

INTO A BETTER TOMORROW



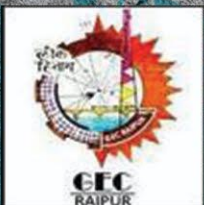
त्वात्वात्

The Acceleration



WHAT'S INSIDE?

THE MAGZINE IS THE OFFICIAL ANNUAL PUBLICATION BY MECHANICAL DEPARTMENT. IT AIMS TO PROVIDE A RECORD OF THE DEPARTMENT'S ACTIVITIES AND THE ACHIEVEMENTS OF FELLOWS, STAFF, STUDENTS AND ALUMNI, AS WELL AS OFFERING INTERESTING ARTICLES AND THEIR CREATIONS.



GE CR

GOVERNMENT ENGINEERING COLLEGE
RAIPUR





PRINCIPAL'S MESSAGE

Nurturing creativity and inspiring innovation are the two of the main goals which education aims at. A college magazine is the best platform where both of these quantities are exhibited in perfect amalgamated form. It harnesses the creative energies of the academic community, and distils the essence of their inspired imagination in the most brilliant possible way. Hence, I am delighted to know that “TVARAN (त्वरण)” Departmental magazine of 2019-20 of Mechanical Engineering Department, GEC Raipur is being published and ready to be shared.

I take this opportunity to congratulate the editorial board for bringing out this magazine as per schedule, which in itself is an achievement considering the effort and time required. May all our students soar high in uncharted skies and bring glory to the world and their profession with the wings of education! I hope the article published in it will be of contemporary relevance.



HOD'S MESSAGE

I am elated at the publication of Mechanical Engineering departmental magazine for year 2020-21 and hope that it will prove useful tool, not only for enjoyment but also for conveying messages from different bodies of department to one another.

I am also confident that it will serve as the source of inspiration for teachers and students. The magazine is a unique media through which one gets the point of view of students towards society and environment, their responsibilities and approach toward the social problems. It is very useful link between two generation.

I whole-heartedly congratulate the convenor and the committee members on their endeavor to bring out the magazine.

EDITOR'S DESK

We at the editorial Board welcome you to the first edition of Departmental Magazine. त्वरण is an attempt to provide a platform to the students to express their views, ideas and thoughts in the form they excel. The interchange of these expressions will lead to the overall development of the youth and hence the development of the society in general.

The articles of the magazine reveal the fact that the technical Minds of our society are no less when it comes to creative writing or coherently expressing their philosophical and Technical minds. The article of this issue varies from rich experiences of the students to the expression of their opinion about various issues and Technical aspects. The issue also includes very well written poems both in English and Hindi, creative drawings, creative photography and good stories.

The first magazine is the effort of the whole GEC family and we hope that as this family grows the future editions of this magazine would be much richer in variety of content. We would like to thank all the students and faculty members for their contribution in the form of articles poems stories drawing photography and all other contributions. We would also like to thank and congratulate to our editorial team members for giving their time and efforts.

FACULTY EDITORS

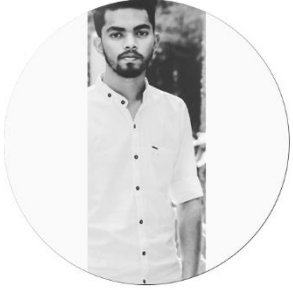


Assistant professor
Ms. SWASTIKA PATEL

Assistant professor
Mr. RAHUL SAHU



STUDENT EDITORS



DANESHWAR TETA



IRSHAD AHMAD



BHOOPENDRA
DEWANGAN



DHAIRYA CHHAJED



VIBHU SHARMA

FACULTY MEMBERS IN MECHANICAL DEPARTMENT

Dr. Ajay Tripathi
Head of Department & Associate
Professor
Mechanical Department



Qualification : Ph.D. (Mech. Engg.,
MNNIT Allahabad),
M. Tech. (Thermal Engineering,
IIT Delhi,), B.E.
(Mechanical).

Specialization / Area Of Interest : Thermal and Fluid
Science

Mr. Rahul Sahu
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical),
M. Tech.
(Thermal & Fluid Engg., I.I.T. Bombay, 2014).

Specialization / Area Of Interest : Thermodynamics,
HMT and Fluid Mechanics.

Dr. Y. P. Banjare
Professor Mechanical Department



Qualification : Ph.D. (Mechanical Engg
, NIT Rourkela, 2009),
M.Tech. (Thermal Engineering,
IIT Kharagpur) B.E. (Mech. Engg.)

Specialization / Area Of Interest : Thermal Engg, CFD,
Heat transfer, I.C. Engines

Mr. Kranti Kumar Dhruw
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical),
M.Tech.
(Industrial Safety Engineering, NIT Trichy, 2014).

Specialization / Area Of Interest : Industrial Engg,
Strength of Materials, Production Engg

Prof. R.S.N. Sahay
Associate Professor Mechanical
Department



Qualification : B.Sc. Engg.
(Mechanical), M.Tech.
(Thermal, Energy and Environmental Engg.,
I.I.T. Kharagpur).

Specialization / Area Of Interest : Thermal Engineering.

Mr. Bhavyavesh Sahu
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical
Engineering), M.Tech.
(Design Engineering, MNNIT Allahabad, 2014).

Specialization / Area Of Interest : Theory of Machines,
Strength of Materials and RAC.

Mr. Prashant Kumar Sahu
Assistant Professor Mechanical
Department



Qualification : B.E.(Mechanical Engg.)
M.Tech. (Computer Assisted
Manufacturing,
IIT Guwahati, 2013).

Specialization / Area Of Interest : Manufacturing,
CAM, Design, Welding and Finite Element Methods.

Ms. Swastika Patel
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical
Engineering),
M.Tech. (Thermal and Fluid Engineering,
NERIST Itanagar, 2014).

Specialization / Area Of Interest : Thermodynamics,
Fluid Mechanics and HMT.

Mr. Suraj Kumar Chand
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical
Engineering), M.Tech.
(Machine Design Engg. IIT Roorkee, 2012).

Specialization / Area Of Interest : Machine Design,
Strength of Materials and Theory of Machines.

Mr. Takesh Kumar
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical),
M.Tech (Thermal Engg.)

Specialization / Area Of Interest : Boiler and Power Plant.

Mr. Gulab Verma
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical
Engineering), M.Tech.
(Thermal Engineering, NIT Surathkal, 2015).

Specialization / Area Of Interest : Thermodynamics,
HMT and RAC.

Mr. Sunil Kumar Patel
Assistant Professor Mechanical
Department



Qualification : B.E. (Mechanical),
M.Tech (Thermal Engg.)

Specialization / Area Of Interest : Solar Energy.

Mr. Anshu Agrawal
Assistant Professor,
Dept. of Mechanical Engineering
Qualification: B.E. (Mechanical
Engg.), M.Tech. (Thermal Engg.,
NIT Jamshedpur)
Specialization: Thermodynamics,
Heat Transfer

VISION

To be center of excellence in the mechanical and allied domain to address social and industrial needs.

MISSION

- **Impart knowledge and skill in the field of mechanical and allied domain.**
- **Develop the students with leadership skills, Professional ethics and employability skill.**
- **Establish and upgrade infrastructure required for education and research.**

MSP GROUP
AN INTEGRATED STEEL PLANT

MSP STEEL & POWER LIMITED

MSP TMT BARS
ज्यादा लोहे की ताकत

MSP STRUCTURALS
ज्यादा लोहे की ताकत

Corporate Office: MSP Steel & Power Ltd.
16/S, Block-A, New Alipore, Kolkata-700 053
Works: VIII & P.O. Jamgaon | Dist. Raigarh | Pin: 496 001 (C.G.)

CII
Confederation of Indian Industry
www.cii.in

CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII

GOVERNMENT ENGINEERING COLLEGE RAIPUR

Vision
To excel in imparting quality technical education with a focus on research and innovation to cater the need of the nation.

Mission
To impart quality education in a holistic manner to produce graduates who are intellectually and socially developed and are ready to take up the challenge of the twenty first century and excel in their careers.

GOVERNMENT ENGINEERING COLLEGE RAIPUR
PROGRAMME OF STUDIES (P.O.S.)

The following programme of studies is prescribed for the B.Tech. programme in Mechanical Engineering. The programme is designed to provide a strong foundation in the basic sciences and engineering fundamentals, along with specialized knowledge in the field of Mechanical Engineering. The programme is structured to ensure that the graduates are well-equipped to meet the challenges of the industry and to continue their education if desired.

GOVERNMENT ENGINEERING COLLEGE RAIPUR (C.G.)

WELCOMES YOU
For
MEGA PLACEMENT DRIVE
21 – 22 October 2019

Whiteboard with various notices and documents.

GOVERNMENT ENGINEERING COLLEGE RAIPUR (C.G.)

WELCOMES YOU
For
MEGA PLACEMENT DRIVE
21 – 22 October 2019

CII
Confederation of Indian Industry
www.cii.in

CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII
CII CII CII CII

Anti-ragging Help Line

24x7 ANTI RAGGING HELPLINE
Toll free no. 1800-180-5522 or 155222
E-mail: helpine@antiragging.in

PLACEMENT RECORD

**No. of students placed in companies or Government Sector (x)
CAYm1 (SESSION - 2018-19)**

| S.NO. | NAME OF THE STUDENT PLACED | DESIGNATION | NAME OF THE EMPLOYER |
|-------|----------------------------|------------------------------|--|
| 1. | ANIKET AGARWAL | ASSISTANT MANAGER TRAINEE | WES CONSULTANCY AND SERVICES PVT. LTD. |
| 2. | CHANDAN BANJARE | ASSISTANT MANAGER TRAINEE | WES CONSULTANCY AND SERVICES PVT. LTD. |
| 3. | TOUSIF AHMED | DIGITAL MEDIA ASSOCIATE | GLOBUSSOFT. PVT. LTD. |
| 4. | MRITUNJAY MISHRA | DIGITAL MEDIA ASSOCIATE | GLOBUSSOFT. PVT. LTD. |
| 5. | SANDEEP KUMAR NAYAK | DIGITAL MEDIA ASSOCIATE | GLOBUSSOFT. PVT. LTD. |
| 6. | BADAL NAHAK | DIGITAL MEDIA ASSOCIATE | GLOBUSSOFT. PVT. LTD. |
| 7. | DUGESH NANDINI YADAV | TECHNICAL SUPPORT EXECUTIVE | TECH MAHINDRA |
| 8. | SWETA SHARMA | DIGITAL MEDIA ASSOCIATE | GLOBUSSOFT. PVT. LTD. |
| 9. | NEHA JAGWANI | BUSINESS DEVELOPER EXECUTIVE | CUBICAL LABORATORIES PVT. LTD. |
| 10. | ARUP PRAMANIC | FITTER | ITI KOTA |

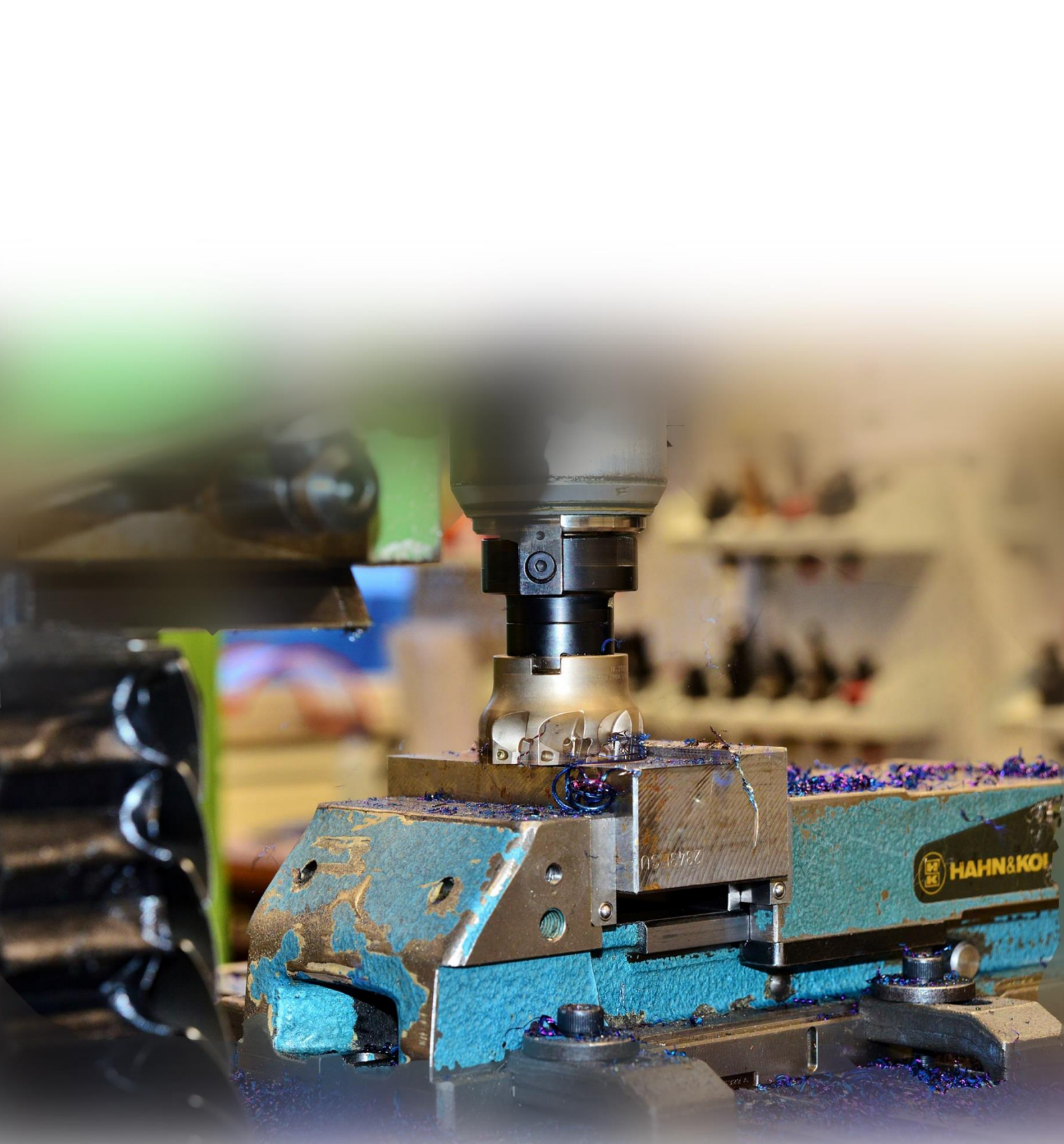
CAYm2 (SESSION - 2017-18)

| S.NO. | NAME OF THE STUDENT PLACED | DESIGNATION | NAME OF THE EMPLOYER |
|-------|----------------------------|---------------------------|--------------------------------------|
| 1. | PRADEEP KUMAR TIGGA | JUNIOR ENGINEER | CHHATTISGARH STATE ELECTRICITY BOARD |
| 2. | ROOPAL GOSWAMI | PROBATIONARY OFFICER | STATE BANK OF INDIA (KOLKATA ZONE) |
| 3. | PRATYUSH PRANAV UPADHYAY | ASSISTANT MANAGER TRAINEE | RAIPUR AUTOMOTIVE DEALER ASSOCIATION |
| 4. | MUKESH PAINKARA | JUNIOR ENGINEER | INDIAN RAILWAY |
| 5. | RAVINDRA PAIKRA | JUNIOR ENGINEER | INDIAN RAILWAY |
| 6. | TUSHAR SAHU | JUNIOR ENGINEER | INDIAN RAILWAY |

**No. of students placed in companies or Government Sector (x)
CAYm3 (SESSION - 2016-17)**

| S.NO. | NAME OF THE STUDENT PLACED | DESIGNATION | NAME OF THE EMPLOYER |
|-------|----------------------------|--------------------------------|------------------------------------|
| 1. | BHAVESH KUMAR VERMA | MANAGEMENT TRAINEE | SHRIRAM COMMERCIAL VEHICLE FINANCE |
| 2. | SAURABH KUMAR RAWTE | ASSISTANT ENGINEER | CSEB |
| 3. | MAHENDRA CHANDRAKAR | TRAINEE-RELATIONSHIP EXECUTIVE | SHRIRAM COMMERCIAL VEHICLE FINANCE |
| 4. | PUSPENDRA KUMAR RAJ | NAYAB TAHSILDAR | PSC 2017 |
| 5. | RISHI GUPTA | DEVELOPMENT ARCHITECT | STANDARD CHARTER BANK, BANGALORE |
| 6. | JASWANT SAHU | ASSISTANT LOCO PILOT | CENTRAL RAILWAY NAGPUR |
| 7. | SAHIL JAISWAL | ASSISTANT LOCOPILOT | CENTRAL RAILWAY NAGPUR |
| 8. | GEETIKA MAHESWARI | ASSISTANT LOCO PILOT | CENTRAL RAILWAY NAGPUR |

| HIGHER STUDIES | | | |
|-----------------------|-----------------------|--|---|
| S.NO. | NAME | DEGREE | INSTITUTE |
| 1. | AADARSH JAIN | M. TECH (RESEARCH) IN AEROSPACE ENGINEERING. | IISC BANGLURU |
| 2. | PRATISH DEWANGAN | M.TECH. INDUSTRIAL ENGINEERING | IIT DELHI |
| S.NO. | NAME | DEGREE | INSTITUTE |
| 1. | CHAITANYA KUMAR SAHU | M.TECH. | NIT ROURKELA |
| 2. | SRIJAN VERMA | M.TECH. | BITS GOA |
| 3. | VANIKA VERMA | M.TECH. | SHANKRACHARYA INSTITUTE OF TECHNOLOGY |
| 4. | DIKSHA DWIVEDI | M.TECH. | NATIONAL INSTITUTE OF FOUNDRY AND FORGE TECHNOLOGY RANCHI |
| 5. | ABHILASH KUMAR MISHRA | M.TECH. | IIT DELHI |
| S.NO. | NAME | DEGREE | INSTITUTE |
| 1. | DEVKI VERMA | M.TECH. | IIT GANDHINAGAR |



DEPARTMENTAL EVENTS

MES EVENTS

| Sr. No. | Date | Event | Room No. | Time | Student Coordinators | Faculty Coordinators |
|---------|------------|-------------|----------|---------------------|---|-------------------------|
| 1 | 07/02/2020 | Extempore | C-304 | 11:00 AM – 12:30 PM | 1. Ayush Dubey 2. Bhupendra Dewanagan | Mr. Suraj Kumar Chand |
| 2 | | Essay | C-305 | 11:00 AM – 12:30 PM | 1. Ms. Samiksha Jagtap 2. Ms. Devika Sahu 3. Ms. Garima Dhuware | Mr. Bhavyavesh Sahu |
| 3 | | Debate | C-306 | 12:30 PM – 02:30 PM | 1. Shruti Lakhotiya 2. Mita Mandal 3. Varun Choubey | Mr. Rahul Sahu |
| 4 | | Funanical | C-305 | 12:30 PM – 02:30 PM | 1. Vibhu Sharma 2. Shreyansh Dixit 3. Chandrakant Sahu | Mr. Gulab Verma |
| 5 | 08/02/2020 | Quiz | C-304 | 11:00 AM – 02:00 PM | 1. Vishal Singh 2. Parmeshwari Dewangan 3. Nilanshi Chaurasiya | Ms. Swastika Patel |
| 6 | | Logo Design | C-305 | 11:30 AM – 01:30 PM | 1. Happy Singh 2. Prateek Sonit | Mr. Kranti Kumar Dhruw |
| 7 | | Fun Maths | C-306 | 12:00 PM – 02:00 PM | 1. Praveena Baghel 2. Anju Tandi | Mr. Prashant Kumar Sahu |



Team Optimus Racing

Team Optimus Racing was formed in the year 2017 and has consistently performed outstanding ever since. It is the official m-BAJA team from Government Engineering College, Raipur, Chhattisgarh, INDIA under the SAE club.

BAJA SAEINDIA is an event for undergraduate engineering students organized by Society of Automotive Engineers and aims to design, develop and optimize an All-Terrain Vehicle that is competed under Static and Dynamic conditions. The event provides an opportunity to explore and enhance the skills required at industrial level and provides a platform to exercise the elements of Engineering into real life scenarios.

The Team consists of 25 members along with two faculty advisors from Mechanical and Electrical Departments and are assigned work under the subsystem of their interest. BAJA is officially organized under the sponsorship of Mahindra and Mahindra and is a precise opportunity for industrial placements under BAJA Aptitude Test (BAT) held onsite at NATRAX, Pithampur, M.P.





Achievements

BAJA SAEINDIA

The First team from Chhattisgarh to qualify for the main event in virtual round and successfully got a position into Dynamic and Static events in the year 2018. The team secured 3rd rank in Design (Cost).

The Second Version of the ATV 'Optimus V2' in the year 2019 came up with a lot of improvements and cleared the Technical Evaluation held at IIT Ropar along with successful 'Brake Test' and secured 5th position in the Acceleration Event.

The Third Version of the ATV 'Optimus V3' successfully made it into BAJA 2020 Pithampur, by clearing the virtual round along with Technical Evaluation and Brake Test. The major Achievement was in the Static events of SALES as the team achieved 09th Rank over 250+ teams at All INDIA level. The design was considered to be one of the best and the ATV performed excellent during the ENDURANCE RACE held at NATRAX, Pithampur and Chitkara University, Punjab.



PHOTO GALLERY



Prize distribution at Avesh/Aayam 2019



Teachers day 2019 celebration



Salem Aeropark visit









लेखनी

क्योंकि मुझे कुछ कहना है

मिलो कभी, दोस्त की तरह ही सही,
किसी शाम , नदी कि शाहिल पर,
क्योंकि मुझे कुछ कहना है ।

अल्फ़ाज यूँ तो दबे पड़े हैं, दिल में इतने,
कि सहेज लूँ तो अफसाना बन जाय,
क्योंकि मुझे कुछ कहना है ।

कशिश ये तुम्हारा, यादों की तन्हाई का समाधान बता दे,
और एक कलाकार को शायर बना दे ।

कुछ अंजना सा मजबूत लगाव का एहसास ऐसा,
कि रात में चाँद का नूर भी गहरा जाय,
और दिन में आसमाँ का मौसम भी सुहा जाय ।

चाँद, तारे और सूरज का इल्म ले लूँ,
हवा और पानी को इख्तियार कर लूँ,
मुस्कुराहट भरी शालीन जिंदगी कि इनायत कर लूँ,
और क्रायनात को खूबसूरत जन्नत बना दूँ ।

मिलो कभी, दोस्त की तरह ही सही,
किसी शाम, नदी की शाहिल पर,
क्योंकि मुझे कुछ कहना है ।

अजयपाल कंवर

लक्ष्य

लक्ष्य क्या है, यह एक अनमोल शिखर है,
जो सबके जीवन में होती है।

इसके प्रति

एक बार मन में उठी सवाल,
लक्ष्य क्या है? प्रश्न से हुआ बेहाल |
मैं था इससे अंजान,

अचानक प्रश्न सुलझा शमल गया पहचान |
मैंने लक्ष्य को दिया एक नाम,
करने लगा उस तक पहुँचने का काम |
कितने रास्ते थे उस तक पहुँचने का
पर डर था उठने से पहले गिर जाने का |
मन में रखा साहस चल पड़ा एक रस्ते पे,
न जाने किस ओर चला न कठिनाई न मंजल थी |

पर कठिन परिश्रम के बावजूद भी,
हाथ में आया कुछ ही |

फिर भी मन में था आशा,
पर हर बार की तरह मिली निराशा,
मैं रोता बैठा था उदास,

फिर स्वयं में किया विश्वास |

तब कठिनाइयों से लड़ते हुए आगे बढ़ने लगा,
यकीं मानो ऐसा लगा

मंजिल को छूने मैं नहीं मेरे पास मंजिल आने लगा ।

श्रुति कुमार

हम पीछे नहीं हटेंगे

आया है कुछ दिन का सैलाब जिंदगी में,
पर मुश्किल की घड़ी में डट कर लड़ेंगे।
अब हम पीछे नहीं हटेंगे।
अभी धुंधले से दुःख के बादल है ज़रा,
पर ये दुःख के बादल भी जल्द छटेंगे।
अब हम पीछे नहीं हटेंगे।
मुश्किल भले विकराल हो, खुद खड़ा काल हो,
पर बिल्कुल भी नहीं डरेंगे।
अब पीछे नहीं हटेंगे।
हज़ारों काटों भरे रास्ते काटे हैं हमने,
ये कष्ट भरे रास्ते भी कटेंगे।
हम पीछे नहीं हटेंगे।
हरा देंगे कोरोना जैसे महामारी को भी जल्द
डटकर सामना करेंगे, पीछे नहीं हटेंगे।
थोड़ा समय घर में और बिता लो यारों,
फ़िर खुशियाँ भरे पल सब में बटेंगे।
हम पीछे नहीं हटेंगे।

-- महेश्वर चुरेंद्र

एक पहलू

तुझे देखू नहीं ये हो नहीं सकता,
तुझे सोंचे बिना मैं सो नहीं सकता।

क्या करूँ मैं इन आँखों का
बिना रोएँ मैं रह नहीं सकता।

जिस दिन तू मुझे दिखेगी नहीं
उस दिन मैं कहीं हो नहीं सकता।

जब भी तू मुझे पुकारे
वो पल मैं कभी भूल नहीं सकता।

हर रोज़ तेरे साथ घूमने के,
बहाने मैं सोच नहीं सकता।

क्या करूँ इस दूरी का जो बीच में हमारे,
इसे मिटाएँ बिना कुछ हो नहीं सकता।

:- शैलेंद्र कुमार सिंह चौहान

माँ

दर बदर की ठोकरे खाकर, जब शाम को घर पहुँचता था।
आँखों में बस निराशा लिए दरवाज़े के बाहर खड़ा रहता था।

माँ ने दरवाज़ा खोला।

माँ नम आँखे देखकर समझ गयी थी कि आज भी

खाली हाथ, नाखुश लौटा आया हु।

मुझसे कुछ नहीं पूछी बस मुस्कुराते हुए बोली

“मेरे राजा बेटे का मन पसन्द का खाना बना है”

आज जिंदगी बहुत आगे निकल चुकी है

वो वक्रत वो हालात सब बदल चुके है।

मगर जब पलटकर वापस देखता हूँ,

तो सिर्फ़ इतना याद आता है

मेरी पहली जीत तेरी मुस्कान ही थी।

- महेश्वर चुरेंद्र

अभी एक मुस्कान बाकी है

बैठे बैठे मैं सोच रहा था
जीवन में क्या करना बाकी है,
तभी दिल से आवाज आई
अभी एक मुस्कान बाकी है।

दिन रात जिसने मेहनत की
पढ़ा लिखा कर काबिल बनाया
उस पिता के कई अरमान बाकी है
अभी एक मुस्कान बाकी है।

रोज सुबह उठकर जिसने
तेरे लिए स्वादिष्ट भोजन पकाए
उनकी ममता का सम्मान बाकी है
अभी एक मुस्कान बाकी है।

बचपन से जिनके साथ था खेला
मुश्किलों में जिसने हाथ न छोड़ा
उस भाई के उम्मीदों का आसमान बाकी है
अभी एक मुस्कान बाकी है।

हाथों की पतली से कलाई में
जिसने हौसले का सूत्र बांधा
प्यारी बहना के सपनों की उड़ान बाकी है
अभी एक मुस्कान बाकी है।

जिनके साथ मिलकर मौज मस्ती किए
रोज झगड़कर रोज मिले
उनके अनगिनत किस्सों का बखान बाकी है
अभी एक मुस्कान बाकी है।

प्रशांत वर्मा

आओ कुछ बात करते हैं

कुछ मेरी कुछ तुम्हारी
कुछ तुम्हारे हमारे मुलाकात की।

तुम कोई राज बता दो
मैं भी कुछ दर्द बांट लूं।

आज कह दो वो बात
जो तुमने किसी से नहीं कही है
मैं भी दिल ले मर्म में बयान कर लूं।

चलो मिलकर परस्पर जख्म भरते हैं
आओ कुछ बात करते हैं।

तुम कहो तो मैं महफ़िल जमा दूं
मैं तुम और कुदरत की वादियों।

दो चाय की प्याली तुम चाहो
तो कुछ और भी
दो शांत मन हिलोरे सा
कुछ जज़्बात भरते हैं
आओ कुछ बात करते हैं।

दानेश प्रसाद

माँ

हर घड़ी हर पहर की सूईयाँ बुलाती है,
घर के आंगन की सभी गोटियाँ बुलाती हैं ।

लज़्ज़तें ढूँढता फिरता हूँ इधर, और उधर,,
माँ के हाथों की बनी रोटियाँ बुलाती हैं ।i

न जाने कितनी शबें जाग कर हैं गुज़री मेरी,
मुझको आँचल में छिपी लोरियाँ बुलाती हैं ।

खुद नहीं कहती मगर चेहरे पे सब लिक्खा है,
माँ के चेहरे की सभी झुर्रियाँ बुलाती हैं ।

छोड़कर रंगते सब दूर बड़े शहर की ओर,
मैं नहीं आता हूँ, मजबूरियाँ बुलाती हैं ।

छोड़ो ये रिज्क-ए-फिक्र घर को अब चलो इरशाद,
गांव के बागान की सब तितलियाँ बुलाती हैं ।

:- इरशाद अहमद

सुकून

किसी रोज़ जब जिंदगी थकान भरी लगने लगे,
तो कुछ पल सुकून के अकेले में गुज़ार कर देखना,
दिल में जो कुछ भी रखते हो भरकर,
कभी कागज़ पर सलीके से उतार कर देखना,

बैठ जाना किसी रात को खुले आसमान के नीचे,
हो सके तो तारों को अपने पास बुला कर देखना,
किसी छोटे से बच्चे की मुस्कुराहट में खोकर,
कभी उसके साथ खुल के खिलखिला कर देखना,

जब वक़्त मिले तो बैठ जाना नर्म घास पर,
खुले आसमान को शांति से निहार कर देखना,
मासूमियत भरा बचपना कितनी खुशी देता है,
जानना हो तो कभी संजीदगी का चोला उतार कर देखना,

जब कभी लगने लगे कि बस अब थक गए,
तो बस थोड़ा सा वक़्त खुद के साथ गुज़ार कर देखना,
दावा है कि जिंदगी जीने की एक नई राह मिल जाएगी,
ज़रा धैर्य के साथ इन शब्दों को दिल में सजा कर देखना ।

निशानी कयामत की है, या कोई सजा है,,
खुदा जाने छाई ये कैसी वबा है ।

निकलना नहीं घर से आसां किसी का,
न मिलना न जुलना न दिखना किसी का,
कोई गाड़ी-छकड़ा सड़क पर न दिखता
मगर फिर भी डर है, नहीं कोई चलता,
ये सब बन गई अब जहां की खता है।
खुदा जाने छाई ये कैसी वबा है ।

चरिंदों - परिंदों को थे कैद रखते
कटाई दरख्तों की थे ज़ैद रखते
नदी मे समन्दर मे क्या-क्या न डाला
जहाँ के हरेपन को भी रौंद डाला
इन्ही सब की शायद लगी बद्-दुआ है।
खुदा जाने छाई ये कैसी वबा है ।

मज़ारों पे मंदिर पे ताले पड़े हैं
ढोंग-ओ-पाखंडों के लाले पड़े हैं
खुदा भी नहीं चाहता है बुलाना
है लाजिम हमे जाके रब को मनाना
है नराज़ रब या हमें दी सजा है ।
खुदा जाने छाई ये कैसी वबा है ।

है इरशाद की इल्तिजा तुझ से या रब
हमें बख्श दे और खता सबकी या रब
हैं मजदूर और सब गरीब इसमे शामिल
दहकता है इस डर से हर एक का दिल

है भूखा भी बेघर भी और बेसहारा,
अब इन बेकसों का है तू ही सहारा,
ऐ मौला मेरी तुझ से इक इल्तिजा है ।
तू सब कुछ सही कर दे बस ये दुआ है ।
तू सब कुछ सही कर दे बस ये दुआ है ।

:- इरशाद अहमद

कक्षा छठवी

घर से बाहर पढ़ने खातिर, हास्टल में जब रहते थे,,
छठवी कक्षा में ही थे तब, बातें कुछ यूँ करते थे ।

छत पे जाकर, दूर चमकती, बस स्टैंड को तकते थे,,
ये मेरे घर, वो मेरे घर, बस जाती है कहते थे ।

हर कोई बस देख के अपने घर की याद मे रोता था,,
और मैं उनको चुपके-चुपके रोते देखा करता था ।

सिर्फ अकेले मेरी आंखे सूखी-सूखी रहती थी,,
जाने क्यू, अशको को मैं, बहने से रोका करता था ।

:- दानेश्वर तेता

बेखौफ आजाद है जीना मुझे

बचपन से एक गाना सुनते आ रही हूँ,
 बेखौफ आजाद है जीना मुझे बेखौफ आजाद है कहना मुझे
 लेकिन उसका मतलब अब जाकर समझ आया।
 नन्ही चिड़िया तुम्हें खुले आसमान में खूब ऊंचाइयों पर है उड़ना।
 लेकिन जमीन पर मंडरा रहे इन शिकारियों से बिल्कुल भी नहीं है डरना।
 तेरे यह पंख आसमान को चीर कर ऊंचाइयों में उड़ने के लिए है।
 नन्ही चिड़िया अब तू बच्ची से बड़ी हो गई है,
 अब तो गोद से खड़ी हो गई है।
 हक है तेरा तू अपने सपने पूरे कर,
 जो रोके उस पर तू वार जमके कर।
 तू द्रौपदी नहीं महाभारत की,
 तू द्रौपदी नहीं महाभारत की।
 अब कृष्णा नहीं आएंगे तेरी रक्षा करने को।
 धर दुर्गा चंडी काली का रूप,
 कर संघार उन दरिद्रों का,
 जो आए तेरे आंचल पर हाथ डालने को।
 नन्हीं चिड़िया तुझे आंसुओं के साथ नहीं है बहना।
 तुझे गुमशुम नहीं है रहना।
 सहने के बजाय तुम्हें है कहना।
 घुट.घुट के कब तक तुम्हें है जीना।
 तुझे अब गुमशुम नहीं है रहना।
 बेखौफ आजाद तुम्हें है जीना।
 बेखौफ आजाद तुम्हें है कहना।

कुसुम सिन्हा

जिन्दगी

कभी बाहर सी तो कभी बेजार सी हो तुम
 ऐ जिंदगी बड़ी कमाल हो तुम॥
 कामदेव की प्रीत सी किसी मधुर संगीत सी
 खुद से हुए द्वंद में जीत सी॥
 पर अगले ही पल भयंकर हार हो तुम
 ऐ जिंदगी बड़ी कमाल हो तुम॥
 नित लड़ता हूँ स्वयं से अकारण ना परिणाम ही
 अनजान डगर पर चलता हूँ बनकर अंजान ही॥
 एक हाथ शमशीर लिए एक हाथ की ढाल हो तुम
 ऐ जिंदगी बड़ी कमाल हो तुम॥

दानेश प्रसाद

उम्मीद

लंबा है सफर कठीन है डगर
 तू चल मुसाफिर हो निडर
 पग न डगमगाये आंधी-अंधड़ में
 हौसला बांध के तू चल निडर
 अंधेरा है घना रास्ते न इधर
 बना अपना रास्ता तू चल मगर
 अपना सूर्य बन तू स्वयं
 सहारा न मांग किसी का न बन निर्भर
 अपना भाग्य रच दे आज स्वयं हे नर!

विनय चौहान

फिजिक्स लैब

ये बात ज्यादा साल पुरानी नहीं है, साल था 2016 और स्कूल बॉयज हायर सेकंडरी स्कूल अर्जुन्दा। हम 11th क्लास में थे और सब्जेक्ट था फिजिक्स केमेस्ट्री मैथ्स और मोहब्बत। पर हमें मोहब्बत कहा नसीब था। बस दिल को तस्सली देने वाली बात थी तो वो यह था कि हमारे कैम्पस के पास में ही गर्ल्स स्कूल था। जो हमारे नैनसुख के लिए काफी था। हम साइंस वालो की एक अलग दुनिया था, हमने एक गैंग बनाये थे जिसमे सबको अलग अलग जिम्मेदारी दे दी गयी थी किसी को जासूसी, किसी को लड़की का नाम पता करना, तो किसी को और कुछ। सबकी अपनी अपनी अलग राय थी कोई सोचता था कि यार ये गर्ल्स स्कूल की लड़कियां भी हमारे कैम्पस में पड़ती तो कितना अच्छा होता पढ़ाई में भी मन लगता। तो कोई बोलता यार मैं ये बॉयज स्कूल में रहते रहते पूरी ज़िंदगी भर सिंगल न रह जाऊ। तो कोई यार गर्ल्स भी एसी सोचती होंगी क्या?

हम लोग के लिये अच्छी बात ये था कि गर्ल्स स्कूल में फिजिक्स लैब नहीं था तो गर्ल्स प्रैक्टिकल करने के लिए अपने स्कूल आती थी। पर उन लोग का प्रैक्टिकल क्लास महीने में सिर्फ एक ही दिन होता था। हमारे लिए फिजिक्स लैब मंदिर से कम नहीं था, क्योंकि हम लोग को देवी दर्शन यही होता था, और हम अपने मिशन को भी यही अंजाम देते थे।

30 दिन पहले ही पता कर लेते थे कि उन नवाब हूरो का आगमन इस अयोध्या में कब हो रहा। और तब से तैयारियाँ शुरू हो जाता था। कपड़े, हेयरस्टाइल सब डिसाईड कर लेते थे। कोई मन्नतो में व्यस्त था तो कोई 30 दिन पहले ये डिसाईड कर लेते थे कि इस दिन कौन से रंग का टी-शर्ट पहनना है। और फिर 1 दिन पहले ही हम लोग की प्लानिंग शुरू हो जाता था अपने मिशन को अंजाम देने के लिए। मिशन ये था कि किसी भी तरह एक सही लड़की को अपना नंबर पहुँचा देना। और बस यही मंजिल यही मुकाम और मोहब्बत हम लड़को का। होता उस दिन कुछ यूँ था हमारा जहाँ क्लास लगता था वहाँ से 25 मीटर दूरी पर फिजिक्स लैब था। पर दिक्कत ये था कि जब लड़कियां लैब आती थी तो उस समय अपना क्लास लगी रही होती थी। सलाखों के पीछे आशिक और उस पार हसिनाएं तो बिल्कुल वीर जारा वाला माहौल था। हम लोग के क्लास के बाद 10 मिनट का ब्रेक होता था और हम उसी 10 मिनट में अपने मिशन को अंजाम

देते थे। हम लोग ने एक तरकीब निकाले थे कि छोटे छोटे पत्थरों पर कागजों को लपेटकर, जिन कागजों पर नाम और नम्बर लिखा होता था और उसे उन तक पहुँचना होता था। लैब के बाहर लड़कियाँ अपनी बैग रखती थी और हम अपने क्लास के बाहर से अपना किस्मत अजमाते थे। मैं बोला अगर मैंने भी ये पागलपन नहीं आजमाया तो आगे जाकर आपको स्टोरी कैसे सुनाऊंगा। तो बस निकाला एक मैगज़ीन का टुकड़ा लिखा नाम और नम्बर, बना लिया उस लैब के बाहर रखे बैग को मछली की आँख जैसे अर्जुन ने बनाया था। मामला अगर इश्क का हो तो हम लड़के कभी नहीं चूकते तो मैं भी नहीं चुका।

अब जैसे ही उन नवाब हूँ को अपने कैम्पस से रुखसत किया था जाता था, तो फिर हम आशिक्र अपने कोशिशों का अंजाम देखने जाते थे, अब अगर तुम्हारी चिट अब भी वहाँ है तो भैया “BETTER LUCK NEXT TIME” अगर नहीं है तो करना पड़ता था इंतजार कि शायद कोई चमत्कार हो जाए, कि शायद कोई उस तरफ से कॉल आ जाये, शायद आग दोनो तरफ बराबर की लगी हो। पहले एक हफ्ते कुछ नहीं हुआ पल-पल अपना फ़ोन चेक करता था कि कहीं किसी का मैसेज तो नहीं आ गया, किसी का कॉल तो नहीं आ गया। अरे आलम तो ये था कि चाहे मैसेज वोडाफ़ोन का हो या एयरटेल का पर घन्टी तो दिल में ही बजना था। पर दो हफ्ते बित गए कोई मैसेज न कॉल, लगा कि ये प्यार, मोहब्बत सब बकवास है। तब से हमने ठाना है कि इन सब मोह माया से दूर और पढ़ाई पर फ़ोकस करना है। और सयोंग देखिये आगे चलकर कम्प्यूटर साइंस और इलेक्ट्रॉनिक्स को छोड़ मेकैनिक्ल ब्रांच को ही चुना है।

महेश्वर चुरेंद्र



LITERATURE

Sportsmanship

Sportsmanship means not only taking part in sports and playing the game in conformity with the rules prescribed, but also playing the game of the life in accordance with the spirit imbibed on the playing fields. A true sportsman observes all those rules in life which he has been taught to observe in games. One who has achieved skill or proficiency in games but has not learned to apply the principles of sports to life in general does not deserve to be true a sportsman. On the contrary, a man who gives evidence of possessing a strong spirit in the wider sphere of life but has not attained excellence in games is still a sportsman. Usually those who play games develop into true sportsman because their character is molded by the training they are gone on the field.

Fair play, respect for discipline, recognition of the need for teamwork and cheerfulness even in the event of defeat are thus the dominant marks of a sportsman. It is evident that sportsmanship is something worthy of admirations. It is conducive to human happiness and welfare.

Sportsmanship implies first fair play. In games if any player plays foul, the side to which he belongs is penalized. Similarly, in bigger game of life one should always be fair in one's dealing with others.

Fairness, honesty, integrity, openness of heart and frankness - these are the qualities that a sportsman should display in life. One should not practice deceptions, should not bluff, should not cheat others and should indulge in diplomacy or humbleness. A sportsman never takes undue advantage of the weakness of his adversary nor does he hit below the bet.

Next, sportsmanship implies obedience to the leader. In games the players have to obey their captain and yield to him on points on which they are in disagreement with him. They should repose the fullest confidence in their captains. In life too, a sportsman yields to his superior even if he does not agree with him. Respect for discipline is an essential part of sportsmanship.

Team spirit is also an important element of sportsmanship. In games the various players must cooperate with one another if they wish to win a

match. Without mutual cooperation, success is impossible. Similarly, in whatever sphere of life one maybe, one must aid and be aided by one's friends if one is a true sportsman. Sportsmanship consists in working in full harmony with others.

In cooperation indeed lies strength. Wherever a common aid binds a number of people together, they must display their sportsmanship by working harmoniously without frictions or mutual jealousy. Finally, the sprite of sportsmanship demands cheerfulness even in the face of a defeat.

When two players play a tennis match, the loser does not cherish any grudge against the winner. In fact, the loser congratulates his successor and shakes hands with him.

KHUSHWANT THAKUR

Spiritual story

Nothing Improves Quality Like Focus

Ramakrishna Paramahansa once went to a town to witness the Rath Yatra or the divine carriage procession of Lord Jagannath.

After waiting for a while, he did not see it. An artist nearby sat sketching intently. Ramakrishna Paramahansa asked the artist: "Did you see if the carriage procession passed by?". The painter said, "I did not see any procession." Ramakrishna Paramahansa at first thought that the artist was lying and was about to admonish him. Then using his inner vision he realized that while indeed a procession had passed by, the artist had been so focused on his painting that he had failed to register the sounds and sights of the procession. Hence from his perspective, he actually had not seen the procession.

True focus makes us oblivious to any distractions and it is such focus that produces excellent work.

Priti Mandal

NEVER JUDGE OTHERS, YOU DON'T KNOW THEIR STORIES!

A teacher, teaching maths to a class of 6-year-olds. Teacher asked a boy called Deepak in class "Deepak If I give you 2 mangoes and 2 mangoes how many mangoes will you have?" Deepak replied "5". The teacher asked again with showing her fingers "Deepak If I give you 2 mangoes and 2 mangoes how many mangoes will you have?" Deepak replied "5" the teacher was upset. But remembered that Deepak's mom had said that Deepak doesn't like mangoes, he likes oranges. She changed her example and asked. "Deepak If I give you 2 oranges and 2 oranges how many oranges will you have?" quickly Deepak Replied "4." The teacher was pleased by the change of strategy. Just to confirm that Deepak had understood his maths right. she asked Deepak again. "Deepak, if I give you 2 mangoes and 2 mangoes how many mangoes will you have? Again, Deepak replied " 5."

The teacher now was annoyed. She said that how can 2 and 2 oranges can be 4 and 2 and 2 mangoes be 5. Deepak said that I already have 1 mango in my bag madam.

In the above story who was right? Was the teacher wrong? No, because 2 plus 2 is 4. Was Deepak wrong? No, because 2 plus 2 is 4 and 1 mango in his bag makes it "5". Is it not a fact that all kinds of conflicts came because of the gap between technical and practical rightness?

In story, the teacher was technically right. Technical rightness means to see what is visible and Deepak was practically right.

Practical rightness means to see beyond the visibly seen. Practical rightness means to see the hidden mango.

The next time you see someone not fit into your definition of what is technically right. Try to find the hidden mango which will truly help you.

Mukesh Bharti

IT IS YOU WHO CHOOSES IN LIFE

Once upon a time. Buddha was visiting a village, a man came up to him and asked him: "Everyday you say, that everyone can become enlightened then why doesn't everyone can become enlightened?"

"My friend!" Buddha replied- "Do one thing, in the evening make a list of all the people in the village and write down their desire next to their names." The man did as Buddha told him. He went into the village, and he asked everyone. It was a small village, with only a few people. And they gave him their answers.

He returned in the evening and gave the list to Buddha. Buddha asked: "So tell me, how many of these people seek enlightenment?"

The man was surprised, because not a single person had written that he wanted to be enlightened and Buddha said: "I say that every man is capable of enlightenment. But I do not think that every man WANTS to be enlightened!"

And so, the man understood. He understood that every man is capable of enlightenment. But that is very different from every man wanting to be enlightened. He understood that if you want something then consider it to be possible. He understood that if your quest is truth, then there is no power on earth that can stop you. But he also understood that if you don't long for truth, then too, there is no power which can give it to you!

YOU SEE IN LIFE

IN YOUR LIFE-

They say:

"Be careful what you wish for, for it may come true."

If you really want something, if your thirst for knowledge, if your thirst for something else, if your thirst is a real one then rest assured that the path is available.

That it is possible by all the powers in the universe and that nothing can stop you. But also, you have to choose the right path! For there is no right or wrong but the path that you really want in your life!

Your thirst will be your path to truth.

Sashi Mishra

INDOLOGY HISTORY & CULTURE

The curious case of controversial historian Audrey Truschke. Audrey Truschke's work is problematic not for its elisions and omissions but for the implications it holds for Western scholarship on India.

A little over five years ago, Audrey Truschke was on the verge of releasing her first book, *Culture of Encounters*, which examined the cultural and literary interactions between Hindus, Jains and their Mughal patrons. It was a topic I wanted to know more about, and I reached out to Truschke for an interview. Like most junior academics just starting out, she was eager to get her work in front of a wider audience. As far as I know, it was one of her very first interviews.

I forgot all about it until a few years later when I stumbled on an Internet clip of her fulminating about India's ruling party and its leader Narendra Modi. This was a very different Audrey Truschke from the person I remembered. In the interim, she had published a controversial book on Aurangzeb that was largely seen as an unconvincing attempt to rationalize the atrocities attributed to him by a number of Indian and Western historians.

Audrey Truschke. Photo:
Special arrangement

As a foreigner, one has to be prepared for backlash when one takes a highly provocative stance in the hotbed of warring ideologies that is present-day India. It seems Truschke was counting on just that to propel her from academic obscurity to speaking engagements at prestigious forums in India.



'Her own reading'

From her online activities, it would appear that Truschke relishes taking on people of faith. In one tweet, Truschke referred to Rama as a "misogynist" and used a slur after the word. When asked to justify this claim, she cited a translation of the Ramayana by Robert Goldman. When Prof. Goldman was contacted, he said: "I find it extremely disturbing but perhaps not unexpected to learn that AT (Audrey Trushcke) has used such inappropriate language and passed it off as coming from Valmiki. Neither the great poet nor we used such a vulgar diction and certainly Sita would never have used such language to her husband even in the midst of emotional distress. Nowhere in our translation of the passage do we use words you mention AT as using... she is in no way quoting our translation but giving her own reading of the passage in her own highly inappropriate language."

Emperor Aurangzeb in his old age. Photo: Wiki Commons

About Aurangzeb, Truschke's main thesis can be boiled down to this passage from her book, an argument she repeats often: "It is not difficult to identify specific actions taken by Aurangzeb that fail to meet modern democratic, egalitarian, and human rights standards. Aurangzeb ruled in a pre-modern world of kingdoms and empires, and his ideas about violence, state authority, and everything else were conditioned by the time."

It is this very premise, however, that is flawed (or falsified) as Girish Shahane pointed out in a critique published in Scroll: "The problem with the actions specified above is not just that they seem abhorrent to modern individuals, but that they undercut the liberal policies of previous Mughal rulers, something Truschke herself admits. Bringing up modern morality is a red herring, because the namazi, as his eldest brother Dara Shikoh contemptuously called him, was a bigot not just by our standards but by those of his predecessors and peers."

Instead of responding with reasoned argument, Truschke trotted out a litany of the "mean tweets" and hate mail she has received. While these can be harsh, they are in no way a license to tar all critics with the same brush.

I too have been subjected to threats when I published a series of trenchant articles critical of Hindutva politics, but I would be wary of using the toxic utterances of Internet trolls to deflect from genuine shortcomings in my work or, worse, label everyone who disagreed with me as an irredeemable bigot.

Her latest work, *The Language of History*, is simply old wine in a new bottle. She aims to establish that modern-day tensions between Hindus and

Muslims are not grounded in historical reality and that the present should not be seen through the lens of the past.

It is no doubt a noble endeavor to attempt to defuse sectarian tensions in South Asia, but Truschke goes about it in a ham-fisted and even malicious way. How is it possible to bring about amity between two communities riven by centuries of conflict by sprinkling salt on festering wounds?

Prejudice again

True to form, she targets the Kashmiri Pandit community, tarring them with shop-worn tropes such as "Brahminical privilege". It's hard to see how privilege can be invoked when demagogues such as Sikander Butshikan destroyed Hindu temples, imposed the Jaziya tax for non-Muslim subjects, banned art, entertainment, music, poetry and dance, and administered numerous other humiliations well documented by subsequent historians. One saw this prejudice again not so long ago when Pandits were driven out of the Valley en masse.

The main problem with Truschke's work lies not in its elisions and omissions but the implications it has for the entire body of Western scholarship on India. A number of renowned academics writing about pre-modern India have come under attack by nativists and political actors for not toeing the Hindutva line. Irresponsible and non-reflexive scholarship only reinforces right-wing prejudices about Western Indology.

I am reminded of what Philip Lutgendorf, former head of American Institute of Indian Studies, said to me in an earlier interview, published in these pages: "Like most U.S.-based academic scholars who work on various aspects of South Asian culture, I don't much care for the term 'Indology', which smacks of the 'orientalist' pretension that a Western scholar can 'master' all-around, expedient knowledge of another civilisation."

Indeed, book smarts can only take us so far. White scholars with ambitions of being the "voice" for India in the West would be well advised to cultivate a sense of humility and a genuine desire to learn — outside of the classroom. As the English poet Alexander Pope wrote, "A little learning is a dangerous thing."

The cultural critic, author and filmmaker likes to hang out with his cats, toucan and pet iguana.

Vinod Behra

BONSAI

Bonsai is a Japanese version of the original traditional Chinese art penjing or penzai. According to Stephen Orr in The New York Times, "the term should be reserved for plants that are grown in shallow containers following the precise tenets of bonsai pruning and training, resulting in an artful miniature replica of a full-grown tree in nature." In the most restrictive sense, "bonsai" refers to miniaturized, container-grown trees adhering to Japanese tradition and principles. These are just like normal trees and plants, the difference being that they are planted in shallow pots and their height are restricted to few inches (1-80"). These are not genetically 'dwarfed plant'.



Bonsai can be created from nearly any perennial woody-stemmed tree or shrub species that produces true branches and can be cultivated to remain small through pot confinement with crown and root pruning.



In the world, where trees are cut down for development, Bonsai can be helpful. It can be placed indoor and hence, along with the beautification of the house, it will give fresh and purified air. Bonsai are said to be stress reliever and also they require the caretaker to be physically active and cultivates patience.

The Bonsai in the images are made by Dr. Pradeep Sharma, Dhamtari. He had made till now around 400 bonsais, maximum age of plants being 35 years. He had trees like Banyan tree, Pipal, Gasti, Mango, Pomegranate, Indian Gooseberry, Manila Tamarind, Karonda, etc., which bears flowers and fruits, the plant heights being around 20-25 inches.

Vibhu Sharma

Benefits of Meditation and Reiki Healing

According to thousands of years of tradition, Buddhists meditate to understand themselves and their connections to all beings. By doing so, they hope to be released from suffering and ultimately gain enlightenment. Meditation is a simple practice available to all, which can reduce stress, increase calmness and clarity and promote happiness. Learning how to meditate is straightforward, and the benefits can come quickly. To meditate means to 'think deeply or focus one's mind for a period of time, in silence or with the aid of chanting, for religious or spiritual purposes or as a method of relaxation.' The root meaning of the word is measure (meditari) and the branch term is contemplated (meditat).



There are nine popular types of meditation practice:

- mindfulness meditation
- spiritual meditation
- focused meditation
- movement meditation
- mantra meditation
- transcendental meditation
- progressive relaxation
- loving-kindness meditation
- visualization meditation

Meditation isn't about learning how to empty your mind or stop your thoughts. Instead, meditation is the practice of training your attention and focus from a place of non-judgement.

Mindfulness

meditation is the most common type of meditation in the West — and perhaps the easiest one to start. Mindfulness has to do with paying attention to what you're feeling and observing in the present moment.

The benefits of meditation are many. Meditation also helps in increasing creative levels of mind. While practicing meditation, our heart rate and breathing slows down, blood pressure becomes normal, sweating becomes less, and oxygen can be used more efficiently. Moreover, our immune system functions well. In short, meditation is magnificent and effective in temporary stress reduction and long-term health. A clear and peaceful state of mind can be achieved through this practice. Meditation increases positive thinking, attention levels and awareness to reduce stress. Thus, meditation should be suggested as a treatment for the prevention of many stress-related conditions.

A study carded out by the Professor of medicine at Harvard University, arrived to the conclusion that meditation alters the chemistry of the brain and increases positive emotions. Statistics have shown that meditation has improved lifestyles of people suffering from stress-related conditions. People living in a big city suffering from continuous pain, hypertension, anxiety and depression can be trained to do meditation. Positive effects can be seen soon among them.

To conclude, meditation should be recommended to patient suffering from conditions caused by stress. Doctors and scientists are working to observe the effects of meditation practiced by people who are undergoing stressful situations. It should be noted that many prestigious Universities such as Harvard have made their best efforts in carrying out their researches on meditation and without a doubt, the results are positive. Meditation is an important tool to cope up with stress-related situations. Moreover, through meditation, one can turn to the internal peace to calm down the discomforts caused by stressful experiences of life.

Reiki healing

Reiki healing is a Japanese form of alternative medicine called energy healing. Reiki practitioners use a technique called palm healing or hands-on healing through which a "universal energy" is said to be transferred through the palms of the practitioner to the patient in order to encourage emotional or physical healing.

- Reiki is a form of energy therapy.
- Despite skepticism in some circles, it is growing in popularity.
- It involves the transfer of energy by laying on hands.

- Reiki's advocates say it can treat many conditions and emotional states.
- Small studies show that Reiki can slightly reduce pain, but no studies have shown that it is effective in treating any diseases.
- Some hospitals in America and Europe offer Reiki, but insurance rarely covers it.

The word "Reiki" means "mysterious atmosphere, miraculous sign." It comes from the Japanese words "rei" (universal) and "ki" (life energy). Reiki is a type of energy healing.

Energy medicine aims to help the flow of energy and remove blocks in a similar way to acupuncture or acupressure. Improving the flow of energy around the body, say practitioners, can enable relaxation, reduce pain, speed healing, and reduce other symptoms of illness.

What happens in a Reiki session?

Reiki is best held in a peaceful setting, but it can be carried out anywhere. The patient will sit in a comfortable chair or lie on a table, fully clothed. There may or may not be music, depending on the patient's preference.

The practitioner places their hands lightly on or over specific areas of the head, limbs, and torso using different hand shapes, for between 2 and 5 minutes. The hands can be placed over 20 different areas of the body.

What outcomes have been studied?

To date, the primary outcomes studied in Reiki research have used measures for pain, anxiety, and stress, including heart rate, blood pressure, salivary cortisol, as well as measures for job burnout and caring efficacy. More specific measures have been used to evaluate outcomes for stroke rehabilitation, depression, and other chronic health conditions. Given the relatively subtle and complex nature of Reiki practice, these measures may not adequately capture the lived experience of those receiving Reiki. Measures that incorporate quality of life, patient satisfaction, and stress reduction may have the greatest potential for demonstrating the benefits of Reiki practice.

Garima Dhuware

Abolition of Income tax

Personal income taxes are omnipresent all over the world. From the developed nation to developing ones all tax the incomes of their citizens at different states.

Middle class

Firstly, it needs to be understood that the rate of tax compliance in India is very low. The very rich do not pay any taxes because they find loopholes and ways to hide their wealth. The majority are very poor and do not need to pay taxes. It's ultimately the middle class that is taxed.

Low tax base

Less than 3% of the total population of India pays income tax. Amongst them, the one that too file tax, about 50% declare zero taxes!

Economic slowdown

Present day slowdown is due to a sharp drop in demand in various economic sectors. If the demand is increased, the slowdown can be successfully replaced with a booming economy.

If we abolish the income tax and encourage the people to invest this saving in buying goods and products, automatically there will be sharp increase in the demand.

If we want good economic results than make the life of the people (consumers) easy.

Moreover, people often feel frightened by the fear of being raided by the IT officers, once they start spending huge sums of money.

It is an old method of raising funds.

Alternatives to Income tax

1. We just get 5 lac crores by collecting income tax, which is less than half of what we can get from auctioning coal mines. An auctioned coal mine can earn unto 12 lac cores!
2. Auction 2-G, 3-G ,4-G and 5-G spectrums, which can earn us billions of rupees.
3. Capital gains tax should be replaced with transaction taxes like Stamp duty, STT etc. to discourage speculation and market manipulation.

OBSESSED

With the First Light, Anxiety begins for Tea,
By convincing Roomie for company with a Plea.

No Rain, No Pain interrupts us to leave,
Even though encourages to be leaser Non-consumptive.

A little sip owns endless Freshness,
Capable of vanishing complete Sadness.
A full cup is much like a Newborn Baby,
As emptied resembles fondable dead Granny.

Milky or Black either makes no Difference,
Lips just crave for a drop of Essence.
Life is fine even without a lover,
If my love – TEA remains with me forever.

Being a Drink of both Rich & Poor,
Fairly breaches the wall of Classism.
Its wheaty Color kindles intense Affectionism,
By boldly challenging the bias of Shadeism.

Sumit Jain

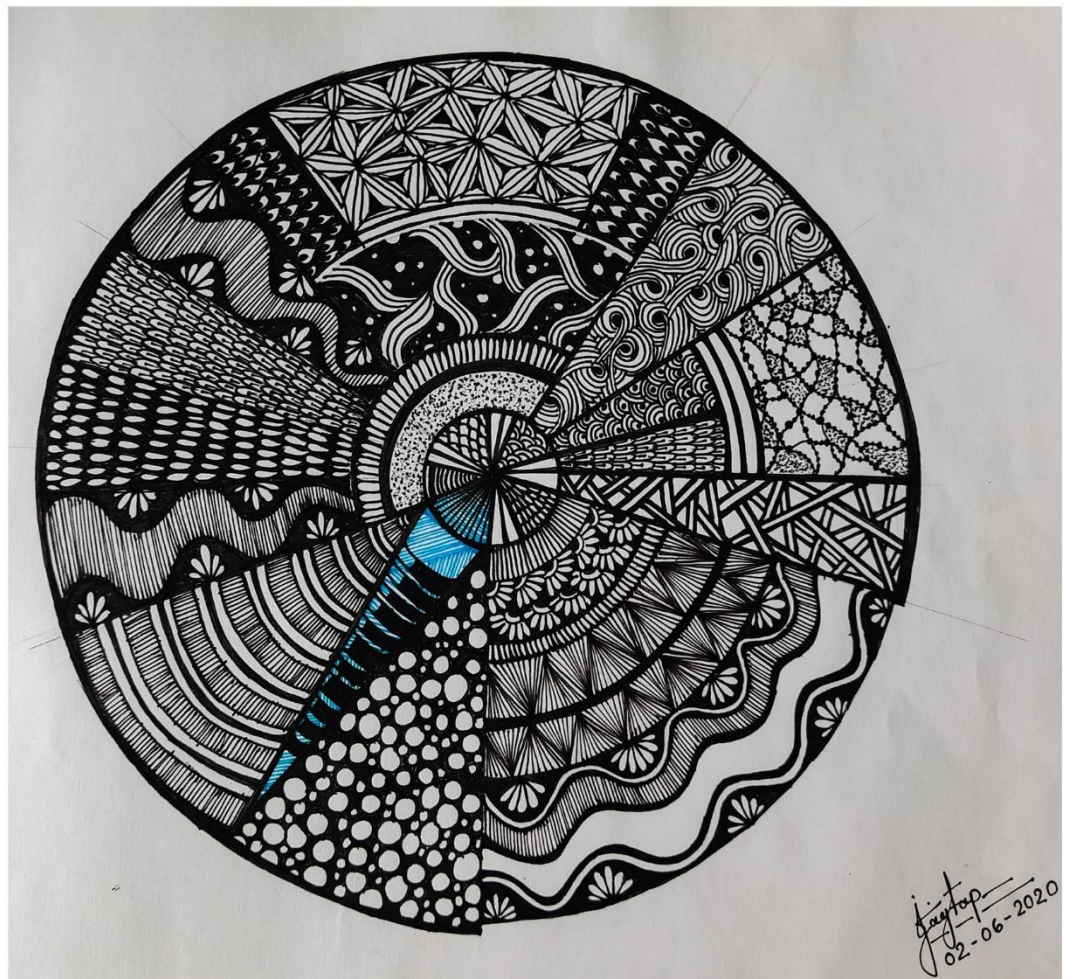


ARTOGRAPHY





SAMIKSHA JAGTAP





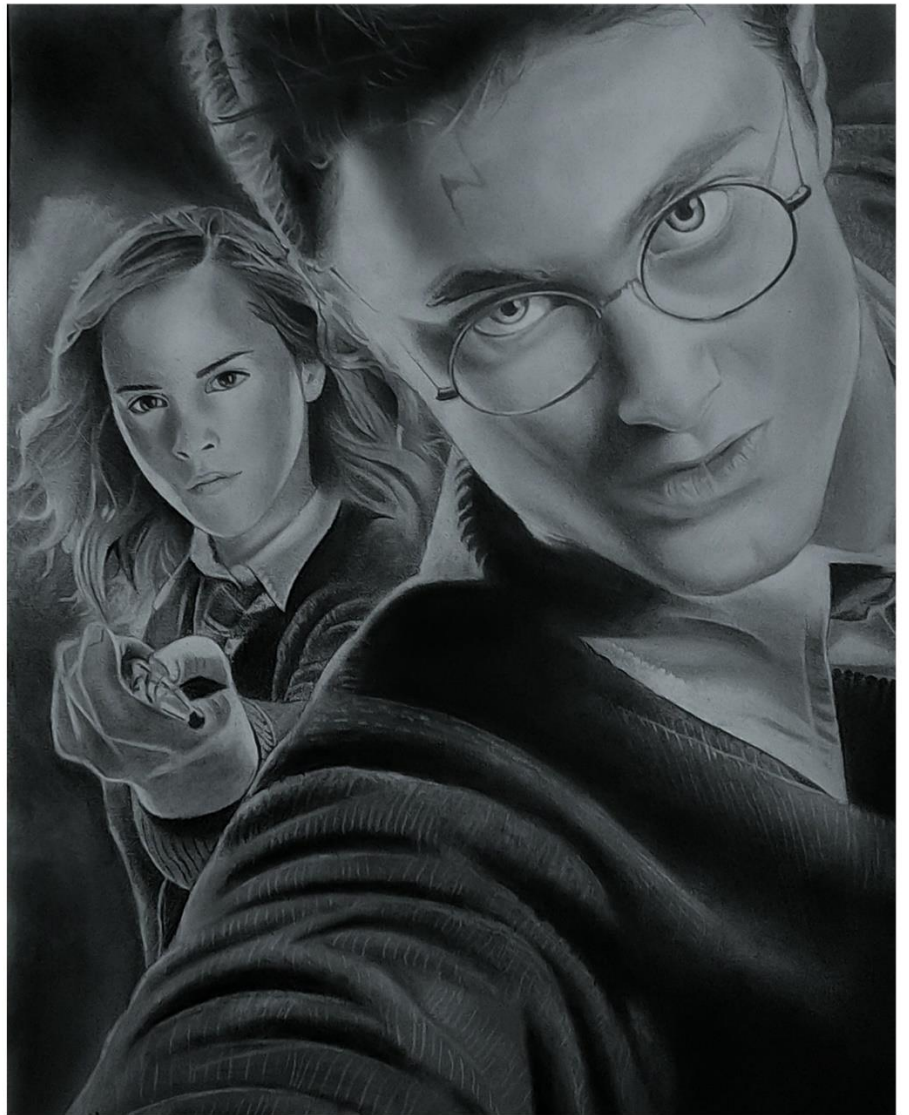
RADHIKA PAINKRA



AKASH VERMA

RADHIKA PAINKRA





DANESHWAR TETA





MAHESHWAR KASHYAP





IRSHAD AHMAD





IRSHAD AHMAD





RAJESH DEOHARE



IRSHAD AHMAD



RAJESH DEOHARE



DANESHWAR TETA



RAJESH DEOHARE

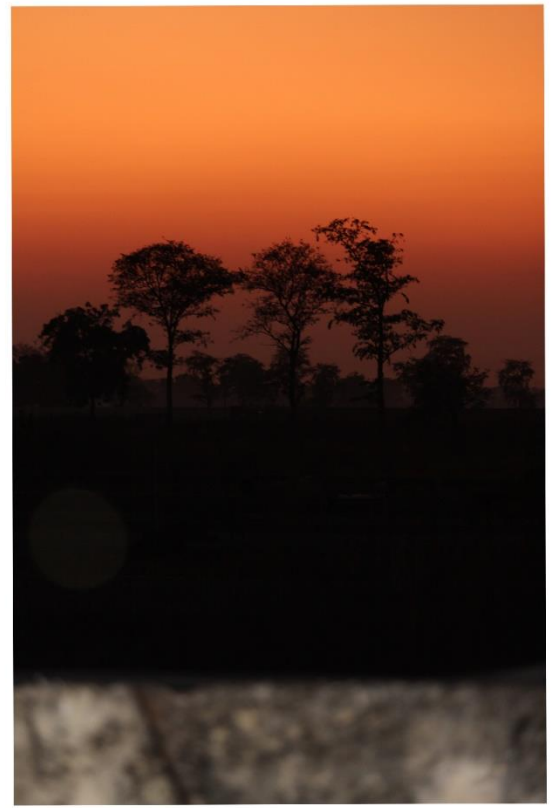


JAY KHANDELWAL





BHOOPENDRA KUMAR



JAY KHANDELWAL



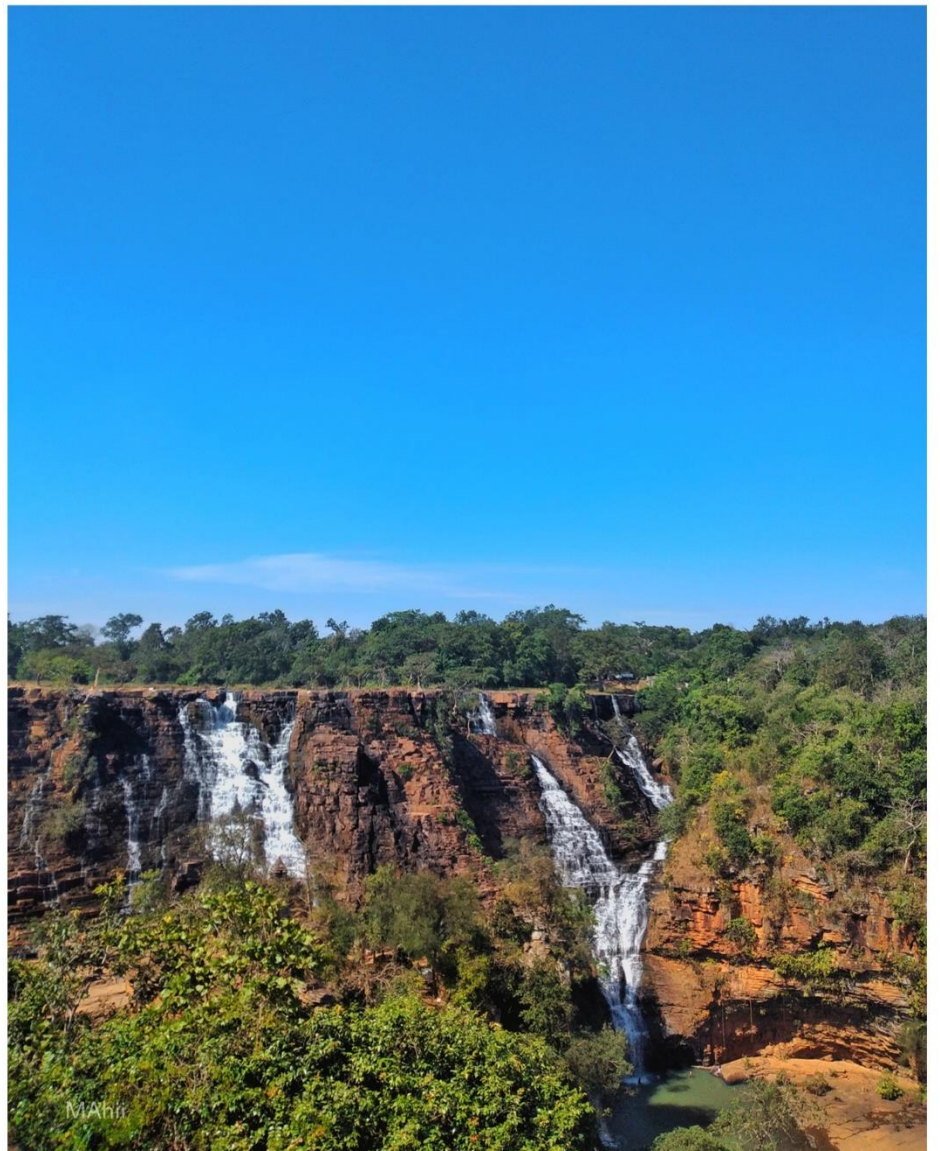
JAY KHANDELWAL



BHOOPENDRA KUMAR



MAHESHWAR KASHYAP





GOVERNMENT ENGINEERING COLLEGE RAPUR
ADMINISTRATIVE BLOCK 'A'

