that we actually forget to live those special moments that life gives us and appreciate the people and the relationships we share.

We all have goals in life and we all aim at becoming something, be it a doctor, an engineer, a journalist, a businessman, a model, an actor or a singer, and to achieve that we work hard day in and day out. Life in today's world has become so hard that even providing for yourself alone is a tough job to pull let alone the thought of looking after a family. This reminds me of the lines made famous by the character ViruSahastrabuddhe from the movie '3 Idiots' about life - 'Life is a race and if you don't run, you become a broken anda (egg)'. This is indeed turning out to be true in present times.

Then again, if we don't work hard each day we won't be able to survive. But life isn't just about surviving, it's about living as well. But 'living life' today has taken a whole new definition which is having tons of money in your bank account, owning luxurious automobiles, wearing designer clothes and spending exotic vacations at fancy resorts around the world and then sharing it all on social media for the world to see. Which means that we have entered an age of absolute materialism, where our material possessions and our outlook matters more for us than having real life experiences with simplicity.

The only way to live life and not just survive through it is by grabbing every opportunity and every moment you get in between work and spending that precious time with your loved ones and by making memories with all the people who matter the most in your life.

Vidisha Joshi
Second year

Artwork

I found I could say things
with color and shapes that I
couldn't say any other way--
things I had no words for.

-Georgia O'Keeffe



HyperLeo.com



Parmeet Kaur, Second year

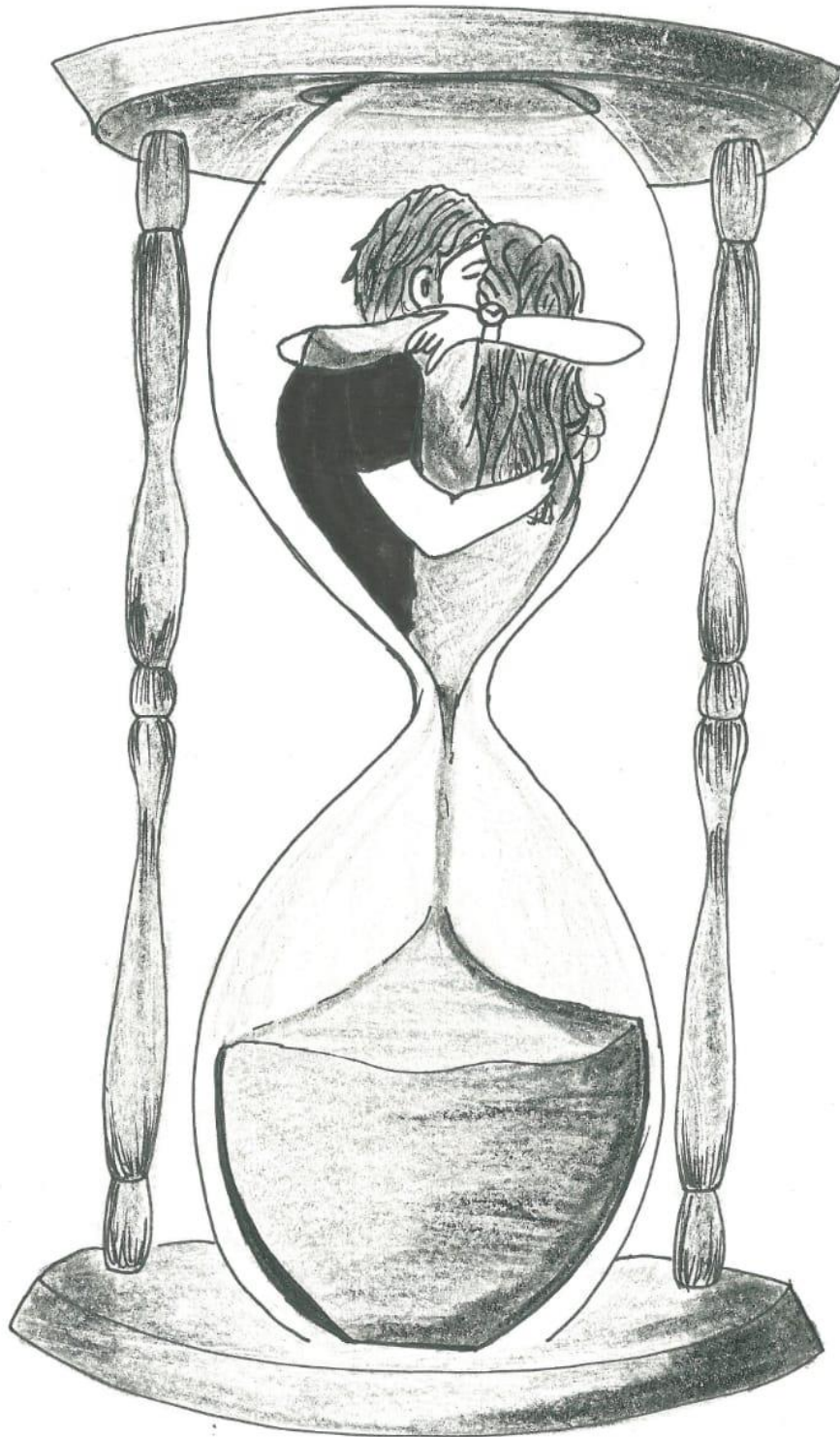


Parnika Trivedi, First year

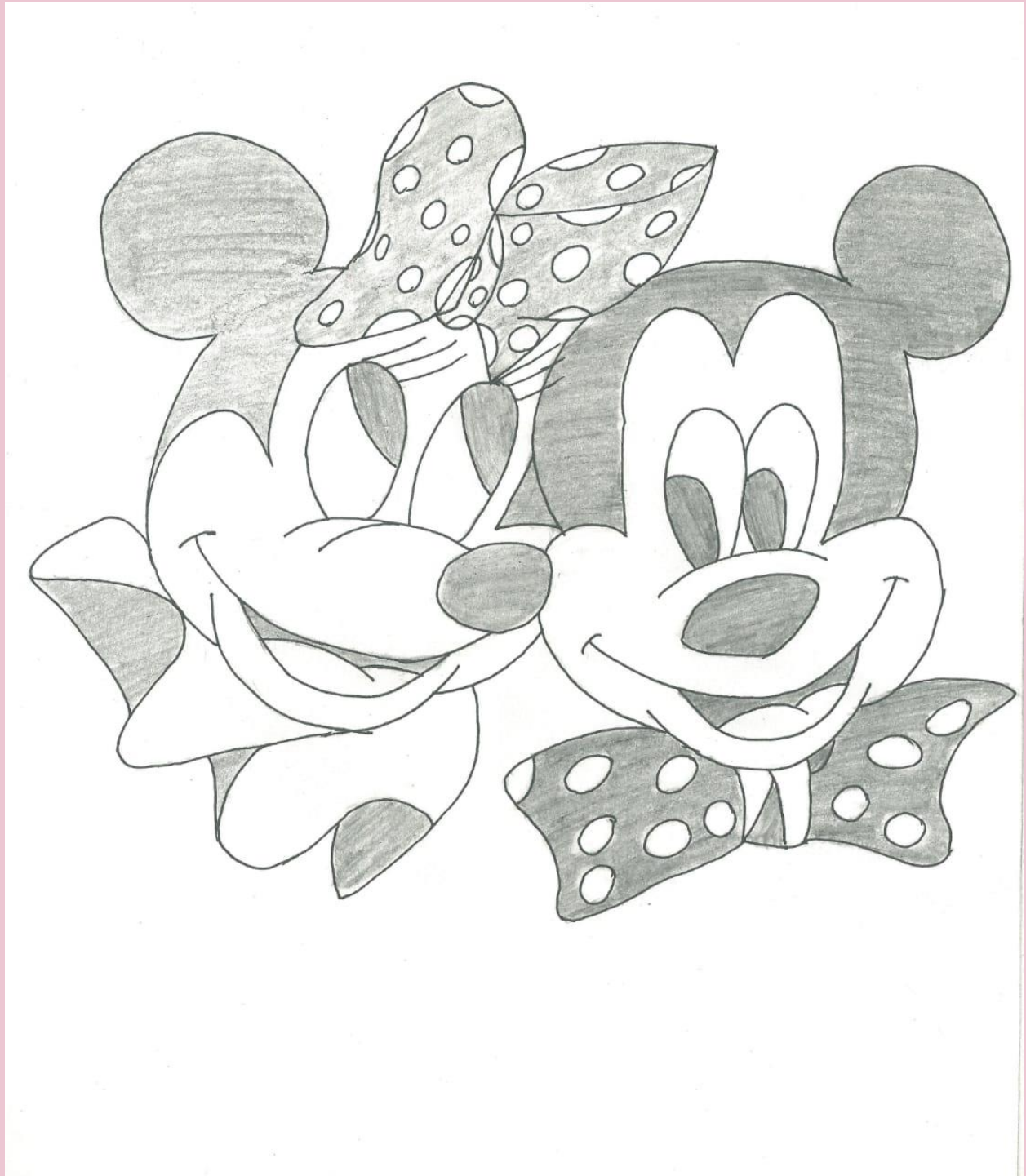
Submissions



Parnika Trivedi, First year



Parmeet Kaur, Second year



Parmeet Kaur, Second year



Parmeet Kaur, Second year

Above all we're humans. We've all got a little darkness and light within.



Vidisha Joshi, Second year

Drowning in the Sea of Fantasy



Vidisha Joshi, Second year

**Here ends another journey
A new road has been
traversed, with new turns
and new slopes.**

**The end of one, is nothing,
but the beginning of another
As one follows another
through the passages of time
And each journey upon each
new road uncovers a new
destination**