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Best Wishes...



Dear Students of CUG

It is indeed a proud moment to bring out this third edition of the students' Magazine MANSA from the Central University of Gujarat which was initiated two years ago. All those who have contributed in shaping this magazine and making it possible in annually publish it deserve complete appreciation.

This magazine is a part of an exercise and endeavor to build and develop a holistic personality of our students and a platform for testing their raw intelligence and abilities to express the finer arts and skills of expression of thought.

From the last two years the students under the guidance of their teachers have come out with brilliant expressions of writings in arts and science. The fusion of positive thoughts and creative writing has been a hallmark of this magazine.

The University belongs to the students and you as students have to take forward this University's destiny to a glorious future.

With best wishes

Prof. S. A. Bari
Vice Chancellor
Central University of Gujarat

March, 2018

From Dean of Student Welfare



It gives me immense pleasure and satisfaction to present new edition of 'Mansa', Annual Magazine of students of Central University of Gujarat. 'Mansa' serves as a platform to highlight creativity, where students are encouraged to express themselves on various issues related to community life at the campus, extra-curricular activities, their hobbies, and their experiences as a member of culturally diverse and heterogenous student community. The campus life in the University has never been confined to routine academic works only and our endeavor has been to encourage development of other dimensions of personality through creativity, sports, cultural and other meaningful activities. Despite noticeable constraints in terms of infrastructure the student community has remarkable achievements both in terms of academic output and extra-curricular activities. The magazine also highlights the educational, cultural and sports activities of the students. In this edition, we have added new section for student's achievements in various areas.

A lot of effort has gone into preparation of this edition. Student community deserve congratulation for their contribution reflecting their creative talent. The current edition of 'Mansa' would not have been possible without relentless efforts by Editorial team of teachers and Student Council members. The concept, content and structure of the Magazine, conceptualised in a series of meetings was very effectively put to shape by a team led by Deputy DSW, Dr. Zakia Firdaus. Their efforts and creative inputs ensured release of 'Mansa' on time. Mr. Awkash Kumar deserves congratulations for designing the cover page. I compliment DSW office secretary Gajendra Rathore for providing his services. I strongly believe and hope that 'Mansa' will move to newer heights in the subsequent edition with the creative and critical temper of the students.

We hope that you enjoy reading this issue as much as we have enjoyed making it. Any suggestions or comment on the magazine would be most welcome.

Prof. Sanjay K. Jha
Dean of Student Welfare

:: From the Editor's desk ::

This is the third volume of the Central University of Gujarat's Students' bilingual magazine called 'Mansa'. In keeping with the meaning and essence of what 'Mansa' implies this magazine provides a space for the students to articulate their creative and critical thought. These are expressed in the form of narratives, poems, photographs, short stories and articles representing the cultural pluralism of India. The articles in the magazine revolve around Science and Public Policy, Education and University, The state of Meghalaya and Kashmir, Some articles like Sapne to Udaan Mangte Hain, Chai Ek Ansuljha Rahasya, Emotions exhibit the creative spirit of the student.

The poems in this edition are heterogeneous both in form and content. Poems like Maa, Band Kitab, She are highly sensitive poems. This volume also has three ghazals written in Hindi. Some of the poems capture inner voice like The Pain, Trapped Inside Me, Hide and Seek, Be You, The Almighty. For the first time this volume also has section on Reports and Student's Achievements. The magazine also has few photographs taken by the students which depict landscape, flora and fauna. In this edition, the cover of the magazine is conceived and designed by our student Mr. Avkash Kumar.

Mansa would not have been possible without the unstinting support and encouragement of the Honourable Vice-Chancellor, Prof. S. A. Bari. So, the editorial committee takes this opportunity to thank him. The committee is also indebted to the efforts made by Gajendra Rathod, DSW Office Secretary and student council members.

:: Editorial Committee ::

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Dr. Zakia Firdaus
Dr. Pramodkumar Tiwari
Dr. Bhakti Gala
Dr. UmeshYdav
Mr. Gopal Awsathi
Ms. Aayushi Lyngwa

Message from Students' Council

It gives us immense pleasure on the occasion of the publication of the third volume of MANSa. A University Students' magazine is the symbol and reflection of creativity and talent in forms of poetry, writing, painting, art, photography etc. MANSa which was first launched with the aim to reflect the creativity of our university student in 2016, is in its 3rd year of success journey with new endeavors. MANSa offers different kind of platform to explore the imagination power, reality and positivity. This is our annual magazine which involves various cultural, sports and academic activities in university throughout the year.

We, The Students' Council, heartily congratulate and express our thankfulness to the entire MANSa team for their hard work and efforts for the 3rd volume of MANSa.



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Aayushi Lyngwa

ARTICLES

Science and Public Policy Scenario of Agricultural Bioinformatics in India

Science can be developed by efforts of collective role of institution that has mandate to give more precise and exact natural explanations of natural world that works in the development of the society. The aim of Science is to build knowledge and understanding the reality of its structural insight. However, STS research in the developing countries is a little different where there is scarcity of skilled manpower, world class infrastructures, laboratory and funding mechanisms. Bioinformatics is an important discipline in the field of Biological Sciences and its limits for developed countries having scientific resources. In the Indian context there is a need of revolution in breeding mechanisms to deal with the issues like food security. In India there are very few Universities that have been working on thrust areas related to agriculture bioinformatics. Therefore, it is important to make such policies which deal with the establishment of programmes, Centre's, Schools or University with enough number of skilled manpower to conduct research. Network building is another aspect in such framework that can be partnership in various forms like within University, firms, and government which can keep nation demand. However, such types of collaborations is not seeing in

disciplines of life sciences. Science has now become an interdisciplinary concept where bioinformatics training programmes should not be limited only for selected institutions that restricts the expansion of such field. It is the beauty of field that allows biologist to complement their biological skills through computational approach. The next constrains in such emerging field is lack of government funds for R&D as compared to developed countries that are spending huge amount of money to get benefit of such emerging technology. There is no clearly defined agency that is responsible for providing funds in agricultural bioinformatics within the country. Therefore, to increase the excellence in the field of agricultural bioinformatics, needs improvement in funding. Bioinformatics is slowly and steadily increasing its roots in India, efforts are being made to use such technology that targets local challenges in agriculture. With such developments, there should be efforts with needed support for developing countries can improve its contribution practicality in bioinformatics fields.

Diwakar Kumar

Centre for Studies in Science Technology
and Innovation Policy

The State of Jammu & Kashmir : An Overview

The state of Jammu and Kashmir is located in the heart of Asia. It is situated between 32.17 and 35.58 degree north latitude and 32.26 and 80.30 degree east longitude. The state of Jammu and Kashmir was formed on 26th October, 1947. The state covers an area of 2, 22,236 sq. kms and is the sixth largest state in terms of area. The state of Jammu and Kashmir is surrounded by Himachal Pradesh in its south as well as neighboring countries like Pakistan, Afghanistan and China from west, north and east respectively (report 2012).

The state of Jammu and Kashmir is divided into three regions namely Jammu, Kashmir and Ladakh. The state, which had earlier been under Hindu rulers and Muslim sultans, became the part of the Mughal Empire in 1586. Various rulers ruled over the state for various years, among them are Mughals, Afghans, Sikhs and Dogra's. In 1846, the Britishers handed Kashmir to Gulab Singh under the treaty of Amritsar.

In 1846, the treaty of Amritsar was signed between Britishers and Maharaja Gulab Singh Dogra after the first Anglo-Sikh war. Under article third of the treaty, Gulab Singh was to pay seventy five lakh (7.5 million) of Nanak Shahi rupees to the British government, along with annual tributes. The treaty of Amritsar marked the beginning of Dogra rule in the state of Jammu and Kashmir.

Source : National Disaster Risk Reduction Portal

Kashmir is a land of remarkable beauty, blessed by nature with breath taking.

Region	Areas (Sq. Miles)	Population (2011 census) (Provisional)
Kashmir Valley	8,639	5,35,0811
Jammu Region	12,378	69,07,623
Ladakh Region	33,554	2,90,492
Total	54,571	1,25,48,926

Scenery and a glorious climate, the Kashmir valley, a fertile well-watered spot, surrounded by high mountains has been described with justification a heaven on earth, a produce rich oasis an area not noted for its abundance. In the nineteenth century the state of Jammu and Kashmir has acquired a unique geo-political status in the Indian sub-continent. The state has contiguous boundaries with Russia, Afghanistan, Pakistan, China and Tibet that deserve constant vigil and as such it has made the state very important through geographically, politically, economically and from the military point of view (Raina 2002).

Description	As per Census, 2011
No. of districts	22
No. of tehsils	84
No. of blocks	143
No. of panchayats	4128
No. of towns	86
No of cities with million plus population	02 (J & S)
Total	2,22,236sq. Kms.

Source : National Disaster Risk Reduction Portal

The capital of the state remains changing after six months. Srinagar is the summer capital and Jammu is the winter capital. Jammu, which was the homeland of Dogra rulers who ruled the state from 1846 - 1947. The city is situated on the banks of river tawi and contains a plenty of Temples for which it is known as City of temples. The famous temple in the Jammu city is Raghunath temple and Mata Vishnu Dewi (Katra) which is a pilgrimage place for Hindus. The mother language of Jammu is Dogri, which is an Indo-Aryan language spoken mainly by five million people. However Dogri is nowadays spoken not only in northern Punjab, Himachal Pradesh, but also is spoken in Pakistan and Pakistani-administered Kashmir under the name of Pahari. The people speaking this language are called Dogra's and the belt where it is spoken is called Duggar. Besides that other languages like Punjabi, Gojri, punchi and Urdu.

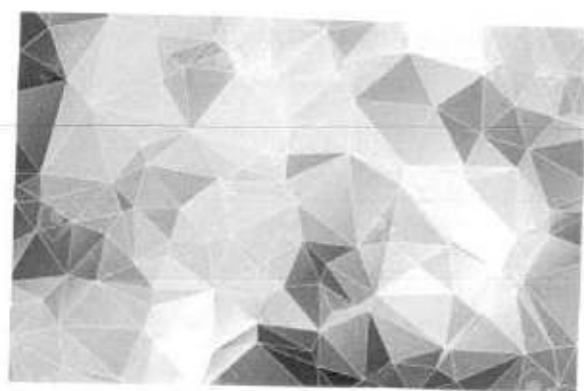
The valley of Kashmir known as heaven on earth. The Delhi poet Amir Khausro stated that *Agar firdoos baraoai zameen asto, humi asto humi asto humi asstt* (if there is paradise on earth it is here it is here it is here). These lines sung by Jahangir on his visit to Kashmir and it was the place where Emperor Jahangir breathed his last in Kashmir. Since from the ancient period, the valley of Kashmir has stood for peaceful observation, intellectual advancements and

religious diversity. This diversity, evident from the blend of Islam, Hinduism, Sikhism and Buddhism in the state made advancement of warfare rather than cultural advancement. The insurgency in late 1980's and counter- insurgency from the Indian side in the valley not only threatened Kashmir apart, but also laid its shakes on the rest of the world. The valley of Kashmir is considered as the hazardous place on earth. Since the partition of India and Pakistan in 1947, the state of Jammu and Kashmir becomes an unresolved land. The people who live there has been at the roots of constant tension between the world's largest democracy (India) and its neighbor (Pakistan). To highlight their advanced technology, the two countries fought three wars (1947, 1965, and 1971) on the Kashmir issue. The uncertainty and lack of any conclusive resolution to the political dispute have left the population of the state of Jammu and Kashmir divided and uncertain about their future. The land of Kashmir, with immense beauty is known throughout and attracts people from all over the world. The people of Kashmir mostly speaks Kashmiri and are also well known in Urdu, Gojri and pastu. However the Kashmiri language is also an Indo-Aryan language known as Koshur. The Kashmiri vocabulary is mixed containing Dardic, Sanskrit, Punjabi and Persian elements. In the recent period the Kashmiri music is being studied in various universities of USA. Kashmiri language can be written in three orthographical systems like the Sharada,

Devanagari and Perso-Arabic Scripts. While as the Ladakh region is also known as "Little Tibet" is renowned for its remote mountain beauty and Buddhist culture. The region was actually a part of Tibet and was conquered by Dogra military commander Zorawar Singh and after independence of India, the region of Ladakh was included with the state of Jammu and Kashmir. The people of Ladakh mainly speak Ladakhi, which is a Tibetan language. This language is known as western Archaic Tibetan Language. This language is also spoken in Pakistan's Baltistan region. Ladakhi language is also called Bhoti language and has four popular dialects like Lehskat, Shamskat, Stotkat and Nubra. The state of Jammu and Kashmir is diverse in religion, culture, tradition and language. Besides that the state of Jammu and Kashmir is known for brotherhood and tolerance all over the world and is a best example of Unity on Diversity, which is found in its culture, tradition, festivals and soon.

INAM UL HAQ

Centre for Gandhian Thought and Peace Studies



Science & Technology Policies and Dynamics Evolution in Emerging Educational Practices

Science & technology policies have been emerged as the major efforts for the development of country in globally. As Indian education systems aspires for faster, sustainable and inclusive growth which can be achieved by making the Indian S&T Policies, with the advantages of a involvement of huge number of scientific community with their talent, will need to explore a essential role in achieving these national goals. Scientific research utilizes money to generate knowledge for providing solutions and innovation that converts knowledge into valuable wealth. India's Scientific Policy Resolution in 1958 was fixed to encourage and sustain cultivation of Science and Scientific research in all its aspects. Then, technology was expected to flow from the country's established for Science infrastructures. The technology Policy Statement (TPS) in 1983 emphasized the need to attain technological competence and self-reliance. The Science and Technology Policy in 2003 was established and science and technology (S&T) came together and emphasized the need for investment in R&D. It was called for integrating programmes of socio-economic sectors with the national R&D system to address national problems as well as creating a national innovation system. Thus, innovation implies S&T based solutions that are successfully arranged in the economy or the society. It has been expected for the

developmental of nation to complete its goals. Till now, India has not been accorded the importance of innovation as instrumentation policy aspects. Now, the national S&T enterprise must embrace S&T to led innovation as a light speed for development. Education is one of the important factors, to develop human and its society. It is considered as a powerful tool to build a society, based on knowledge. It should be transformed to the needs of time and changing scenario of the India. It provides an insight to critically reflect upon the social, economic, cultural, moral and spiritual issues. But now days, Indian education system is facing many challenges in form of access, equity, quality and higher failure rates in higher education, etc. These problems can be solved and highly encouraged by the rapid developments in information communication technology (ICT) in education system in across the world. The best use of opportunities for ICT diffusion in higher education system presents a strong challenge for higher education institutions. Indian higher education system is advancing in Science and Technology, mainly in ICT, which plays a dynamic role in all segments of the educational process. Therefore, the many problems of the Indian education systems can be solved by using the ICT.

Maneesh Dubey

Centre for Studies in Science
Technology and Innovation Policy

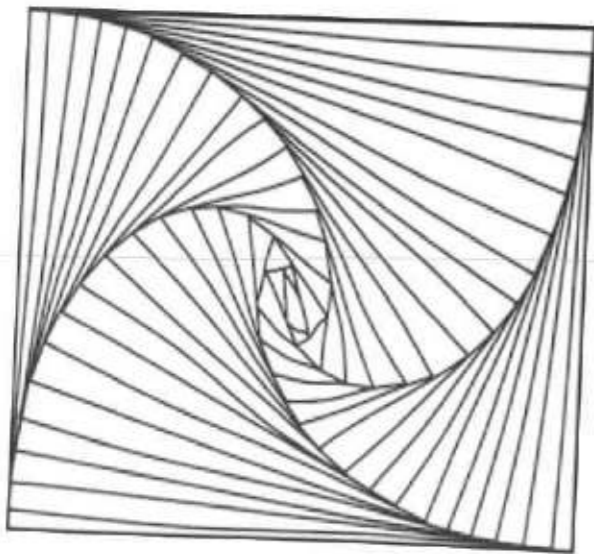
EMOTIONS

I guess sometimes there's no reason to explain certain emotions, specific actions or even an irritating silence. Everything that we go through from inside is simply nothing but genuine and pure at that time. When words don't work, our emotions do. Whenever we're at this verge of breaking down, it is our very inner strength that holds us together. It helps us in keeping one emotions gathered. Sometimes, words aren't required to explain certain things. Our emotions are a subtle hint. And there's nothing wrong with it. It's not necessary that we enjoy our friend's company, every day, or a light chat which begins from the philosophies of life to the twisted times which may lighten us a little in the end. But sometimes, your conscience doesn't allow you.

Sitting among the silent breeze that floats around us or seeing the clouds that display pictures and observing the trees or even the ants, yeah, life speaks to us in many ways. Let this refreshing bliss surround us once in a while. It rejuvenates us. It awakens our consciousness that dozed off somewhere back in time. It's alright if we give it some time. It's a simple wash to our emotions, after all. It's just that minute of silence and you're ready for it. There are times, when I often notice people speak so blandly, for the sake of speaking. Sadly, it has become rare to see people speak up their emotions. When the last time, actually we said, "This has been the most amazing day of my life!" without literally meaning it that "Yes, it actually WAS

the best day of my life. I've never seen or experienced something as this day before". Everything has lost its charm. It hurts me when I see these small things fade away. But, as I mentioned above, my emotions, somehow gather me and tell me that nothing in this world is permanent. If once, we're young and everything seems bright and full of life, then we mustn't forget that the day will come when old age will capture us then those very things around the world that seemed so bright and beautiful become dull and ugly. So do a person's emotions. Circumstances change us, our perceptions and does time. It's a river here that flows, my friend, cherish each moment. For nothing does revert. Each second is precious. So, never tie a rope around your sentiments. Loosen it a little. The change is right in front of you when the change itself is YOU.

Mantasha Nadeem Siddiqui
School of Library and Information Science



चाय : एक अनसुलझा रहस्य

जब मैं एमएससी में था, तो मुझे चाय पर चर्चा के बारे में पता नहीं था। एक दिन मैं गुजरात केंद्रीय विश्वविद्यालय में आया और मैंने देखा, गुजरात केंद्रीय विश्वविद्यालय से हर कोई चाय की दुकान पर बेतरतीब ढंग से बैठा है। मैंने सोचा, सभी छात्र और संकाय सदस्य थक चुके हो सकते हैं कुछ समय बाद मुझे एहसास हुआ कि यह सीयूजी के अधिकतम लोगों का नियमित अभ्यास है। मैं राज्य विश्वविद्यालय से हूँ और मैं केंद्रीय विश्वविद्यालय आया हूँ क्योंकि बहुत से लोग मुझे केंद्रीय विश्वविद्यालय जाने का सुझाव देते हैं। जब मैं गुजरात के केंद्रीय विश्वविद्यालय आया था, एक स्पष्ट छवि मेरे मन में थी लेकिन मैंने एक अलग रूप देखा टेम्प्रेचर ५ डिग्री या ५० डिग्री हो लेकिन लोग लगातार चाय का स्वाद ले रहे हैं।

यह पहला अध्याय था जिसे मैंने पढ़ा और पाया कि। चाय केवल एक चाय नहीं है, यह छात्रों को अपनी शोध समस्याओं को हल करने और अकादमिक हताशा को दूर करने के लिए पूरी प्रवचन है। हो सकता है कि मैं गलत या सही हूँ लेकिन चाय की दुकान सबसे बड़ी राजनीतिक जगह है जहाँ हम अपने भविष्य के साथ खेल रहे हैं। मैं यहाँ ४ साल पूरे कर चुका हूँ और मुझे लगता है कि मैंने अपना रक्त समूह से चाय में बदल दिया। पारिवारिक दबाव, पिता का सपना, और मेरा भविष्य, मैं सब कुछ भूल जाता हूँ और केवल चाय पीता हूँ। बीएससी में मेरे एक शिक्षक ने चाय के बारे में बताया, उसने मुझे बताया कि चाय अत्यधिक जैविक और अत्यधिक उत्तेजित है लेकिन मैं भूल गया कि यह सीमित मात्रा में होना चाहिए।

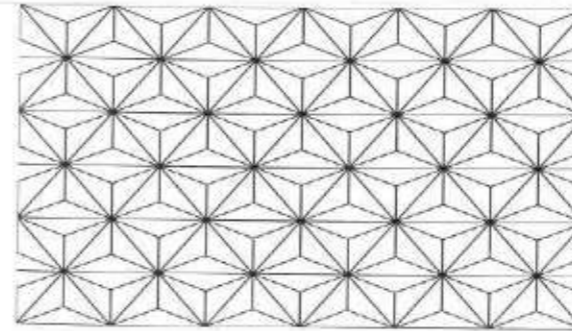
नकुल कुमार
रसायन विज्ञान विभाग

मानवता

शायद समय बदल जाय मैं यही सोचती हूँ, जिन हालातों में ये दुनिया है, जिस मुश्किल में मानवता है, इंसानी नीयत पे आज बेईमानी का काला साया है। जिस जीवनधारा पे प्रभु का साया है, आज उसी पर उग्रवाद छाया है, आज समय करवट ले चुका और मानवता की परिभाषा बदल दी है। आज हम पग पग चल रहे हैं पर गहरा निःश्वास छोड़ते हुए और एक आह भरते हैं कि "ओहह ! हम बच गए सुरक्षित अब आगे की चिंता करो, धन्यवाद है ईश्वर, धन्यवाद है ईश्वर, कि हम आज का दिन जी गए"। हम जी तो रहे हैं मगर डरे से, सहमे से क्योंकि मानवता कराह रही है, ईमानदारी मर चुकी है। लहू-लहू में अंतर क्या है ? आज किसी और का बहाया जा रहा है, कल मेरा और तुम्हारा बहेगा क्योंकि साम्प्रदायिकता, बेईमानी और हैवानियत की कोई मानवता नहीं होती है। वो किसी की सगी नहीं, वो तो स्वेच्छाचारी है। इसे रोकना होगा हमें, नहीं तो आज पर आरोपण करेगा भविष्य कि हम हाथ पे हाथ रखे देखते रहे, सोचते रहे, सिर्फ शब्दों से कड़ी निन्दा करते रहे। समय आ गया है, मानवता से नाता जोड़े शायद भविष्य बदल जाय, शायद समय बदल जाय, शायद समय बदल जाय।

नेहा कुमावत

रसायन विज्ञान विभाग



THE IMMORTAL FOOTPRINT

In this uncertain mortal life, to die immortal in millions of hearts is a life worth lived. This year we have witnessed the loss of a beautiful mind from the world of science- Stephen William Hawking a theoretical physicist on 14th march 2018 due to amyotrophic lateral sclerosis. Hawking, who was a great inspiration in itself was patient of rare motor neuron disease that led to paralysis and loss of speech. The unstoppable are unstoppable, paralyzed by body controlled by the brain, but that did not stop the working of the legendary mind. On the other hand the sudden death of Indian cinema's biggest female superstar Sridevi Kapoor was in itself a great talent loss for Indian cinema. Fame is fame not a easy task to reach but even scratch is highlighted and broadcasted. Noted and still unnoticed death of uncountable soldiers who died on duty saving our lives for the peace of our country. The list is unending with personalities that set an example the world to remember. All of them had a thing in common, everyone was a legendary master in their own field of excellence. Nor Rome nor legends are born in a day, it takes constant focused determination to get up more stronger everytime you fall. So let's build ourselves contributing to the world in our own field that we are mastering for a better tomorrow. So let's master, flourish and constructively offer to this world and set our own legendary path leaving behind footprints that are immortal.

Nothing is more suffocating than, to Leave the battle of struggle before its over and die before you die, it's a loss of a star to the world before its born.

Rajlakshmi Chetty
School of Chemical Science

सपने तो उड़ान मांगते हैं

हॉस्टल के उस कमरे में मुझे रहते हुए दो साल के करीब हो रहे थे। हॉस्टल का कमरा, जो ज्यादा बड़ा तो नहीं था लेकिन खूबसूरत यादों से भरा पड़ा था। बेतरतीब विखर्रा सामान, कई हफ्तों से किसी कोने में पड़े गंदे कपड़ों का गट्टर कमरे की दीवार पर टंगा दो साल पुराना कैलेंडर, दीवारों पर लिखे गए इंस्पार्शिंग कोटेशन, अलमारी पर धूल फोंकते पुराने नोटबुक, किताबें, न जाने इस तरह से कितनी ऐसी जरूरी चीजें बेफिक्री से अपने आप को उस कमरे में समेटे हुई थीं। उस कमरे में एक खिड़की भी थी, जो ज्यादा खुलती नहीं थी। ऐसा भी नहीं हमेशा बंद रहती है लेकिन जरूरत पड़ने पर हम कभी-कभी उस खिड़की से उस शहर में अपने भविष्य को झोंकने की कोशिश करते थे। कुछ इसी तरह से एक दिन उस बंद खिड़की के दरवाजे को खोलते वक्त, मेरी नजर खिड़की के नीचे बने बारजे पर पड़ी। जहां एक परिवार भरी दोपहरी में आशियाने की तलाश में भटकता हुआ दिख रहा था। उसके पंखों का रंग गहरा भूरा व कुछ सफेद रंग लिए हुए था। हल्के भूरे रंग से रंगी उसकी टोड़नुमा चोंच के सहारे घास-फूस टाड़ के खरपतवार लाकर एक खूबसूरत आशियाने का रूप गढ़ने की कोशिश में लगा हुआ था। काफी दिन बीत जाने के बाद एक दिन शाम के वक्त उस बारजे से चीं-ची की आवाज करते हुए एक जोड़े चिड़ियों के बच्चों पर पड़ी। जहां वे एक घोंसलेनुमा आशियाने में सिमटी हुई थीं। उनमें से कुछ उच्चक-उच्चक कर बाहर की तरफ देखने की कोशिश कर रही थीं। देखने में मानो अपनी माँ के आने का इंतजार कर रहे हों या उन्हें जल्द ही बड़े होकर इस दुनिया को देखने की उत्सुकता हो। इसी तरह से कौतूहलवश काफी देर तक देखता रहा। तभी कुछ देर बाद एक परिवार अपनी चोंच में दबाकर उनके लिए कुछ खाने की चीजें लेकर आया था। देखने में परिवार हू-ब-हू वैसे ही लग रहा था, जैसा मैंने कुछ हफ्तों पहले देखा था तभी मुझे पता लगा कि वो परिवार उन बच्चों की माँ है। जो कंक्रीट के इस जंगल में उनके जीवन की तलाश में भटक रही है। इस तरह तब से, मैंने उस कमरे की रोशन दाननुमा खिड़की को हमेशा के लिए खोल दिया था। दिन भर में कई बार खिड़की से झोंक कर उनका हाल-चाल भी ले लिया करता था। मेरे गले से निकली हर एक तरह की आवाजें उनके लिये अब

जानी-पहचानी सी हो गयी थी। मैंने अपने हॉस्टल के कलीग से उनका नामकरण भी करवा दिया था। एक का नाम था टिकटिक और दूसरे का नाम मिकमिक। हर सुबह उनके लिए एक कटोरी में पानी और साथ बिस्किट या ब्रैड के टुकड़े खाने के लिए रखना एक आदत सी हो गयी थी। इस तरह से ये सिलसिला चलता रहा, अचानक एक सुबह पानी की कटोरी हाथ में लेकर बारजे की तरफ बढ़ाया तो दोनों परिंदे गायब थे। एकदम से मानो ऐसा लगा इस शहर को छोड़कर कहीं दूर जा चुके हैं। उनके जाने के बाद एक अजीब सी तनहाई महसूस हो रही थी। चिकचिक और मिकमिक तो जैसे मेरे दिल के भीतर समा ही गए थे। उनसे अचानक बिछड़ने का गम बार-बार मुझे साल रहा था। और मन ही मन मैं देखो सवाल खुद से पूछ रहा था। अगर उन्हें जाना ही था तो कम से कम एक बार बता दिया होता। खैर उनके अंदर हमारी तरह कोई इंसानी फितरत थोड़ी न है। पर हम इंसान ही तो सपनों की उड़ान उड़ने के लिए अपनों के दामन को छोड़कर उड़ जाते हैं या फिर यूं कहें कि उड़ना ही पड़ता है। और उस वक्त उन अपनों के दिल का हाल भी वही होता है जो मेरा हो रहा था। इस दुनिया में आने से ले कर इस दुनिया से जाने तक इंसान न जाने कितने ठिकाने बदलता है कभी पढ़ाई के लिए, कभी नौकरी के लिए, कभी किसी कारण से कभी किसी कारण उसे सफर करते ही रहना पड़ता है और इस सफर में न जाने कितने रिश्ते बनते हैं। जिनका कोई नाम नहीं होता, पर वो किसी भी नाम वाले रिश्ते से कम नहीं होते। पर सपने हैं कि उड़ान मांगते हैं सो हम अपने सपनों के लिए ऐसे ही कई बेनाम-अनाम रिश्तों की क्रीमत चुकाते चले जाते हैं। जिस तरह सूरज और चाँद सच है, जिस तरह कोई भी सच्ची चीज सच है, उसी तरह ये भी सच है कि जो मिलते हैं वो बिछड़ते भी हैं। बिछड़ने के बाद कई दिनों तक नज़रें बिछड़ने वाले की राह देखती रहती हैं।

संदीप सिंह
स्कूल ऑफ सोशल साइंसेज

SIR SYED AHMED KHAN (1817-1898)
A GREAT VISIONARY, EDUCATIONIST
AND REFORMER IN INDIA

Sir Syed Ahmed Khan was an eminent scholar, social reformer and a great visionary of his time. He was renowned Muslim reformer of the 19th century India. He had a dream to make the community stronger as well as the country advanced and takes both of them forward on modern shapes. His main aim was to develop intellectual among the people of community through modern education. He was the first Muslim in the country to contribute to the intellectual and institutional foundation of Muslim modernization in Southern Asia. By way of which Sir Syed had made magnificent contributions to the improvement and empowerment of the Muslims community in the country. He was also a good writer and began his career as an Urdu author at the age of 23 years. In the year 1847, he publicized an important book '*Monuments of the Great*' on the antiquities of Delhi. Albeit more important was his booklet entitled as '*The Causes of the Indian Revolt*'. His religious interest was also very much and everlasting. He wrote on the Life of Prophet Muhammad (Sallalaho-Alaih-Wasallam) and also dedicated himself to write several volumes of a modernist commentary on the holy Quran. In these writings, he enlightened how the Islamic faith could go with advanced scientific and political ideas of his time.

When India was struggling for Independence, during 1857 mutiny in

Meerut, he saved the lives of many Englishmen in Muradabad. Afterward, the Government impersonated entitles him as 'Sir'. Thus, he won the confidence of the British Government. After the war of Independence, the Muslims have undergone a critical phase. By rebuffing to acquire western education, they were not marching accordance with modern times. At that time the Muslims hated the English language as well as culture. Myriad Muslim families kept their children away from the modern schools and colleges. They were unintentionally declining the interests of the Muslim Community from English education. As a result, their unfamiliarity of the English language and lack of modern education kept them away from respectable government posts. But, on the other hand, the Hindus acquired modern education and obtained high-level government jobs. Syed Ahmed Khan was the first Muslim leader to realize the seriousness of the situation.

Sir Syed was very disturbed to view the miserable condition of the Muslims everywhere in India. Then he decided to take tremendous efforts for the welfare of the Muslim community. He realized that there is a need to the exclusion of suspect about the Indian Muslims from the minds of British administration. For fulfillment this purpose, he wrote an Essay on the causes of Indian Revolt. With the help of which he wanted to prove that there were many other factors which led to the rebellion of 1857 and that only the Muslims were not to be held

responsible for it. Further, he wrote '*Loyal Muhammadans of India*' by which he made an endeavour to defend the Muslims against the charges of infidelity in order to restore confidence among the Britishers in the Muslims to a large extent. Then after, Sir Syed has started working on the upliftment of educational part of his co-religionists. He emphasized and told the Muslims that without obtaining the modern education, they could not compete with the Hindus and other contemporary communities. He urged that there was no harm in studying western sciences and in learning the English language. He published a magazine entitled as '*Tahzib-ul-Ikhlaq*' in which he likely to adopt western manners. Subsequently, Sir Syed wrote an interpretation of the Holy Quran. In his magnificent work, he explained Islamic rituals on the logical and scientific basis.

Sir Syed was one of the pioneers of the *Two Nation Theory (TNT)*, albeit the Muslims remained aloof from British administration, the Hindus, Parsis and other communities forged forward in education and social development. On the other hand, the replacement of Persian by English as the language of the higher courts in 1835 was disliked by the Muslims but was welcomed by the other Indian communities. They embraced education in English medium much more enthusiastically than did the Muslims. The result of this was that there was 3155 college educated Hindus as against 57 college educated Muslims in 1878. As a

result of this Muslims were missing the tremendous opportunities in the country Company practices; government service was a major career path for poor people, and growing poorer by the year. The situation was mainly acute in Bengal and Uttar Pradesh. Since the fall of Bengal in 1757, all of the higher positions in civilian, military and judiciary service were reserved for the British. The lower positions open for Indians they were filled by the more educated Hindus and the Muslims were practically kept out.

When appraised Sir Syed's contribution to his community, it is recognized that he intelligently recognised the dangers in this exclusion. As long as mutual mistrust and antagonism continued between the Muslims and the British, the former would be excluded from taking parts in the socio-political activities of the country. Amidst, Sir Syed visited England in 1870 and came back with a conviction that English education was necessary for the succession of the Muslims. In 1875, he established a primary school initially known as '*Madrasatul Uloom Musalmanan-e-Hind*' it started operations on Queen Victoria's 56th birthday on 24th May 1875, and after two years in 1877, it became '*Mohammedan Anglo-Oriental College*' at Aligarh. The name of the college was in itself a description and orientation which was decidedly western. It faced immediate hostility from the Muslim religious establishment.

Sir Syed supported the British during the 1857 mutiny. This deed of Sir Syed had

been condemned by some nationalists such as Jamaluddin Afghani and so many. In 1859, Sir Syed published the pamphlet '*Asbab-e-Baghawat-e-Hind*' (The Causes of the Indian Revolt) in which he argued the causes of the Indian putsch. In his most eminent work, he rejected the concept that the conspiracy was planned by Muslim leaders, who were insecure at the weakening influence of Muslim emperors. He accused the British East India Company of its belligerent expansion as well as the ignorance of British politicians regarding Indian culture. Sir Syed suggested the British to appoint Muslims to assist in administration, to '*haramzadg*' (a vulgar deed) such as the rebellion. In the biography of Sir Syed Ahmad Khan, Maulana Altaf Hussain Hali wrote that:

"As soon as Sir Syed reached Muradabad, he began to write the pamphlet entitled The Causes of the Indian Revolt (Asbab-e-Baghawat-e-Hind), in which he did his best to clear the people of India, and especially the Muslims, of the charge of Mutiny. In spite of the obvious danger, he made a courageous and thorough report of the accusations people were making against the Government and refused the theory which the British had invented to explain the causes of the Mutiny." Just after the completion of the written work, he without waiting for an English translation sent the Urdu version to be printed at the '*Mufassilat Gazette Press*' in Agra. After a few weeks, he received back 500 copies from the printing press. His friend

advised him not to send the pamphlet to Parliament or to the Government of India. Rae Shankar Das, one of the great friends of Sir Syed, pleaded him to burn the books otherwise he will be in danger. But Sir Syed courageously responded that he was bringing these matters to the attention of the British for the welfare of his community, of his country, and of the government itself. He boldly said that if he gripped in danger while doing something that would greatly benefit the rulers and the subjects of India alike, he would happily suffer whatever befell him. Having seen this by Rae Shankar Das that Sir Syed had finally decided to flash information about his writing, he started weeping and remained silent. After performing a supplementary prayer and getting God's blessing, Sir Syed sent almost all the 500 copies of his pamphlet to England, one to the government, and kept the rest himself. When the government of India received the book translated and presented before the Council, Lord Canning, the Governor-General, and Sir Bartle Frere accepted it as a genuine and friendly report. The foreign secretary Cecil Beadon severely criticized it and said that it is an extremely rebellious pamphlet. He wanted a proper inquiry into the matter and said that the author unless he could give a satisfactory explanation, should be severely dealt with. Since no other member of the Council agreed with his view, his spasm did no damage.

The political career of Sir Syed began after 1857. He provided political leadership by uniting the people under a banner of Islam.

He wrote various notable works in order to remove the doubts of the Britishers towards the Muslims. To the Muslims, he advocated loyalty to the Government and to the British he asked to review their policy, which would win the support of the largest minority in the country. This two-way policy resulted in the settlement of the Muslims. **Aligarh Movement:** According to Ishtiaq Hussain Qureshi, "*Sir Syed's contribution to Muslim renaissance in India can be summarized in one phrase, that it was the inculcation of self-confidence in his people*" (The Struggle for Pakistan). Throughout his life, he remonstrated against the practices of *purdah*, *polygamy*, *easy divorce* and many other fallacies which were prevailing in his community. Sir Syed's main priority was the progression of modern western education, in the Muslim community. He believed that his community can only be enhanced their status and progress when they accept western scientific knowledge and culture.

In AD 1864, Sir Syed established the '*Translation Society*' at Aligarh. It was later renamed the '*Scientific Society*'. Sir Syed was condemned for moving towards communal divisions between Hindus and Muslims. He is recognized by historians as one of the earliest supporters of the Two-Nation Theory that Hindus and Muslims were distinct and incompatible nations. Historians debated that he was emotionally incapable to accept the prospect that an independent India's Hindu-majority would come to rule Muslims, who had been the former colonial rulers. He also

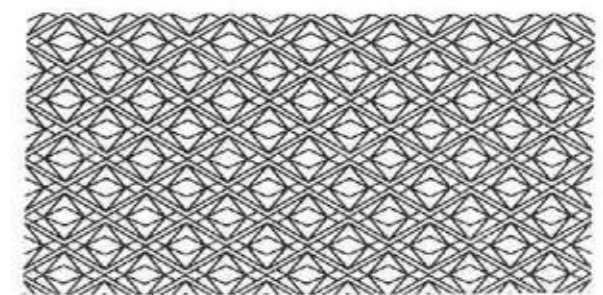
dreaded that Hindu culture would weaken the Perso-Arabic nature of Muslim culture, which had enjoyed a dominant status under Muslim rulers for centuries. His condemnation of Indian nationalists and profession of the incompatibility of Muslims and Hindus expanded the socio-political gap between the communities that had emerged with the Urdu-Hindi controversy. Whilst, he was strongly disparaged by religious Muslims who were regarded his liberal reinterpretation of Islamic scripture as irreverence.

Thus the followers of Sir Syed argued that his political visualization gave an independent political direction to the Muslim community, which helped its goal to secure political power in India. His viewpoint guided the creation of the All India Muslim League in 1906, as a political party separate from the Congress. Sir Syed's ideology encouraged both the liberal, pro-British politicians of the Muslim League and the religious ideologues of the Khilafat struggle. The Muslim League remained at odds with the Congress and continued to support the boycott of the Indian independence movement. In the 1940s, the student body of Aligarh committed itself to the establishment of Pakistan and contributed in a large measure in the activities of the Muslim League. Sir Syed's support of Urdu led to its extensive use amongst Indian Muslim communities and following the Partition of India, its adoption as an official language in Pakistan.

To conclude, Sir Syed Ahmad Khan was great Muslim crusader and a great visionary of the 19th Century. After receiving education in Persian, Arabic, Science and many more subjects, he joined the Government service. He took daring step to guide the fortunes of his co-religionists and help them to survive in their community. As a social reformer, a political leader, a religious thinker and as a moralist, a rationalist, a humanist, and a jurist, he made an immense contribution in the field of theology, philosophy, religion, history, literature, education, and politics. Sir Syed Ahmed Khan, one of the creators of the freedom movement of the Indo-Pakistan, was the main player in imparting modern scientific education to the downtrodden and illiterate Muslims of the sub-continent to empower them to stand up to the political and socio-economic requirements of the time. On 17th October 2017, the nation has celebrated the bicentenary birth anniversary of this great man of India. We should not forget his great contribution of the uprising the Muslim community from the darkness.

Mohammed Nizamuddin

School of Social Sciences



The Great Composers of Carnatic Music

Music is a world within itself,
with a language we all understand
- Stevie Wonder

Carnatic Music or Karnataka Sangeeta is a Form of music commonly associated with south India including all the Five States Like Andhra Pradesh, Karnataka, Kerala, Tamil Nadu and Telangana. It was Derived from ancient Hindu traditions and Hindustani Music and contributed a lot to the Indian Classical Music. Carnatic Music mainly focuses on vocal music, Most of the composers are singers, also they were able to play musical instruments. Usually, these musicians go to the villages and transform the knowledge to the common people from their Singings in the olden days where there is no any communication Devices at that time. To the Carnatic Music Sky is the Limit, So many musicians gave numerous contributions and filled the knowledge tank and disappeared Some of Them are

(1) Nijaguna Shivayogi :



Whenever we are talking about

Karnatic music it is essential to know about Nijaguna Shivayogi. He was a follower of the Veerashaiva faith. Shivayogi was a petty chieftain of kollegal taluk but he was not happy with the normal life and he took the path of devotion and became a saint. He has made numerous contributions like Viveka Chintamani, written in encyclopedic proportions and in prose style and kaivalya paddhati a musical treatise consisting of songs are considered his most enduring works of Shivayogi



(2) Sripadarajaru :

Sripadaraja was born in Abbur, a village in Channapatna Taluk, Karnataka. He was a Dvaita scholar, composer and the pontiff of the Madhvacharya mutt at Mulbagal. He is widely considered as the founder of Haridasa movement along with Narahari Tirtha. His songs and hymns, written under the nom-de-plume of Ranga Vitthala, contain the distillation of Dvaita principles infused with mysticism and humanism. He is also credited with the invention of the suladi musical structure and composed 133 of them along with several kirtanas. He was the advisor of Saluva

Narasimha Deva Raya and mentored the young Vyasatirtha. He has also authored a commentary on Jayatirtha's Nyaya Sudha called Vagvajra.

Continuing the tradition of Vedanta, he authored a commentary on Nyaya Sudha of Jayatirtha called Vagvajra which is a lucid and attractive commentary in 3500 granthas". his role as a Haridasa eclipsed his scholarly work. He is often considered as the pioneer of Dasa Sahitya with his simple worded and spiritual hymns synchronized to music. Jackson conjectures that the simple and rural beginnings of Sripadaraya coupled with an intimate connection with his vernacular language influenced his poetry. He composed 13,000 suladis, which are songs containing a medley of different ragas and talas often employed to set the mood of the narrative. Sharma notes "His songs are more sublime than those of any others, and possess a happy blending of rhythm and meaning".



(3) Vyasatirtha :

Vyasatirtha was born Yatiraja to

Ballanna and Akkamma in a hamlet called Bannur. He was a Dvaita scholar and poet. As the patron saint of the Vijayanagara Empire, Vyasatirtha was at the forefront of a golden age in Dvaita which saw new developments in dialectical thought, the flowering of the Haridasa literature under bards like Purandara Dasa and Kanaka Dasa and an amplified spread of Dvaita across the subcontinent. Vyasatirtha authored 8 works consisting of polemical tracts, commentaries on the works of Madhva and a few hymns some of them are Nyayamruta, Tatparya Chandrika, Tarka Tandava, Mandara Manjari, Bhedojjivana Etc.



(4) Purandara Daasa :

Purandara Daasa was a great composer of Carnatic music, He was born in 1484 in Pandarpur, an obscure village near Purandargarh in Maharashtra (sometimes disputed as born in Shimoga/Shivamogga in Karnataka). Purandara Daasa was considered an avatar of Sage Narada. His songs were not in unreachable Sanskrit, but instead, he

preached the Vedas to millions by singing in Kannada. He was the one who standardized the early lessons in music and has given us many beautiful compositions on Vishnu and Krishna. His works include many different types of compositions, from bhajans and geetams to kritis. Purandara Daasa is believed to have systematized the early music lessons - sarali varisai, janTai varisai, geetams and also chose maayamaaLava gowla as the raagam to be used for these. Maayamaalavagowla is an appropriate raaga because it is symmetric and has gamakams so that students learn the basic elements of Carnatic music along with some more advanced concepts. His songs are simple and easy to learn. He composed many geetams and keertanas and songs in Kannada known as "devarnaama." Because of his role in so many fundamental aspects of this music, he is called the Pithamaha (Great Father) of Carnatic music.

Purandara Dasa had earned the name Navakoti Naaraayanaa, indicating his great riches. Purandara Daasa is said to have composed 4,75,000 songs in both Kannada and Sanskrit. Purandaradasa adopted a simple, lucid Kannada style with telling phrases and similes. He sang many rare ragas with among the most beautiful lyrics. He identified 84 ragas, including ragas such as kalyani, varali, todi, bhairavi, and saaveri, which are popular in use today. Thyagaraja's praise in "Prahlada Bhakti Vijayam" is for him and in fact, some of his famous songs are patterned after those by Purandara Daasa,

(5) Kanaka Dasa :

such as Nanupaalimpa, based on Daasa's Bide ninnayya pada. Purandara Daasa also used a variety of musical types: kritis, keertanas - devotional songs, padams - a dance form using hero-heroine, plus many more rare forms. The verses he sang were his own compositions on a variety of themes. Some of them described Sri Krishna's adventures in this world. Some others sang about God's kindness to man. A few more verses were simple compositions expounding the philosophy contained in the Vedas, Upanishads, and Bhagavadgita in simple words. In yet other verses Purandaradasa praises Lord Krishna affectionately. His songs which preached surrender to Vittala have an elusive fragrance, poetic fervour, extraordinary logic and cutting satire. Some of Purandara Dasa's lyrics are really memorable. For example, he writes, Kendake iruve muttuvudunte?... Do ants cluster around a hot coal? Another line goes, Hasida bekku hatthiya tindanthe.. Describing a hungry cat eating cotton. These lyrics make it clear that Daasa was a poet as well as a scholar of musical form.



Kanaka Dasa, who lived between 1509-1609, was a famous saint-composer of Karnataka and an ardent devotee of Lord Krishna. Kanaka Dasa propagated Dwaita philosophy to masses through bhakti movement in Karnataka. He was born in Kaginele, Dharwad district in the Karnataka state of India. His songs and poetry were written in simple Kannada and reflect his belief that devotion to God lies beyond all man-made divisions such as caste and creed. Sri Kanaka Dasa's compositions reveal a perfect mastery of Sanskrit and Kannada literature and show that he was well-versed in contemporary literature. He styles himself "Kanakadasottama" in his Mohana-Tarangini. Kanakadasa revels his compositions in a strong, fighting style that delivers the message directly Besides many devotional songs including "Mundiges" (allgories) he wrote the Mohanatarangini, Haribhakthasara, Ramadhyana Carite and Nalacarite. Most of the compositions of Kanaka have the Mudrika Kagineleyadi Keshava. There is a class of compositions called Kanaka Mundige full of abstract imagery, the subtlety of metaphysics and inscrutable implications, challenging the finest in the Bhakta. His portrayal of feelings is vivid and penetrating. He can be most homely and sublime as occasions demand and rises to the inimitable perfection of art.

Conclusion :

From the above Essay It reveals that the Music what we are seeing today is a the effect of various Personalities. These

Traditional Compositions have embedded with very rich meanings of life, as youths we have to preserve, use and Pass it to our Younger Generation. In this article, I Have limited to introducing certain musicians other wise size of the article will go very

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Vijayapura : The City of Vict

The World is a Book, and those who
do not travel only Read One
- St Augustine

Karnataka is a land of Many Tourist Places. It is a home to 507 protected monuments in India. Let me take a privilege in introducing major tourist places in Vijayapura District. The City Vijapura Is a District and Major Tourist place located in the North Karnataka The foundation of this historic city was laid during the reign of the Chalukyan dynasty of Kalyani between the 10th and 11th centuries. They called it Vijayapura or the City of Victory. Vijayapura experienced a great burst of architectural activity under the Adil Shahi dynasty. The Adil Shahis encouraged building activity to such an extent that Vijayapura itself has over 50 mosques, more than 20 tombs and a number of palaces. Vijayapura is mainly famous for Gol-Gumbaz, and other monuments let's look at each of them

(1) Golgumbaz



Vijayapura was always a fascination for me since my childhood. Whenever anyone talks about Vijayapura the first thing that comes to mind is the Golgumbaz. It is one of the most

grand royal tombs to be built in India and second largest dome ever built next in size only to St. Peter's Basilica in Rome, It is aptly known as the Taj Mahal of South India We can see this monument from anywhere in the city This was built by Mohammed Adilshah the Sultan of Vijayapura and the seventh ruler of the AdilShahi dynasty as a tomb for himself. It is an example of architectural genius When we walkthrough the Golgumbaz we realized as to why it might have taken 30 years to complete this monument. here are 8 pillars on the outside each of 90ft height and when we look at the dome from inside it looks completely unsupported it is said that in earlier time everything we say echoed 11 times over. Golgumbaz has stood on earth for more than 300 years, and has many challenges to the engineers regarding its architecture,

(2) Barakaman

Another tourist place worth visiting



is Barakaman a glorious monument built by Aliadil shah. The reason behind starting the construction of Bara Kaman was to build a beautiful and a large mausoleum which the world had not seen before. In Urdu Bara

Kaman means 12 arches. The structure remained incomplete as the king lost his life in a conspiracy and one popular myth behind the incompleteness of Bara Kaman is that the shadow of Bara Kaman may cover the Golgumbaz So to avoid the fading of the beauty of the Golgumbaz, Barakaman was not completed.

(3) Upli Buruj :

Built around 1584 by Hyder Khan, is



an 80-foot-high (24 m) tower standing to the north of Dakhani Idgah in Vijayapura. This is a spherical structure with stone steps winding round the outside. Top of the tower offers a commanding view of the city. This is also known as "Hyder Burj", "Upli Burj". On top of Upli Burj there are two guns of huge size. The parafeet this tower which was used for monitoring purposes has been fenced now. One needs to climb the circular stairs to reach the top. However except for this tower there is very little evidence of the citadel wall in this area due to rampant construction.

(4) Jod Gumbaz :

Jod Gumbaz A pair of tombs is

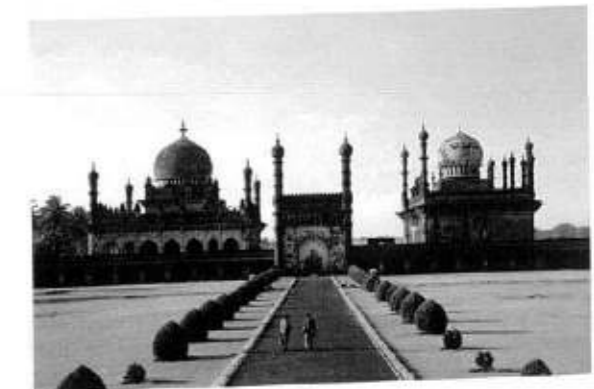
housed in this. The floors of both the tombs



are at a very considerable elevation, as the graves have been built at floor level. Both the buildings have galleries within the domes. Jod Gumbaz's twin domed tombs were built in memory of Khan Muhammad and Abdul Razzaq Qadiri. The two were considered traitors as the general and the spiritual advisor helped the Mughal Emperor Aurangzeb defeat the young Adil Shahi ruler Sikandar. The structure was built in 1687 and is also known as Abdul Razzaq Dargah. The Dargah offers a spoon of holy water to all visitors. The reason why tombs for traitors was built and considered holy is unknown. The structure has beautiful bulbous domes and the garden in which these tombs are sited is a popular tourist spots.

(5) Ibrahim Rauza :

The Ibrahim-Rauza, built by Ibrahim 'Adil Shah II (1580-1627), consists of his tomb and mosque within a square compound,



both rising face to face from a common raised terrace, with a tank and fountain between them. The mosque has a rectangular prayer-chamber, with a facade of five arches, shaded by the chhajja and a slender minaret at each corner. Enclosed within a square fenestration rises the bulbous dome with a row of tall petals at its base. The square tomb with double aisles around it, the inner one pillared, has similar features but is finer in proportions. Two narrow arches, next to the ones at each end, break up its facade. On the interior, each wall has three arches, all panelled and embellished with floral, arabesque or inscriptional traceries. The tomb-chamber has a low curved ceiling made of joggled masonry, with empty space between it and the dome.

(6) Taj Bawdi :

Ali Adil Shah (1557-1580) built this tank near eastern boundary of Vijayapura. When there was large influx of people into



Vijayapura after the fall of the Vijayanagar empire, and new settlements came up within the walled city raising the need for better infrastructure and providing water supply. This has a storage capacity of 20 million

litres. Later it became a model for many other tanks constructed in the city. A grandeur complex came up around it, which was mainly used to house the maintenance staff though members of the royal family occasionally used it for recreation. He named this after his wife "Chand Bibi".

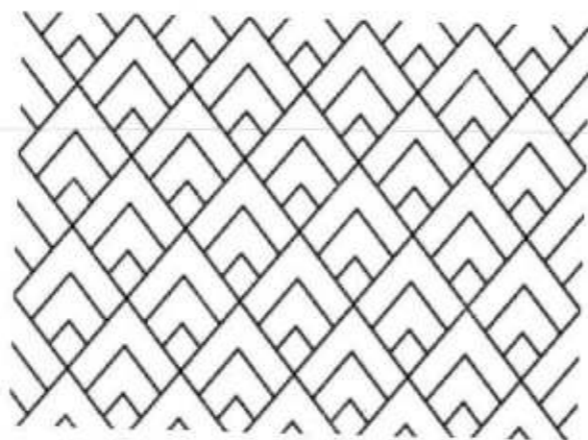
These are the major tourist places in vijayapura I recommend all to visit once in their life time hope visit to these places is worth the time.

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यात्रा संस्मरण मुर्दों का टीला "लोथल" : एक जीवंत दस्तावेज

विश्वविद्यालय परिसर में बैठे हम चार यार - मैं (सुनीत), समर विजय, सतीश और अंकित। उस दिन के सुहाने मौसम का भरपूर आनंद उठाना चाहते थे। सोचा क्यों न कहीं घूमा जाय। बस फिर क्या था, हमने इन्टरनेट पर गांधीनगर के आस-पास घूमने के लिए कोई महत्वपूर्ण स्थान खोजना शुरू कर दिया। पता चला "लोथल" यहाँ से कोई डेढ़ सौ किलोमीटर के आस-पास है। हमने योजना बना ली और उसे अंजाम देने के लिए निकल पड़े। दो मोटर साईकिलों से हम चारों। लोथल पहुँचने के लिए हमारा उत्साह बढ़ता जा रहा था और सूरज ढलता जा रहा था। देर शाम तक हम लोथल पहुँच गए। देखा तो वहाँ अँधेरा पसर था। जुगनु की तरह चमकती स्ट्रीट लाइटों के बीच सिर्फ लोथल में दबी मृत आत्माएँ थी और हम थे। कोई नहीं था, जिससे कुछ जानकारी हासिल की जाती। एक चौकीदार की कुर्सी दिखाई, लेकिन चौकीदार नदारद था। अब हमारा उत्साह फीका पड़ता जा रहा था। बहुत सोच-विचार करने पर तय किया गया, कि कहीं आस-पास आज की रात बिताई जाय, कल सुबह लोथल धूमा जाएगा। फिर से इन्टरनेट का सहारा लिया और अब हम लोथल से बारह किलोमीटर वापस आकर बगोदरा कस्बे के एक होटल में रात बिताने आ गए। वहाँ पता चला कि यहाँ पास में एक जगह "नल सरोवर" है, जहाँ देशी-विदेशी पक्षी देखे जा सकते हैं। अगली सुबह हम नल सरोवर के लिए निकल पड़े। जल और दलदल से भरा नल सरोवर भयमिश्रित आकर्षण का केन्द्र था। दलदल में फँसने का भय और खंभात की खाड़ी वाले समुद्री सीमा से जुड़े नल सरोवर में नाव से यात्रा करना किसी रोमांच से कम न था। नाव का खेवनहार हमें नल सरोवर के किस्से सुनाता, कमल की लताओं के बीच ले गया। प्रातःकाल का समय सूर्योदय का रमणीय दृश्य अद्भूत था। सूर्य की किरणें मानों कमल पुष्पों के गालों को चूम कर उन्हें जगा रही हों। पक्षियों के जल-क्रंदन उस रमणीयता को और भी आकर्षक बना रहे थे। सरोवर में कुछ प्रेमी जोड़े नावों में सवार मानों किसी दूसरी दुनिया की खोज में निकल जाना चाहते थे। शायद वे प्रेम की पाबंदियों से मुक्त, वर्जनाओं के आतंक से परे किसी टापू की खोज में थे। सरोवर में खिलते कमल और जल-क्रीड़ा करते

पक्षी उनके प्रेमलीला के गवाह बन रहे थे। काफी समय सरोवर में नाव की यात्रा कराने के बाद खेवनहार ने हमें किनारे पर उतार दिया और कहा ठण्ड के मौसम में यहाँ का नजारा और भी आकर्षक होता है। इस तरह उसने आकर्षण की एक गुत्थी हमारे भीतर छोड़ दी थी। शायद सुन्दरता का कोई अंत नहीं होता, जिसे पाने की लालसा ही जीवन की गतिकी का आधार होती है। यह सोच कर मैं, दोस्तों के साथ अब लोथल के लिए निकल पड़ा। "लोथल" का शाब्दिक अर्थ है - "मृत मानवों" का नगर। लोथल चार हजार वर्ष पूर्व अस्तित्व में था। यह सैथव-कालीन नगरीय सभ्यता की पहचान और साक्ष्य वाला पुरातात्विक स्थल इक्कीसवीं सदी की चकाचौंध में भले न दिख रहा हो, लेकिन इस नगर की बसावट आज की "स्मार्ट सिटियों" से भी ज्यादा डेवलप रही है। इसका उत्खनित स्थल लोथल में बने संग्रहालय से थोड़ी दूर पर ही है। मुख्यद्वार से प्रवेश करने पर हम सबसे पहले संग्रहालय में गए। वहाँ कुछ स्कूली बच्चे संग्रहालय में रखे मृदभाण्डों, मुहरों, मानकों और औजारों को देख स्तंभित हो रहे थे। शायद वे सोच रहे थे, कि इन मिट्टी, पत्थर के औजारों से भला कैसे कार्य करते रहे होंगे हमारे अविम पुरखे। संग्रहालय में देखने से पता चलता है कि यहाँ अनेक मुद्राएं प्राप्त हुईं, इन मुद्राओं और मुहरों का ऐतिहासिक महत्व है। ये पत्थर, पकी हुई मिट्टी अथवा तांबे की हैं। बहुत सी मुद्राएं चौंस आकार की हैं, लगभग २.५ से २.५ सेंटीमीटर की। इनके एक ओर बैल, हाथी बाघ आदि कोई पशु का चित्र बना है और दूसरी ओर कुछ अक्षर खुदे हैं। एक मुद्रा में तीन-चार पशु दिखाई देते हैं। बहुत-सी आयताकार मुद्राएं भी मिली हैं। इनमें केवल लिखावट है। ये सब मुद्राएं हड़प्पा-मोहें जो वड़ो से मिली मुद्राओं जैसी ही हैं। इन मुद्राओं पर अंकित अक्षरों को अब तक पढ़ा नहीं जा सका है। पीने के पानी को छानने का एक यंत्र भी बना देखा। जिसमें दो घड़े लगे हुए हैं। उपर के घड़े में पानी डालने से नीचे के घड़े में स्वच्छ पीने का पानी उपलब्ध हो जाता था। लोथल से प्राप्त होने वाला मछली पकड़ने का कांटा ठीक वैसा ही है जैसा आज भी प्रलचन में है। संग्रहालय में सैम्भव कालीन तमाम मृदभाण्डों, मानकों, औजारों, मिट्टी के रंगे हुए जार के बीच तीन मृग-अस्थियाँ रखी हैं। पति, पत्नी और उनका एक छोटा बच्चा लेटा है, जो किसी कब्र से दफनाया हुआ मिला था। जिसे देखकर ऐसा प्रतीत हुआ मानों प्रलय के बाद जयशंकर प्रसाद के महाकाव्य

“कामायनी” के पात्र मनु, श्रद्धा और मानव सृष्टि के पुनर्निर्माण के लिए बच गए हैं। और अपने वंशजों के विकास की गति की को देख रहे हैं। संग्रहालय भ्रमण के पश्चात हम लोग उत्खनन स्थल की ओर बढ़े। उत्खनन स्थल के प्रवेश द्वार से घुसते ही सामने एक गोदी नुमा संरचना दिखाई दी। वहाँ पहुंचने पर देखा कि स्कूल के बच्चे अब उत्खनन स्थल में खुदाई के बाद प्राप्त लाल ईंटों से बने नगर, हाट और उनकी बसावट को अपनी-अपनी कांपी पर उतार रहे हैं। जैसे ये छोटे-छोटे इंजीनियर अपने कल के नगर को अपने सपनों में बसा लेना चाहते रहे हों। वहाँ से हम आगे बढ़ लिए, जिस बंदे से हमें मुलाकात करके इस बंदरगाह के विषय में जानना था वह नगर की बसावट के नीचे की तरफ था। कुछ कामगार वहाँ घास छील कर सफाई कर रहे थे। चलो कोई बात नहीं, भ्रमण किधर से शुरू किया जाए? यह सोचते हुए हमने घूमना शुरू कर दिया। मोहनजोदड़ो एवं हड़प्पा में मानव सभ्यता के प्राप्त होने पर लोथल को सिंधु घाटी सभ्यता का नाम दिया गया। इस काल की सभ्यता के चिन्ह अन्य जगहों पर मिलने से इसे सैंधव सभ्यता कहा जाने लगा। लोथल दुनिया भर के पुराविदों के लिए आकर्षण का केन्द्र है। प्राचीन सभ्यता को देखने जिज्ञासु यहाँ आते ही रहते हैं। इसकी खोज १९५४ में हुई थी, यह अहमदाबाद शहर से ८३ किलोमीटर पर स्थित है। लोथल में उत्खनन का कार्य सन १९५५ से १९६२ ई. के वर्षों में आर्कियोलॉजिकल सर्वे ऑफ इंडिया के विख्यात पुरातत्त्वविद डॉ. एस रंगनाथ राव के नेतृत्व में किया गया था। जैसा कि पाया जाता है वहाँ पर भी एक बड़ा टीला था। यह टीला खंभात की खाड़ी से १८ किलोमीटर की दूरी पर स्थित है। लोथल शब्द से जैसे जाहिर होता है लोथ, लोथड़ा। मृत्यु के पश्चात शरीर लोथड़ा हो जाता है। किसी प्राकृतिक आपदा के कारण यह नगर मुर्दों के टीले में तब्दील हो गया। इसलिए स्थानीय लोग इसे लोथल के नाम से संबोधित करने लगे होंगे। मोहनजोदड़ो का अर्थ भी मुर्दों का टीला ही किया गया। जहाँ कभी आपदा के कारण नगर नष्ट हो जाते थे, वहाँ दुबारा नगर बसाए जाने पर मुर्दे ही मिलते थे। शायद इसीलिए इन स्थानों का नामकरण मुर्दों से संबंध रखता है। सम्पूर्ण नगर चार दीवारी से घिरा है। चार दीवारी के भीतर ही सभी संरचनाएँ प्राप्त होती हैं। एक काम करने वाले से हमने पूछा श्मशान किधर है, उसने उँगली दिखाते हुए उधर का इशारा किया, वहाँ से कंकाल मिले हैं।

इधर नगर के बड़े लोगों का घर है। एक बड़े से घर की संरचना की ओर इशारा करके उसने बताया। हम आगे बढ़ते हैं तो एक कुंआ नजर आता है। नगर में पीने के जल के लिए संभवतः इसका उपयोग किया जाता होगा। बाजार क्षेत्र में कई सार्वजनिक स्नानागार बने हैं। नगर में गंदे पानी की निकासी के लिए नालियों की समुचित व्यवस्था नजर आ रही थी। चौड़े रास्ते हैं नगर निवेश की चुस्त-दुरुस्ती दिखाई दे रही थी। यहाँ से प्राग-ऐतिहासिक काल के बहुत से मिट्टी के बर्तन मिले हैं। जब यह नगर अपने उत्कर्ष पर था, तब इसके समीप से साबरमती नदी एवं भोगोयो नदी बहा करती थी। उनके जल से यहाँ निर्मित गोदी में भराव होता था तथा मालवाहक नौकाएँ गोदी में आकर लगती थीं। जिनसे सामान उतार कर गोदी के सामने बने गोदामों में रखा जाता था।

लोथल नगर का वर्तमान विस्तार ९५० फीट X ७५० फीट क्षेत्र में फैला है। लेकिन नगर के आकार को देख कर लगता है कि भूतकाल में यह अधिक रहा होगा। एक पूर्ण विकसित समृद्ध नगर का आकार इतना छोटा नहीं हो सकता। उत्खनन में प्राप्त जानकारी से इस बस्ती के किन स्तरों का पता लगा। सबसे नीचे वाले स्तर में मकान जमीन से ही बनाए गए थे। लगभग २३५० ई. पू. बाढ़ का पानी भर जाने से यह नगरी डूब गयी। पुनः बसावट होने पर बाढ़ से बचाने के लिए समुचित उपाएँ किए गए। नगर को बाढ़ से बचाने के लिए चारों तरफ कच्ची ईंटों की दीवार बनाई गयी। चौड़ी सड़कों से छोटी गलियाँ भी निकलती हैं। सड़कों के दोनों ओर मकानों की बसावट है। सभी मकानों में स्नानागृह एवं जल निकालने के लिए मोरी की व्यवस्था नजर आ रही थी। नगर के दक्षिण पूर्व में शासक का बड़ा आवास भी मिला है। जिसमें पानी निकालने के लिए बड़ी मोरियाँ बनी हुई हैं। आवास का प्लेट फार्म भी अन्य आवासों से उंचाई लिए हुए है। उसके सामने ही बर्तन पकाने की बड़ी भट्टी भी मिली है। जो संभवतः धातु गलाने के लिए प्रयोग होती रही होगी। मिट्टी में धातुओं की पहचान करके उसे निकालने की विधि जानना उस समय का क्रांतिकारी आविष्कार रहा होगा। उन्होंने बड़ी तकनीक विकसित करके तांबा, लौहा मिट्टी से पृथक किया होगा तदुपरांत उससे बर्तन, मूर्तियाँ, मुहर, सिक्के आदि ढाले होंगे। यहाँ भी धातुओं से निर्मित सामग्री प्राप्त हुई है। जिससे जाहिर होता है कि लोथल में धातुओं से निर्मित सामग्री का उपयोग होता था। लोथल के पूर्वी छोर पर निचले भाग में एक

आयताकार संरचना में पानी भरा हुआ था। हम उसके पास पहुंचे तो वहाँ खड़े गार्ड ने बताया कि यहाँ पर नाव आकर रुकती थी, उससे सामान उतार कर सामने गोदाम में रखा जाता था। वैसे यह गोदी संरचना काफी बड़ी है। जानकारी लेने पर पता चला कि इसकी पश्चिमी दीवार २१२ मीटर, पूर्वी दीवार २०९ मीटर, उत्तरी दीवार ३६ मीटर और दक्षिणी दीवार ३४ मीटर लंबी है। दीवारों की अधिकतम उंचाई ४ मीटर है। उत्तरी दीवार में १२.५ मीटर चौड़ा प्रवेशद्वार है। ज्वार-भाटे के समय इस द्वार से जलपोंत भीतर घुसते थे। रेत भर जाने से जब नदी का प्रवाह बदल गया, तब पूर्वी दीवार पर ६.५ मीटर चौड़ा एक दूसरा द्वार बनाया गया। इस गोदी में पानी के घटाने एवं बढ़ाने की व्यवस्था है। एक तरफ पानी निकासी के लिए रास्ता बनाया गया है। जो पूर्व से पश्चिम की ओर छोड़ी नहर से जाकर फिर नदी में मिल जाता है। हम श्मशान की ओर जाना चाहते थे, लेकिन सफाई करने वाले ने बताया तो कि उधर जाने का रास्ता साफ नहीं है। यहाँ से जो भी सामग्री मिली है, वह सब संग्रहालय से हमें लोथल के विषय में बहुत हद तक जानकारी प्राप्त हुई। ऐसी नगरीय बसावट आज भी दुर्लभ है। बहुत ही करीने से बसाया गया यह नगर तत्कालीन नगर स्थापत्य का अद्भूत केन्द्र रहा होगा। कह सकते हैं कि यह मुर्दों का टीला हमारे विकसित नगरीय सभ्यता का एक जीवंत दस्तावेज है।

सुनीत मिश्रा

हिन्दी भाषा एवं साहित्य अध्ययन केन्द्र

स्वदेशी आन्दोलन और महात्मा गाँधी



स्वदेशी आन्दोलन भारतीय स्वतंत्रता आन्दोलन का एक महत्वपूर्ण आन्दोलन, सफल रणनीति व दर्शन था।

स्वदेशी का अर्थ है ‘अपने देश का’। इस रणनीति का लक्ष्य ब्रिटेन में बने माल का बहिष्कार करना तथा भारत में बने माल का अधिकाधिक प्रयोग करके साम्राज्यवादी ब्रिटेन को आर्थिक हानि पहुँचाना व भारत के लोगों के लिये रोजगार सृजन करना था। यह ब्रितानी शासन को उखाड़ फेंकने और भारत की समग्र आर्थिक व्यवस्था के विकास के लिए अपनाया गया साधन था। वर्ष १९०५ के बंग-भंग विरोधी जनजागरण से स्वदेशी आन्दोलन को बहुत बल मिला। यह १९११ तक चला और गांधीजी के भारत में पदार्पण के पूर्व सभी सफल आन्दोलनों में से एक था। अरविन्द घोष, रवीन्द्रनाथ टाकुर, वीर सावरकर, लोकमान्य बाल गंगाधर तिलक और लाला लाजपत राय स्वदेशी आन्दोलन के मुख्य उद्घोषक थे। आगे चलकर यही स्वदेशी आन्दोलन महात्मा गांधी के स्वतंत्रता आन्दोलन का भी केन्द्र बिन्दु बन गया। उन्होंने इसे “स्वराज की आत्मा” कहा। स्वदेशी आन्दोलन विशेषकर उस आन्दोलन को कहते हैं जो बंग-भंग के विरोध में न केवल बंगाल अपितु पूरे ब्रिटिश भारत में चला। इसका मुख्य उद्देश्य अपने देश की वस्तु अपनाना और दूसरे देश की वस्तु का बहिष्कार करना था। यद्यपि स्वदेशी का यह विचार बंग-भंग से बहुत पुराना है।

स्वदेशी हमारे राष्ट्रीय स्वाधीनता संग्राम का मूल-मंत्र था। कहने में कोई अतिशयोक्ति नहीं। उन्नीसवीं सदी में दादा भाई नौरोजी की ‘ट्रेन थ्योरी’ हो या रमेशचंद्र दत्त की लिखी ‘भारत का आर्थिक इतिहास’ या सखाराम गणेश देउस्कर लिखित ‘देशेर कथा’ जैसी पुस्तकें हो, सभी की चिंता के केंद्र में औपनिवेशिक शासन-तंत्र द्वारा देसी संसाधनों का दोहन व देशी धन-संपदा के विलाय में पलायन को रोकना मुख्य सरोकार थे। आधुनिक हिंदी साहित्य के जनक माने जाने वाले भारतेन्दु हरिश्चंद्र ने अपने लेखन से स्वदेशी की अलख जगाई। महात्मा गांधी ने १९२० में असहयोग आंदोलन आरंभ कर उन्होंने इसे न केवल विदेशी वस्तुओं के बहिष्कार तथा उनके अग्निदाह तक सीमित रखा, बल्कि उद्योग-शिल्प, भाषा, शिक्षा, वेश-भूषा आदि सब पर स्वदेशी का रंग गालिब कर दिया।

नीख पटेल

स्कूल ऑफ सोशल साइंसेज

Bleeding is not a Shame rather it's a Pride

Bleeding is a healthy and natural process for women. The process of bleeding usually starts between the age of 6 to 18. This may vary from one person to another person. Instead of considering a normal and natural process, in some community it is a matter of celebration or rather it is a matter of concealing. Not only that, women are also shy to talk about menstruation in front of their family and their colleague due to hard cultural and social norms.

Even almost all religion considers women are impure during the time period of menstruation except Sikhism. Although menstruating women are also barred to enter into a religious place. Due to all this harsh, social and religious norms makes their life difficult. In this time women need emotional support, especially from their own family. Sometimes they also suffer from anxiety.

Not only that, lack of awareness for hygiene regarding menstruation also affects their physical and mental health. Instead of concealing for menstruation status it is required to discuss freely to maintain hygiene.

Indian education system is failing to provide education regarding menstruation. It is required that within the Indian education system awareness regarding menstruation should be inculcated. Although precaution during the

period of menstruation can be given through the channel of education. However, schools and colleges should provide free sanitary napkins that may increase the level of awareness among girls. Even in the 21st century, only 12 percent of India's menstruating women use sanitary napkins and rest of them depends on unsanitized cloth. This may happen due to lack of awareness or due to lack of affordability. Even government of India levied 12 percent GST (Goods and Services Tax) on sanitary napkins which is very expensive for most of the women. It is necessary that government should exempt sanitary napkins so that it should be affordable at a reasonable price. Because due to lack of affordability of sanitary napkins force them to use unsanitized cloths. Unfortunately, increasing the incidence of Reproductive Tract Infection (RTI) among women is more common.

As condoms are given at subsidized rate, so sanitary napkins should also give at a subsidized rate because it is not a luxury rather it is a necessity. Because bleeding is not a choice it is a natural process. While menstruating women should not be considered as impure rather it has an extra advantage that women possess. It is a matter of pride not shame because it is women who conceive a child in their womb.

MD ATIF ALAM

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India's vision to build 'World Class' Universities : A Reality Check

Education at its heart is about human and capacity development. Brief glance at this year's Times Higher Education World University Rankings can give the impression that developing countries have performed poorly. The true picture, however, is more nuanced, and it reveals some surprising vigour and promise in a number of areas, institutions and countries. Having truly exemplary universities allows India to develop academically excellent, culturally relevant knowledge that can be used in the education of its people and give it freedom from relying solely on materials imported from elsewhere. The Institutions of Eminence initiative represents the highest tier of aspiration in India. While it is true that many institutions of higher learning in India have too few resources and some struggle with quality, it is also the case that many graduates of Indian institutions leave to attend the most prestigious universities in the world. India can aspire to excellence because it is already achieving it.

Prime Minister Narendra Modi's centenary address at the University of Patna in Bihar included the announcement of a competition to identify 20 Indian universities that have potential to become "world class". Offering them financial support and "unshackling" them from regulations and restrictions, they will be free to develop their own roadmaps and pursue their ideas of excellence. A panel of experts will oversee

the selection process. This announcement has been met by scepticism by some experts. Doesn't Indian higher education have other more important challenges? Across the system 40% of faculty positions remain unfilled. Funding for education is only a small percentage of India's GDP compared with nations whose institutions inhabit the top 500 worldwide rankings. Also, top universities need autonomy to thrive and India has a history of restrictive overregulation. Infrastructure is the most important factor when it comes to quality education. Indian government need to take on board high net worth Indian families both here and abroad to invest in the best institutions in the country and make them stronger. But government has to make sure that education does not fall prey to the money making business.

Institutions of Eminence are meant to model what it means to teach and do research in ways that build a better, healthier, and more prosperous world. Need is to create Institutions of Eminence – excellent universities that serve the needs of India not "world class universities" narrowly defined by international rankings. While doing so the government need to take into account the cultural and social background and the current economic and the political situations in the country. The government also need to take into consideration the following few things before going for excellence:

World-class universities are old: To make quality educational institutions one has

to be patient and give time to the best institutions to grow and flourish.

World-class universities have institutional autonomy: Strategic plans, hiring and tenure determinations and budgeting decisions are made by the faculty and administrators of best institutions. Deans and faculty researchers have a significant amount of authority over their budgets. In India the ministry and the University Grants Commission exert enormous oversight that disables any sense of institutional or individual autonomy. For that the government has to come over the nepotism and the ideological politics. They have to follow the rule "let the best be at helm" irrespective of the party or ideology affiliation.

World-class universities have significant discussions about academic quality: The standards for tenure and promotion at premier world universities continue to rise. The determination of the standards is set, and quality control is carried out, by the faculty. Tenure is a process that ensures faculty rights, but also requires faculty responsibilities. In India, discussions about quality, if they occur, take place on national commissions, not within a university, and faculty appointments are seen as government sinecures for life.

World-class universities see academic freedom as the central value of academic life: Academic freedom is always debated and arguments about the limits of

academic freedom have swirled on best campuses for a century. The general precept is that faculty, through the protection of tenure, has an obligation to ensure that a university's faculty and students are able to speak what they desire, however controversial those statements may be. In India, academic freedom is questioned by individuals inside and outside the university and a chill on free speech on campus is evident.

But if India wishes to have a handful of world-class universities created within the next decade then it's impossible to have it both ways. Public funding and philanthropic support must increase. We can't say we want academic excellence and hamstring vice-chancellors or micro-manage from ministry offices or overlook issues of quality control or create a climate where academics are unable to speak truth to power. India certainly has the intellectual capacity to have dominant universities, but significant structural reforms are necessary if that promise is to become a reality.

These are steps in a long journey that, with continued oversight and prudent distribution of resources tied to measurable results, will support a growing cadre of universities across India from which world class universities will inevitably spring.

Raies Mir

Centre for International Politics

Meghalaya- The Abode of Clouds



The beautiful state of Meghalaya is located amidst the eight north-eastern states of the country and is commonly termed as the *Abode of Clouds* or the *Scotland of the East* (because of its well-known rolling hills). The state was formed in the year 21 January 1972 after it got its separation from the state of Assam. The official language of the state is English while other local languages such as Khasi, Garo, Pnar are also widely spoken. The entire state is divided into three main hills, namely, the Khasi Hills, the Garo Hills and the Jantia hills and interestingly all of them follow a matriarchical society that is, the lineage of the family goes from the mother to the youngest daughter. The people in Meghalaya are simple and downtrodden people. However, they do build fancy houses and have a good taste for fashion.



Bird's view of Shillong- the capital of Meghalaya

Shillong, the capital of the state is a cosmopolitan city filled with youths from various parts of the country. The state values and understands deeply the importance of the education. Some prime universities and institutes of the country such as the North Eastern Hill University and the Indian Institute of Management (IIM) Meghalaya, are situated here in the capital. Like many other diverse cultures in India, the people of Meghalaya have a vibrant and beautiful culture. The traditional attire is unique and one of its kind; where the men wear *Jymphong* (a long sleeveless coat without collar, fastened by thongs in front) and the women wear *Dhara* or *Jainsem* (both of which are rather elaborate with several pieces of cloth, giving the body a cylindrical shape) on ceremonial occasions they may wear a crown of silver or gold; when at home the women usually prefer wearing a *Jenkersha* (the cloth is worn to signify decency and respect). The food habits of the people are simple where rice is preferably consumed in larger quantities. *Jahdoh* is the famous rice cuisine of the *khasis*



Jymphong the traditional attire of the khasi men.



Dhara or jainsem the traditional attire of the khasi women

The Khasi's follow a very unique and inspirational belief. They preferably desire for a female child and strongly believe that it is the female child who is closer to her parents. The youth are given the liberty to choose their life partners making marriage possible irrespective of caste, race or religion. Dowry system does not exist in the state.

Well! Apart from its beautiful culture, the state has a varied number of attractive waterfalls and beautiful green landscapes. Wah Umghot is a crystal-clear water flowing between the borders of Meghalaya (India) and Bangladesh. Trade takes place in a very peaceful manner between both the countries. Apart from this, a village in Meghalaya has a root-trained bridge, where roots of the trees are trained by the localites in such a manner that they form a bridge through which people can easily pass. This bridge is dated back to hundreds of years.



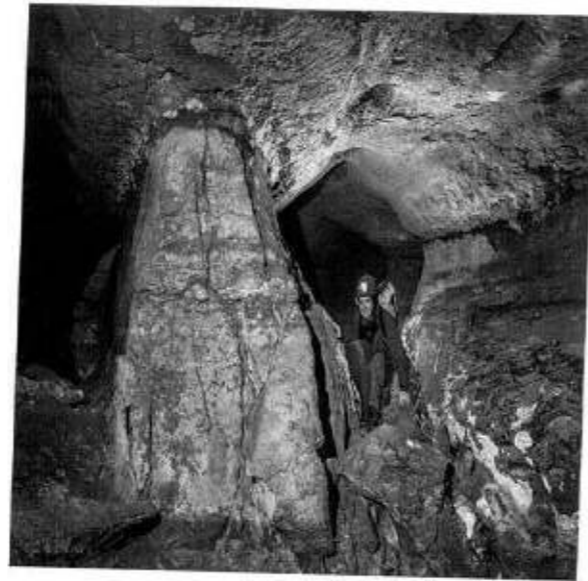
Crystal clear water of river WahUmghot



Hundreds of years old tree-root trained bridge



Mawlynnong the cleanest village in Asia- Guinness book of records



Krem Puri : the longest sandstone cave in the world

The Rock Capital of the country is definitely a place of delight. A village named Mawlynnong was awarded the cleanest village in Asia and the Guinness book of records has awarded the state as the "Wettest State on Planet". Very recently the world's longest sandstone cave was found in Mawsynram, Meghalaya. Variety of Orchids also find their home in the state. The state has itself set a great example of empowering women, principles of cleanliness and the choice of liberty. Meghalaya is a beautiful state not only from the outside but also from the inside.

Aayushi Lyngwa
School of Social Sciences

POEMS

माँ

आपसे कुछ पाना है
आपके लिए कुछ खोना है
आपसे कुछ सीखना है
और आपको भी कुछ सिखाना है।
आपका हमसे नहीं
बल्कि हमारा अस्तित्व आपसे है
इस बात को हमारे समाज को जताना है।
माँ ओह मेरी माँ।
तुम कितनी महान हो पूरी दुनिया को मुझे बताना है।
आप मेरे लिए अनेक बलिदान वै चुकी हैं
आप मेरे लिए सैकड़ों पीड़ाएँ सह चुकी हैं
जब कभी बचपन में रोता था मैं
मुझे अपने सीने से लगाने के लिए
आप खुशी-खुशी काँटों पर भी चल चुकी हैं
और आज मेरे कंधे पर उन बलिदानों का जो ऋण है
उस ऋण को मुझे चुकाना है।
माँ ओह मेरी प्यारी माँ।
तुम कितनी महान हो पूरे ब्रह्मांड को मुझे बताना है।
यह मेरा तन और मन आप ही की देन है
समाज को भागीरथ रूपी धन भी आप ही की देन है
हे माते, आपसे बिनती है कि
मुझे अपने आप से कभी अलग मत करना
क्योंकि आप ही की गोद में मिला मुझे
सबसे ज्यादा सुख और चैन है
अगर जो कभी बात हुई, आपकी इज्जत के खतरे की
खाली हाथ उन पापी शेरों के झुंड से लड़कर दिखाना है।
माँ ओह मेरी भोली माँ
तुम कितनी महान हो पूरी दुनिया को मुझे बताना है।
कष्ट रूपी अनेकों पहाड़ों को पार कर
आपने मुझे इस धरती पर जन्म दिया
अनेकों बाधाओं को पार कर
आपने मुझे ज्ञान दिया बोलना सिखाया चलना सिखाया
हँसना सिखाया और दूसरे को भी हँसना सिखाया
मेरे सुख के लिए आपने

ना कभी अपने तन की परवाह की
न कभी परवाह की अपने मन की
मंगलकामना करती और करती ही गयी
माँ आप मुझे बस इतना बता दीजिए
आपके स्तन से जो मैंने पान किया है
उस दूध के कर्ज को कैसे चुकाना है ?
आप कह दे तो हँसते हँसते मौत को भी गले लगा लेना है
माँ ओह मेरी प्यारी माँ !
तुम कितनी महान हो पूरे ब्रह्मांड को मुझे बताना है।

Bhagirath Mandal

Centre for Chinese Language and Culture Studies

बंद किताब

अब नहीं उड़ते वो
किताबों के पन्ने,
खिड़कियों से गुजरती,
हवा के झोंके से।
बंद अलमारी के शीशों से
ताकती उस किताब को,
बेबाक एकटक इंतजार है
उन हाथों के स्पर्श का
जीवंत कर जाए जो
उसके अक्षरों के अक्ष को।
पर, शायद पन्नों पर फैली स्याही,
अब उतना लुभाती नहीं।
कहीं धुंधला तो नहीं रहे,

किताबों के नीले अक्षर,
बढ़ते डिजिटल अक्षरों के शौक से ?

सगेन्द्र सिंह परमार
पुस्तकालय और सूचना विज्ञान विद्यालय

तीन गजलें

(1)

सुबह तक आसमाँ से एक सितारा न गया
रात भर आँख से वो आँख का तारा न गया
तमाम उम्र हम एहसास-कमतरी में रहे
हमसे कुछ डूबते लोगों को उबारा न गया
चारागर कर मेरी तदबीर सुना है मैंने
के तेरे दर से कभी कोई बेचारा न गया
चंद आवारा सी खुशियों का ये बेसूद नशा
सबका काफूर हो गया है तुम्हारा न गया
जहाँ से लौट कर रस्ते खफा-खफा से लगे
वहाँ से लौटकर आया तो तो दोबारा न गया
तुमको आए हुए अरसा हुआ, हुई मुद्दत
आज तक घर से मेरे जश्ने-बहारों न गया
तुझसे मंसूब था तुझ बिन तो गुजरता कैसे
उम्र गुजरी है मगर वक्त गुजारा न गया

(2)

ये जो बरगद है दरख्तों का पीर है शायद
ये जो जुगनू है पतंगों का मीर है शायद
ये जो मछली है इसका रंग नया है सबसे
तेरी रंगत की जरा सी नजीर है शायद
उड़ के आया है तो पहलू में गिरा है सीधे
जर्द पता ये खिजाँ का सफीर है शायद
दिल मचलता है रुह सच के लिए जलती है
ज़रा भर ही सही मुझमें कबीर है शायद
ठीक बाईं तरफ सीने के लगा है आकर
चूकता क्यों भला अपनों का तीर है शायद

(3)

खलिश दिल में रही जाती है तुमको क्या पता साहब
ये जो जाँ है यही जाती है तुमको क्या पता साहब
जवानी तुम जिसे कहते थे जन्नत का मजा देगी
वो अशकों में बही जाती है तुमको क्या पता साहब
मुअत्तर सेज फूलों की तुम्हें अच्छी तो लगती है
चुभन कैसे सही जाती है तुमको क्या पता साहब
उसी की नींव की ईंटे मुखालिफ हो गई होंगी

हमास्त क्यों ढही जाती है तुमको क्या पता साहब
मैं शाइर ही नहीं जरदोज हूँ बारीक कुदस्त का
कहाँ तक फुलचुही जाती है तुमको क्या पता साहब
लहू की रौशनाई में कलम कर दिल डुबोते है
गजल कैसे कही जाती है तुमको क्या पता साहब

संतोष अर्श

हिन्दी भाषा एवं साहित्य अध्ययन केन्द्र

जन्मभूमि को नमन

याद करलो साथियों बलिदान की
जिसने रक्षा की हमारे मान की।
हिन्द माँ की जय सदा रतते हुए,
सूलियों पर चढ़ गए हँसते हुए।
पूर्व प्रति मुड़कर जरा सा देख लो,
इस बपौती को सम्भल कर टेक लो।
स्वर्ण की चिड़िया हमारी लुट गयी,
सौ बरस मेरी प्रगति पीछे हुई।
पर न टूटेगी कमर मेरी कभी,
मर मिटेगे जन्मभूमि हित हम सभी
तन-वचन-मन से भरा उपहार लो,
कार्तिकेय का भी नमन स्वीकार लो।

कार्तिकेय धर द्विवेदी

Centre for applied chemistry

Quest for Truth

Follow me to that magical place,
That cremation ground
Besides the holy river,
Where the ravens pray.
Let's be a host,
To our funeral of existence.
Let's burn down to ashes,
Our borrowed truth
And celebrate its absence.
Follow me to that magical place,
Where dreams are reality,
And everything else is fake.
Let's destroy the cage and,
Watch the bird fly high.
Sowing the seeds of,
The tree of life.
Come with me to the mountains,
Where the stars are near,
And all the confusions afar.
That isolated place,
Away from the city of despair.
Let's lose ourselves,
And find us new.
Unlearn all,
And reconnect with the roots.
Let's make love there,
Under the full moon.
And make the cosmos,
A witness to our truth.

The Living Dead

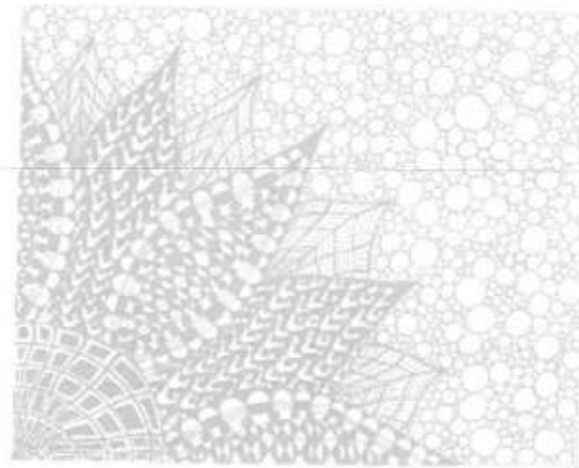
Dead can be
seen everywhere,
All are killed,
No-one spared.
Put on the mask,
Get ready for the race.
No more dancers,
no more dreamers.
Only slaves and,
perfect prisoners.
Execute your ambitions,
slay all hope.
Start confirming or,

get ready to choke.
Follow the rules,
obey the code.
Leave your path,
walk on their road.

Salvage

Sacred fire
Let me burn in your flame
Ignite these wounds
Kindle this shame
Holy River
Let me drown me in your stream
Wash these sins
Bathe in your gleam
Divine air
Let me breathe your vibe
Purify my enormities
Blow me to my tribe
Blessed earth
Let me dance on your plain
Bury this guilt
Break these chains
The soul needs healing
For rediscovering the cause
Love again all
The regrets and faults

Gautam Sharma
Centre for Studies in Science, Technology and
Innovation Policy



SHE

Her colors were prettier than that of
rainbow.
She diversified faster than fire in a
forest
She was entrenched stronger than a
hundred ten-year old tree.
She disinfected the air and made it the
purest one faster than fumigation
Her anger was as warm as a metal
when it gets its shape.
And, her kindness was even brighter
than the cold moon.
She was as brave as a war sword.
And, was as sensitive as a four-year
old.
She turned a desolated person into a
bright star.
She was a frump in a world full of
loving lady Gaga.
But, she wasn't a diamante like them,
she was The Kohinoor.

Mantasha Nadeem Siddiqui
School of Library and Information Science

Title - Beyond the Infinity

I am the most powerful creature of God
Still I feel weakest on Earth...
I want to fly in the sky
But can't, "Don't know why"
Perhaps I know the reason
But I have no rights to rebel
I have power to go
Beyond the sky limit
But "Don't know why" some
strangers decided my limit
I am a strongest character, still
they have questions on my character
I feel like
Somebody tie my legs
I just want to open these chain,
push out these obstacles
From my life
Everyone has one life
So I am,
Then why I don't have any
Rights on my own life
I am a Mother,
I am a Daughter
I am a Sister
I am a Women
And I can broke all boundaries
And go beyond infinity

Neelima Singh
Centre for English Studies

The Almighty

The dark void in thy placid eye,
Or twitchy sinews of thy hind,
thy mighty arcs or thy hooves dry
What ear dare greet thy clanky stride.

In Massive enclosure thy flesh doth
thrive
On sickly attempts of mine to survive,
What route orbit, where lay thy lavish
hide,
What mind then dare to bargain with
your pride.

Sway thy tail, each flutter of fearful
hearts,
On what horn then lie impaled
question marks
Who dare speak above thy thundering
howl
Who dare inspire in the skies thou
befoul.

With what skill, who made thy meat
hide,
I bite mine tongue each time to find.
With what milk thou bathe nations
blind,
Mighty bovine, of great divide.

Parijat Pandya

Centre for English Studies

हाल ही में हुए ८ महीने की बच्ची के बलात्कार
की घटना पर मेरी एक छोटी सी रचना

तुमने अच्छा ही किया जो मुझे मार डाला !

कभी ग्लानि का अहसास मत करना

तुम्हें गर्व होना चाहिए स्वयं पर

कि मैं तुम्हारी आभारी हूँ !

मैं खुशकिस्मत हूँ कि तुमने मुझे मार डाला

कुछ पल की असहाय पीड़ा,

और फिर हमेशा के लिए शांत हो गई !

मैं तुम्हारा आभार व्यक्त करती हूँ

कि बचा लिया तुमने मुझे

उन तमाम सजाओं से

जो आने वाले वक्त में

मुझे इस सभ्य समाज से मिलने वाली थीं !

तुम्हें मिले उस भौतिक सुख से तो मैं अनिभिज्ञ हूँ

पर मैं तुम्हारी आभारी हूँ

कि तुमने मुझे मार डाला !

कुछ गलत नहीं किया तुमने

गुनाह कर देते मुझे जिन्दा छोड़कर

अभी तो उम्र ही क्या थी मेरी मात्र आठ महीने

महज उतने ही दिन,

जितने तुम अँगुलियों पर गिन सको !

अगर जिन्दा रहती तो यह उम्र पचास-साठ या फिर सौ

साल भी हो सकती थी !

मैं आभारी हूँ कि तुमने बचा लिया मुझे

उन तमाम कठिनाइयों से

जिन्हें सहन करते-करते

मैं जिन्दा रह कर भी मृत ही रहती !

तुमने अच्छा ही किया जो मुझे मार डाला

तुमने अभी मारकर

बचा लिया मुझे

उन तमाम हवस भरी नजरों से

जो मेरे जवां होने पर

मुझे घूरती रहतीं, हर एक गली, मोड़, चौराहे पर

ठीक उस भूखे भेड़िये की तरह, जिसने काफी दिन से कुछ

खाया न हो !

तुमने अच्छा ही किया जो मुझे मार डाला

तुमने मारकर मुझे बचा लिया

उन सारी पीड़ाओं से

जो देश की हर औरत केवल इसलिए सहन करती है

क्योंकि वो औरत है !

तुमने बचाया है मुझे

अपने ही प्रेमी की रुसवाई से, अपने ही पति की मार से !

अपनी ही सास के तानों से, अपने ही पड़ोसी की हवस

भरी नजरों से !

यह तो केवल वो वेदनाएं हैं जो मैं बता सकती हूँ किसी से

और भी ना जाने कितनी अनगिनत पीड़ायें,

मैं झेलती दिन-रात जो किसी से बता भी न पाती

तुमने बचाया है मुझे उन तमाम पीड़ाओं से !

तुमने अच्छा ही किया जो मुझे मार डाला !

तुमने अच्छा ही किया जो मुझे मार डाला !

हिमांशु यादव

जर्मन अध्ययन केंद्र

“छोटू”

जूटा गिलास धोना बीच में छोड़,

ग्राहक की एक आवाज पर

जाकर पहले गंदी प्लेटें उठाता हूँ।

प्लेट रखी नहीं कि कहीं से आवाज आती है,

अरे! टेबल साफ करो...

नंगे पाँव दौड़कर,

टेबल पर घुमाता हूँ वही गंदा कपड़ा

जो पहले भी कई टेबलें साफ कर चुका है।

टेबल साफ कर सोचता हूँ

पानी पी लूँ, थोड़ा आराम भी कर लूँ

पानी पिया नहीं कि मालिक चिल्लाता है,

कहाँ मर रहे हो ?

साहब को नमक दो।

नमक लेकर पहुँचता हूँ टेबल पर

न जाने क्यों घूरती है,

साहब के साथ आई मैडम की आँखें

जब मैं पकड़ाता हूँ नमक अपने नन्हें, कमजोर, गंदे हाथों से।

पैसे की मत पूछो साहब

जून की तपती दुपहरी में, जलता हूँ भट्टी के पास

और धोता हूँ गिलास ठन्डे पानी से, दिसम्बर की सर्द रातों में

नंगे पाँव दौड़ता हूँ दिन भर

ताकि मिल सके दो जून की रोटी।

भागकर कहाँ जाऊँगा ? क्या कहूँगा ?

कहाँ सर छुपाऊँगा ? रोटी कहाँ से लाऊँगा ?

इस बारह साल की उम्र में, कैसे जी पाऊँगा ?

नाम तो कुछ पता नहीं साहब,

बस सुबह से शाम तक

“छोटू-छोटू” बुलाया जाता हूँ।

हिमांशु यादव

जर्मन अध्ययन केंद्र

वाजल

कहाँ पे हूँ मैं, मुझे तुम कहाँ समझते हो

जहाँ पे तुम हो वहाँ, क्यों नहीं समझते हो

वजूद के मेरे मुँकित तो हो गये हो सभी

मेरा यकीन करो क्यों गुमाँ समझते हो

मैं जिंदगी हूँ मेरे होंसला पे शक न करो

हर एक कदम पे मुझे बार क्यों समझते हो

मैं अपने आप मैं कामिल भी हूँ मुकम्मल भी

हमेशा खुद से ही मनसूब क्यों समझते हो

वरक को जल्दी पलटने से कुछ नहीं होगा

मैं एक दीवान हूँ, एक किस्सा क्यों समझते हो

तुम्हारा इश्क मुझे और हिम्मत देगा

वफा की कैद के काबिल ही क्यों समझते हो

मेरे कलम से अयां होगी शख्सियत मेरी

मेरे कलाम को क्यों मुख्तसिर समझते हो

हर एक नजारे की तकमील में मैं शामिल हूँ

फकत एक रंग ए जहाँ क्यों मुझे समझते हो

Alizhra

Centre for Comparative Literature

Be You

You are sun, you are moon,
You are not darkness, you are a boon.
Speak fluently the language of
courage
Ignore those who cause you damage.
Be real, don't change for anyone,
Yearn for knowledge, have lot of fun.
Do not desire a lover or love
Become love that would be enough.
Be a destination, not a tourist
attraction,
Which has to be left at the end of
vacation.
It is okay if they do not agree,
But do not minimize your words
beyond a certain degree.
Ones who accept your imperfections
are the best,
Be with them, forget the rest.
Never limit yourself, walk miles and
miles,
Love people the way they are, share
smiles.
Never give up. Just be true,
Keep trying. Just be you.

Alizehra

Centre for Comparative Literature

IIII

Remember when you were on your
knees in the field of dreams.
Your back was a canvas of his
crimes.
Left you the scars of his knife.
For days and nights, you tried to fix
your broken little heart,
In this turmoil, your inner being
screamed.
At the end of the day I saw you
there;
A plain lady enveloped in farcical
life.
You looked into my eyes,
You recognized silhouette of a face in
my eyes;
The same old face which haunted
you.
You held my hand and we walked
through those crowned roads,
You said, "let's forget our secret and
let us shine."
And we reached the field full of lilies
and sat there under the blue sky.

Pranshu

Centre for English Studies



" The Dusk "

Here comes the dusk....
O my mind....
Let yourself be immersed
Slowly-Slowly all the birds
have flown back to their nests.
Only those who have forsaken their homes,
are those, who cannot rest.
Here comes the dusk
Through the vastness of the sky
the full moon smiles,
behold the love of the waves
in the tides
Here comes the dusk....
O my mind....
Let yourself be immersed

Somanand

Centre for English Studies

" Hide and Seek "

"They are still playing hide and seek.
We were kids at that time.
I grew,
But not them.
It haunts me.
I saw their shoe,
But it blurred from the vision soon.
It's choking that nobody is feeling.
Just like the pest control was done for
the whole city.
Who is hiding who,
Some are hiding a pain.
And some are hiding themselves for a
gain.
The game of hide and seek is still going
on!"

Somanand

Centre for English Studies

(1)

Kitab k panno me ked reh gayi wo ghazale
Na ankhe uthi..
Na zuba chali..

Dil k darazo me lagi huyi thi hathkadiya..
Na ked khuli..
Na rihayi mili..

Chalte huye raho me thame huye the
kadam..
Na manzar ruke..
Na manzil dikhi..

Ek jangal tha yado ka ghana aur andhera..
Na khamoshi hati..
Na roshni jali..

Dodti huyi is shahar ki shor bhari sadko
par..
Na kahi kadam ruke..
Na koi pahachan huyi..

(2)

जैसे समंदर के किनारे लिखा हुआ कोई नाम बह
जाता है पानी की एक लहर के साथ, मिट चुका है
मेरा भी अंश कुछ इसी तरह से उन ऊँचे पहाड़ों में
कहीं खो गई है मेरी आवाज जिसका कोई अक्स भी
नहीं रहा किसी रेगिस्तान के पौधे की तरह सुख गए हैं
वो होंट जिसमें कभी लफ्ज झूमा करते थे उस अँधेरे
गहरे जंगल में चली जा रही हूँ जहाँ विशाएं भी अक्सर
खो जाया करती हैं गहरे समंदर में उन जवाबों की
तलाश में डूबती जा रही हूँ जिसके सवाल ही शायद
भूल चुकी हूँ भटक रही हूँ इधर-उधर यूँ ही जैसे
आसमान में कटी हुयी पतंग हूँ इसी इंतजार में कि
कही जा के रुकें ये थके हुये कदम या अब खत्म हो
यह सफर..

(3)

बहुत चल लिए अब रुक जाने को जी चाहता है ।
हर दिन दौड़ते-भागते रहे मंजिल की तलाश में,
पर अब थक जाने को जी चाहता है ।
सही रास्ते की खोज में हमेशा उलझते रहे
अब बस खो जाने को जी चाहता है ।
बहुत चल लिए अब रुक जाने तो जी चाहता है ।
बहुत जी लिये झूठी मुस्कान ले कर होठों पर
अब टूट कर रो लेने को जी चाहता है ।
किनारे की तलाश में कशती पर जूझते रहे,
पर अब डूब जाने को जी चाहता है ।
बहुत चल लिए अब रुक जाने को जी चाहता है ।
जिंदगी की जंग में हमेशा लड़ते रहे,
पर अब हार जाने को जी चाहता है ।
दिन-रात जागते रहे उन चंद्र सपनों के लिए
पर अब सो जाने को जी चाहता है ।
बहुत चल लिए अब रुक जाने को जी चाहता है ।

(4)

I heard some sounds behind
I turned back
Again and again and again....
But it was not you.
All were going and i was waiting
Having hope you would come
Now and now and now...
But you didn't come.
I was sitting alone waiting eagerly
You have told you would come
But silence, silence and silence....
And you never come.

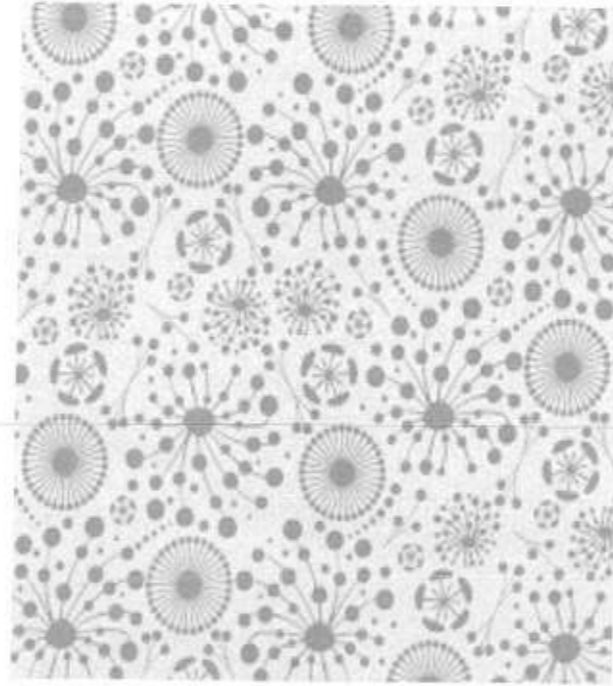
Vidhi Ravrani
Centre for English Studies

जिंदगी

एक अजब सी पहेली है जिंदगी
साथ चलते है फिर भी अकेली है जिंदगी
कभी उम्मीदों से भरी है जिंदगी
कभी दर्द का सैलाब है जिंदगी
कभी खुशियों से भरी है जिंदगी
कभी काँटों सी राहे हैं जिंदगी
कभी बचपन सी मासूम है जिंदगी
तो कभी कर्मों का बोझ सी जिंदगी
कभी कभी सोचती हूँ क्या है जिंदगी
जी जाऊँ हर एक लम्हा की बन जाए
हर एक एहसास एक इतिहास
मेरे लिए बस यही है जिंदगी

नेहा कुमावत

School of Chemical Sciences



कयास

मैंने फूलों में उसकी उँगलियों के पोर देखे हैं
जो मुझको छू गया है प्यार से, अहसास की शबनम में मैं
भीगी खड़ी हूँ
मैंने उसकी आँखों में क्षितिज के पार हैं जो छोर देखे है
प्रेम उसका है तो मैं आकाश गंगा की लड़ी हूँ
सोचती हूँ आज मैं कितनी बड़ी हूँ

वो जो मुझको देह के आगे से आगे ले गया है
वो मेरा नारीत्व ले पुरुषत्व मुझको दे गया है
एक जीवन में वो मुझको कई जीवन दे गया है

वो नजर लगाने की हद तक खूबसूरत तो नहीं फिर भी
उसे मैं आँख के काजल का एक टीका लगाकर
काश अपनी आँख का तारा बना लेती
बेचारगी का उसको मैं चारा बना लेती
मैंने उसके शब्दों में ही अपनी अस्मिता का बिंब देखा है
बिंब में विश्वास का प्रतिबिम्ब देखा है

वो जो मेरे आईनों में छा गया है
ध्यान उसकी आहटों में खो गया है
मैं भी उसकी होते-होते हो गई हूँ
हृदय भी उसका होते-होते हो गया है

मैंने उसकी आँखों में भरी चिगारीयां देखी तो माँग ली
और इस आँचल में अपने बाँध ली थोड़ी कि
यह दुनिया बदलने की जरा सी जिद है मेरी भी

पूणिमा

हिन्दी भाषा एवं साहित्य अध्ययन केंद्र

एक लडकी अपनी माँ के लिए

मैं चाहती हूँ कि जब भी मैं डरूं
तुमारी गोद में दुबक जाऊँ
कहीं भी रहूँ, कभी भी लौटूँ
तुम्हारी गोद की गर्माहट मेरे लिए तैयार रहे
ठीक वैसी ही गर्मी
जो चिड़िया के पंखों की नीचे होती है
मैं चाहती हूँ कि कभी मुझे अपनी तकलीफ
तुमसे बतानी न पड़े
तुम्हारी आँखों मेरी हर मर्ज की दवा है मम्मी
अगले जन्म में हम दोनों चिड़िया बनेंगी
और तुम बादलों के उस पार
नीली चादर तले उड़ना सिखायाना
मैं जानती हूँ मम्मी तुम भी ऐसा ही सोचती हो

पूणिमा

हिन्दी भाषा एवं साहित्य अध्ययन केंद्र



“ प्यार तेरा अमर रहेगा ”

मैं कुछ कहना चाहता हूँ,
सबको चेतना भी चाहता हूँ,
प्यार की एक अनोखी कहानी को,
सबको बतलाना चाहता हूँ !
आजादी के बाद भी देश में,
छुआ-छुट का भरपूर कहर था,
ऊपर नीचे वाले लोग में,
एक अलग समन्वय था !

अक्सर प्यार की कहानी राजाओं का किया जाता था,
छोटे और शूद्रों का अहसास कहा लिया जाता था,
नाम था उसका दसरथ मौंड़ी राह अलग दिखाला गया,
प्यार की साधारण परिभाषा सबको सिखला गया !
लोग उसे पागल और परवान कहते थे,
पर पता नहीं प्यार का जुनून कहीं से आया था,
ठान लिया था मन में उसने अलग इतिहास बनाना,
इतने बड़े पहाड़ को अकेले गिरा डालना !

हर समय उलझता रहा अंतर-आत्मा की चोट से,
पर बतला दिया उसने अपने पागलपन के जोर से,
प्यार करने वाले अक्सर कोशिश किया करते हैं,
मंजिलें मिलें या न मिलें ये सोचा नहीं करते हैं !

विशवर्षा के काल में वो इसे कर पाया,
प्यार की सच्ची परिभाषा को दुनिया के बीच रख पाया,
किसी ने ताज महल बना कर प्यार को फरमाया है,
मौंड़ी ने दिलों में अहसास रखकर प्यार को बतलाया है ।

सुनील कुमार
जर्मन अध्ययन केंद्र

मैं

जिस दिन तुम्हारे अंदर से
मैं निकल जायेगा
उस दिन तुम्हारे हृदय में
एक नया मन
घर बनायेगा
समाज में उड़ेगा वो
दुनिया से खेलेगा वो
दुखों को जानेगा वो
सुखों को पहचानेगा वो
दूसरों के
हर सुख-दुख में अपना साथ निभाएगा
जिस दिन तुम्हारे अंदर से
मैं निकल जायेगा
अंधविश्वासों को तोड़ेगा वो
रस्मों को छोड़ेगा वो
बंधनों को तोड़ेगा वो
रिश्तों को जोड़ेगा वो
तर्क की कसौटी पर एक सवाल छोड़ेगा
जिस दिन तुम्हारे अंदर से
मैं निकल जायेगा
कल्पना को छोड़ेगा वो
हकीकत को हूँदेंगे वो
बुद्धि चेतना में पलेगा वो
आत्मविश्वास में बढ़ेगा वो
पशुता को छोड़कर
मानवता को अपनाएगा
जिस दिन तुम्हारे अंदर से
मैं निकल जायेगा
धर्म को तोड़ेगा वो
जाति को मिटाएगा
वर्ण, धर्म, रंगभेद, लिंगभेद
इन सबको
समता में ढालेगा वो
इंसान का, इंसान से
इंसानियत का रिश्ता बनाएगा
जिस दिन तुम्हारे अंदर से
मैं निकल जायेगा ।

वीरेंद्री कुमारी
गाँधी विचार एवं शांति अध्ययन केंद्र

“ लाल बस्ती वाली ”

मुजरे किया करती हूँ
लाखों लोग आते हैं
लाखों रुपये उडाते हैं,
रात को याद करता हूँ,
सुबह को भूल जाता हूँ !
जिस्म में भी दर्द होता है,
दिल के दर्द से डूब चुका हूँ,
क्या कसूर है मेरा समझ नहीं पाया,
जिंदगी में कुछ कर नहीं पाया,
छोड़ दो मुझे तुम अब अहसास नहीं होता !
जीवन में क्या पाया मैं,
नारी रहकर नरक में आई मैं,
भूल चुका हूँ सब बुनियादों को,
छोड़ दो मुझे तुम अब एहसास नहीं होता !
लोग मेरे जिस्म से सिर्फ खेले हैं,
अपने अरमानों को सिर्फ पैसे से तोले हैं,
हर दिन बिकती रही मैं अनेक के हाथों में,
इज्जत क्या रहा मेरा जिस्म के तहखाने में,
छोड़ दो मुझे अब एहसास नहीं होता !
जवानी थी जज्बातों से खेल गया,
बगियों का फूल समझ कर तोड़ता गया,
मर गई मर्यादा मेरी इस जहान में,
जिंदगी रह गयी कैदखाने में,
छोड़ दो मुझे तुम अब एहसास नहीं होता !

सुनील कुमार
जर्मन अध्ययन केंद्र

लफ्ज

तुम्हें अपनी थडकनों में इस कदर बसा लेंगे
कि तेरी साँसों को अपनी जिन्दगी बना लेंगे
मौत भी न जुदा कर सके हमें कभी
खुदा कसम तुझसे वो रिश्ता बनाने को जी चाहता है !
मेरी हर किताब की हर गजल का हर लफ्ज तुम्हारा है
कलम मेरी है पर उसका हर हर्फ तुम्हारा है
मिली है जो साँसें खुदा की रहमत से सब तुम्हारी हैं
न हो सके तुम्हारे तो मर जाने को जी चाहता है ।
जो था मंजूर किस्मत को वो सब होता चला गया
तेरे इश्क की राहों में मैं खोता चला गया
हृदन के अनमोल रत्नों से नवाजा है खुदा ने तुझे
तेरी रुह में उतर जाने को जी चाहता है ।
रुट सी गयी है जिंदगी तेरे जाने के बाद
छूकर एहसासों से भिर इसे आबाद कर दो तुम
प्यासी है निगाहें तेरे दीवार को जरा पास तो आ
बाँध के तुझे डोर से उड़ जाने को जी चाहता है ।
होता मालूम कि होगी इतनी मोहब्बत तो कब का
इजहार कर देते
दिल तो क्या चीज है जान भी तेरे नाम कर देते
अफसोस रहेगा अपनी इस बेरुखी पर न जाने कब
तक नकुल
जितना तड़पाया है तुझे उतना खुद को तड़पाने को जी
चाहता है ।

नकुल कुमार
रसायन विज्ञान विभाग

The Pain Trapped Inside Me

I dreamt of a woman
I thought I know
She wept all night
For pain unknown

Locked in her room,
She wept all noon
An abusive marriage
Was worse than a doom...

Once dreamt of being an entrepreneur
She shattered her dreams
To marry a stranger
From constant family pressure,

All I could see now was dismiss
And sadness on her face,
For the sacrifice she makes,
Was the price she pays

I wonder how I could help her
Looking at the mirror scared in terror
Awakened myself with helplessness and
horror

Fear had conquered me such,
That I couldn't realise the pain
I had faced this long so much

But, now I couldn't bear anymore
Being hurt, depressed, shattered, and
shamed,
Making me to fight for my right till the end
And stand for every women's defend.

Aayushi Lyngwa

School of Social Sciences



REPORTS

केदारनाथ सिंह

(७ जुलाई, १९३४-१९ मार्च, २०१८)
स्मरणोष्ठी ("साहित्य परिषद् द्वारा आयोजित")

हिन्दी के वरिष्ठ एवं ज्ञानपीठ पुरस्कार से सम्मानित कवि केदारनाथ सिंह की पुण्य स्मृति में २६ मार्च २०१८ को साहित्य परिषद् (गुजरात केन्द्रीय विश्वविद्यालय के हिन्दी विभाग से संलग्न) द्वारा एक शोक सभा का आयोजन किया गया। ध्यातव्य है कि हाल ही में (दिनांक - १९ मार्च २०१८) केदारनाथ सिंह का ८४ वर्ष की आयु में निधन हो गया।

इस शोक सभा में गु. के. वि. वि. के हिन्दी विभाग के अध्यक्ष प्रो. संजीव कुमार दुबे, डॉ. प्रमोद कुमार तिवारी और डॉ. गजेन्द्र कुमार मीणा के साथ विभिन्न विभाग के प्राध्यापकों, शोधार्थियों, विद्यार्थियों, गुजरात विद्यापीठ से आए अमरेन्द्र जी... आदि विद्वत जनों ने शिरकत किया। जिसमें दिवंगत कवि की स्मृति में दो मिनट का मौन और पुष्प अर्पित कर सभी ने श्रद्धांजलि अर्पित की। साथ ही कार्यक्रम में वक्ताओं के वक्तव्य, ऑडियो-वीडियो डॉक्यूमेंट्री और विद्यार्थियों द्वारा काव्य पाठ कर गहन संवेदना प्रकट की गई।

कार्यक्रम का संचालन करते हुए शोधार्थी सुनीत मिश्रा ने कवि केदारनाथ सिंह का जीवन परिचय कराते हुए कहा कि उनका जन्म उ.प्र. के बलिया जिले के चकिया गँव में हुआ था तथा उनकी शिक्षा-दीक्षा के सम्बन्ध में उन्होंने कहा कि केदार जी ने उदय प्रताप कॉलेज से स्नातक, बी.एच.यू. से १९५६ ई. में हिन्दी में एम.ए. और फिर १९६४ ई. में हजारी प्रसाद द्विवेदी के निर्देशन में पी.एच.डी. की उपाधि प्राप्त की। इन बातों के अतिरिक्त उन्होंने केदार जी के अध्यापन और व्यक्तिगत जीवन से जुड़ी कई महत्वपूर्ण बातों का भी उल्लेख किया। साथ ही केदार जी की कई महत्वपूर्ण रचनाओं जैसे- 'अभी बिलकुल अभी', 'जमीन पक रही है', 'यहाँ से देखो', 'बाघ', 'कब्रिस्तान में पंचायत', 'अकाल में सारस', 'उत्तर कबीर' और अन्य कविताएँ, 'टॉलरस्टॉच और सार्डकल', 'सृष्टि पर पहरा', 'आलोचना एवं गद्य', 'कल्पना और छायावाद', 'समकालीन रूसी कविताएँ' आदि का जिक्र भी किया।

कार्यक्रम में आगे, गु.के.वि.वि. के हिन्दी विभाग के अध्यक्ष प्रो. संजीव कुमार दुबे ने कहा कि केदारनाथ जी की कुछ कविताएँ जब मैंने पढ़ी तब मुझे वे एक चुनौती सी लगी

और उसके कुछ निष्कर्ष, मेरी उन कविताओं को लेकर थे। लेकिन वे कविताएँ मुझे बहुत जरूरी लगी और यही कारण है कि मुंबई (युनिवर्सिटी) में रहते हुए, एक अहिन्दी भाषी प्रदेश में बी. ए. के पाठ्यक्रम में हमने केदारनाथ सिंह की कविताओं का एक संग्रह शामिल करने का प्रयास किया। आगे उन्होंने कहा कि जिस तरह की व्युत्पन्नमति की आवश्यकता उनके काव्य के अस्वाद के लिए है वहाँ शास्त्र के ज्ञान से काम नहीं चलता, उसमें विज्ञान, और समाज विज्ञान के ज्ञान से भी काम नहीं चलता, अगर लोक का, घट-घट का पानी आपने नहीं पिया है तो आप उनकी कविताओं से गुजर जाएँगे और केदारनाथ सिंह उन कवियों में से हैं जिनकी कविताएँ आपको गुजरने का मौका देती हैं, आपको शकती नहीं है। ये आप अगर सोचते हैं कि क्या ये कविता सिर्फ इसलिए लिखी गई हैं या इसमें कुछ और भी है? और तब तब आप लौटकर आते हैं (गहन समझ के लिए)। बार-बार वे कविताएँ एक प्रेमी के रूप में, एक अस्वाद के रूप में आपको पुकारती हैं। और जब आप उसमें प्रवेश करते हैं तो कई अर्थ निकलते हैं। आगे उन्होंने केदार जी की कविता 'दो मिनट का मौन' का पाठ किया।

केदारनाथ सिंह के शिष्य रह चुके डॉ. प्रमोद कुमार तिवारी ने उनके साथ बिताए लम्हों की याद कर उनके व्यक्तिगत जीवन से जुड़े कई पहलुओं को साझा किया। कविता 'मंच और मंचान' का जिक्र करते हुए उन्होंने कहा कि उनकी कविताओं में आत्मसंदेह और संकोच हमेशा मौजूद रहा। साथ ही उन्होंने कहा कि केदारनाथ जी संस्मरणों की पोटली लिए रहते थे। जिसमें तमाम प्रकार के देश-विदेश के सन्दर्भ और प्रसंग भरे रहते थे, उनके किस्से हुआ करते थे। ज्ञान के बोझ को सहज किस्सों में बदल देने की दुर्लभ क्षमता थी उनमें। वे बड़ी आसानी से भाषा को दृश्य और दृश्य को भाषा में बदल देते थे। कई बार एहसास भी नहीं होता था कि कहीं बिम्ब आ रहा है, कहीं दृश्य आ रहा है और कहीं से भाषा शुरू हो रही है। साधारण सी बात को भी एक असाधारण भंगिमा दे देना उनकी खासियत थी। इस सन्दर्भ में उन्होंने उनकी कविता 'प्याज' का जिक्र करते हुए कहा कि ऐसी छोटे-छोटे मुद्दों पर ढेर सारी कविताएँ हैं जिनसे वे जो अर्थ निकाल कर लाते थे, वह चमत्कृत कर देने वाला अर्थ होता था। आगे उन्होंने 'फूल जैसे अंधेरो में चीखता है' और 'बनारस' जैसी कविताओं में उनके बिम्ब प्रयोग के कौशल्य की चर्चा की।

साथ ही उन्होंने केदार जी की कविता 'अगर इस बस्ती से गुजरो' और 'आम की सोर पर मत करना धार' का पाठ किया।

डॉ. गजेन्द्र कुमार मीणा ने उनकी रचनाओं पर बात करते हुए कहा कि शायद ही हिन्दी का कोई विद्यार्थी हो जो उनकी कविताओं से न गुजरा हो। उनकी कविता हम सभी के संस्कार में आई है और इसलिए उनका जो योगदान हिन्दी में है वह हमेशा याद रहेगा।

शोधार्थी संतोष 'अर्श' ने रचना 'कब्रिस्तान में पंचायत' का जिक्र करते हुए कहा कि दरअसल यह किसी उपन्यास या कहानी जैसा नाम लगता है, लेकिन यह उनके छोटे-छोटे लेखों का संग्रह है, जो बेहद संश्लिष्ट है और उनमें कई चीजें दिखती हैं। जो मुख्य बातें हैं वह हैं, लोक संस्कृति की चिंता, भाषा साहित्य को लेकर उनका चिंतन और भारतीय साहित्य को लेकर जो उनकी परिकल्पना है वह समूचे भारतवर्ष का साहित्य है। इन लेखों में निबंधों का सा लालित्य है, ये कहीं आत्मपरक हैं तो कहीं वस्तुनिष्ठ, इनमें आपको बौद्ध संस्कृति मिलेगी, पर्यावरण की चिंता मिलेगी, साहित्य के वैश्विक सन्दर्भ मिलेंगे, नदियाँ-नाव, पुल, हल और खेत मिलेंगे। कुशीनगर मिलेगा और मिलेगी कुशीनाला नदी जिसे अब लोग भूल गए हैं। कुशी नगर है तो बुद्ध का होना अपरिहार्य है, मिलेगा बलिधा जनपद और पूर्वी उत्तर प्रदेश का लोक सौन्दर्य, भिखारी ठाकुर और भारतेन्दु भी मिलेंगे, लोक संगीत, यात्रा वृत्तान्त और संस्मरण मिलेंगे और इन सब के साथ मिलेगी साहित्य की फिक्रमंदी और कविता का नैरन्तर्य।

साहित्य दृष्टि से दक्षिण भारतीय भाषाओं के मध्यकालीन और आधुनिक कवियों पर लिखे गए उनके लेख अत्यंत महत्वपूर्ण हैं। ये 'कब्रिस्तान में पंचायत' पुस्तक की पठनीयता को समूचे भारत की साहित्यिक आभा से दीप्त करते हैं। इनमें कन्नड़ कवयित्री अक्क महादेवी, कन्नड़ के ही भक्त कवि अल्लामा प्रभु और विद्रोही संत कवि वसवन्ना, मलयालम के कवि कुमारन आशान, तेलुगु की 'दलित कविता और भाषा' पर दलित कवि दुर्म जशवा व कवि अजंता पर लिखी गई समीक्षात्मक टिप्पणियाँ बेहद प्रभावी हैं, जो भारतीय साहित्य की पूर्णता से पुष्ट करनेवाली हैं।

केदार जी की काव्य यात्रा पर चर्चा करते हुए शोधार्थी मंगलमकुमार रस्तोगी ने कहा कि केदार जी १९५० से २०१७ तक कविताएँ लिखते हैं। उनकी काव्य यात्रा चकिया से शुरू होती है, बनारस में आकार लेती है, पड़रीना और

गोरखपुर में विस्तार पाती है तथा दिल्ली में परिपूर्ण होती है। यहाँ यह कहने का आशय परिवेश और स्थानिकता से है। इन कविताओं में परिवेश कि धमक साफ सुनाई देती है। केदार जी जीवन की निरर्थकता, त्रासदी आदि को बहुत ही सूक्ष्मता से अपनी कविताओं में अभिव्यक्त करते हैं। लेकिन उसके अर्थ से स्तम्भित लय बनी रहती है। इस सन्दर्भ में उन्होंने 'रोटी' कविता का जिक्र किया। आगे उन्होंने कहा कि केदार जी की कविताओं में लोक बिम्ब बेहद फनिशड तरीके से अभिव्यक्त हुए हैं। अब केदार जी की सीमाएँ भी हैं और शक्ति भी कि उन्होंने अनगढ़ बिम्ब को भी अपनी कविता में इस तरह बस्ता कि वे उनकी खूबसूरत बन में हैं।

कार्यक्रम में आडियो-विडियो डॉक्यूमेंट्री में मुख्यतः केदार जी की कविताएँ और अनुभव, 'उन्हीं की कहानी उन्हीं की जुबानी' के तर्ज पर देखने का मिली। साथ ही विद्यार्थियों ने जो काव्यपाठ किया गया उसका विवरण इस प्रकार है -

पूर्णिमा - 'जाऊंगा कहीं'

वीनू - 'जुते'

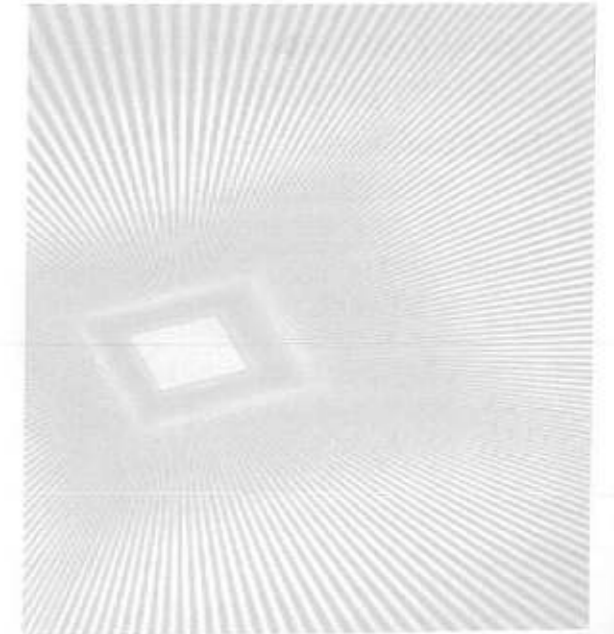
पूजा - 'नए कवि का सुख'

सुनील - 'ईश्वर और प्याज'

रम्या वी. - 'जब वर्षा शुरू होती है'

अनंत मिश्रा - 'हिन्दी मेरा देश भोजपुरी मेरा घर'

कविता जी - 'बनारस'





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Ministry of Human Resource Development

Chhattishgarh Tradition Training
Programme
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Organised by
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Guru Ghasidas Central University
Bilaspur, Chhattisgarh
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Participants

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4. Mr. Yogesh Dumania
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8. Mr. Manohar
9. Mr. Lav Patel
10. Mr. Chandrajeet Kumar Yadav

Chhattisgarh Tradition Training Programme

Introduction

India is a unique nation in terms of its widespread and distributed culture, tradition, language, art, resources and socio-economic status. It has its existence from several centuries even from that time when very few numbers of civilizations existed. The Harrappan civilizations is one of the best historical proof and example of its existence. But, due to lack and unawareness of the strength of every above aspect, people of this country has divided themselves following various baseless assumptions. In result, we have been fighting and struggling always for not accepting and respecting each other's aspect of life. This problem remains continue today also.

On the other hand, India is also rising as one of the biggest economic and military power at global level. The integration and sense of nationalism is important to build India in this order. For this, the citizens, especially youth of this country have to understand, interact and accept each states language, culture etc.it is said that "Interaction leads to reduce the struggle and builds confidence."

To incorporate and execute above, the Central University of Gujarat team comprising ten students and two faculty members participated in Chhattisgarh

Tradition training Programme from 20 December 2017 to 28 December 2017 in Guru Ghasidas Central University, Bilaspur, Chhattisgarh.

Welcome and Training Schedule

Our Ek Bharat Shrestha Bharat team was welcomed by Dr. Bhaskar Chaurasia, co-ordinator of EBSB scheme at Guru Ghasidas Central University. We were briefed about our training programme and schedule. Our entire training programme was divided into four parts-

1. Training of Traditional Dhokra art of Chhattisgarh.
2. Training of Traditional Karma dance of Chhattisgarh.
3. Chhattisgarhi Language and Food.
4. Site Visit of Cultural and Historical Importance.

1. Training of traditional Dhokra art of Chhattisgarh

1.1 Introduction:

Dhokra art is famous tribal art of Chhattisgarh. It consists many tribal themes of animal, mythical creatures, human creatures, natural shapes etc.it is an ancient method by which metal art-crafts are made through wax casting techniques. Dhokra is a non-ferrous metal that is cast into various products by using the lost wax casting techniques.

1.2 Training team:

Following were our trainers of Dhokra art

- a. Mr. Abhimanyu Jhara
- b. Mrs. Kamla Jhara
- c. Mr. Sudeep Jhara
- d. Mrs. Chandrika Jhara

All these people were from district of Raigarh of Chhattisgarh and were highly expert and skilled in Dhokra art.

1.3 Raw materials and tools for making article

- a. Mome (Wax)
- b. Gobar (Cow-dung)
- c. Rui Mitti (Riverside Soil)
- d. Bhoosa (Rice Husk)
- e. Jalawan (Fire Wood)
- f. Khipchi (small wooden tool)
- g. Chaku (Knife)
- h. Katarsi (an iron made tool to cut the frame)
- i. Kaichi (scissors)
- j. Tel (oil)
- k. Hathaudi (small hammer)
- l. Khota (frame making tool)
- m. Jatar patri (for making frame and dhaga)
- n. Lakkad patti (Wooden Board)
- o. Pani ka tub (Water tub)

1.4 Process of making article:

The entire process of making an article can be divided into the following four major parts

- a. Modelling- In this part all the articles are made by hand by using lost-wax. Various shapes and designs of different themes are made by this. These article are very small and thin in size, ready for next process.

b. Moulding- In this process the design is covered by using the mixture of riverside soil, cowdung and rice husk. A small hole is left for putting melted material in this.

c. Casting- In this process, the melted metal brass and bronze are put into the hole left while covering from cowdung and soil mixture.

d. Finishing- this is the final stage of preparing article. In this process, the cover of cowdung and soil is removed and the polishing process of the article is done.

All the participants of EBSB team participated with full interest and made their various own article. The pictures of the articles are attached in the last of this report. While working with the training team who were the resident of district Raigarh of Chhattisgarh, our EBSB team interacted with them and tried to learn their regional language, culture and social customs.

2. Training of Traditional Karma dance of Chhattisgarh

Karma dance or so called Karma Naach is a tribal dance. The Karma dance is a tribal community dance performed by the Gonds, Binjahal, Kharia, Oraon, Kisan and Kol and other tribal annually during the karma festival. Karma is a famous autumnal festival. Our team was trained in some steps of Karma Naach by Mr. Anshuman Sharma who is an expert dance trainer.

3. Chhattisgarhi Language and Food Chhattisgarh is a rich site in terms of diversity of food and language. We were introduced and learned about following foods

- a. Bohar Bhaji (Bohar Vegetable)
- b. Jimikand ki Sabji (Jimikand Vegetable)
- c. Cheela (Rice made food)
- d. Fara (Rice made)
- e. Khadel (Kari made by besan)
- f. Bafauri (Kari made by steam)
- g. Rasaj (vegetable of besan)
- h. Lalbhaji (Red colour vegetable)
- i. Kacche kele ki sabji (vegetable of raw banana)
- j. Dhaari (bread of besan)

Along with this we were also introduced about the alphabets and basics of Chhattisgarhi language.

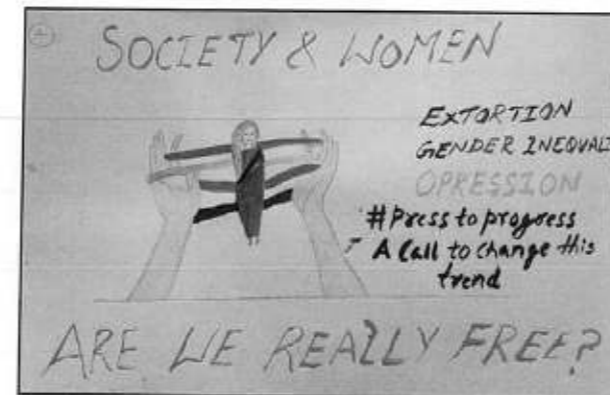
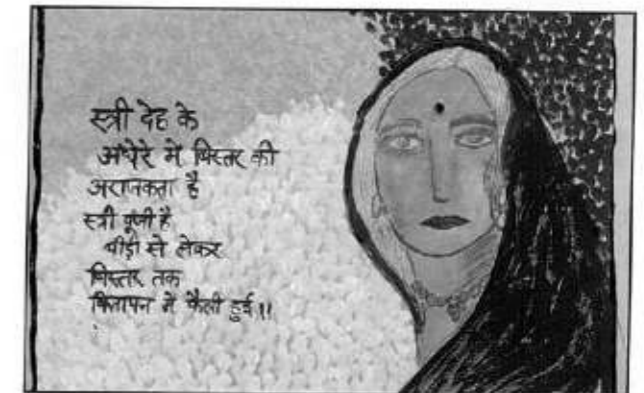
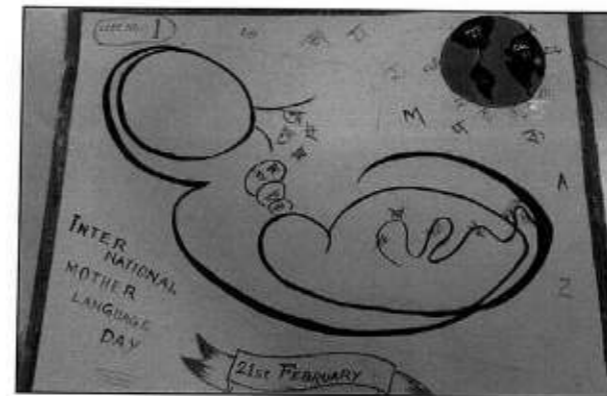
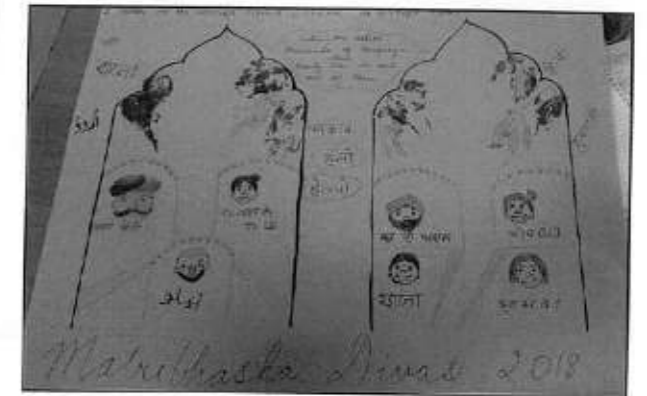
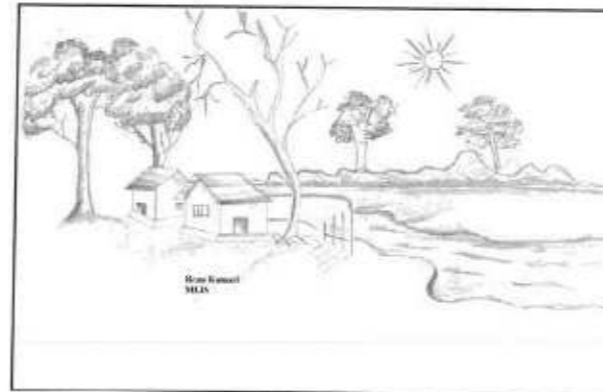
4. Site Visit of Cultural and Historical Importance

Our team visited Kanan Pendari zoo and honey processing plant, Devraani-Jethani mandir in Ameri Kapa of Bilaspur district and Madku dweep of historical importance. Some of the oldest temple and statue of the Hindu religion is situated in Madku Dweep and the statue of Mundak Rishi 'the composer of the Mundkoprishad' from which India's national ideal sentence "Satyamev Jaytey" is taken.

Glimpses of the Training



STUDENT'S CREATIONS



CELEBRATIONS





SPORTS ACTIVITIES

SPORTS ACTIVITIES 2017-2018

In University education, Sports play an important role in the development of integrated personality and enhanced performance of the youth- a potential source of energy that needs to be channelized in to constructive directions. Hence, active participation of students in competitive sports generates a spirit of healthy competition in life too.

Besides that, the students of University participated in All India Inter



University and west zone tournament sponsored by Association of Indian Universities (AIU).

Participated in All India Inter University Cross- Country championship was held at VTU Belagavi Karnataka from 30th October 2017



West Zone Inter-University Badminton (Men and Women) tournament was held at North Maharashtra University Jalgaon on 19th to 23rd December 2017.



Mr. Laxman Chetty (SIS) participated in All India Inter-University Weight-Lifting Championship that was held at Chandigarh University Mohali from 20th to 23rd December 2017. Around 70 universities participated in this championship. Mr. Laxman Chetty got 5th position in 62kg weight category. It is a matter of pride for our University that University secured 5th position in All India Inter-University Weight-Lifting Championship



University awarded the cash prize and kit bag for his achievement.

Sports Achievement in Khel-Mahakumbh



Secured 2nd position (woman Badminton Doubles) in District level Khel-Mahakumbh 2017.



Secured 3rd position (Long jump) in District level khel mahakumbh 2017.



Secured 3rd position (Triple Jump) district level khel mahakumbh 2017.



Laxman Chetty won **Gold medal** in State level Khel Mahakumbh Weight lifting championship (69 kg open category) and **made new state record**. Beside that he broke his own previous record..



Participated in Vadodara International half-Marathon was held on 7th January 2018. Large number of participants participated with enthusiasm.

It was on account of the encouragement of honorable vice-chancellor and University authorities that student could participate in different event across the country.



Honorable Vice – Chancellor was inaugurated the 9th Annual Sports Meet of CUG 2017-2018.

A Glimpse of the Badminton match.



During 9th Annual Sports Meet at SAI Sec-15 at Gandhinagar. Interaction of CUG student's first Indian peralymphion devendra Jhajharia. The first Paralympics that won two gold medals who have been awarded the country's best sports awards as the Arjuna award, padama Shri, Rajiv Gandhi Khel Ratna.



BADMINTON CHAMPIONS

The Central University of Gujarat organized the 9th annual sports meet in the academic year of 2017-18. The 9th annual sports meet was started on 18th February 2018 and completed on 3rd April 2018. The game was started with outdoor activities like **Cricket, Football, Badminton, Athletics, Kabaddi and Kho- Kho** at SAI Sec-15 Gandhinagar. Other team game **Volley ball and Tug of War** were played in Sec-29 and indoor activities like **Chess, Carrom and Table tennis** were played in Sec -30 University campus. The total number of participants both indoor and outdoor games was approximately 600 including Boys and Girls. Throughout the entire Annual-Sports Meet, all the players performed well, qualities like sportsmanship, team-spirit, discipline and leadership was commendable.

STUDENT'S ACHIEVEMENTS

STUDENTS ACHIEVEMENTS

- A Sachin Mishra, M.Sc. Final year, Qualified, GSET-2017.
- B Mita Dutta, Research Scholar, SCS, Qualified, GATE-2018.
- C Mitta Dutta, Research Scholar, SCS, was awarded by Best Poster Presentation award in the International Conference on "Nanomaterials: Initiative and applications" organized by Jiwaji University, DRDO, UGC New Delhi, during 9-11 March, 2018.
- D Anu Manhas, Research Scholar, SCS, was awarded by the Best Poster award in the "International Conference on Drug Designing" organized by Schrodinger, held at Jawaharlal Nehru University (JNU), Delhi, 7-9 April, 2017.
- E Anu Manhas, Research Scholar, SCS, was awarded by the Best Oral Presentation award at the "International Conference on Frontiers at the Chemistry-Allied Sciences Interface" organized by Centre of Advanced Study, Department of Chemistry held at University of Rajasthan, Jaipur, 22 to 23rd July, 2017.
- F Haamid Rasool Bhat, Research Scholar, SCS, was awarded for financial Grant from Department of Science and Technology-Science and Engineering Research board (DST-SERB), Govt. of India, for meeting the expenses incurred towards travel expenditure, visa and registration fees for participation and Presentation of research paper in "11TH TRIENNIAL CONGRESS OF THE WORLD ASSOCIATION OF THEORETICAL AND COMPUTATIONAL CHEMISTS (WATOC-2017)" which was held in MUNICH, GERMANY from 27th August 2017 - 1st September 2017.
- G Rajlakshmi Chetty, Research Scholar, SCS, was awarded by the Best Oral Presentation award in International Conference on Advanced Materials for Technological Applications-ICAM18" organized by the Departments of Physics & Chemistry, PSGR Krishnammal College for Women, Coimbatore, Sponsored by DST-SERB New Delhi during 3rd-5th January 2018.
- H Mohammad Athar, Research Scholar, SCS, was awarded for International Visit and Travel Grant from SERB, DST, Govt. of India, for *2018 Atlantic Basin Conference on Chemistry (ABCChem)* was held at Cancún, Mexico, 23-26 January, 2018.
- I Gopal Avashthi, Research Scholar,

- SCS, was awarded by Best Poster award in the Symposium: Biomaterials and Tissue Engineering in International Conference on "Advances in Materials & Processing: Challenges & Opportunities (AMPCO'2017) held on 30th Nov-2nd Dec, 2017 at Indian Institute of Technology, Roorkee, India.
- J Gopal Avashthi, Research Scholar, SCS, was awarded by Best Poster award by "Asia-Oceania Sonochemical Society" in "3rd Asia-Oceania Sonochemical Society International Conference (AOSS-3) organized by SRM Research Institute, SRM University, Chennai, Tamil Nadu, India, during 14-17 September, 2017.
- K Gopal Avashthi, Research Scholar, SCS, was defended the interview for shortlisted Project Proposal in Dragon's Den Contest of "24th Congress and General Assembly of the International Union of Crystallography (IUCr-2017) at International Convention Centre organised by IUCr, during 21-28 August, 2017, Hyderabad, India.
- L Gopal Avashthi, Research Scholar, SCS, was awarded for the Financial Support by EMSI to attend and present work in "24th Congress and General Assembly of the International Union of Crystallography (IUCr-2017) Hyderabad, India".
- M Ms. Neha Singh (2012-13) Received ICSSR (Indian Council of Social Science Research) Travel Grant to visit Mauritius from 1st April to 30th April 2017 for collection of research material in connection with PhD research work entitled "Representation of Women's 'Self' in Bidesia Folk Culture: A Case Study of Indian Diaspora in Mauritius".
- N Mr. Sandip Gawai (2013-14) has awarded Indian Council of Social Science Research (ICSSR) Doctoral Fellowship for the year 2017-18.
- O Mr. Akhilesh Kumar (2013-14) has awarded Indian Council of Social Science Research (ICSSR) Doctoral Fellowship for the year 2017-18.
- P Ansuman Rana (2014-15) Won Gold Medal and Cash prize at District Level held by Sports Authority of Gujarat, Government of Gujarat, India during Khel Mahakumbh Event (August 2017) in Discus Throw Event & Hammer Throw respectively. Qualified for Hammer throw in Khel Mahakumbh at State level as the only representative from the Central University of Gujarat.
- Q Last year five students from the Centre for Chinese Language and

Culture were awarded various international scholarships.

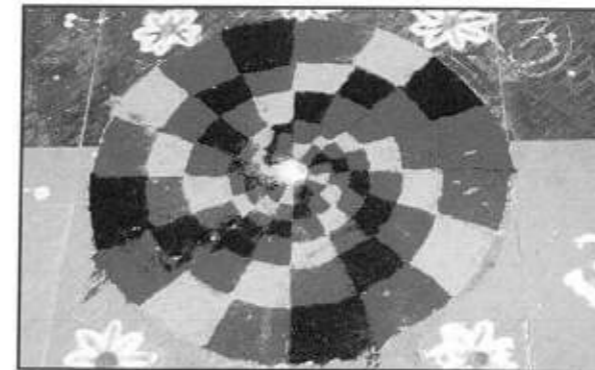
R Four students were awarded MHRD, Govt. of India, scholarship to pursue advanced studies in China:

1. Priyatosh Priyank
2. Kumari Ronak
3. Ashish Kumar
4. Gopal Kumar

S One student, **Rajeev Ranjan Kumar** was awarded China Scholarship Council (CSC), Govt. of China, scholarship to pursue Ph.D. programme in China.

T Four students from the Centre also represented India as part of the 200-member Indian Youth Delegation to China:

1. Rajeev Ranjan Kumar
2. Gyanendu Kumar Mishra
3. Kumari Ronak
4. Deepti





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