



## Founder



Bhavarlal Hiralal Jain  
(Bhau)

## Inspiration



Founder's parents  
Hiralal & Gaurabai Jain



Founder's spouse  
Kantabai Jain

## Patrons

Jain Irrigation Systems Ltd. and Bhavarlal & Kantabai Jain Foundation



Ashok Bhavarlal & Jyoti Ashok Jain, Anil Bhavarlal & Nisha Anil Jain, Ajit Bhavarlal & Shobhana Ajit Jain, Atul Bhavarlal & Bhavana Atul Jain



Late Kantilal H. Jain 1943-2017  
Giridharilal R. Oswal

## Directors



Suresh Jain



Dalichand Oswal



Dr. Subhash Chaudhari



Rajendra Mayur



Namdeo Mahanor



Late Dr. Jethmal Doshi  
1934-2016

## Dedication

To the enlightenment of the Founder's grandchildren



Athang



Amoli



Abhedya



Ashuli



Aaroohi



Abhang



Aatman



Anmay

and all those who will experience Anubhuti in the coming years.





# From the Principal's Desk

A School Year Book has the opportunity to showcase the creative talents of both students and staff of that particular school and Anubhuti is no exception.

I was delighted to go through the pages which brought back memories of our journey through this year even though this is not a chronicle. I am particularly impressed by the wide spectrum of themes that caught the attention of our students. The themes have ranged from nature, time and so on to deep down thoughts and emotions—pain, love, fears, both pleasant and not so pleasant. That pretty much sums up the creative content Anubhutians are endowed with.

The visuals have their own stories to tell. They speak volumes about the depth and the range of talents both exposed and hidden that compel appreciation. Teachers have their share of contribution, too. All in all, the reader is sure to find the Year Book a good read this year, too.

Congratulations, the Editorial Team! Your indefatigable efforts are there for all to see.

**-G Jayaprakash Rao**



# Director's message

Recently I heard Prime Minister Modiji's interaction with some school children. It reminded me of Bhau (Dadaji), who used to inspire Anubhuti students with the same teachings. And, in fact, what he preached, he practised in his own life.

One of the children asked Modiji, "Modiji, when you were young, did you ever dream of becoming the prime minister of the world's largest democracy?"

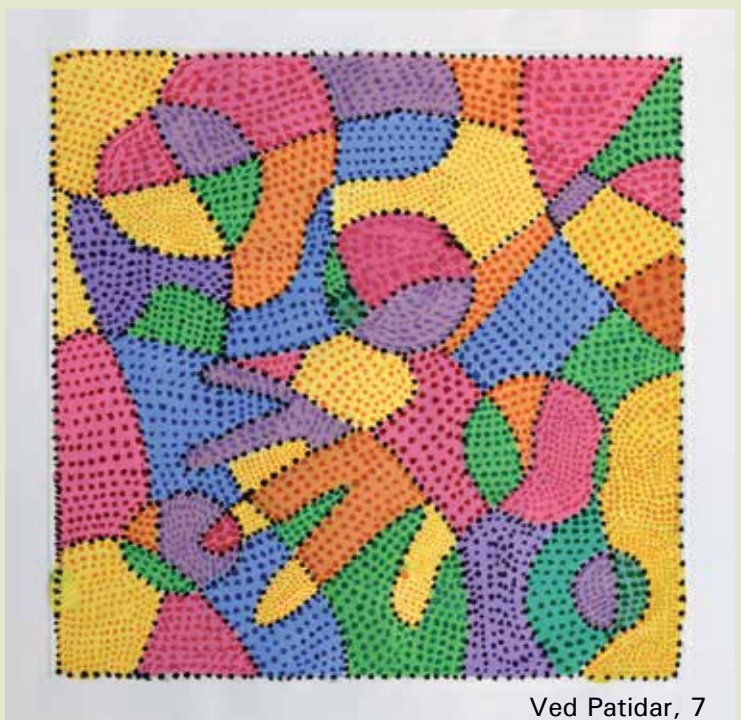
Modiji replied, "Forget about dreaming of becoming the prime minister of India, I was never even a class monitor! All my life I have lived by a simple mantra: कुछ बनने के नहीं, कुछ करने के सपने देखो। (Aspire not to become something but to do something.) While aspiring 'to do something' leads you, aspiring 'to become something' misleads you. Normally, the ambition to become something is driven by someone's family, fashionable professional trends, peer pressure or fantasies of fame, money and power. It distances you from your true potential and gradually snuffs out the innate passion you are born and blessed with. However, the desire to do something, which is invariably fuelled by your natural instincts, will lead you to your life's destiny. Do not, therefore, merely dream of becoming a doctor, engineer or a lawyer. Think of how best you can make a difference to society you live in, and let this ideal guide you."

As we all know, Dadaji was a man of initiative and action—a true कर्मयोगी. Whenever he saw that something was good for society, and it was well within his reach to achieve and offer to society, he straight away plunged into action without having second thoughts. That is to say he would never miss an opportunity to serve society. That is how **both Gandhi Research Foundation** and **Anubhuti** came into existence.

Dadaji thought the best he could do to make a difference to society would be to create an ideal school so that children will get a quality education, which will help them to become proud citizens of India, and they would be inspired enough to think of the betterment of society.

Let me ask every Anubhutan: When you will have all the necessary resources and opportunities in your life, what are you going to do for the betterment of society, and how? Look within, introspect and find out!

-Nisha Jain, Director



Ved Patidar, 7

# Our Beloved Dadaji

Did you ask me: 'Who is my favourite personality?'

'Who else but Dadaji!' Let me say this without anxiety.

I have never met him since my admission,

But I know very well about his mission.

He dreamt of building a society,

Which he created in reality.

He showed the society that money doesn't matter,

One must have the will and skill to make the society better.

'Leave this world better than you found it' are his words,

He has done it; now it's our choice to follow it or not!

-Vaivek Surana, 8C



# Co-educational schools or All-boys or All-girls School?

I strongly feel that coeducational schools provide a better learning environment than all-boys or all-girls school. Co-educational schools where opposite genders study together have an atmosphere of constant rivalry between boys and girls which is one reason why both of them study hard to show that they are better than the other. In such an atmosphere of fierce competition between the two genders, both benefit as their study is not limited to books, but they also explore other sources of subject knowledge as well as lessons of human life.

The first lesson is about equality. It is there that one learns to respect each other's thoughts, feelings, emotions and actions. They treat each other as equals and more often than not they are interdependent in their quest of knowledge. Even though a pinch of privacy and secrecy remains, they endeavour to sort out their mutual differences, and work as a team—considering each other to be equals.

Even though boys are physically stronger, by and large they tend to have tender feelings towards the opposite gender and seek their moral and emotional support. And girls, being physically weaker, get the protection from boys. Most of the Anubhuti boys have the mindset of treating their female counterparts as sisters.

There are, however, times when the two groups of boys and girls indulge in a fight and for quite a while keep sulking, but eventually they patch up their differences and compromise. There are all sorts of fights including fights for seating arrangements, book submission and the like. It is vital for boys and girls to learn how to live with the opposite gender group, which cannot be learnt in an all-girls or all-boys school. In addition to it, they boost each other's morale in difficult situations of life.

I myself have never experienced an all-boys school but I can very well imagine that it would be utter chaos in a class without girls. Girls are by nature more inclined towards studies and boys towards boisterous behaviour. They straight away say things to somebody's face without mincing words and end up kicking up a row. That is also yet another reason why I feel a co-educational school is better.

To put it all in a nutshell, boys and girls with their contrary intrinsic character traits naturally complement each other, and create a more congenial atmosphere conducive to academic and emotional growth.

**-Awadhesh Chandak, Class 10 A**



Our School is so cool!  
It has lots of tools.  
It is so big and tall  
That it's loved by all!  
It is a temple of education,  
A place for our transformation.  
Trust me I love you, my dear  
School.  
I assure you that I am not a fool.

**-Ronak Rathi, 8 C**

My School is my life;  
My life is my school.  
Let's not be a fool,  
And disrespect our school.

There are books;  
There are looks;  
All around there is joy;  
It's a paradise. Enjoy!  
But let's not be a fool,

By disrespecting our school.

Enjoy the sports and respect the  
teachers,  
But, while playing don't be cheaters!  
Our school is indeed so beautiful.  
For what it gives us feel grateful.

**-Ketan Sonar, 8C**

# School

What is school?

It is a place so cool!

There should be a pool!

And lots of trees,

Where everyone feels free!

We study;

We play;

And school is just like a funfair!

School shapes us like clay;

It's a place where we study and play!

**-Karan Jashnani , 8A**



# Myth

What is a myth? A myth is a traditional story, which is believed by people from ancient times but there is no scientific proof behind these things. There are different types of myths and mythologies such as Greek mythology, Roman mythology, Indian mythology etc. Now, what is the difference between these mythologies? This is the question which arises in everyone's mind. The answer to this is that there isn't fundamental difference between them. All the mythological gods and goddesses are the supernatural beings of power and authority. Just their names and looks are varied according to people's thinking. For example, in Indian mythology, Lord Indra is the thunder and rain god, and supposedly the king of heavenly gods. His Greek counterpart is Zeus with the same power and authority but with a different name and look. And their Roman counterpart is Jupiter. In Indian, Greek and Roman mythologies there are lots of similarities. The Greeks and Romans seem to have taken ideas from the Indian mythology and based on them they created their own gods and goddesses. The word myth originated from the Greek word mythos, meaning 'word' or 'tale' or 'true narrative', referring not only to the means by which it was transmitted but also to its being rooted in the truth. Mythos was also closely related to the word myo, meaning 'to teach', or 'to initiate' into the mysteries. This is how the word was interpreted by Homer—who is believed to have lived in the 7th or 8th century B.C.—when composing his great works, including The Iliad, in which he wanted to convey a truth.

As the age of science and philosophy began questioning the truths, the meaning of the word began to evolve. Early scientists and philosophers questioned the truth, its validity, and traditional myths, thus

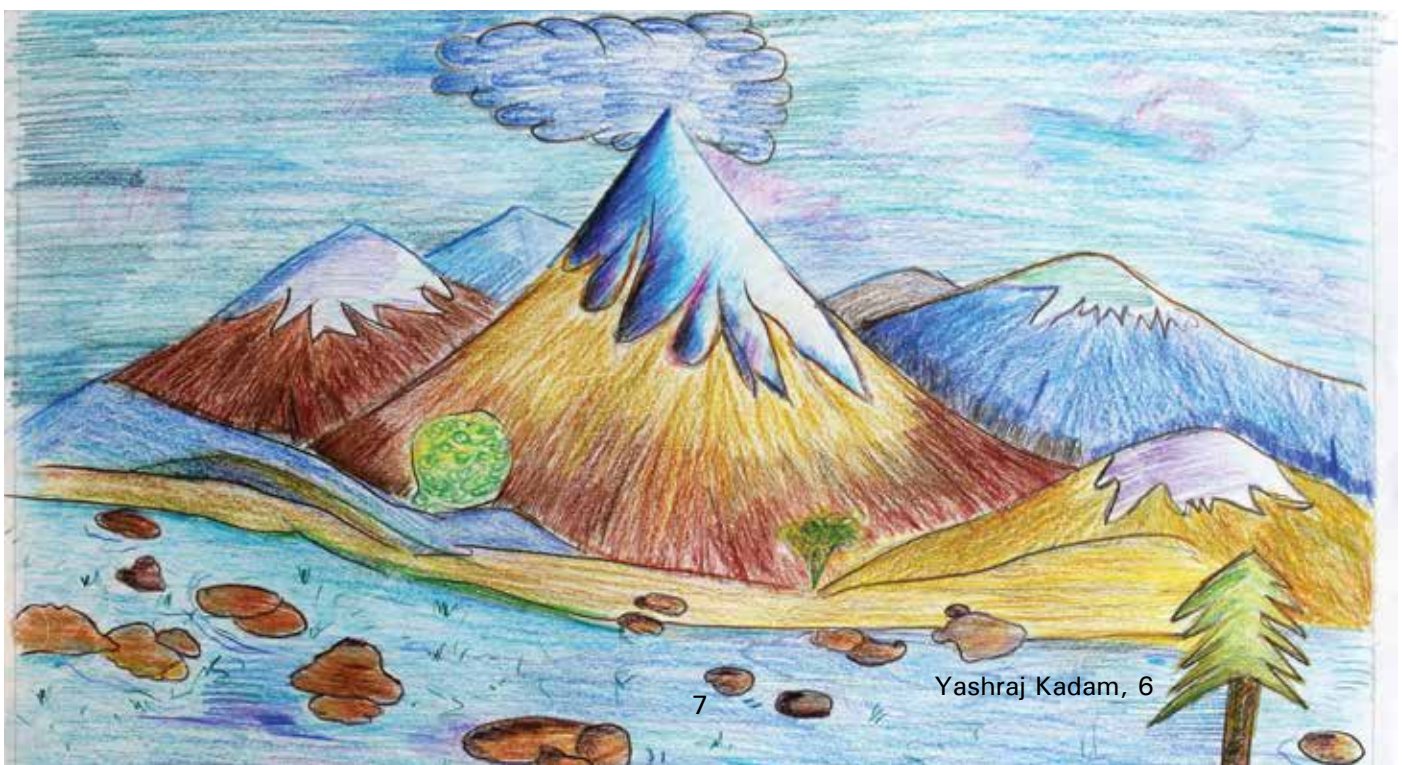
birthing the scepticism that would forever change the meaning of the word. About 400 years later, myths became limited to fictional tales of superstition or fantasy: symbolic stories. This is how the definition of the word 'myth' is still viewed—a story without proof.

However, a 400-year old story should not be assumed to be false merely because the proof or evidence to support it has not been found. It is possible that myths were, in fact, a way for people to explain real—and perhaps perplexing—events using the knowledge and beliefs of their time.

In support of this theory, a number of events described in mythology, which were once considered mere fairy tales, have now been proven through archaeology to have existed. A famous example is a city named Troy, which is central to Homer's The Iliad. Long considered to be a city of myth, Heinrich Schliemann's discovery of the actual site in 1868 elevated it to a place in history. Nevertheless, the remainder of The Iliad is still viewed as a myth and fantasy without any serious attempts being made to investigate whether or not there may be more truth behind the tale.

Thus we can conclude that regardless of the age of a story, a lack of supporting evidence to its truth is not evidence of its untruth, as many stories labelled as myths may, in fact, be based in reality waiting to be discovered by posterity. Of course, it may well be the case that many myths and legends are merely fanciful and imaginative stories, though it does seem unwise to immediately discount all of them when investigating their origins through explorations such as anthropology, archaeology and other applied sciences could lead to major discoveries in the future elevating more 'myths' into the annals of history.

-Priyansh Agrawal, 11



# Can Humanity Live in Harmony?

The dictionary meaning of communal harmony is: peaceful and friendly relations between people from different races, religions, or language groups. It is quite interesting to note that communal harmony is an issue peculiar to modern times; it was not a problem in earlier times. In order to appreciate this fact, let us look at this issue first in a historical perspective.

In ancient times humans lived in tribal groups—each group physically as well as psychologically isolated from other groups. It is true that there were occasional instances of fights between two tribes or among many tribes, but within a given tribal group there was absolute harmony as they shared the same language, culture, religious beliefs and a leader. As human civilization began to progress, the crystallized walls of isolation began to collapse and there was increasing interaction between different racial, religious and linguistic groups. The inter-group interaction had both positive and negative effects. The positive result of inter-cultural and inter-racial interaction was the exponential growth of human knowledge and enrichment of prevalent cultures. The negative result has, however, been intermittent conflicts and hostilities between various communities. Now, we cannot take a retrograde step and go back to our primitive lifestyles to regain the same harmony within an exclusive group. Faster modes of transport and communications have truly reduced this vast world to a global village where people of all races, religions and languages have no choice but to live together—willingly or unwillingly, with harmony or with hostility. Today, virtually in every country of the world there are expatriates or immigrants from every other country of the world. Hence, we have Indian diaspora in America and Chinese diaspora in Australia. Thus, it is not only America and India which are pluralist democracies but almost all countries of the world today have pluralist societies. The question in my mind is: if all these ethnic groups in a country cannot live in harmony, then is there any other way for them to survive? The answer is obviously 'No'. That is why visionaries and New Age Gurus like Sadhguru (Jaggi Vasudev) and Deepak Chopra today advocate the promotion of global and international culture rather than eastern (Asian) and western (European) culture or for that matter Hindu, Muslim or Christian culture. The secular thinker, the late J. Krishnamurti, crusaded all his life to promote a new kind of human culture that is based on rationality and oneness of mankind and is free from all religious and social prejudices that divide humanity. These teachers emphasize a spiritual approach to living—different from religious approach, which is essentially divisive by nature.

## India--Historical Perspective

In ancient India, caste system of Brahmin, Kshatriya, Vaishya and Shudra prevailed and was adhered to by all so firmly that there was absolute harmony in society, which is one of the reasons why India touched the zenith of culture and civilization. I should not be misconstrued as supporting the caste system. (In one sense, all Brahmins working in the Indian defence forces today are Kshatriyas and all Kshatriyas earning a living through commerce and business are Vaishyas. The provision of reservation in the Indian constitution for the socially backward people also perpetuates caste system—for the worse or the better.) Here I only wish to affirm that India enjoyed social harmony and that helped it to make tremendous progress in various fields such as science, art and literature. It's little wonder that Indian culture reached far and wide. Hindu Temple at Borobudur in Indonesia and Buddhist temple at Angkor Wat in Cambodia are two living examples. So accommodating, secular and liberal was Indian society that it accepted waves after waves of refugees and settlers—from Jews and Christians coming from the Middle East to Parsees, Sufis and finally Baha'is coming from Persia and Iran. Here I am not including either the British or the Muslims, because basically they did not come to India in search of refuge or shelter. The Muslims came as invaders and after successfully conquering major parts of India, a large group of them, such as the Mughals, decided to settle here. Of course, their contribution to the growth of Indian culture is too great to deal with within the scope of this article. I am not a historian but it is obvious that the first major blow to communal harmony was dealt at the time of partition of India; and history has repeated itself again and again ever since. However, it would be unfair to say that communal disharmony is spread only by Muslims or Hindus. The fact is that for religious fanatics any small incident is a good excuse to perpetrate a massacre. In 1984, assassination of Prime Minister Mrs Indira Gandhi sparked a terrible riot in most parts of North India. Thousands of Sikhs were looted and killed—some of them in the most barbarous and inhuman way. This anti-Sikh riot in the aftermath of Mrs. Gandhi's assassination came as a revelation to many sociologists and social scientists. It demolished the myth that only Hindus and Muslims are born enemies. One doesn't deny that in every religious group there are some noble souls who risk their own lives to protect the lives of people of other religious groups. Basically, it is not the difference of religion, race or caste which is responsible for communal discord. The difference of religion, caste or language is a mere excuse or a ready provocation for the narrow-minded

people to give vent to their devilish and demonic tendencies.

Today, the greatest threat to the survival of mankind comes not from the global warming or ozone layer depletion but from the divided humanity. This division is basically in our minds, not outside. The outside differences of race, religion or language is only the diversity through which Nature or God expresses its intrinsic creativity. Looking at this phenomenon from a universal perspective, we cannot help but marvel at the immensity of this diversity. As a rational human being I must salute this divine creativity reflected in the diversity of mankind rather than justify my irresponsible bigoted behaviour towards those who are different from me not as their own choice but because of being born into a different community or place or race—a fact obviously beyond their control.

### International Arena

In the international arena, about 10000,000 people killed in the Thirty Years' War between Roman Catholics and Protestants engulfing entire Europe in the 17th century was sectarian in nature. It is difficult to estimate the total number of casualties in the long-drawn-out conflict between Shia and Sunni communities as well as countries. It has been the sectarian barriers that marked the recent civil war in Iraq and to a great extent in Pakistan. The nagging problem of Gaza-Israel friction is essentially a crusade-like war between the two Semitic religions: Judaism and Islam. The partition of India (into Islamic Republic of Pakistan and the Republic of India) witnessed nearly a million Hindus and Muslims slaughtered and maimed in a most barbaric way. The 'eternal' hatred between these two neighbours today often percolates through to their cricket and hockey matches notwithstanding a number of Muslim players who have played in the Indian team.

Today, fundamentalism is emerging as a global phenomenon which has the potential to dwarf the threat of nuclear weapons. After the Second World War, nations of the world polarized along political and economic ideologies. (The Cold War died its natural death thanks to globalization and disintegration of the USSR.) Unfortunately, the new emerging divide threatening world peace is not caused by political or economic ideologies but religious ideologies. I consider it a retrograde step where mankind is beginning to make a U-turn to return to primitive tribalism. During my seven-month teaching stint (2009-2010) in an Indian school in the Middle East, I witnessed a raging

propaganda to project the US with its ethos as the greatest evil on earth after Satan. Even school children were not immune to it. So powerful was the effect of this hate propaganda that during my interactions with students in class I saw that it had rendered them devoid of all initiative to find out the 'truth for themselves'—an essential spirit behind any meaningful education.

### The Way Out

What is at the root of all religious and cultural barriers? The bone of contention is 'my way of worshipping (or flattering) God is more legitimate than yours'. Personally, I see only two ways to come out of this morass. If God is at the root of all this, then let us bid Him a final farewell. "God is dead"—wrote German philosopher Friedrich Nietzsche in his classic work Thus Spoke Zarathustra. I wonder if humanity will ever have the guts to leave God alone and be on its own. I have no scruples or any sense of guilt talking like this because thankfully I was born into a religious tradition in which everything is divine and yet nothing too sacrosanct to question; besides, there are absolutely no concepts of heresy and sacrilege; nor is there any sanction for religious indoctrination or persecution. There is no authority of a particular saviour or prophet nor that of a single holy scripture. Thus, I can't blaspheme even if I deliberately try to sound blasphemous.



The only other alternative that comes to my mind is that

we include the study of world religions in our school curriculum. It will go a long way towards promoting among children appreciation for the other people's religion and culture. This new discipline currently known as Religious Studies or Comparative Religion is the academic field of multi-disciplinary, secular study of religious beliefs, behaviours and institutions. It describes, interprets, compares and explains various major religions—emphasizing systematic, historically-based, and cross-cultural perspectives. An objective analysis of the world's major religions will reveal parallels running across them, explicitly or implicitly. The sum total of these parallels constitutes what can be termed 'universal human values'. Thus, humanism is the religion of the 21st century for humanity.

This perception is bound to yield a new generation of global citizens who can perceive the unity and appreciate the diversity of all mankind. This road seems to be going towards a lasting world peace.

**-Hareshwar P Singh, Teacher**

# Founder's Day Celebrations

## FIRST DAY

Founder's Day is arguably the most important day in the life of a school that is eagerly awaited by both students and faculty including the principal. As per the customs of Anubhuti, we celebrate Founder's Day every year in December, the month of the late Dadaji's birth. In practical terms, it is an annual gathering of parents as well as some distinguished guests and visitors. This year also, Founder's Day was celebrated on 13 and 14 December, 2018 with great pomp and splendour. The chief guests for the event were Mr. Chittaranjan Kaul (former director-cum-administrator of Anubhuti), Mr. Anand Patil (renowned artist), and Mr. Namdeo Dhondo Mahanor (renowned poet and Padma Shri awardee). The event was also graced by Mr. Ashok Jain, Mr. Ajit Jain, Mr. Anil Jain, and Mr. Atul Jain. This was followed by felicitation of the ex-class 10 and 12 students who had excelled in their ICSE and ISC examinations 2017 respectively.

### A Short Play: Albert Einstein at School

A play titled Albert Einstein at School was staged on the occasion of Founder's Day by us (class 8, 9, and 11 students). The play not only effectively depicted how Einstein hated the strict rote learning practised at school but also showed how he cleverly managed to leave the school in Munich to eventually join the Polytechnic Institute in Zurich, now known as Federal Institute of Technology (ETH Zurich) in Switzerland. In order to get away from the school, Einstein took crucial help from a friend of his called Uri, and by using a doctor's note he finally escaped from his school in Germany.



This short play helped us learn about some lesser-known facts about Einstein, particularly his schooling and early life. It also enabled us to look at the whole process of education in a wider perspective. We are thankful to each and every one of our teachers and peers who contributed to the success of this play.

### भूत का जन्म

भूत का जन्म यह नाटक हमने फाउंडर्स डे पर किया था। इसमें एक आदमी तुकाराम था वह शहर से गाँव जा रहा था। उसी रास्ते पर तुकाराम को घना जंगल लगता है। तभी तुकाराम से कुछ लोग कहते हैं कि इस जंगल में भूत है। वह डरते-डरते उस घने जंगल से जाता है और जंगल में उसे एक और आदमी मिलता है जिसका नाम समाधान होता है। दोनों की जब दोस्ती हो जाती है तो बात करते-करते दोनों बरगद के पेड़ के नीचे पहुँचते हैं। तभी तुकाराम समाधान को बिना बताये हुए लकड़ियाँ लेने चला जाता है। जब वापस आने पर उसे समाधान नहीं दिखा तो वह उसे ढूँढ़ने लगा। तभी तुकाराम मन ही मन सोचता है कि समाधान एक भूत है और डर के मारे अपने गाँव की तरफ भाग जाता है। गाँव में सबको बता देता है कि जंगल में भूत है। जब समाधान भी वापस आता है तो उसे भी तुकाराम नहीं दिखाई देता है और वह भी यही सोचता है कि तुकाराम भूत है, और वह गायब हो गया! फिर तुकाराम अपने गाँव में जाके सबको बता देता है कि जंगल में भूत है। तुकाराम के गाँव का एक आदमी जिसका नाम बंडू होता है वह सोचता है कि भूतों का नाश करने के लिए उससे ही कुछ करना पड़ेगा। वह जादुई तंत्र वाली कीलें लेके बरगद के पेड़ के पास ठोखने निकल पड़ता है। वह डर के मारे कीलों को अपनी धोती के साथ ठोक देता है। इसी तरह से उसके भी मन में भूत का जन्म होता है।

यह भूत का जन्म छोटी सी नाटिका कक्षा ८ वीं के छात्रों ने इस साल के फाउंडर्स डे पर प्रस्तुत किया था। जिसका संदेश था कि भूत-प्रेत कुछ नहीं होते हैं। यह तो बस लोगों के मन का डर है।

### The Merchant of Venice

The famous court scene from William Shakespeare's play The Merchant of Venice was staged by some talented students on the first day of Founder's Day.





It is a scene where a man named Shylock asks the court for justice for the bond signed between him and another man named Antonio, whose friend Bassanio wants to save him from this. The bond said that if Antonio was not able to pay the sum he borrowed from Shylock, he was obliged to give Shylock the same amount of flesh from his body. The suspense of the scene was that Bassanio's wife was going to be the lawyer representing Antonio as she was smart, intelligent and confident, and she succeeds in her mission.

This was very well done by the students as they were able to depict each and every character efficiently. The students learnt from this performance a lot about Shakespearean English and the racial prejudices prevalent at that time. Thus, the play had a lot of educational value for all of us.

### Two Monologues

On Founder's Day, we had two monologues. The first monologue was of Mark Antony, which was enacted by Ronak Rathi of Grade 8th. Mark Antony was allowed to make a funeral oration at Caesar's Funeral. The condition was that he should not blame Brutus and the other conspirators for Caesar's death. Antony ultimately portrays Caesar in a positive light by cleverly praising Brutus and his men at the outset. His costume was set really good.

The second monologue was of Prince Hal, which was enacted by Aryan Modi of Grade 8th. Prince Hal was the heir to the British throne. You could not tell from his behaviour that he was basically a good person. Hal was once caught in a seedy tavern in a street in London, where the prince carouses with his drinking buddies and plans a robbery. But later on, Prince Hal surprises everyone by letting everyone know a little secret. His bad behaviour, he said, was just a disguise. Prince Hal's costume looked really wonderful. He was given a really decent appearance.

During the whole course of the founder's day programme, the following dances and songs were performed by the enthusiastic students of Anubhuti:

### Dances:

1. Aam ke Aam honge: To raise awareness about not throwing garbage in one's surroundings.
2. Lakshya: To make students aware of the aims they all have to achieve in their lives.
3. Ghoomar: To show the rich traditions and culture of India.
4. Hanikarak Bapu: To discourage students from bringing illegal tuck into School.
5. Dagad Dagad: To show that every student has the capability to become a scientist.
6. Natrang Ubha: To show a traditional dance of Maharashtra in order to spread its culture.
7. Vande Mataram: To drive home the theme that India is a country of different religions and languages but epitomizes the concept of 'Unity in Diversity'!



### Special Significance of the First Day of the Founder's Day

This year's Founder's Day was a tribute to the ten years of our school's successful journey. On this occasion, the school looked back and fondly remembered all those people and all those moments that helped shape the school as it is today. On the first day of the celebrations, glowing tributes were paid to all those whose helping hands nurtured Anubhuti during its initial phase. We remembered all those staff and students who were witness to the



school take its first steps. We remembered the first administrator-cum-director of our school, Chittaranjan Kaul sir, Farhad Gimi sir (the person who designed our school along with Dadaji.) We also fondly remembered our teachers, Mrityunjay sir (Our P.T. teacher), and the like. It was an enchanting evening of remembering and reliving our past—a nostalgic walk down memory lane. We also remembered how enthusiastic our Dadaji was about incorporating not only academic learning but also cultural and spiritual values into this school of his dreams. This had a direct bearing on the choice of items performed by the students on the grand stage of school amphitheatre. Apart from a couple of Hindi plays and skits, they performed two monologues from Shakespeare's dramas, an excerpt from his play *The Merchant of Venice*. The short biographical play *Albert Einstein at School* effectively conveyed Einstein's perspective on school education. Themes and topics of the performances were so chosen as to correlate with the actual curricular work done in our school, particularly in class 9 and 10. The students also made a dramatic presentation of the famous letter that the legendary American President, Abraham Lincoln, wrote to his son's teacher. The contents of the letter clearly echoed the thoughts and ideals Dadaji injected into his invaluable creation, Anubhuti.

The students also performed seven dances each of which was a feast for the connoisseurs of dance and music, and had a specific significance. The first day's presentations concluded with saluting our motherland and saluting Dadaji for having provided such a heavenly abode for us to be nurtured and brought up with love and care.

## SECOND DAY

### A Mega Show: Mahabharata 'SHANTIPARVA'

After a magnificent performance put on by the juniors on the first day of Founder's Day, the seniors were all set to impress their audience on the second and final day. They staged a mega play on the age-old ancient Indian epic Mahabharata. However, the novelty was that they covered the events that took place after the end of Mahayudha (the great war). The performance began with a dance presented by

the boys of class 9th and 11th which showed scenes from the war. They left the audience in an awe with their perfect coordination and dramatic grace.

Then came the scene where Duryodhana is killed by Bheema. The actors also performed a brief combat. Duryodhana was wounded badly by Bheema and was on the brink of dying when surviving members of his army Ashwatthama, Kripacharya, and Kritvarma came consoling him. They told him that it was not his fault; the Pandavas killed all of their army by deceiving them. Aswathamma promises him that he will bring the heads of the Pandavas by the nightfall but instead Aswathamma killed all the upa-Pandavas (children of the Pandava brothers with Draupadi), Shikandi and Dhristadhyumna and several others on the 18th night of the war. Seeing her dead sons Draupadi is devastated and starts to weep. On the other side, when Duryodhana discovers that Ashvathama has killed the sons of the Pandavas, he is filled with guilt and regrets his decision of starting the war. When confronted by the Pandavas, Ashvathama launched a *Brahmashira* to kill the child in Uttara's womb (only to be saved by Krishna and to be named by him as Parikshit). Krishna cursed him to be an immortal, who will be burdened with excruciating pain because of his injuries, along with blood and pus oozing out of his injuries, who will find ways to kill himself to relieve the pain but will not be able to do so, who will lose contact with humans, after removing the gem from his forehead.

The Pandavas got the blessings of Kunti, Vidura, Dhritarastra and Gandhari and ruled the kingdoms of both Hastinapur and Indraprastha together. Dhritarastra tried to kill Bheema while offering blessings, but after demolishing an iron statue, mistaking it for Bheema, he regained his senses and blessed the Pandavas.

Kunti is shattered to see all of her 100 sons vanquished in the war. She goes to the Kurukshetra and wails over Duryodhana's dead body. Suddenly, she smells a mango and the sorrow of her sons' deaths is overpowered by hunger. She approaches the tree but the fruit is hanging too high. Being





blindfolded, she cannot see what she was pulling to climb upon and eat the mango. Unaware of those things being her sons' bodies, she eats the mango sitting on them. She later realizes the fact of the matter and is remorseful of her act. She curses Krishna that all his loved ones will kill each other.

After winning the war, Yudhishtir becomes the king of Hastinapur. The Pandavas ruled the Kingdom for 36 long years. They conducted several Rajasuya and Aswamedha Yajnas and Yudhishtira became a grand emperor (Chakravartysamrat) for the entire nation. They looked after Kunti, Vidura, Dhritarashtra and Gandhari with great care. Fifteen years from the beginning of their reign, these four decided to go to the forests on a voluntary exile. The Pandavas and Panchali (Draupadi) decided to ascend the Himalayas as a final yatra (a kind of penance) to reach heaven. They climbed the Himalayas and were accompanied by a dog (Lord Yama in disguise). As they climbed their way to the top, one by one they started falling and dying, and ending up in hell. Apparently, the reason for their deaths is their desires, issues and troubles caused by them and their own pride. Panchali falls first possibly because of her pride and she favoured Arjuna more among her Pandava husbands. (She had a soft spot for him.). Sahadev and Nakul fall next possibly because they were prideful about their looks. Arjuna dies next because he was too proud of his archery skills. Bheem dies last, because many a time, during the forest exiles of the Pandavas, he was inconsiderate about food. He used to eat a lot without leaving anything for others, thereby starving them. So they used to share the food among themselves before letting him eat. Yudhishtira, who did not take pride in anything (except for his pride in following moral righteousness) nor was biased towards anyone, finally reached the top of the Himalayas along with his dog. Thus, the drama ended with the message of what is the most meaningful kind of ruling: It is not ruling over others but ruling over one's own mind.

A couple of beautifully performed dances added great charm to the show. It was an enjoyable and wonderful experience for all of us.

### **Significance of the second day's cultural presentation**

Even though part of Hindu religion and mythology, the ancient epic the Mahabharata has a violent war as its major theme. Needless to say, the theme is hardly in sync with Dadaji's fundamental ideology and philosophy. Keeping this in mind it was decided to stage the post-war episodes of the Mahabharata for the second day of our Founder's Day. Thus, it essentially addressed the question of how to live in times of peace, which carries a great deal of significance in the contemporary world. The conduct of characters in the post-war period effectively drives home a number of life's lessons that we should emulate in our everyday life.

The post-war Mahabharata period deals with issues which are less fictitious and more ethical and moral in character. While writing the script for the play, the local renowned writer, Shri Shambhu Patil, beautifully incorporated modern human values into the dialogues of various characters. It is noteworthy that Dadaji used to always emphasize that an Anubhutiian should have a strong sense of what is morally right and what is wrong, and what is profane and what is spiritual. As a true Gandhian, beloved Dadaji espoused the Gandhian ideals of non-violence and tolerance, and strived to imbue the school ethos with these noble principles as is evident in the Gandhi Vichar Pariksha, a test annually held that tests Anubhutiian's understanding of Gandhiji's life and teachings.







# वाचन - एक चांगला छंद

'वाचाल,तर वाचाल!' असा मोलाचा संदेश आपल्याला डॉ.बाबासाहेब आंबेडकरांनी दिला आहे. आपण सर्वांनी पुस्तकांशी घट्ट मैत्री केली पाहिजे.वाचनामुळे आपल्या ज्ञानात भर पडते.आपण नियमितपणे वेगवेगळ्या प्रकारची पुस्तके वाचली पाहिजेत.पुस्तके आपले मनोरंजन करतात. वाचनामुळे आपल्याला सर्व विषयांची चांगली माहिती मिळते. जगामध्ये घडणाऱ्या विविध घडामोडींची माहिती आपल्याला वाचनाच्या माध्यमातूनच मिळत असते.

वाचनातून आपणाला इतिहास, विज्ञान, भूगोल अशा अनेक विषयांची माहिती मिळते. वाचनामुळे आपले जीवन सुखी आणि आनंदी होते.आज संगणक, मोबाईल आल्यामुळे वाचनाचे प्रमाण कमी झाले आहे. वाचनामुळे आपल्या मेंदूला चालना मिळते. वाचनामुळे आपल्याला नवनवीन शब्दांची माहिती मिळते. वाचनामुळे आपणाला कसे जगायचे आणि कसे वागायचे कळते. वाचनामुळे आपले सामान्यज्ञान वाढायला मदत होते.

वाचनामुळे आपल्यावर थोर व्यक्तींच्या विचारांचा प्रभाव पडतो. नव-नवीन विचार सुचण्यासाठी आणि नवीन लेखन करण्यासाठी आपले वाचन अधिक असणे खूप गरजेचे आहे. वाचनामुळे आपला सर्वांगीण व्यक्तिमत्व विकास होतो. चला तर आज आपण नियमित वाचनाचा संकल्प करूया.

-मौलश्री भुरे, इयत्ता ७



## पुस्तक

पुस्तके वाचू छान  
होऊ आम्ही महान

विज्ञान, भूगोल, इतिहास  
इंग्रजी, मराठी खास

जेव्हा मैत्री पुस्तकांशी होईल  
जग आमच्या मुठीत येईल

पुस्तकांची दुनियाच न्यारी  
आम्हा सर्वांना आहे प्यारी

पुस्तक जेव्हा वाचू लागतो  
जग सारे विसरून जातो

पुस्तक वाचनाची मजाच भारी  
प्रगतीची घेऊ उंच भरारी

-सार्थक म्हात्रे, इयत्ता ५

# Why do we part? Why do we meet? Why do we start when we know it has to end?

The beauty and the nature of life is such that it acquaints us with perils, friends, and foes, friends that are always ready to help, foes that feign their superiority, stay tacked to you like leeches and suck all the blood from your body. In the fleeting course of life, we meet and greet, we say hello and adieu, we curse and we express gratitude, we begin and we end, we laugh mirthfully and mourn sorrowfully, we experience anxiety and we experience tranquility, all of these contradicting factors in one's life. Such is the enigma of life.

Meeting and parting, beginning and ending are the two different sides of the same silver coin to get this. Silver coin symbolizes a happening life that you cannot do away with the two opposing or rival sides of it. The two sides are what make life worth living. It adds galls of meaning and wisdom to one's life.

We meet people in life to learn, to step forward in life. Making friends and developing relations is an apparent sign that you are moving ahead and keeping pace with time.

Conversation and spending time with people imparts knowledge and profound wisdom to us that comes eventually. As we rendezvous with all different kinds of people, people from all walks of life, we slowly start imbibing among ourselves, the ability to judge person correctly and to make the right choices. A person who conspires or talks against you, meeting and parting with them teaches you how to tackle such people without letting your morale down.



“All good things have to come to an end”. The body constitutes of mere dust shall return to dust. “Dust thou art, Dust thou returnest to”. Things that begin must end. A race which commences with thrill and anticipation does end with sighs and cheers. The friends we befriend in school, colleges and most loved places on earth must be parted with. That is the very rule of this world, the rule we must adhere to if we wish to keep on stepping on the shrewd stones to our aspirations.

**-Riya Jain, 11, Alumni  
Currently at The Heritage School, Delhi**

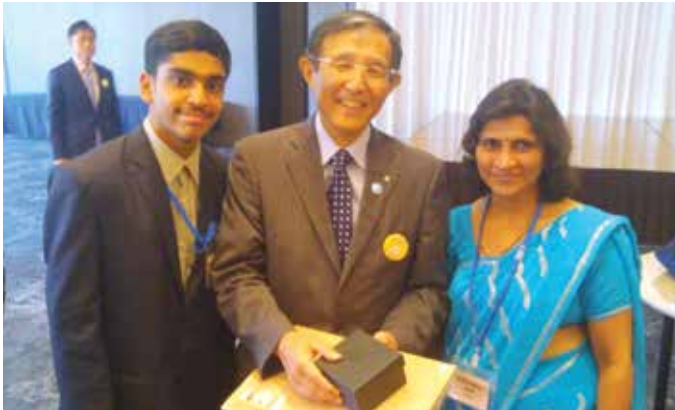




# MISSION JAPAN

At this year's Asian and Oceanian High School Students' Forum I along with Snehal Akka got the opportunity to represent our school. Our school was the only school representing India.

Our journey started on the 27th of June 2017. We boarded a Singapore-bound flight from Mumbai. After having a quick transition at Singapore we reached Japan on the 28th afternoon and got a copy of the whole schedule of events. After having rest throughout the day, the following day



I went to live with a Japanese family in homestay. It was a rare opportunity to learn a lot about Japanese culture. While I was attending a traditional Japanese Food Festival Snehal Akka, along with the other teachers from various countries, went on a tour of the Wakayama city, which included the Wakayama Castle, the famous Tuna fish cutting fest, etc. The next day we went to Koyasan, a UNESCO world heritage site also famous for practicing Shingon Buddhism. After visiting the Kongobuji temple and the Tokugawa Mausoleum, we had a delicious lunch in a Buddhist restaurant. Then we headed for the Okunoin Temple where we enjoyed watching the beauty of two lakh pine trees and around a lakh of graves. By evening we returned to the Wakayama City.

Finally the day of the forum arrived. All the participants representing their respective countries gave their introductory speeches, which informed everyone about their countries and cultures. This was followed by the sectional meeting in the afternoon where the five groups, viz. International affairs and globalization, Human rights, Tourism and culture, Environmental issues, and International terrorism, presented their views on the topic chosen by them. The topic of our presentation was 'Marine Pollution and its Global Effects.' After having a 3-hour session on this we were then told about the objective of starting a Forum like this, which was 'to promote peace and co-operation in the world.'

In the sectional meeting the following day, the Japanese students, who had attended our presentations previously, made a slide presentation which explained in brief the important points discussed by us during the general meeting. After the sectional meeting, we had some refreshing activities like dance and quiz sessions. This was followed by the reception hosted by the Governor of Wakayama city, His Majesty Mr. Yoshinobu Nisaka and was

attended by many other dignitaries in Japan such as the Consul Generals of India, Philippines and Hong Kong. The other VIPs included the Director of the Internal Affairs of Japan and the Chairman of the Japanese University.

During the reception we watched a great event which enabled us to gain knowledge about different cultures. The program included a couple of dances from Mongolia (The Mongol Biyelgee) and New Zealand (Maori Dance). This was followed by a mesmerizing performance by a Taiwanese girl with a musical instrument similar to a flute which is called Ocarina.

Then the time came when we had to bid goodbye to some of our Japanese friends as the event concluded with the speech delivered by the Governor. The following night we danced, enjoyed spending time with each other. It was a truly gala night.

Then the day came when we had to leave but our trip was not over yet. We were taken to a famous school named Chiben Gakuen Wakayama School situated on the outskirts of the city. We were welcomed by them with a fabulous Musical Band and then were taken to the Martial Arts arena where we learned a few Shorinji Kempo techniques. The next one was the most interesting experience, the Japanese Tea festival where we were served delicious Green Tea with mesmerizing traditional Japanese music played by some artists. I also attended my favourite activity, a Calligraphy Class where we were taught some of the Japanese calligraphy letters. After that we visited a handicraft factory where we designed the plate with our names and made some other drawings. It was a beautiful experience as it needed a great deal of patience and it also tested my power of concentration. Then came the last thing of our trip to Japan. We visited World's First Whole Garment manufacturing Factory which has developed machinery that could knit the garment without any cut or stitch. This is used for the space expeditions and now it has become a trend in Japan to wear the whole garment. Unfortunately we could not buy anything from there as there were no souvenir shops. But to have the memory of the manufacturing unit and as a small token of their love, they gave us a pair of whole woven gloves.

It was finally the time to bid goodbye to Japan and to my newly made friends. Even though I stayed in Japan for a short period, it mesmerized me with the beauty, politeness, humbleness, hospitality and most importantly the promptness and punctuality of the Japanese people. We were very sad to bid adieu to Japan. Thus for the fourth consecutive year Anubhuti Team carried the banner of Indian culture in the Far East, Japan.

-Sarathak Meshram, 11

Love is a bond that is strong.  
To 'fall' in love, isn't it wrong?  
Love we know can give or take away  
everything,  
But love itself is not a matter of give and take.  
The love that is based on pleasure,  
Can take away all your treasure.  
Ordinary love is like a thread—  
Once broken, hard to mend.

**-Muskan Khatri,8**

When we met  
Our life had joy.

When we laughed, it seemed  
Time is running too fast.

When he talked, it seemed  
That the world is beckoning me.

When he cried,  
I felt the world is destroyed.

Then one day promises became lies,  
And our laughter became fights.

And then once and for all  
He left me to die.

**-Rajnandini Patil, 8**

# Love

Oh! How admiring it felt,  
When I first fell in love.  
He cared for me like a mother,  
He scolded me like a father,  
He irritated me like a sister,  
And he teased me like a brother.  
Soon the forever promises seemed to me like  
a truth;  
The memories seemed forever alive;  
But then one day everything seemed to be a  
lie.  
The memories turned bitter and irritating;  
And then who was everything to me, became  
nothing.  
And that's when from my dreams I awoke,  
And that's how my heart broke.

**-Yuktaa Thakur, 8**



# Raaga Samay-Time-Cycles

The object of a raaga is to express a certain emotional mood and sentiment without any reference to time and season. As such, there are no hard and fast rules about when a particular raaga may be sung. But while the beauty of the raaga may not be marred by the time of the day it is sung, the rasa (mood) of the raaga that the artist is responsible for evoking may be enhanced by following time-cycle successions for raagas. The classification of Raagas according to time is said to be ancient and determined by its vadi and the anuvadi swaras – which are said to be more effective if performed at a particular time. The effect of notes was experienced by musicians even in the Vedic times. Thus singing of notes and pitch and place differ in Sama-gana from morning to noon to evening. Music is often defined as a language of emotions, and the relation between musical notes and emotion is established. The nature and intensity of emotions undergo a continuous change from dawn to dusk. It is thus in accordance with the principle of consonance to establish all arts resting on human feelings, in direct relation to emotions.

Interestingly, out of the 40 original principles of Indian classical music as stated by Vishnu Narayana Bhaatkhande, 19 actually comment on time-cycles of raagas. One who sings knowing the proper time remains happy. And, there is belief that by singing raagas at the wrong time one ill-treats them. Listening to them, one becomes impoverished and sees the length of one's life reduced." (Sangita-makaranda, I, 23-24). Time-cycles of raagas are governed by the notes and their pitch. Raagas which emphasize the lower pitch are to be performed during the evening or early night; raagas emphasizing the higher pitch are appropriate for late night and early morning. Undoubtedly, there are exceptions to these stringent guidelines.

There are certain sets of raagas that observably reflect the feel and time of day, e.g. Jogia is played at the break of dawn and then comes Bhairav, Kalingra and Bhairavi. With young sun gradually maturing, the sets of Asavari, Jaunpuri, Gandhari, Deogandhar etc. follow, displaying strength of notes by changing of Komal Rishabh into Shuddha Rishabh. By noon, softness of Komal Nishad and Komal Dhaivat is also driven away; the notes become plain (Shuddha) in the group of Sarang. With the arrival of evening, sharp (Teevra) Madhyam is introduced, which gradually attains prominence in raagas like Yaman, Shree, Marwa and Purvi etc. Komal Gandhar brings joy, happiness and lively feeling when it is manipulated

from a different angle to produce the feeling of pathos. After a full day's labour, the later evening is a time for revelry and rejoicing. This mood is sincerely created by the group of Kafi, Bageshri, Sindura etc.

Raagas having their Vadi note in the Poorvang region (Sa – Pa) are usually played during the evening and raagas having their Vadi note in the Uttarang region (Pa – Sa) are usually performed during the morning. For example, Raaga Bhairav is an Uttarang Raaga. Its Vadi note is Komal Dhaivata (flat 6th), therefore its performing time is during the morning hours. In Sandhi Prakash Raagas, the notes Rishbha (2nd) and Dhaivata (6th) are usually flat and the Gandhar (3rd) is natural.

In the mid-morning raagas there is frequent use of the natural fourth (Shudha Madhyama), while in the mid-evening raagas the sharp fourth (Tivar Madhyama) note is frequently used. The sharp fourth is often described as the guiding note. A description of this note in one of the ancient music books goes like this: 'Just as by a drop of curd a jar of sweet milk is converted to a quality of yogurt, so by the introduction of the sharp fourth, all noon melodies are turned into afternoon melodies'.

Some other groups of raagas are placed traditionally in time-slots inexplicably, e.g. Bilawal is a group of morning raagas rich in Shuddha notes while the group of Malkauns and Kanhara with Komal Dhaivat are placed between nine and eleven in the evening.

Meenal Deshpande, a noted classical singer and music teacher at the Mumbai University, agrees: "If a music piece is played or sung in the right manner, it certainly calms our nerves and later can even lead the mind to a meditative state," she says. "During the 6 am to 9 am period, one is still in a calmer state of mind. Accordingly, the raagas created for this time span are also very soft, melodious, and of calmer Surs. Examples of these raagas are Rishabh Dhaivat, Bhairav, Todi, Lalit, etc.". She says, "Then around 9 am – 12 noon, one needs some awakening and energy to get going about the daily chores. Hence, a little livelier Surs are preferred, e.g. Deshkar, Jaunpuri, Khat, Bilawal etc. Around 1 pm – 4 pm, when the sun is directly overhead, one needs something soothing, e.g. Sarang, Bhimpalas. From 5 – 8 in the evening, fast-paced raagas that enliven our mood are preferred, e.g. Marva, Puriya Dhanashree, Purvi etc. After 8 pm one can listen to Raaga Durga, Yaman, Bageshree etc. To help us calm down again and induce sleep, late night raagas such as Malkauns, Darbari Kanada and Jaijivanti are popular."

-Harshita Kataria, 12

# मेरी माँ

कितना प्रिय शब्द है, माँ! माँ बोलते ही मेरा मन खुशी से भर जाता है। मन में उमंग की लहर दौड़ जाती है। संसार में मुझे सबसे प्यारी है, मेरी माँ। वे भी मुझे बहुत प्यार करती हैं।

मेरी माँ का स्वभाव बहुत अच्छा है। वे सदा मधुर बोलती हैं और मुझे भी मधुर व्यवहार करने की सीख देती है। माँ कभी भी धैर्य नहीं खोती है। जब कभी मुझसे कोई भूल हो जाती है तो वे मुझे प्यार से समझाती है।

माँ मेरी सबसे अच्छी मित्र हैं। पढ़ाई में भी वे मेरी मदद करती हैं। जब कोई विषय मुझे कठिन लगने लगता है तो वे कुछ इस तरह समझाती हैं कि सब आसान हो जाता है। खाली समय में वे मेरे साथ तरह-तरह के खेल भी खेलती हैं।

मैं विद्यालय की सभी बातें माँ को बताता हूँ। वे मेरी हर बात बहुत ध्यान से सुनती हैं। मेरे सभी दोस्त उनकी प्रशंसा करते हैं। माँ भी उन सब को बहुत प्यार करती हैं।

मेरी माँ बहुत अच्छा खाना बनाती हैं और समय मिलने पर वे मेरी पसंद के पकवान भी बनाती हैं।

मेरी माँ धार्मिक विचारों की महिला हैं और सुबह-शाम पूजा करती हैं। वे समय की बड़ी पाबंद हैं। समय का पालन करना एवं बड़ों का आदर करना, मैंने माँ से ही सीखा है। उन्हें पुस्तकें पढ़ने का बहुत शौक है। वे मुझे भी समय-समय पर पुस्तकें दिलाती रहती हैं। मेरी इच्छा है कि मैं भी बड़ा होकर माँ की तरह बनूँ।

-अनुज अग्रवाल, कक्षा ७



# आईची शिकवण

सानेगुरुजी लहान असताना संध्याकाळी खेळून आले की, नेहमी आंगोळ करत असे. त्यांची आई गंगाळात पाणी आणून देई. एके दिवशी असेच सानेगुरुजी आंगोळीला बसले. त्यांच्या मोहरीत आंगोळीची एक मोठी धोंड होती, जवळच एक विहीर होती. साने गुरुजींच्या आईने त्यांचे अंग खसाखसा चोळून दिले. नंतर त्यांनी उरलेल्या पाण्यात स्वतः आंगोळ केली. आंगोळ झाल्यानंतर सानेगुरुजी आईला हाका मारू लागले.

आईने त्यांचे अंग पुसून दिले. त्यावर ते म्हणाले, आई माझे तळवे ओले आहेत, तुझ्या पातळाचे ओचे धोंडीवर पसर. मी त्यावर पाय ठेवून आत जाईन म्हणजे पायांना माती चिकटणार नाही. मला नाही आवडत ओल्या पायांना माती लागलेली. सानेगुरुजींची आई हसली. आणि तिने ओचे धोंडीवर पसरले. आणि सानेगुरुजी त्यावर पाय ठेऊन घरात गेले. आणि देवापुढे बसले. तेवढ्यात सानेगुरुजींची आई निरंजन घेऊन आली आणि म्हणाली, शाम पायाला घाण लागू नये म्हणून जसे जपतोस! तसेच मनाला घाण लागू नये म्हणून सुद्धा जप हो. आणि देवाला सांग तशी शुद्ध बुद्धी दे म्हणून. असे छान संस्कार सानेगुरुजींवर त्यांच्या आईने केले होते.

-नीरज महाजन, इयत्ता ६

# माँ

कितना प्यारा शब्द है माँ। माँ बोलते ही मेरा मन खुशी से भर जाता है। मन में उमंग की लहरें दौड़ जाती हैं। संसार में मुझे सबसे प्यारी माँ लगती है। वह हमारे लिए बहुत काम करती है। कभी हमें दुख नहीं देती है। अगर गलती करें तो प्यार से समझती है।

-जैनमन जैन , कक्षा ५

# माता पिता

बचपन में जिसेने उँगली पकड़ कर चलना सिखाया,  
हमको रोते देखकर हमें हँसना सिखाया,  
हमको डरते देखकर हमें निडर बनाया,  
हमारे साथ दैड़कर हमें दौड़ना सिखाया,  
पाठशाला के पहले दिन पर हमारा डर भगाया,  
जब हम बड़े हुए तो हमें चिज़ों को परखना सिखाया,  
अलग-अलग बातों का ज्ञान देकर हमें अनुभवी बनाया,  
वह क्या चाहते थे, और हमने क्या किया,  
छोटी-छोटी गलतियाँ कर-कर उनका दिल दुखाया...उनका दिल दुखाया।  
यह तो एक नजरियाँ है जो पिता के मन की दशाता है।  
एक माँ भी थी,  
जिसको हमने समझा गलत,  
लेकिन वही एक थी मन में ही हमारे लिए रोती थी।

हम सोचते हैं कि हर काम के लिए नहीं कहती है माँ,  
बाबाजी को हमारी गलत किये हुए काम बताकर डाँट खिलवाती है माँ,  
बड़े हुए तो पिताजी ने कहा कि नई गाड़ी लेंगे,  
तो ना कहने वाली थी माँ।  
पर यह कोई नहीं देखता,  
कि बचपन में जब हम गलत काम करते थे  
तो इसीलिए कहती थी माँ,  
बाबूजी की डाट खिलवाती थी पर मन-ही-मन रोती थी माँ।

माँ ने कहा नहीं लेनी है गाड़ी,  
क्योंकि हमारी चिंता करती थी माँ,  
कि हम गिर ना जाए,  
छोटी उमर में कुछ हो ना जाए,  
इसीलिए नहीं कहती थी माँ...नहीं कहती थी माँ।

-रौनक जैन, कक्षा ९

# माँ की ममता

माँ की ममता की करुणा न्यारी  
जैसे दया की चादर,  
शक्ति देती नित हम सबको,  
बन अमृत की गागर।।

साया बन कर साथ निभाती  
चोट न लगने देती,  
पीडा,अपने ऊपर ले लेती,  
सदा-सदा सुख देती,

माँ का आँचल सब खुशियों की  
रंग-रंग फुलवारी  
इसके चरणों में जन्नत है,  
आनंद की किलकारी।।

अदभुत माँ का रूप सलोना  
बिल्कुल रब के जैसा  
प्रेम के सागर सा लहराता  
इसका अपनापन ऐसा .....

-हरिषित पारख, कक्षा ९





# Time

Time is money;  
Time is life;  
Time is everything  
That a man has!

Time can fly;  
Time can run;  
Time is no doubt everything  
Within which a man does  
anything.

A stitch in time saves nine,  
So please save and respect time.

**-Nimitt Agrawal, 8**



Yash Jakete, 8

# The Importance of Time

Time is really a wonderful thing. It can be defined satisfactorily. It has no beginning and no end. All things are born in time, they grow in time, and then decay and die in time. Time moves at its own pace. It cannot be commanded. It does not wait even for kings or Princess. It cannot be analysed.

We are conscious of the passing time and its importance. We have developed clocks and watches to indicate its flow. We have invented dates, days and years to indicate and measure it in our own way, but is time itself really invisible and immeasurable?

People say time is money. But it is more precious than money. Money lost can be recovered but the time lost is never recovered. A moment once lost is lost forever. Time changes and change is the law of nature. Nothing is independent of change or time. Man's life is very short and difficult. There is so much to do. Therefore, we should not waste even a single minute. Every breath and every second should be used properly and meaningfully. Our schoolwork, homework, hours of rest and sleep, time of recreation and exercise—all these should be well planned and organized.

We should never postpone doing good and important things. We should never idle away our time when we ought to be working hard. It is our duty not to leave any work for tomorrow that can be completed today, and even now.

We should not waste time. Actually nobody can waste time. When we waste time, it is, in fact, we who are being wasted by time. Economy of time is very important. Great men and women use their moments very productively and economically. It is through this method that they invented great things and left their footprints on the sands of time.

Even our spare time should be wisely used. We may study books, learn music, play with children, grow a garden, and learn to do something new and useful at our leisure. Time cannot be stopped; it cannot be commanded nor can it be brought or recovered. It is eternal and most mighty. Therefore, it deserves our utmost respect and regard. It is limitless, but when we are careless, it keeps slipping out of our hands.

**-Kunal Jasnani, 7**

# Success

You may envy  
When you see others succeed,  
But you don't know  
With what dedication and hard work  
They have achieved the heights.  
You need to develop strong wings  
Before you can attempt to fly!  
In order to have the juicy fruit of success,  
Successful people never gave up trying;  
When the fires of failure were ready to consume  
them,  
And when it was totally dark,  
They grasped their way and reached the goal.  
Now when you look at them  
Basking in their glory,  
You wonder if their journey had been hard at all;  
The happiness on their faces  
Covers all their pains of labour.

-Krish Patel, 7



Paras Jain, 8

# Beauty of Science

Be it biology or chemistry,  
Science is a subject full of mystery!

We learn about anatomy and astronomy,  
Different types of reactions and medicines,  
With this marvellous variety,  
The chances of getting bored are very thin!

Be it about earth or about water,  
Any number of questions you may ask;  
Science is a wonderful subject,  
In its glory you can bask.

It talks about air,  
Or talks about the fibres of the clothes we wear,  
You never feel bored it's so entertaining.  
Once the great knowledge you start gaining.

Such is the beauty of Science!  
So puzzling, yet its learning will make you dance.

-Labdhish Ostwal, 7

How beautiful used to be nature!  
But how dull it has become now.  
There's a lot of pollution,  
But no one has got any solution.  
There's a lot of deforestation,  
But hardly any afforestation.  
And day by day,  
Nature is fading away!  
How beautiful used to be nature!  
But how dull it has become now.

**-Maanas Chauhan, 8A**

Nature, what is nature?  
Nature is about  
Many living creatures,  
But I have some doubt.  
Is there something more in nature?

The soft morning breeze,  
The sweet-smelling flowers.  
What is nature?  
Nature is a world without disturbance.  
A world without pollution.  
Or man-made things.

What is nature?  
Things in nature may come and go like  
rain,  
But nature itself will always remain,  
Since in nature nothing is in vain.

**Aditya Singh, 8C**

nature

The sight of the hills is a scene of beauty;  
The bright full moon is a sign of purity.  
The flow of river is murmuring music;  
The winter sunrays feel so philanthropic.  
The rain from the clouds above is so refreshing!  
The blowing easterly soft breeze is so soothing!  
The roaring of the ocean needn't have a reason;  
How charming is the slowly departing season !

**-Sarthak Agrawal, 8A**



# वर्षा

वर्षा बरसे झिम-झिम  
बादल गरजे गज-गज-गज।।

मेंढक बोले टर-टर,  
बोले कोयल पिक-पिक।।

आज रात्रि में हो वर्षा,  
पंख खोल मोर नाचे।।

हर साल सावन में कई लोग आते,  
पर फिर वहीं गलती कर जाते।।

हर बार वर्षा सावन के बाद जाती,  
पर फिर लौट ज़रूर आती।।

सोचा बहुत पर समझ नहीं आता,  
वर्षा कब आती और कब चली जाती।।

-प्रणव राठी, ९



## I am Rain

I can make the dams overflow,  
Give the fire a big blow,  
Make the traffic very slow,  
'Cause I am rain, yo bro!

I shall make the rivers flood in a flash,  
And soon the cities will be in heavy flood,  
I'll make the lightning give a big crash,  
And fill the earth with muddy brown blood!

I will let it rain like cats and dogs,  
I may never settle for a mist or fog,  
To quench the thirst of the parched earth,  
And give Mother Nature a new birth!  
I make peacocks hide like a crow,  
'Cause I am rain, yo bro!

-Khush Bothra, 8

# मौसम

ये मौसम की बारिश  
ये बारिश का पानी  
जब मुझ पर गिरे ठंडी बूँदें  
तो मुझे अच्छा लगे,  
अच्छा लगे, अच्छा लगे।  
आया बारिश का मौसम  
काले बादल दिखे गगन में  
रिमझिम फुहारों में भीगे हम  
बनाएँ हम कागज की नावें  
लहराती लहरों में नाव देखकर मुझे  
अच्छा लगे, अच्छा लगे, अच्छा लगे।

-सार्थक चांडक, कक्षा ७

# बारिश की बूँद

बारिश की बूँद नशे सी होती हैं,  
दो दिलों को बहुत पास ले आती है।।

पहले मुस्कराती है,पर बात करे बिना चले जाती है,  
फिर बात करके,बिना मुसकुरा के आ जाती है।।

वह बाते दिल की कब बन जाती है पता नहीं चलता,  
इसी प्रकार गलती का भी पता नहीं चलता।।

बारिश को देखने से मन में सवाल आता है,  
मैं ही गलत था फिर मुझे समझ आता है।।

आज वही दिन है जब हम अलग हुए थे,  
मुझे मालुम था जो मेरे दिल में था ,वहीं तुम्हरे दिल में हैं,  
इसलिए तुम वापस आए,और हम वापस मिल पाए।।

-प्रणव राठी, ९

# A Trip to the Forest

I went into the forest,  
Where the flowers were bright.  
Oh, beautiful nature at its best  
With a very peaceful sight!

Birds were chirping  
In their little nests.  
Monkeys were running  
As if to receive special guests.

With long tails  
Squirrels ran.  
I saw a long train  
Driven by a tall man.

Lots of fruits I collected  
In my small little chest,  
One by one, I gobbled  
While taking rest.

-Paras Jain, 8

# The Time of Spring

The sun does arise  
And makes happy the skies.  
The merry bells ring  
To welcome the spring  
The skylark and the thrush  
The birds of the bush sing louder  
around To the bells.

Old uncle with white hair  
Does laugh away with care  
Sitting under the oak  
Among the old folk  
They laugh at our play  
And soon they all say  
Such, such were the joys  
When we all girls and boys  
In our youth time were seen.

-Chidanand Nakade, 8

# exams

The bell rings, and the exam starts.

Everyone is tensed about where to start.

Let it be maths, English or anything,

They make us feel we are just nothing!

Before the exams, we study day and night,

But when they come, we shudder with fright!

After the exams, we sleep day and night,

After all, exams are also like a good fight!

**-Aatman Jain, 8**

Exams would soon be starting;

And I have hardly learnt anything!

I am doing a lot of studying;

Yet I keep forgetting everything!

Exams have already come rather too close!

And I can't tackle questions on the subordinate clause!

This is indeed a challenging time,

And I don't know how to rhyme!

**-Priyansh Saklecha, 8**

A bag full of stress,

There's no time to rest.

Fifty per cent is needed to be gained;

For such a feat we suffer so much pain.

Fail rather than cheat,

That's what our teachers preach.

We will study well,

But class bell sounds like a knell.

If we study well,

There's no need to worry.

If we write well,

There's no reason to feel sorry.

Praying to God will never help,

If we ourselves don't study.

Prepare yourself for exams,

And take the good wishes of all;

And don't be afraid of the questions

Whether they will be tough or small.

**-Parinita Agrawal, 8**



# ‘ग्रंथ ज्ञान सारं’

‘ग्रंथ ज्ञान सारं’ या सुभाषितानुसार ग्रंथ हेच ज्ञानाचे सार आहेत. ग्रंथ हेच खरे गुरु होय, ग्रंथांचे महत्त्व सांगणारी ही वचने आहेत. माणसाच्या आयुष्यात अन्न-पाण्याइतकेच ग्रंथांना महत्त्व आहे. ग्रंथांच्या सहवासात शांत आयुष्य वेचण्यासारखा दुसरा आनंद नाही.

प्रकाशाशिवाय अंधार कसा जाणार,  
औषधाशिवाय रोग कसा हटणार,  
प्रेमाशिवाय कलह कसा मिटणार  
आणि ग्रंथाशिवाय ज्ञान कसे मिळणार.

देशो-देशी फिरल्याने माणूस समृद्ध होतो त्याचप्रमाणे, वाचनाने माणूस समृद्ध होतो. वाचनाने ज्ञानाचे क्षितीज विस्तारते. संस्कृतीचे रक्षण होते. जीवन निष्ठांचे भरण पोषण होते, इतिहास कळतो. भूगोल समजतो. माणसांच्या वृत्ती प्रवृत्ती कळतात. कल्पनाशक्ती वाढते. निर्णयशक्ती येते. राजधर्म सांगण्यासाठी वाल्मिकींनी रामायण लिहिले. ब्राम्हणत्व व क्षत्रियत्व अधःपतीत झाले. तर समाजजीवन रसातळाला जाते हे सांगण्यासाठी व्यासांनी महाभारत लिहिले. म्हणून सदैव वाचायला हवे. ग्रंथ हे आपल्या आयुष्यभराची शिदोरी असतात. ते खरचं आहे कारण ग्रंथ हे कुठल्याही प्रकारे भेदभाव न करता आपले अस्तित्व सदैव दाखविण्यास तयार असतात. म्हणूनच ग्रंथाला ‘मित्र’ देखील म्हटले आहे. ज्याप्रमाणे एखाद्या मित्रास हाक दिल्यानंतर तो धावून येतो. त्याच प्रमाणे आपल्या ज्ञानात भर घालण्यास किंवा एखाद्या संदर्भाची गरज भासते त्यावेळी ग्रंथ आपणास निसंकोच मदत करतात. ग्रंथांसारखा प्रांजळ आणि निष्कपटी मित्र दुसरा मिळणार नाही. आपले अंतरंग खुले करते. कधी चुकवत नाही की फसवत नाही.

वाचाल तर वाचाल किंवा ग्रंथ आपले गुरु हे आपण लहानपणापासून ऐकत असतो. आपले आईवडील आणि शिक्षक आपल्याला सतत वाचनाचं महत्त्व सांगत असतात. घरातल्या, शाळेतल्या संस्कारातून माणूस घडतो तसा तो वाचनाने घडतो. मूळक्षरांच्या पुस्तकाने सुरुवात होते ती परिकथा, साहसकथा, पाठ्यपुस्तके अशी वळणे घेत आपापल्या आवडीच्या पुस्तकापर्यंत जाते आणि बहुतेक वेळा चरित्र, आत्मचरित्र वाचनापाशी येऊन जास्त वेळ थबकते. वृत्तपत्रवाचन हा तर आपल्या दैनंदिन जीवनाचा एक भाग झाला आहे.

मानवाच्या भावभावना, कल्पना, विचार, अनुभव व ज्ञान अक्षरबद्ध करून ज्यात ग्रंथित केलेले असते, त्याला स्थूल मानाने ग्रंथ असे संबोधिले जाते. आधुनिक कल्पनेनुसार ग्रंथ म्हणजे कागदावर लिहिलेल्या किंवा मुद्रित केलेल्या अनेक सुट्या वा बांधलेल्या पृष्ठांचा संग्रह होय. हलक्या पण टिकाऊ वस्तूवर लिहिलेला, एका ठिकाणाहून दुसऱ्या ठिकाणी सुलभतेने नेता येण्याजोगा व ज्यातील लेखन समाजासाठी असते, अशा सुसंगत अर्थाच्या वाक्यांचा ‘रचनाविशिष्ट समुदाय’ अशी ग्रंथाची व्याख्या केली जाते.

‘ये सदा वाचने रतःतान वाल्मीकिव्यासबाणाघ्याः  
प्राचीनः कविपण्डिता संततम शिक्षयन्ति!!’

म्हणजेच जे नेहमी वाचनात रमलेले असतात त्यांना वाल्मिकी, व्यास, बाण इ. प्राचीन कवी व विद्ववाने नेहमी शिकवतात. वाचनाचा

प्रत्येकानेच आश्रय घ्यावा. ज्यामुळे जीवनाचा मार्ग सुकर होतो. १६ व्या शतकात होऊन गेलेले संत रामदास, संत ज्ञानेश्वर यांच्या समृद्ध लेखणीतून अवतरलेली ग्रंथसंपदा आपल्याला अजूनही जीवनातील खोल तत्वज्ञान सांगून जातात. ग्रंथाद्वारे आपण अस्तित्वात नसलेल्या गुरुकडूनही ज्ञान ग्रहण करू शकतो.

‘भावेवीण देव न कळे नि संदेह!  
गुरुविण अनुभव कैसा कळे!!’

भाव नसला तर देवाची महती कळणार नाही हे निशंक आहे. तसेच गुरु नसेल तर अनुभव कळणार नाही हे अलिखित सत्य आहे. इंद्रधनुष्यात जसे सप्तरंग आहेत तसेच ग्रंथातही सात गुण आहेत. ग्रंथवाचनाने आपले लेखन कौशल्य, वक्तृत्व कला, आदर्श जीवन जगण्याची कला, आत्मविश्वास, ज्ञान, अनुभव व असंख्य माहिती प्राप्त होते. सत्य समजते व व्यक्तिमत्त्वाचा सर्वांगीण, चौफेर विकास होतो. आपले रंजन करता करता ग्रंथ आपल्या डोळ्यात चांगल्या शिकवणुकीचे प्रभावी झणझणीत अंजन घालतात.

महान व्यक्तिमत्त्व घडवणाऱ्या आणि मानवाला जागृत करणाऱ्या महानुभावांची उदाहरणे पहा. डॉ. बाबासाहेब आंबेडकर तहान भूक हरपून अखंड वाचन करीत असत. त्यातूनच त्यांना समाजाची विचारधारा समजली. स्वतःच्या कार्याला दिशा मिळाली. स्वामी विवेकानंद यांना वाचनाची फार आवड होती. ते ग्रंथालयातून रोज एक पुस्तक आणून दुसऱ्याच दिवशी ते परत करत असत. वाचन हे सातत्याने आपल्या जीवनाला आकार देऊ शकते. वाचनाने माणूस प्रोत्साहित, प्रेरित होतो. अनेक लेखक आपले सत्य अनुभव आपल्या आत्मचरित्रात लिहून ठेवतात. या अनुभवातून बरेच काही शिकायला मिळते. त्यांनी केलेल्या चुका किंवा चांगल्या गोष्टी, कामे व त्यांना त्यापासून मिळालेले फळ यांचे वर्णन असते. या अनुभवात फार काही शिकण्यासारखे असते व इतरांच्या अनुभवातूनच माणूस संस्कारक्षम बनतो. संस्कारक्षम माणसाच्या जीवनाला दिशा असते. आपले ध्येय निश्चित असणारी माणसे जीवनात यशस्वी ठरतात.

‘वाचनेन एव मनुजा, बहुत विषयान बोधन्ते,  
वाचनेन कार्येषू दक्षः बहुधुंतः भवन्ति’

म्हणजेच वाचनामुळे माणूस हा कामात कुशल व विद्ववान होतो असे महत्त्व या संस्कृत वचनातून दिसू येते. ‘ग्रंथ हेच गुरु’ किंवा ‘पुस्तक हाच खरा मित्र’ ही उक्ती खरीच म्हणता येईल. पुस्तक म्हणजे केवळ कथा, कादंबरी, कविता नव्हे तर दैनंदिन जीवनात उपयोगी पडणारं कोणतंही लेखन साहित्य होय. मग ते इंटरनेटवरील असो की इतर कोणत्याही स्वरूपात असो. ते लेखन आपली गुणवत्ता, क्षमता वाढविणारं असणं महत्त्वाचं आहे. पुस्तकामुळे आयुष्याला नवी दिशा मिळाल्याची अनेक उदाहरणे आहेत. म्हणूनच शालेय जीवनात वाचन संस्कृती रुजविणाऱ्या उपक्रमांचे कौतुक व्हायला हवं.

-चंद्रशेखर बाळकृष्ण वाघ  
(ग्रंथपाल, अनुभूति शाळा)



# Independence Day

Our freedom fighters fought for this day,

Yes, it's Independence Day!

Our freedom fighters struggled for this day,

Yes, it's Independence Day!

Our first flag was hoisted on this day,

Yes, it's Independence Day!

Our country got its freedom on this day;

Yes, it's independence Day!

Jai Hind !

-Sristhi Jain, 8

# जय जवान जय किसान

देशाचे रक्षण जवान करतो तर देशाचे पोषण किसान करतो असे लाल बहादूर शास्त्री यांनी म्हटले आहे. देशातल्या सीमा जवानांनी सांभाळाव्यात आणि देशातल्या जमिनी किसानांनी पिकवाव्यात. जवानांनी आपले प्राण वाचवावेत, तर किसानांनी आम्हाला जिवंत ठेवावे. तोफा आणि बंदुकांइतकेच आपल्या देशात नांगराचे महत्व आहे. म्हणून जवान आणि किसान खऱ्या अर्थाने मातृभूमीचे रक्षक आहेत. असे लाल बहादूर शास्त्री यांनी आपले विचार जवान आणि किसान यांच्याबद्दल मांडले आहेत.

ऊन-पावसात अहोरात्र कष्ट करणाऱ्या आपल्या देशातील शेतकऱ्यांचा आपण आदर केला पाहिजे. शेतामध्ये धान्य पिकवून आपली भूक भागविणाऱ्या शेतकऱ्याला आज असंख्य संकटाचा सामना करावा लागत आहे. पावसाची अनियमितता आणि वारंवार पडणाऱ्या दुष्काळाचा सामना आपल्या शेतकरी राजाला करावा लागत आहे. आज आपण मॉलमध्ये असेल त्या किमतीमध्ये वस्तू खरेदी करत असतो, पण शेतकऱ्यांच्या भाजीपाल्याचा, धान्याचा मात्र आपण भाव लावत असतो. हे चुकीचे आहे. आपला देश जर प्रगत व्हायचा असेल तर आपल्याला शेतकऱ्यांचे जीवन सुधारले पाहिजे. शेतकऱ्यांच्या वस्तूला योग्य भाव दिला पाहिजे.

आपल्या देशाचा सैनिक अहोरात्र सीमेवर डोळ्यात तेल घालून देशाचे रक्षण करत असतात. आपले सैनिक स्वतःच्या कुटुंबाचा विचार न करता आपल्या प्राणाची बाजी लावून देशासाठी लढत असतात. आज आपण आनंदाने आणि भितीमुक्त जीवन जगत आहोत कारण सैनिक शत्रूपासून आपले रक्षण करत आहेत.

आपल्या देशाच्या सीमेवर लढणारे सैनिक हेच आपले खरे नायक आहेत. आपल्या देशाच्या सीमेवर बलिदान देणाऱ्या आपल्या सैनिकांचे आपण सदैव स्मरण केले पाहिजे. आपल्या सैनिकांचे आत्मबल वाढविण्याचा आपण सर्व देशवासीयांनी प्रयत्न केला पाहिजे.

-सुभिरन कडू, इयत्ता ७



## My Country

India is a huge country. Many people live in India. All people in India live together. India is moving forward in all fields and aspects. Indian flag, usually called Tiranga or tricolour, has three colours and an Ashoka Chakra in the middle. The first colour is saffron, which depicts bravery, the white represents peace, the green symbolizes greenery, fertility and prosperity, and the Ashoka Chakra in a navy blue colour on a white background having 24 spokes is the symbol of Unity.

In India, many languages are spoken like Marathi, Hindi, Sanskrit, Bengali, English etc. Many great people were born here like Rabindranath Tagore, Mahatma Gandhi, Pandit Jawaharlal Nehru, etc. India is known for its wide variety of delicacies. India's national anthem is Jana Gana Mana. There are many rivers and mountains here like the Ganga, Yamuna, Indus, Kaveri, Nilgiris, Himalayas etc.

We should respect our country and we should not pollute it. We should feel proud of our country.

Jai Hind! Jai Bharat!

-Jay Mutha, Anuj Kulkarni 7

# कला की खासियत

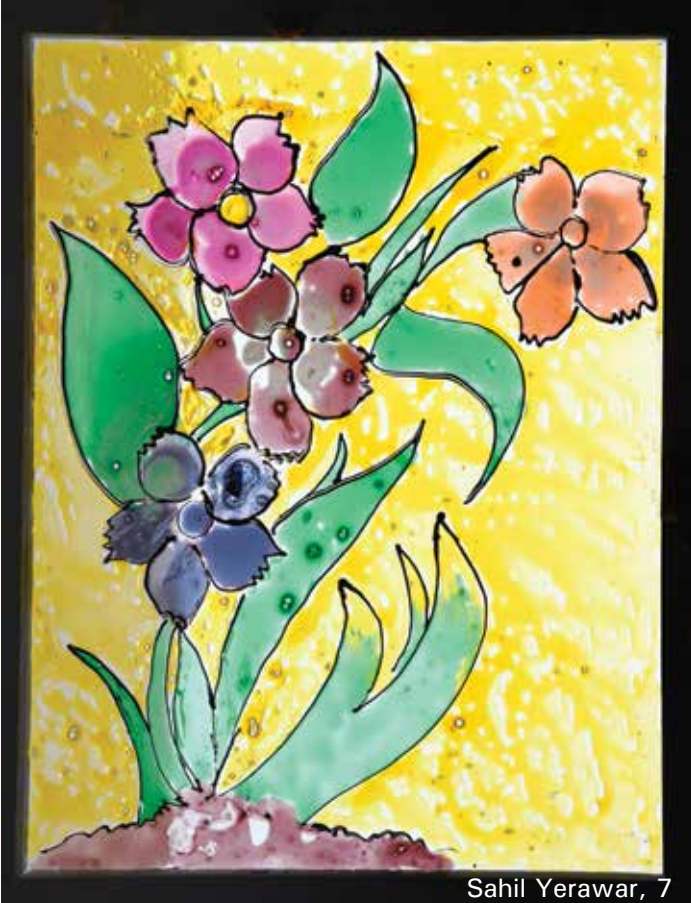
कला क्या होती है? कला, कला जो लोगों की खासियत बताती है। हर व्यक्ति के पास कुछ-न-कुछ कला तो ज़रूर होती ही है। कुछ लोग कला का इस्तेमाल करते हैं और कुछ नहीं। जो कला का इस्तेमाल करते हैं वे जीवन में आगे बढ़ते हैं।

चित्रकला श्रेष्ठ-कला है। मनुष्य स्वभाव से ही अनुकरण की प्रवृत्ति रखता है। जैसा देखता है उसी प्रकार अपने को ढालने का प्रयत्न करता है। यही उसकी आत्माभिव्यंजना है। अपनी रंगों से भरी तूलिका से चित्रकार जब भावनाओं की अभिव्यक्ति करता है तो दर्शक देखते रह जाते हैं।

अभी हम शैक्षणिक भ्रमण के लिए हैदराबाद गए थे। वहाँ हमने भारतीय संस्कृति की मूर्तिकला एवं शिल्प कला के दर्शन किए। जो दक्षिण भारत के शिल्प कला में अपना अनूठा स्थान रखते हैं। यहाँ का रामोजी फिल्मसिटी अपनी अद्वितीय पहचान के लिए प्रसिद्ध है।

कला करता है सबका भला। कला के द्वारा हम बहुत कुछ कर सकते हैं। जैसे रजनीकांत कंडक्टर थे। जब उन्होंने अपनी कला का प्रदर्शन किया तो आज वे एक बड़े फिल्म सुपरस्टार हैं। हर इंसान के अंदर एक न एक कला होती है, बस हमें उसे अपने दिल में खोजना चाहिए और उस पर कार्य करना चाहिए।

-अनुज कुलकर्णी, जय मुथा, सिद्धम कटारिया, कक्षा ७



Sahil Yerawar, 7

# मन

मायेच्या हळव्या

स्पशनि फुलले

नात्यांच्या बंधात मंद मोहरते

मन उधान वा-याचे गुंज पावसाचे

मन काय असते? कुठे असतं? का असतं? कसं असतं? काय करतं? हे कुणालाच माहित नाही. मन मातीच्या कणा येवढं ही नसतं पण ते एवढे विशाल पण असू शकतं की ते आभाळात पण म्हाऊ शकत नाही.

आपण जर कुठेही बसलो आहोत आणि आपल्या आईची आठवण आली तर आपलं मन लगेत तिथे जातं आणि तिच्या सोबत संवाद साधतो. असं बराच वेळ चाललेलं असतं. आपल्याला कळत नाही की आपण आपल्यातच बडबडत असतो. जगात खूप कमी लोक असतात जे आपल्या मनाचं ऐकतात. या विषयातले सर्वात मोठे उदाहरण उभे आहे, जसे मोदी, अंबानी, स्टीफन हॉकिंग. एकदा स्टीफन हॉकिंग आपल्या मुलाखतीत बोलले होते की, 'माझ्या वडिलांची आर्थिक परिस्थिती गंभीर होती. मी जेव्हा छोटा होतो तेव्हाच माझे पाय गेले होते आणि अपंग झालो होतो. हा खर्च वाढला आणि लोक म्हणायचे की मी शाळा सोडली पाहिजे, तुझा शिकून काहीच उपयोग होणार नाही.' पण त्याला त्याच्या मनात कुठे तरी वाटत होतं की तो हे काम करू शकतो. आणि त्याला यापासून थांबवणारं कोणीच नाही.

तसेच सचिन तेंडूलकरने जर आपल्या मनाचे एकले नसते आणि आपल्या वडिलांच्या दबावात येऊन जर तो गायनाच्या क्षेत्रात गेला असता तर तो आज जे काही आहे तो बनला नसता. देवाने केवळ मनुष्यालाच खूप विचार करण्याची क्षमता दिलेली आहे. आपल्या प्रत्येकाच्या मनाला एक आवाज दिलेला आहे. मन हे आपल्या शरीरातील सर्वात मोठं अवयव आहे. केसांच्या स्टॉईल पासून तर बुटांच्या सोल पर्यंतच सगळं काम आपल्या मनावर असतं.

आपल्या प्रत्येकाला मनोबल दिले आहे. आज आपल्या समोर या गोष्टीचे खूप मोठे उदाहरण आहे. जसे एका छोट्या हत्तीला माहुत लोखंडाच्या साखळीने बांधतो. कारण हत्ती जेव्हा छोटा असतो तेव्हा तो खूप मस्तीखोर असतो. तो त्या साखळीला तोडायचा खूप प्रयत्न करतो पण ती तुटत नाही. पुढे मोठा झाल्यावर त्याला चराटाने बांधतो. त्याच्या पायात चराठ तोडण्याची शक्ती असते पण लहानपणापासून तोडायचं नाही अशी गोष्ट पक्की बसलेली असते, की तो हे काम करू शकत नाही.

मन आपल्याकडून काहीही करून घेऊ शकते. जर आपण मनाचे ऐकले आणि ते मिळवायचा प्रयत्न केला तर आपल्याला हवं ते मिळवता येऊ शकतं.

-चिन्मय कलंत्री, इयत्ता ९ वी

# Flower Power

In my garden there is Nature's power;  
It is none other than a beautiful flower!  
It's like an unknown occurrence;  
I feel its beautiful fragrance!  
It's like the kinder side of me!  
It brings me lots of serenity!  
When I cry over my mistakes, it makes me calm.  
It acts like a soothing balm.  
In my garden there is Nature's power;  
It is none other than a beautiful flower!

-Tanay Soni, 8

# Flower

There was a flower  
Whose colour was blue;  
On an autumn day, its colour  
Turned purple and yellow too,  
And then separated into two.  
It happened because of me or  
you?

-Tejas Jain, 6



Sanika Gupta, 9

# ज़िंदगी

ज़िंदगी की जंग जीत जाने की हिम्मत तो है  
रोजगार ना सही पर कमाने की हिम्मत तो है।

वक्त बेवक्त मिले फिर भी कोई गम नहीं  
सूखी रोटी ही सही खाने की हिम्मत तो है।

महलों में रहने की तेरी औकात नहीं पर  
तिनका-तिनका जोड़, घर बनाने की हिम्मत तो है।

डूब गयी पतवारें लेकिन हौसला अभी बाँकी है  
किशती को साहिल तक पहुँचाने की हिम्मत तो है।

काट डालो जुबान चाहें शायर की आज तुम  
हकीकत को कलम से बताने की हिम्मत तो है।

सत्ता के गलियारों में भ्रष्ट सरकारों के खिलाफ  
अकेली आवाज ही सही उठाने की हिम्मत तो है।

समय आ गया है उस हिम्मत को दिखाने का  
हमारे भविष्य को जन्नत से मिलने का।

-पार्थ कंकारिया, कक्षा ९





# अध्यापक दिवस

अध्यापक दिवस प्रतिवर्ष पाँच सितंबर को मनाया जाता है। प्राचीन भारत में शिष्य गुरु के साथ आश्रम में रहते थे। वे गुरु की सेवा करते तथा शिक्षा प्राप्त करते थे। शिक्षा पूरी होने पर वे गुरु को गुरु-दक्षिणा देते थे। भारत में हजारों वर्षों तक शिक्षा के लिए गुरुकुल तथा आश्रम पद्धति प्रचलित रही थी।

समय के साथ-साथ पद्धति व प्रणाली में भी परिवर्तन आते गए। आजकल शिक्षा पाठशालाओं में प्राप्त की जाती है। शिक्षा पद्धति चाहे कितनी ही बदल गई है परंतु गुरु को भरपूर सम्मान देने की प्रथा आज भी भारत में है। हमारे स्कूल में 'अध्यापक दिवस' का मनाया जाना इसी भावना का प्रतीक है।

पाँच सितंबर डॉ. सर्वपल्ली राधाकृष्णन का जन्मदिन है। वे स्वतंत्र भारत के पहले राष्ट्रपति और अच्छे अध्यापक भी थे। उन्हीं के जन्म दिवस को अध्यापक दिवस के रूप में मनाया जाता है।

हमारे अनुभूति स्कूल में 'अध्यापक दिवस' अलग ढंग से मनाया जाता है। इस दिन सभी अध्यापकों के स्वागत के लिए असेंबली हॉल में विशेष सभा का आयोजन किया जाता है। सभी विद्यार्थी पहले दिन से ही इस कार्यक्रम की तैयारी में जुट जाते हैं। 'अध्यापक दिवस' के दिन सभी विद्यार्थी अध्यापकों के प्रति अपने आदर और प्रेम प्रकट करने के लिए उन्हें फूल और तरह-तरह के रंग-बिरंगे कार्ड बनाकर उन पर अपने विचार लिखकर उपहार के रूप में देते हैं।

इस दिन विद्यालय के बारहवीं कक्षा के बालक विद्यालय का सारा कार्यभार संभाल लेते हैं। वे अपने से छोटी कक्षाओं में भी अध्यापन करते हैं और अध्यापकों के लिए विशेष सांस्कृतिक कार्यक्रम तथा भोज का प्रबंध करते हैं।

'अध्यापक दिवस' हमारे विद्यालय में श्रद्धापूर्वक मनाया जाता है।

-कुनाल जैस्वानी, कक्षा ७



Atharva Agrawal, 8

## गुरु

मुझे संभालने वाली, मुझे पालने वाली  
मुझसे प्यार करने वाली एक ही है  
अध्यापिका मेरी।

माँ है वह मेरी  
मेरे दिल में रहनेवाली  
मेरे दिमाग में रहनेवाली  
मेरे रक्त में बहाने वाली  
एक ही है अध्यापिका मेरी

वह प्यार का सागर है  
शांति का सरोवर है  
सोने की मोहर है  
एक ही है अध्यापिका मेरी

वह होली के रंग में है  
ईद के चाँद में है  
दीपावली की मिठास में है  
एक ही है अध्यापिका मेरी

-हर्ष ललवानी ९



# हिंदी कक्षा

हमें हिंदी कक्षा बहुत अच्छी लगती है। अनुजा अक्का हमारी हिंदी की शिक्षिका है। वह हमें कक्षा में बहुत मजे कराती है। वह हमें कक्षा में कविता और निबंध सिखाती है। कभी-कभी तो नए-नए खेल भी खिलाती है। हम सब हिंदी की क्लास में बहुत मजे करते हैं। अनुजा अक्का हमें रोचक कहानियाँ सुनती है। इस वर्ष १४ सितंबर को हिंदी दिवस मनाया गया था। जिसमें हमने एक नाटिका प्रस्तुत की जिसका नाम था। जिसकी लाठी उसकी भैंस वह नाटिका स्कूल में सबने पसंद की थी।

इस नाटिका की तैयारी हमने बड़े लगन से की थी और एक गाना भी गया था। हिंदी सप्ताह क्यों मानते हैं, यह जानकारी भी हमें मिली। इस सप्ताह में हम सबने खूब मजे किये, किसी ने गाना गाया, किसी ने कविता तो किसी ने नाटिका की। इन सब में हमारी अनुजा अक्का ने बहुत मदद की और मजे भी करवाए।

अनुजा अक्का हमें कभी घर की याद नहीं आने देती अक्का की वजह से हमें हिंदी की क्लास अच्छी लगाने लगी है। अब हम सब फिर से अगले वर्ष की हिंदी सप्ताह की राह देख रहे हैं और अगले साल भी हम अक्का के साथ खूब मजे और मेहनत करेंगे। चाहे हम कितने भी बड़े हो जाएँ पर अनुभूति की हिंदी क्लास और हिंदी सप्ताह नहीं भूलेंगे।

-महक छाजेड, कक्षा ६

# Teachers

Teachers are so good!

They polish our childhood.

They gift us with the key to knowledge,

No matter whether we are at school or college.

Respect is what they deserve,

Unconditionally they all serve.

They are indeed more than gold to me,

They transform us into evergreen trees.

'Thank you dear teacher' is what we can say,

'Long live our teachers!' is what we can pray!

-Bhavesh Dalmiya, 8

# मेरी प्यारी अक्का

हँसती है हँसाती है  
मारती है रूलाती है पर प्यार बहुत करती है  
वो है प्यारी अक्का।

प्यार से बच्चों को डांटकर  
जीवन के राह पर चलना सीखाती है  
वो है मेरी प्यारी अक्का।

हमारे खुशी के लिए अपना दुःख भूल जाती  
वो है मेरी प्यारी अक्का।

अपना दुख भुलकर  
हमारे साथ घुल-मिल जाती है  
वो है मेरी प्यारी अक्का।

अपने दिलों में  
हमें बसाती  
वो है मेरी प्यारी अक्का।

अतं एक शायरी से  
जी चाहता है उनको सलाम हो  
उनके पैरों में मेरा प्रणाम हो।

-श्रेयांश सांखला, कक्षा ९

# Music and Spirituality

“Music is the mediator between the spiritual and the sensual life.” — Ludwig van Beethoven

Although I was raised in an Irish Catholic family, much of my deeper understanding of spirituality comes from the study of the ancient teachings of the Vedas and my own yoga practice. Having said that, the most consistent and dependable way I’ve found to connect to my inner voice, lift my spirits and bring myself back into balance has been music. Music has turned the most mundane and the most challenging moments of my life into deeply resonating human, and often indescribably divine experiences.

People often ask me what kind of music is more spiritual: Is it Vedic mantras, Gregorian chant, devotional Bhajans, the great symphonies of Beethoven, traditional Gospel hymns, indigenous drums or even rock and roll? I usually respond by saying that any music that helps reconnect us to our essence — to our inner and divine nature — is spiritual. For a teenager in Detroit or a mother living in a smaller village in the Andes, the sound of that path is likely to look or, should I say, sound quite different. As fellow producer Karsh Kale once said, “For someone the sound of the bansuri (flute) is the sound of Krishna, while for somebody else, the sound of sub-bass frequencies is a connection to spirituality.”

The spiritual nature of music cannot be defined by a particular religion, culture or genre. Music precedes and transcends all of those frameworks. To even compare music and spirituality as if they were independent concepts feels a bit odd to me. Music is, at its essence, the sound of spirit. When created from the heart and with truth and pure intention, music is a spiritual expression of the most universal nature and the highest order.

A couple of years ago, I shared some time on the banks of the Ganges River in Rishikesh with a group of young Tibetan girls who had ventured down from their orphanage high atop a mountain in the Himalayas. Having arranged a meeting the day before with the monk who ran the orphanage, I took the opportunity to share a couple of popular songs with the girls. We all relished the event in the hot Indian sun as I played

the guitar and they all sang along to the popular refrains of Paul McCartney’s “Let it Be,” Ziggy Marley’s “Love is My Religion,” and Snatam Kaur’s “Ananda.” Was this experience of singing these modern-day mantras any less spiritual for them than learning the Tibetan chants taught to them at the orphanage? From the smiles on their faces and light radiating from their eyes as they sang their hearts out, I’m not so sure.

Let me attempt to show this relationship between music and spirituality on a more fundamental level by first examining the meaning of “spiritual.” The New Oxford American Dictionary defines spiritual as “relating to, or affecting the human spirit or soul as opposed to material or physical things.” As we go back further in time, spirit comes from Latin spiritus — which is most simply translated as breath, but also identified with courage, vigour and soul. The distinction between soul and spirit was first separated in Christian terminology, with spirit being the “seat of emotions.” A more contemporary definition of spirit might also include “the essential nature of something.”

Whatever meaning one chooses for ‘spirituality’, I believe there are direct correlations to each in the nature of music. Music is essential to human life and an integral part of our development as individuals and as a species. Like breath, music has rhythm, tension and release. One might even claim that the sound of breath, or the waves of the ocean are musical expressions of life. The beginning of the universe, according to modern science, was created by sound — the Big Bang. The ancient myth of the goddess Voce claims that she created the world by singing it into existence. Few things in life have the ability to directly shape or shift our emotional state than music.

“There are certain things that have universal attributes, like music. Something of greater magnitude is conveyed by them. They connect us with the universal storehouse of life and knowledge.”  
Swami Paramananda

On that same trip to Risheskesh, a group of us had been eagerly awaiting the opportunity for Swami Vishwananda to

share his insights into the great teachings of Bhakti Yoga. Finally, late one night he told us all to follow him back to that spot by the side of the Ganga. His followers took out their instruments and began to play, chant, and dance in the moonlight, inviting us to follow suit as they celebrated their way into an ecstatic state. After an hour or so, Vishwananda and his musicians packed up as the Swami turned to us and said, “Now you know the true meaning of Bhakti.”

On another occasion, I took Alec — a retired British gentleman who had spent his whole life attending masses at an extremely conservative Church of England, to an Easter celebration at a Southern Baptist church in South Central Los Angeles. I wanted him to hear the choir and the amazing artists who regularly joined the services at this particular church. More than having an eye-opening or entertaining experience, he was blown away. The whole congregation was singing, clapping, and dancing along while the choir and soloists alike sang as if possessed by the music as it channelled through them. Having never experienced anything like it in his life, Alec told me afterward that his whole life would have been different had his church experience been so filled with music, joy, and passion rather than the dry, extremely controlled services he had come to know.

“Music should be healing; music should uplift the soul; music should inspire. There is no better way of getting closer to God, of rising higher towards the spirit, of attaining spiritual perfection than music, if only it is rightly understood.” — Hazrat Inayat Khan

Although nearly all known religions of the world, except for orthodox Islam, include music in their expressions and rituals, I prefer not to limit our definition of spirituality to religion. I do recommend, however, bringing music into whatever spiritual practice or religious rituals you do follow. For years I would separate my morning meditation practice from practicing my instrument, often running out of time for one or the other. One day I brought my guitar and my original melodies to my morning meditation ritual and discovered that both practices, and my own sense of connection, were greatly enhanced by the union.

I won't claim that all music is spiritual, or rather, created and intended for the benefit of the human spirit. It would be

great if it were. As the legendary sitarist, Ravi Shankar, put it when asked if music is essentially spiritual: “The highest form in music is spirituality.” When it is, the effect on us — our thoughts, our emotions, our subconscious, and even our physical well-being — can be quite profound. I, like Fela Kuti, Shakar and many others, believe that it is the responsibility of the creators of music to recognize their influence and express themselves with truth, consciousness, and integrity.

Music is one of our most powerful gateways to connect to our spiritual nature — our divine source — the unseen, as well as to the universe around us and those other divine beings that inhabit it with us. I know of no other medium that can transport us as immediately, on all levels of our existence, beyond the limits of our intellect and physical body to a higher, often blissful and inexplicable state. Music has the unique ability to transform us independently of our thinking mind, to a place uninhibited by the judgments, doubts and fears that too often dictate the narration of our thoughts and self-limiting beliefs.

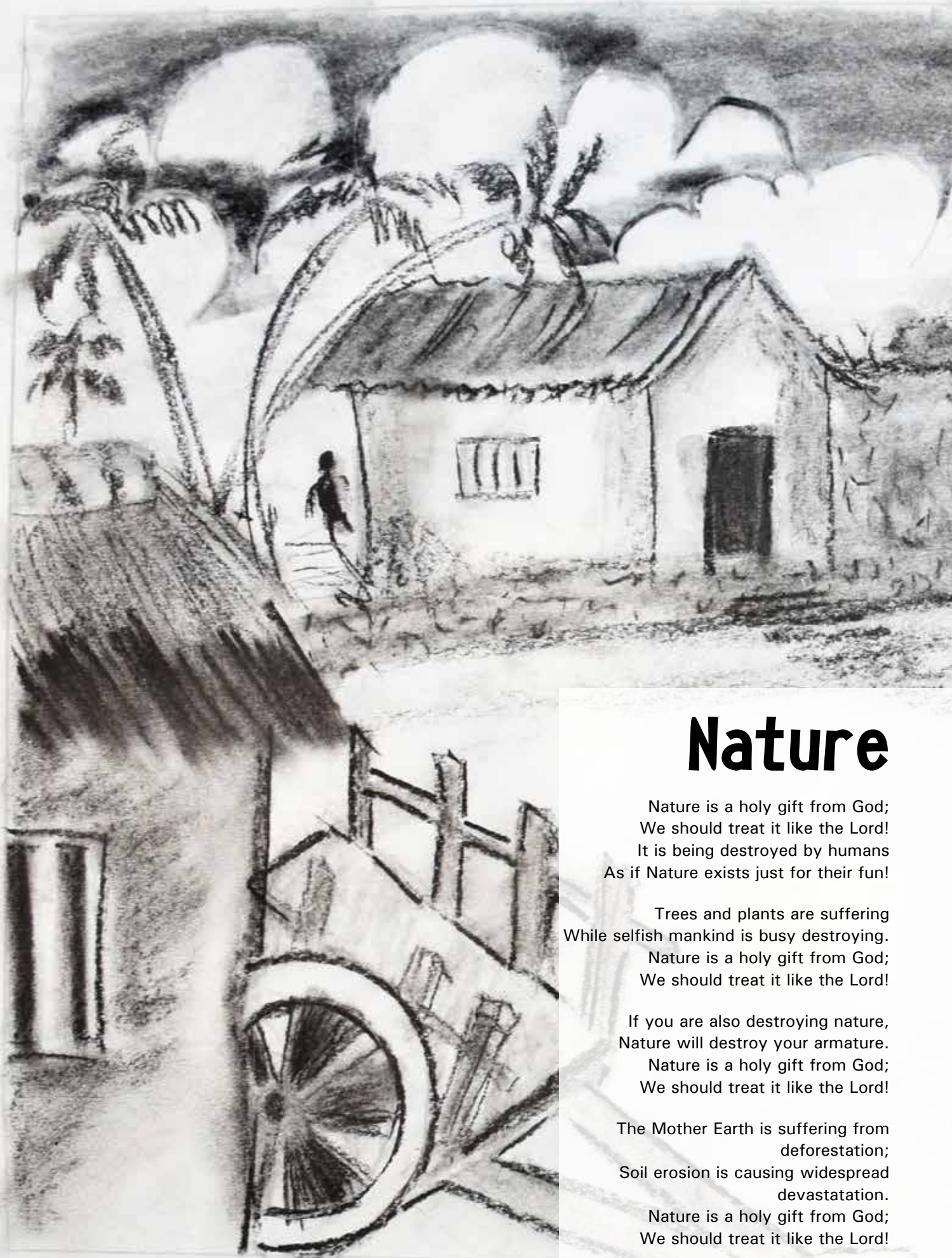
“Again, when the mind is doubtful, when the mind drinks deep of doubt-poison, the senses have no capacity to inject faith into the mind. Here also music comes to the rescue.” — Shri Chinmoy

Just as music has helped rescue me from some of the lowest points of my life, it has been the blissful soundtrack for my many of the most loving memories and the rhythm that continue to propel me forward. For me, spirituality and music will never be separated. The more music continues to awaken my higher aspirations and light the path of my inner journey, the higher I am inspired to reach and the deeper I long to delve into those realms of the magical unknown that awaits me. If words are the limited language of my mind, music is the limitless calling of my soul.

“I still believe in the things I can't see... I believe in the things I can feel: Music, Love, and God.” — Lina Loy

(Based on an article originally written by Frank Fitzpatrick and published in 2006 in a London's newspaper.)

**-Nikhil Kshirsagar, Teacher**



# Nature

Nature is a holy gift from God;  
We should treat it like the Lord!  
It is being destroyed by humans  
As if Nature exists just for their fun!

Trees and plants are suffering  
While selfish mankind is busy destroying.

Nature is a holy gift from God;  
We should treat it like the Lord!

If you are also destroying nature,  
Nature will destroy your armature.

Nature is a holy gift from God;  
We should treat it like the Lord!

The Mother Earth is suffering from  
deforestation;  
Soil erosion is causing widespread  
devastation.

Nature is a holy gift from God;  
We should treat it like the Lord!

-Tanay Agrawal, 8B

# निसर्गातली माझी शाळा

चोहोबाजूंनी दाट झाडी असलेली माझी प्रिय अनुभूती शाळा मला खूप आवडते. माझ्या शाळेमध्ये अनेक प्रकारची झाडे आणि पक्षी आहेत. माझ्या शाळेची इमारत खूप मोठी असून आमचे वर्ग प्रशस्त आहेत. माझ्या शाळेमध्ये आमच्या विद्यार्थ्यांसाठी सर्व सोयी - सुविधा आहेत. आमचे शिक्षक आम्हा सर्व मुलांवर खूप प्रेम करतात.

आपल्याला घडविण्यात तीन गोष्टींचा खूप मोठा वाट असतो. एक आई, दुसरे आपला परिसर आणि तिसरा आणि महत्वाचा भाग म्हणजे आपली शाळा. आमच्या शाळेमध्ये विविध उपक्रम राबविले जातात. वेगवेगळ्या विषयांचे सप्ताह राबविले जातात. या विविध सप्ताह अंतर्गत विविध विषयांशी संबंधित कार्यक्रम राबविले जातात.

आमच्या शाळेमध्ये वार्षिक क्रीडा महोत्सव आयोजित करण्यात येतो. विविध सांस्कृतिक कार्यक्रमही आमच्या शाळेमध्ये होतात. शाळेच्या स्थापना दिनाच्या दिवशी आमच्या शाळेमध्ये विविध कलागुणांचा कार्यक्रम विद्यार्थी सादर करतात. मला माझी शाळा खूप आवडते. शाळेमध्ये चित्रकला, मातीच्या वस्तू बनविण्याचे प्रशिक्षण, शिवणकाम, विणकाम, संगीत, तबला, गिटार, बासरी असे विविध प्रकारचे छंद वर्ग घेतले जातात.

आमच्या शाळेचे संस्थापक आमचे प्रिय दादाजी यांचे निसर्गावर खूप प्रेम होते. त्यामुळे त्यांनी निसर्गामध्ये शाळा बांधलेली आहे. आमच्या शाळेमध्ये दरवर्षी नवीन प्रवेश घेणाऱ्या मुलांकडून वृक्षारोपण केले जाते. आणि वृक्षारोपण केलेल्या त्या लहान रोपट्यासमोर विद्यार्थ्यांच्या नावाची पाटी लावली जाते. प्रत्येक मुलाने एक तरी रोपटे जगवावे हा दादाजींचा उद्देश होता. मला गार हवेमध्ये झाडाच्या सावलीत वाचत बसायला खूप आवडते. यामुळे माझे मन प्रसन्न आणि ताजेतवाने राहते. पक्ष्यांच्या किलबिलाटात शाळेच्या हिरवळीवर बसून अभ्यास करताना मला कधीही कंटाळवाने वाटत नाही. आज मला निरनिराळे पक्षी आणि झाडे यांच्या सहवासात शिक्षण घेताना खूप आनंद वाटतो.

-नचिकेत गिरनार, इयत्ता ६



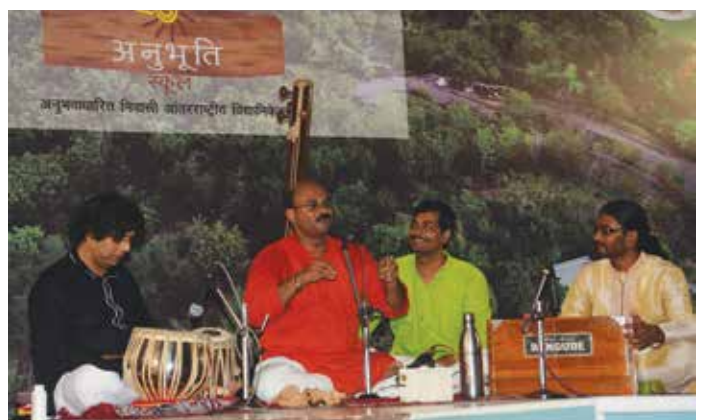
# Swaranubhuti – The Celebration of Music

The evening of melody, the evening of ragas, the evening of taal, the evening of celebration of Indian music-Swaranubhuti. We are all attached to music as the name of Anubhuti was united with 'Svara'. Students and teachers from Anubhuti gathered at the Kantai Hall on the 7th and 8th of September to relish a twilight of music. Students from a few other schools of Jalgaon also attended Swaranubhuti. Ashok Bhai, Kishor Raje Nimbalkar Sir, Mahanor Dada, Dr. Sangeeta Mhaskar, Pandit Vijay Shankar Mishra, Nisha Akka, J.P. Rao Sir were the chief guests on the occasion. We were also blessed with the presence of some renowned artists like Vidushi Kasturi Bandhopadhyay and Pandit Milind Tulankar. The program commenced with the felicitation of these invitees by our chief guests. Pandit Vijay Shankar Mishra was presented with a samman patra by Nimbalkar Sir for his great contribution to the field of music. The dignitaries then lit the lamp, which was followed by invoking of God's blessings with a Ganesh Vandana. The school's monthly magazine, 'Sneak Peak' was released at the hands

of our chief guests. Harshal Sir talked about the motto of Anubhuti and how it emphasizes all-round development of children. Nikhil Sir traced back the journey of Swaranubhuti and the intentions of Dadaji behind initiating this program. Anubhuti School choir group sang Saraswati Vandana. Their efforts and dedication were clearly visible in their performance. This was followed by a Tabla-Jugalbandi presented by Anubhutians led by Amritesh Sir. The students' presentation was worth everyone's appreciation. After the performance, the artists were invited to present their respective specializations in music. Vidushi Kasturi Bandhopadhyay held us spell-bound as she glided effortlessly through various swaras and ragas. She also provided us with insights into Indian music as she performed. We also witnessed a Jal Tarang performance by Pandit Milind Tulankar. As many of us were unaware of the instrument, Nikhil Sir first explained how it works. We were fascinated to see some ceramic bowls filled with different quantities of water making such melodious tunes. We also sang some nursery rhymes played by Tulankar Sir on Jal Tarang. This was followed by a melodious performance by our own music teacher Mr. Nikhil Khirsagar and a melodious performance by Dr. Sangeeta Mhaskar.

The program concluded with a vote of thanks proposed by J.P Rao sir. Students had been inspired by the Hindustani music and the organizers ensured that the students didn't just imbibe Hindustani music but also the Hindustani culture.

-Urvesha Navghare, 8





Ojas Lunia, 9

## सच्ची कहानी

फिबी नाम की एक लड़की सिडनी की यूनिवर्सिटी ऑफ टेक्नोलॉजी में कम्युनिकेशन से बैचलर की डिग्री लेने के बाद उसने बताया कि कॉलेज में उनके तीन वर्ष मुश्किल से बीते। उनके कई तरह के डिसऑर्डर थे। जिस कारण पढ़ने, लिखने और नम्बर समझने में उन्हें काफी परेशानी होती थी। इस कारण कक्षा में टीचरों के सामने फिबी कई बार रोई थी। कई बार उसे नासमझ, मूर्ख जैसे शब्द बोलते रहते थे। जब वह अंतिम परीक्षा में पास हो गई और उसे 'बैचलर ऑफ कम्युनिकेशन' की डिग्री प्रदान की गई तब वह बहुत खुश हुई थी। क्योंकि उसके टीचरों ने उसके माता-पिता से कहा था कि आप फिबी को कॉलेज से निकालिये। उसके कारण अन्य विद्यार्थियों की पढ़ाई प्रभावित हो रही है। लेकिन आज वह बिलकुल ठीक है और बहुत अच्छी तरह हर बात को समझकर उसका जवाब दे सकती है। इसीलिए कहते हैं कि कोशिश करने पर सब ठीक हो जाता है।

यश प्रेम जैन, कक्षा ८



# कौन है यह दोस्त

जो दूसरों पर जान लुटाएँ,  
मन बहलाए,  
वह है दोस्त।

हमारे आँसू को पोंछकर  
उसे हँसी में बदले,  
वह है दोस्त।

हँसा हँसा कर जो हमारा,  
मन बहलाये,  
वह है दोस्त।

अपने प्यार से जो लोगो के चेहरे पर,  
मुस्कान लाए,  
वह है दोस्त।

दूसरो की चाह पर,  
जो अपनी जान लुटाएँ,  
वह है दोस्त।

जो मुश्किल समय में,  
हमें बचाएँ,  
वह है दोस्त।

हमारी खुशी देखकर,  
जो अपने दुःख भूल जाए,  
वह है दोस्त।

हमें रोता देखकर जो,  
खुदको रुलाएँ,  
वह है दोस्त।

हमारी खुशी देखकर,  
जो अपनी खुशी मनाएं,  
वह है दोस्त।

-श्रेयांश सांखला, कक्षा ९



# प्रिय मित्र,

मैं यहाँ अनुभूति स्कूल जलगाँव में खुश हूँ और आशा करता हूँ कि तुम भी कुशल होगे। कई दिन हो गए, तुम्हारा कोई पत्र नहीं आया। तुम्हारी बहुत याद आ रही थी। जब मैंने एक महान व्यक्ति की जीवनी पढ़ी। मैं उसे तुम्हें लिखना चाहूँगा।

लाला लाजपत राय जी का जन्म १८६५ ई. में पंजाब के फिरोजपुर नामक गाँव में हुआ था। उनके मन में बचपन से ही देशप्रेम की भावना भरी हुई थी क्योंकि वे एक ऐसे परिवार में पले थे जहाँ पर घर के मुख्या यानि उनके पिताजी भी देशप्रेमी थे। लाला लाजपत राय जी ने आर्यसमाज से जुड़कर कई सामाजिक कार्य किये। जैसे- इग्लो-इंडियन कालेज की स्थापना, सन १८९७-१८९९ के बीच राजस्थान में पड़े अकाल के समय अकाल पीड़ितों की मदद करना और अनाथ बच्चों को लाहौर लेजाकर उनके पालन-पोषण एवं शिक्षा की व्यवस्था करना आदि।

मित्र बड़े दुख के साथ कहना चाहूँगा कि उन पर अंग्रेजी सरकार ने साइमन कमीशन के विरोध में लाठी चार्ज किया था। इस घटना के कुछ दिनों बाद १७ नवंबर १९२८ को उनका निधन हो गया।

भारत माँ को वे एक पत्र लिखते हैं कि माँ को भेंट करने के लिए उनके पास कुछ भी नहीं है और जो कुछ उनके पास है, वह माँ का ही है। वह उन्हीं के पास लौट जाएगा। लाला लाजपत राय अपना प्रेम बड़ी निपुणता से जाहिर करते हैं। वे कहते हैं कि कभी-कभी मैं भारतीय लोगों पर क्रोधित तो हो जाता हूँ परंतु वे अपने ही हैं क्योंकि वे भारत भूमि पर रहते हैं। लाला जी इस भूमि के कण-कण से अत्यधिक प्रेम करते हैं।

मित्र मुझे यह पाठ अत्यंत पसंद आया और सीख मिली कि जब तक हमें अपना लक्ष्य न मिल जाए कोशिश करते रहो। मैं चाहता हूँ कि तुम भी यह पाठ ज़रूर पढ़ो। चाचा जी-चाची जी और बहन को मेरी ओर से सादर प्रणाम कहना।

तुम्हारा मित्र

-मृदुल अग्रवाल, कक्षा ८



I am his friend and I have no doubt that he too is my friend;

Whether rain comes or a storm or hail, our friendship has no end.

When I was in trouble, he came forward to help me out,

Not bothering about society's shout.

I gave him a pen just to write,

But he used it to show his intellectual might!

When I was alone he always came to entertain;

I felt he cured me of all my pain!

One night he was murdered without any known reasons.

Our friendship came to a grinding halt without applause!

**-Kavish Kocher, 8**

Friendship is not a history to remember or forget,

Friendship is not a form of art to create,

Friendship is not a set of grammar rules to learn by heart,

Friendship is the chemistry which exists between two hearts.

**-Harsh Deshlahra, 8**

# Fr ie n d s h i p



He was a friend of mine—  
A real, good one!  
God knows why,  
We were separated  
When we were nine.

The dreams which I have,  
Had been mostly with him,  
But without him in my life,  
My life seems incomplete.  
I think when he returns,  
He will cry upon my grave!

I still don't let any one  
Take his place.  
My heart is empty;  
It has lost its sanity.  
When the time comes,  
I would tell my story to my son !

**-Chidanand Nakade, 8**

# Friendship

Friendship is the best thing;  
Enmity is the worst!  
After all, why have enemies at all!  
Make friends and love them all.

You can share your feelings with a friend,  
But how can you share them with all?  
So, why have enemies at all!  
Make friends and love them all.

There is an art of making friends,  
Which has nothing to do with the latest  
trends.

Therefore, why have enemies at all!  
Make friends and love them all.

Your enemy of today  
Can be your friend of tomorrow.  
So don't show enmity;  
Just make new friends,  
And love them all!

**-Mridul Agrawal, 8**

# Friendship or Flattery

Friendship is like a twinkling star,  
Which can twinkle at any time;  
Friendship is also like a star during the day,  
Which may not appear all the time.

Friendship is what God creates,  
Which can die or forever stay alive.  
Flattering people kills friendship,  
Only truth and frankness sustain friendship.

It is true friendship when help comes without a  
cause;  
Friendship is always without a conditional clause.  
But everything has a destined end;  
True friendship in life doesn't end,  
But life itself one day comes to an end.

**-Tanushree Nahata, 8**





Labh Fafat, 8

## मेरे पिता

मेरे पिता मेरे लिए आदर्श हैं क्योंकि वे एक आदर्श पिता हैं। उनमें वे सारी योग्यताएँ मौजूद हैं जो एक श्रेष्ठ पिता में होती हैं। वे मेरे लिए केवल एक पिता ही नहीं बल्कि दोस्त भी हैं, जो समय-समय पर मुझे अच्छी और बुरी बातों का आभास कराकर आगाह करते हैं।

पिताजी मुझे हार न मानने और हमेशा आगे बढ़ने की सीख देते हैं। मेरा होंसला बढ़ाते हैं। पिताजी से अच्छा मार्गदर्शक कोई हो ही नहीं सकता।

हर बच्चा अपने पिताजी से अच्छे गुण सीखता है जो उसके जीवन भर काम आए और परिस्थितियों के अनुसार ढलने के काम आते हैं। उनके पास देने के लिए सदैव ज्ञान का अमूल्य भंडार होता है, जो कभी खतम नहीं होता है। उनकी कुछ प्रमुख विशेष सीख मेरे जीवन के लिए सबसे खास हैं।

प्रियम संघवी, कक्षा ७

# Nuclear war

Nuclear, nuclear all around!

The US and Korea roaming around.

Drills are going on everywhere;

No lasting peace to be seen anywhere!

Research, research everywhere,

No place to be a suitable hideaway!

Jets are flying all around here;

Not an ideal time to go anywhere!

What will happen to the world?

Will a nuclear war really start,

Spilling everywhere the blood red?

Stop, Stop! This senseless bloodshed!

-Tarang Lalka, 8

# Limitations

Limitations, limitations, limitations!

Is it a fact for our own realization?

(That it is time to wake up.)

Or, are they just imagined obstructions?

A set of our beliefs deserving destruction:

Comparisons, discouragement and demotivation!

It's time for our moral renovation

With a lot of appreciation and motivation,

And encouragement for our spirited participation!

-Kashish Yerawar, 8

## त्योहार या प्रदूषण

त्योहार वह दिन हैं जब बच्चे बूढ़े तथा जवानों का मन उत्साह से भरा रहता है। परंतु आज त्योहारों ने नया रूप ले लिया है। उनका आनंद कम और प्रदूषण ज्यादा होता है।

हम त्योहार तो बड़े धूमधाम से मना लेते हैं पर उसके बाद होने वाले प्रदूषण तथा परेशानियों पर जरा भी ध्यान नहीं देते हैं।

पहले हम दीपावली की बात करते हैं। उस दिन सभी लोग बहुत सारे फटाके फोड़ते हैं और उससे निकलने वाले रासायनिक धुएँ से सभी प्राणियों को स्वास लेने में परेशानियों का सामना करना पड़ता है। इस रासायनिक धुएँ के कारण ओजोन परत पर छेद हो रहे हैं। जिसके कारण सूर्य की हानिकारक किरणों से लोगों को कैंसर, आदि जैसी बिमारियाँ होती जा रही हैं। गंदगी अलग से होती है और उसे साफ करने भी कोई नहीं आता है।

होली की बात करें तो उस दिन सुबह से ही लोग पानी का दुरुपयोग शुरू कर देते हैं। पानी वह चीज़ है जिसके बिना पृथ्वी पर जीवन संभव नहीं है। किसानों को खेती के लिए पानी न मिलने के कारण वे आत्महत्या कर रहे हैं। रासायनिक रंगों का दुष्प्रभाव अलग से होता है। इसीलिए मैं आप सब से विनती करता हूँ कि त्योहारों को खुशियों और सादगी से मनाये।

-संयम बैद, कक्षा ७

## कायर

वह कायर नहीं होता जो कोशिश करके भी हार जाए,

कायर तो वह होता है जो हार से हार मानकर निराश होकर बैठ जाता है।

कायर वह होता है जो जीतकर दूसरों को तुच्छ दृष्टि से देखता है,

कायर वह नहीं जो स्वयं हारकर दूसरों को विजय प्राप्त करने के लिए प्रोत्साहित करता है,

कायर वह नहीं जो कोशिश करके भी हार जाता है।

-अदिती कुमार, ९

A sharp pin or a broken toy,  
The rose petals, thorns or the smashed rose,  
A slap by the enemy or a shrill cry of a friend,  
Pain is something that never come to an end.  
The arrival of a strict teacher or a friendly one  
about to go,  
But it never fails to shape the classroom so.

Without loss can you imagine the joy of gain?  
Respect comes to offer comfort,  
Only when we know what is pain.  
Or else, life would be white cream: all plain!

**-Urvesha Navghare, 8**

**pain**

Ah! The pain, when a bee stings,  
It is like a nightmare that it brings;  
The world is with you, still it's like your end,  
Or, as if you have lost forever a bosom friend!

Even the worst of the body sprains  
Are nothing compared to the bee-stung pains,  
Which reminds you of being betrayed  
By someone with whom you have long stayed!

But even these unbearable pains have paled,  
When compared to the guilt that has prevailed:  
The time when you lost despite having won,  
The betrayer? You were the one!

**-Khush Bothra, 8**

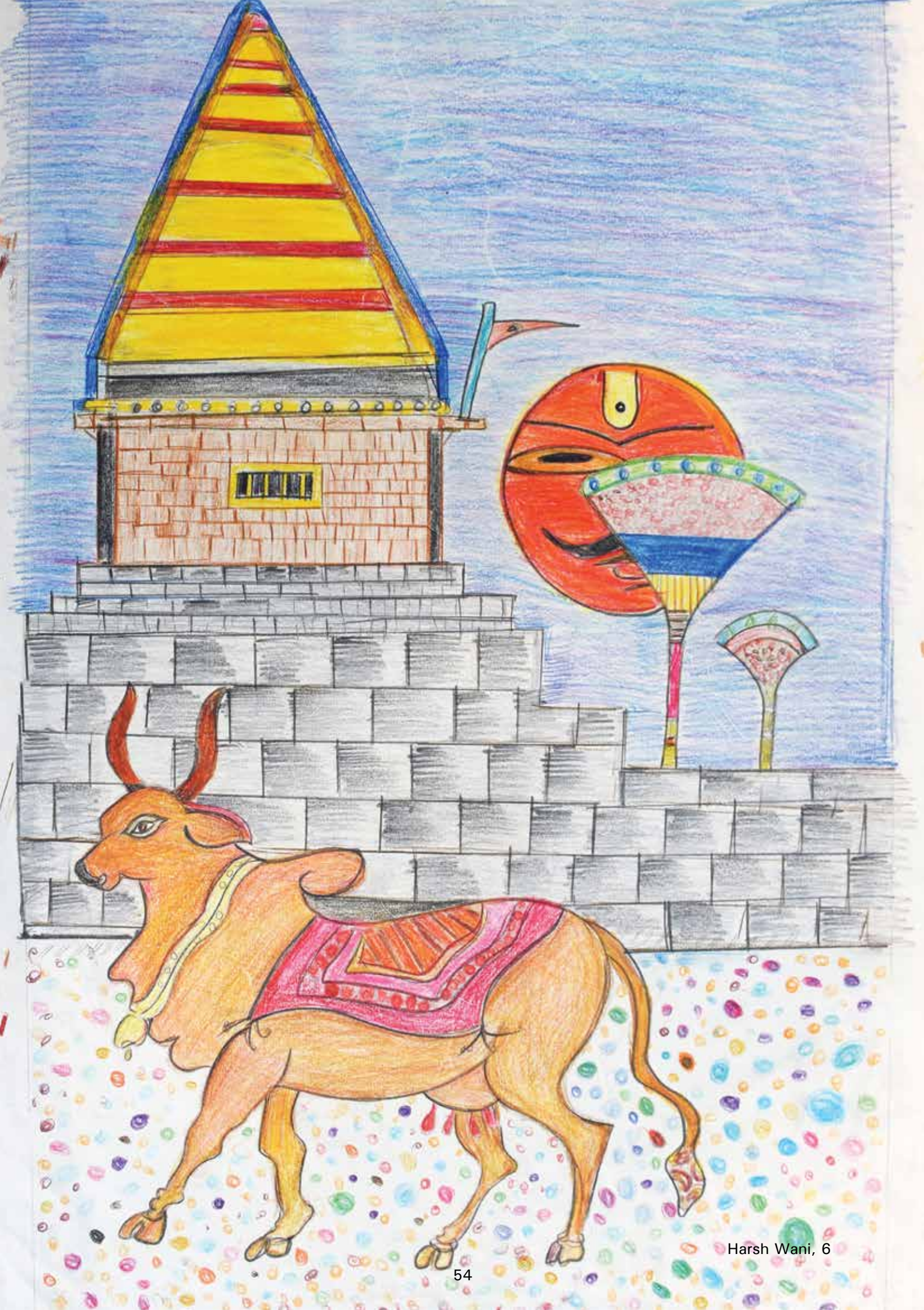
# The Girl who was never Born!

When she was born, she was hailed as a prince  
To rule over all that her eyes now survey;  
But with what will she rule  
When she herself was pervaded  
By the shroud of a different identity!  
The world expected her to be different!  
She was named a boy.  
Her curls fought every month to stop the scissor  
blades  
From slicing them into pieces  
And dashing her dreams to nothing.  
While she longed for a doll and dress  
Her clothes were utterly pressed  
And she was sent forcibly to a boys' school.  
'Come on, Boy! Don't cry!  
Boys don't behave like girls.  
Boys don't like colours.'  
Loving colours was a crime!  
From the first day of childhood she was judged;

Judged, shunned and treated like an animal:  
An animal which is to be feared,  
Because it doesn't conform to the norms,  
Because it breaks all the myths and shatters all the  
barriers  
Marked as an abomination of nature.  
She struggled,  
Struggled to prove that she was nature.  
Just like a butterfly who needs a cocoon to transform:  
To transform from a caterpillar into a magnificent  
butterfly.  
Then came the day when finally everyone saw her as  
she was  
A beautiful woman.  
Her dad loved her as a princess.  
Princes not-so-charming as well as charming  
Came in hordes to court her.  
Her life was like a bed of roses;  
Occasionally strewn with more than enough thorns,  
And too many rejections and scorns.  
But she did not stop!  
She grew and grew  
And out of her balcony flew into an arena of freedom.  
Freedom from all the confines and fears,  
And all the swords and spears of life.

-Soumita Das, Teacher







# कभी-कभी हृदय वह भी देख लेता है जो आँख नहीं देख पाती

मनुष्य शरीर में हृदय ही एक ऐसा अंग है जो अति बलवान व बहुत शक्तिमान है। मानव में सोचने-विचारने, समझने और निर्णय लेने की शक्ति है जो संसार के अन्य प्राणियों में नहीं है। इसीलिए मानव भगवान की श्रेष्ठ कृतियों में से एक है। हृदय में शक्ति और उत्साह हो तो मनुष्य विपत्तियों में भी मुस्कुराता रहता है। विषम परिस्थितियों में भी संकट से पार उतरकर सफलता रूपी उपहार पा लेता है।

हृदय! एक अनमोल, अनोखा और ईश्वर का दिया हुआ तोहफा है। पाँच ज्ञानेन्द्रियाँ आँख, नाक, कान, जीभ और त्वचा है। किंतु ये सभी बेकार हैं यदि हमारे पास हृदय न हो। हृदय द्वारा कही गई, सुनी गई या फिर समझी हुई बातों का असत्य होना लगभग असंभव है। यह हमें प्रेम करना सिखाती है।

हृदय वह सारी चीज़ें देख लेता है जो आँखें देख नहीं पाती है। माँ इतनी महान क्यों होती हैं? माँ को इस संसार में ईश्वर से भी ऊँचा दर्जा दिया गया है। आखिर क्यों? क्योंकि वह अपने बच्चों के भावों को परख कर बता देती हैं कि उसे क्या जरूरत है? उसके सामने खड़े आपको अपनी आँखों से कुछ पता नहीं चलेगा। माँ ने आखिर समझा कैसे कि बच्चों को क्या चाहिए? क्या नहीं? कारण है माँ आपको हृदय से चाहती हैं और आपका हृदय माँ को संदेश पहुँचाने का काम करता है। हम जानते हैं कि कोई भी काम बिना दिमाग लगाए नहीं कर सकते हैं पर यदि हम काम में दिमाग के साथ मन भी लगाते हैं तो हम तरक्की की उन बुलंदियों को छू सकते हैं जिसके सपने हम अक्सर खुली आँखों से देखा करते हैं। हमने सुना है अल्बर्ट आइंस्टाइन के बारे में, वे भौतिक विज्ञान को छोड़कर किसी विषय को पसंद नहीं करते थे। उन्होंने उसे अपना जुनून बना लिया था। उसे वे सच्चे हृदय व मन से करते थे। आज उन्हें भौतिकी का पिता माना जाता है। हृदय की ताकत, मजबूती होती है। केवल एक दिन दिल लगाकर पढ़ाई करने पर आप जिस सिद्धांत को कई दिनों से नहीं समझ पाए उसे आप आसानी से समझेंगे।

हृदय की दृढ़ता के आधार पर ही संसार में अनेक महापुरुषों ने विजय-पताका फहराई है। चौदह वर्ष का वनवास मिलने पर श्री राम वन-वन भटके परंतु उन्होंने हार न मानी और विजय श्री उनको ही मिली। इसी प्रकार १२ वर्ष के वनवास और एक वर्ष का अज्ञातवास पूरा कर पाण्डवों ने कौरवों पर विजय पाई। महाराणा प्रताप ने जंगल में घास की रोटियाँ खाकर भी देश को आज़ाद कराने का दृढ़ संकल्प नहीं छोड़ा। गाँधी जी हृदय की सबलता के आधार पर ही तो अंग्रेजों की गुलामी से देश को आज़ाद करा सके। ऐसे कई उदाहरण हम जीवन में देख सकते हैं। जो हमें यह कहने पर मजबूर कर देती हैं कि कभी-कभी हृदय वह देख लेता है जो आँखें नहीं देख पाती है। जैक्सन ब्राउन ने कहा है भावनाओं को केवल दिल से समझ लिया जाता। हमारी आँखें दयालुता और वफादारी नहीं देख सकती, लेकिन दिल निश्चित रूप से महसूस करता है। हमारी आँखें मस्तिष्क के साथ काम करती हैं और देखने में मदद करती हैं। मानव शरीर में हृदय केवल रक्त प्रसारित करता है, ऐसा नहीं है बल्कि वह दृष्टिकोण

को भी पूरा करता है।

हम में से अधिकांश विश्वास करते हैं कि ईश्वर अस्तित्व में है, लेकिन क्या किसी ने उसे देखा है? जाहिर है, इसका उत्तर नहीं है, लेकिन हम सभी अपने दिल से महसूस करते हैं कि भगवान इस दुनिया में रहते हैं एवं अच्छे और बुरे कामों के लिए जिम्मेदार है। यदि सवाल उठता है क्या आप ईश्वर पर विश्वास करते हैं? हममें से अधिकांश हाँ कहते हैं। अगर कोई कहता है, हमारी आँखों ने भगवान को नहीं देखा तो ईश्वर मौजूद नहीं है। हममें से अधिकतर सहमत नहीं होंगे। यह हमारा दिल देखता है। दिल गहरे और अकेला पक्ष को समझ सकता है। जिसे हम दिमाग और आँख से नहीं देख सकते हैं। समझ और बंधन का स्तर केवल तब ही बढ़ सकता है जब हमारे दिल में आंतरिक भावनाओं को समझने की क्षमता होती है। आँख न हो तो मनुष्य हृदय से देख सकता है पर हृदय न होने से आँख बेकार है।

मैत्री, प्रेम, स्नेह, देखभाल, सच्चाई, ईमानदारी और भावनाओं को दिल माना जाता है। दिल आँखों से नहीं दिखता। आँखें केवल भौतिक स्थिति को देख सकती हैं परंतु हमारा दिल भावनाओं को देखने में सक्षम होता है। जैसे एक मित्र आपने परम मित्र से कुछ छुपा रहा हो तो उसका दिल समझ जाता है कि वह झूठ बोल रहा है। हर बालक अनगढ़ पत्थर की तरह होता है जिसमें सुंदर मूर्ति छिपी है। जिसे शिल्पी की आँख नहीं हृदय ही देख पाता है। सत् पुरुष पराया दुख देख पिघल जाते हैं और यदि मनुष्य सहृदय होना चाहता हो तो ऐसे उदार हृदयों का अनुकरण करे।

ऐसे ही हृदय दूसरों के हृदय में क्षमा, दया, तितिक्षा, शील सौजन्यता, सच्ची आस्तिकता और उदारता का बीजारोपण करने में योग्य होते हैं और सच्चे सुहृदय कहलाते हैं। कहावत भी तो है। 'क्या तुम्हारे लिए की भी फूटी है' हृदय से देखो, हृदय से पूछो, हृदय में रखो, हिए-जिए से काम करो, हृदय में कृपा बनाए रखो। किसी का हृदय मत दुखाओ। अमुक मनुष्य का ऐसा नम्र हृदय है कि पराया दुख देख कोमल कमल की डंडी सा झुक जाता है। अमुक का हृदय इतना कठोर है कि कमठ पृष्ठ की कठोरता तक को मात करता है। कितनों का हृदय वज्रघात सहने को भी समर्थ होता है। कई ऐसे भीरू होते हैं कि समर सन्मुख जाना तो दूर रहा कृपाण की चमक और गोली की धमक के मारे उनका हृदय सिकुड़ कर सोंठ की गिरह हो जाता है। यानि किसी का हृदय विपुल और किसी का संकीर्ण तो किसी का उदार होता है। फलतः प्रेम, करुणा, प्रीति, भक्ति और माया-मोह आदि गुणों का प्रकृति-दशा में कभी-कभी ऐसा प्रभाव होता है कि उसका वर्णन कवियों की सामर्थ्य से बाहर हो जाता है। उसके अनुभवों को हृदय ही जानता है, मुँह से कहने को आशक्य होता है। यदि यह बात नहीं है तो कृपाकर बताइए कि चिर-काल के बिछुरे प्रेमपात्रों के परस्पर सम्मिलन और एकटक अवलोकन में हृदय को कितनी ठंडक पहुँचती है, या हृदय वह भी देख लेता है जो कभी-कभी आँखें नहीं देख पाती है।

-निरज गिरी गोस्वामी, कक्षा १२

Books are wisdom, books are knowledge;  
Books are stories, books are incidents.

Books could be fiction,  
Books can be educational,  
But every book has a purpose:  
It makes people travel very far  
Even while they sit in one place.

Who cares for a book?  
Who are seekers of wisdom and truth!  
Books help if you thirsting for knowledge;  
It gives you everything in leaps and bounds.

**-Aryan Modi, 8**

Look! Look ! look !

Everywhere is filled with books!

Every book wants to reveal a mystery;

Whether English, chemistry or history.

I want to be a software engineer;

After learning all about the computer.

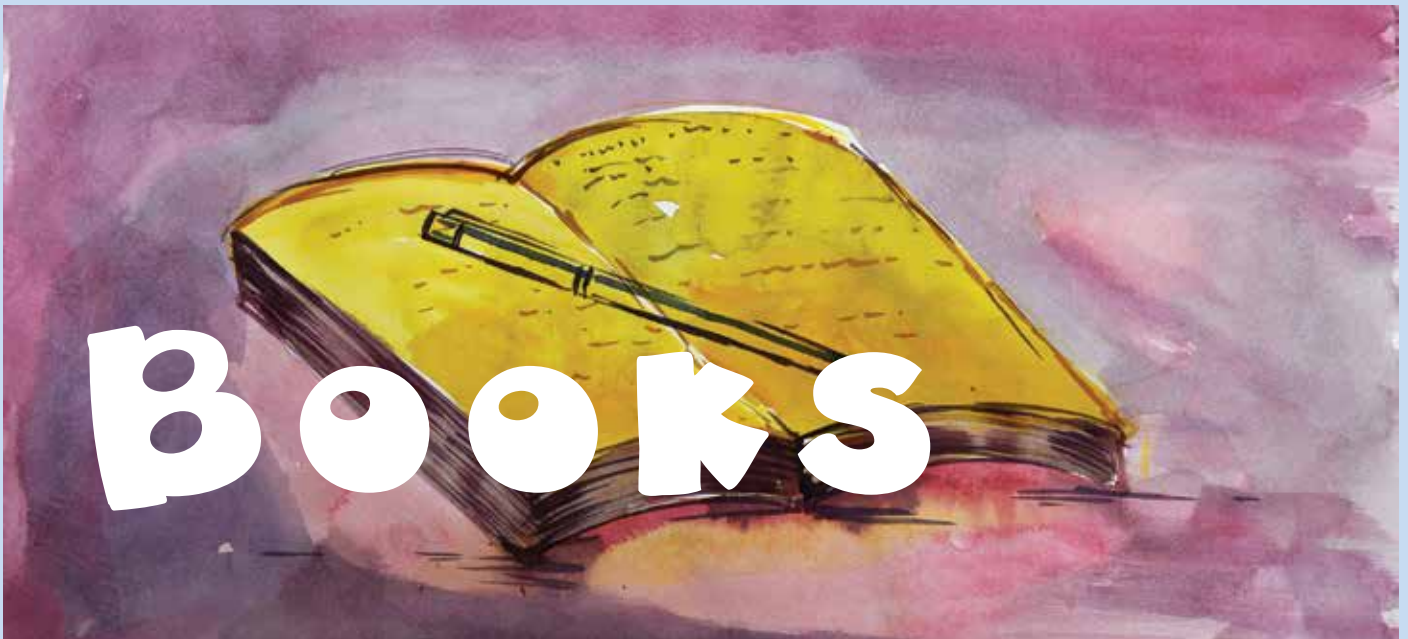
Every book has facts,

But don't be afraid of maths.

Look! Look ! Look !

Everywhere is filled with books!

**-Pranav Tawani, 8**



Books are our best friends.  
Whenever we are alone,  
Books teach us how to express  
ourselves  
In effective words and phrases.

Books are a gift to humans.  
Even though they may cost a lot,  
the money spent on buying books  
Is not totally lost.

Books are of two types:  
One is more or less fine,  
Another is not good enough,  
But still we read until nine.

**-Nimit Agarwal, 8**

# Books are our best friends

Never mind if it is a book, rather than a human being, who is your best friend. There is no rule that your best friend has to be a human being; they can be animals, cheese, gods and goddesses, birds, trees, and of course, books. There are books of many types such as adventure, fiction, biography, travelogue, etc. We have a wide variety of choice as to what to read. All books give us knowledge. Reading a book improves our language. I love the stories of Roald Dahl. He is my favourite author. I like to read horror, and other kinds of fiction including sci-fi. Books never leave you alone. They always support you. After you finish a book, give it to somebody who also likes to read. In our School, there is a very big library, while a bigger one is coming up fast. You may quarrel with a friend, or he may go far away from you, but a book won't. It always lives with you. That is why books are our best friends.

-Mahak Chhajer, 6

## प्रिय दादाजी

दुःखी जनांना आधार देणारे  
रंजल्या - गांजल्यांचे अश्रू पुसणारे  
सान्यांशी समरस होणारे

असे आमचे प्रिय दादाजी

स्वतःच्या दुःखावर पांघरून घालणारे  
आपला सोडून जगाचा विचार करणारे  
कुंपणापलीकडे जग दाखविणारे

असे आमचे प्रिय दादाजी

जीवनाच्या दाहकतेला न घाबरणारे  
प्रत्येक क्षणाचा परिपूर्ण आस्वाद घ्यायला सांगणारे  
आव्हानांना धैर्याने सामोरे जाणारे

असे आमचे प्रिय दादाजी

दीप बनून अंधकार नष्ट करणारे  
सारीच जगतात स्वतःसाठी  
थोड दुसऱ्यांसाठी जगायला शिकविणारे

असे आमचे प्रिय दादाजी

-परशुराम माळी, शिक्षक

## गाँधी कथा एक अद्भुत पुस्तक

गाँधी कथा पुस्तक में गाँधी जी की संक्षिप्त में पूरी कथा दी गई है। उन्होंने अपने सपनों के भारत का मानचित्र इसमें खींचा है। यह गाँधी जी के जीवन की विशेष यात्रा के पड़ाव को अंकित करता है, जो संपूर्ण मानव जाति की आशा और विश्वास को प्रतिबिंबित करता है। गाँधी जी आज अपने इन सपनों से संसार की शाश्वत आत्मवाणी बन गए हैं। इस अनुपम सपने की बनावट के शाब्दिक ताने-बाने निम्नांकित हैं- मैं एक ऐसे भारत के लिए काम करूँगा जिसमें गरीब-से-गरीब यह महसूस करें कि यह देश उसका है और इसके निर्माण में उसकी भी ज़ोरदार आवाज़ है। ऐसे भारत में, जिसमें ऊँच-नीच वर्गों का भेद नहीं होगा, सभी जातियाँ मेल-मिलाप से रहेंगी, छुआछूत और नशेबाजी के लिए कोई स्थान नहीं होगा। हम शेष दुनिया के साथ शांति संबंध कायम करेंगे, न शोषण करेंगे, न शोषण होने देंगे... यह है मेरे सपनों का भारत। सच में गाँधी कथा एक अद्भुत पुस्तक है।

-अक्षय केडिया, कक्षा ८

# नानी

नानी आई नानी आई  
साथ में वह लड्डू भी लाई  
नानी बोली खालो बेटा  
खाकर बड़े हो जाओ बेटा  
नानी मेरी कितनी अच्छी  
काश! वह भी होती बच्ची

नानी की है बात निराली  
कभी बैठती नहीं वह खाली  
कभी समोसा कभी कचोरी  
हर दम बनाती हलवा पूरी  
कहती अच्छी बातें सीखो  
नानी आई नानी आई  
साथ में वह लड्डू भी

-विनीत पाटीदार, कक्षा ९



Harsh Wani, 6

# नया साल

देखो देखो ये नया साल  
झूमझूम कर आया है।।  
हम सब मिलजुलकर रहेंगे  
हम झगड़ा नहीं कभी करेंगे  
ये वादा हम करते हैं।

प्रदूषण को दूर भगाएँगे  
एक नयी दुनिया बसाएँगे  
जहाँ ना झूठ होगा ना होगी लड़ाई,  
पर होगी थोड़ी बहुत बदमाशी।।

आओ हम सब नए साल की,  
मिलजुलकर खुशियाँ मनाएँ।  
देखो-देखो ये नया साल  
सज-धज कर आया है  
झूमझूम कर आया है।।

-गौरी केला, कक्षा ९

# काँमेडी तडका

गुरुजी - मुलानो, सांगा पाहू मराठीमध्ये किती काळ आहेत?

बंड्या - गुरुजी मी सांगू.

गुरुजी - हो सांग.

बंड्या - चार काळ आहेत.

गुरुजी - कोणते ते सांग.

बंड्या - वर्तमानकाळ, भूतकाळ, भविष्यकाळ आणि तात्काळ.

-यशवंत गावंडे, इयत्ता, ६

# भारत माँ का तनुज

जिसे जिंदगी से खेलना आता है।

लहरों से लड़ना आता है।

जो कभी अपने संस्कार न भूले।

कभी अपनी माँ का साथ न छोड़े।

वसुधा का बना यह तनय

जिसे कभी किसी का न हो भय

यह रवि की रश्मि है

और शशि की चंद्रप्रभा

जो सुखी बनाए सूखे दिलों को।

मार गिराए अपने दुश्मनों को।

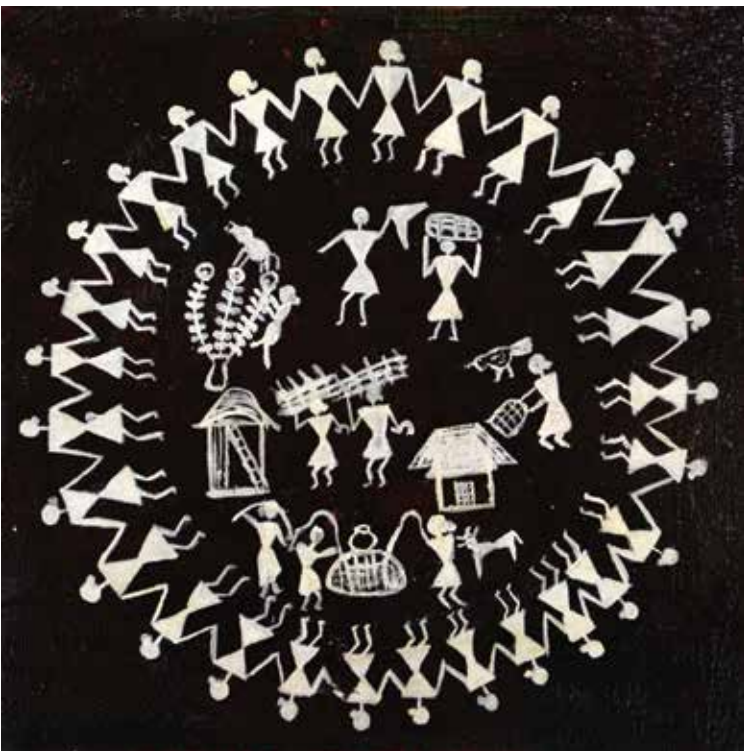
जो प्राण न्योछावर करे अपने भू के लिए।

वह है भारत माँ का तनुज।।

-यश अग्रवाल, कक्षा ९



Krishnakant Tawar, 6



# नारी शिक्षा

कहा गया है जंहा स्त्रियों की पूजा होती है वंहा देवता निवास करते हैं। प्राचीन काल से ही नारी को 'गृह देवी' या 'गृह लक्ष्मी' कहा जाता है।

प्राचीन समय में नारी शिक्षा पर विशेष बल दिया जाता था। परन्तु मध्यकाल में स्त्रियों की स्थिति दयनीय हो गयी। उसका जीवन घर की चारदीवारी तक सिमित हो गया। नारी को परदे में रहने के लिए विवश किया गया। स्त्री-पुरुष जीवन-रूपी रथ के दो पहिये हैं, इसलिए पुरुष के साथ-साथ स्त्री का भी शिक्षित होना जरूरी है।

यदि माता सुशिक्षित होगी तो उसकी संतान भी सुशील और शिक्षित होगी। शिक्षित गृहणी पति के कार्यों में हाथ बंट सकती है, परिवार को सुचारु रूप से चला सकती है। स्त्री-शिक्षा प्रसार होने से नारी आर्थिक दृष्टि से आत्मनिर्भर बनेगी। अपने अधिकारों और कर्तव्यों के प्रति सचेत होगी। आदर्श गृहणी परिवार का आभूषण और समाज का गौरव होती हैं।

स्त्री के लिए किताबी शिक्षा के साथ साथ नैतिक शिक्षा भी बहुत जरूरी है। स्त्री गृह कार्य में कुशल होने के साथ साथ वह समाजसेवा में भी योगदान दे सके। नारी का योगदान समाज में सबसे ज़्यादा होता है। बच्चों के लालन-पालन, शिक्षा से लेकर नौकरी तक नारी हर क्षेत्र में पुरुषों से आगे है। अतः नारी को कभी कम नहीं आंकना चाहिए और उसका सदा सम्मान करना चाहिए।

-प्रेरक गडा, कक्षा ९

# ऋषितुल्य भाऊ

प्रत्येकाच्या अंतर्मनात एक स्वतंत्र जागा निर्माण करणारे भाऊ ऋषितुल्य व्यक्तिमत्त्व होते. सर्व क्षेत्रात ऊंच भरारी घेऊनही भाऊ नेहमी जमिनीवर राहिले. अंतर्मनातून इतरांप्रती ओथंबून वाहणारे प्रेम , आपुलकी , जिव्हाळा यामुळे भाऊ सर्वांना आपलेसे वाटतात.

व्यापारातील सचोटी, व्यवहारातील शहाणपण, समाजोपयोगी कामात झोकून देण्याची जिद्द आणि नवनव्या कल्पनांना उचलून धरणारे हात यामुळे भाऊ त्यांच्या क्षेत्रात यशस्वी झाले.

कामावर प्रेम करणारे आणि कामाशी प्रामाणिक असणारे भाऊ म्हणतात, "प्रत्येकाला कामाची गरज असतेच, प्रत्येकाने काम केलेच पाहिजे आणि प्रत्येकाला काम मिळालेच पाहिजे" या विचारांना कृतीत आणणारे भाऊ होते.

भाऊंनी त्यांच्या दुरदृष्टीतून ठिबक सिंचन पध्दतीचा कृतिशील आग्रह धरला. भाऊंना त्यांच्या जीवनामध्ये खूप संकटे आली;पण असंख्य संकटे घेऊनही सुखदुःखःसोबत अविरत मानवतेचा ध्वज खांद्यावर घेऊन भाऊंनी सातासमुद्रापलीकडे वाटचाल केली.

वर्तमानाचा विचार करून भविष्याचा वेध घेत भाऊंनी अनेक प्रकल्प यशस्वी करून दाखविले. भाऊ विचारवंत,उत्तम वक्ते आणि साहित्यिक होते. भाऊंनी आपल्या ओजस्वी वक्तृत्वाने श्रोत्यांची मने जिंकली.

भाऊ समाजसेवक , थोर शिक्षणप्रेमी व उद्योजक होते. सदैव प्रयोगशिल राहणाऱ्या भाऊंनी नेहमी सामाजिक बांधिलकी जोपासली.

अथक प्रयत्न आणि बुद्धिचातुर्याने भाऊंनी अशक्य गोष्ट शक्य करून दाखविली. सत्य आणि कर्तव्य तत्परता या तत्वांची भाऊंनी आयुष्यभर जोपासना केली. गांधीवादी उद्योजक म्हणून ओळख असणाऱ्या भाऊंनी 'गांधीतीर्था' सारखे अतिशय उत्कृष्ट स्मारक उभे केले.

देशातील व राज्यातील पाण्याचे नियोजन वाटपामधील भाऊंचे योगदान कुणीही विसरणार नाही. भाऊंनी कृषीक्रांतीला ठिबक सिंचनाच्या माध्यमातून नवसंजीवनी दिली. महात्मा गांधीजींच्या विचारांच्या दिशेने मार्गक्रमण करणारे भाऊ आपल्या सर्वांसाठी नेहमीच

प्रेरणास्थान बनून राहतील. ज्यांच्या सहवासात भावनिकदृष्ट्या सुरक्षित आणि स्फूर्तिदायी वाटतं असे व्यक्तिमत्त्व भाऊ होते.

जागतिकीकरणाच्या युगात गांधी तत्त्वज्ञान नव्या पिढीला दिशा



Sachin Raut, Teacher

दाखवू शकेल असा भाऊंचा विश्वास होता. आयुष्याची वाटचाल सकारात्मक विचारांनी करा. असे सांगणाऱ्या भाऊंनी जीवनावर प्रेम करायला शिकविले. भाऊ गावच्या लोकांसाठी, शेतकऱ्यांसाठी देवमाणूस होते.

संधीचं सोन करण्याची क्षमता भाऊंमध्ये होती. भाऊंनी जीवनभर समर्पित भावनेने कार्य केले. शिक्षण हे समाजाचे चौथे अंग आहे. शिक्षणाच्या माध्यमातूनच समाजाची उन्नती होऊ शकते असे भाऊंचे ठाम मत होते. समाजातल्या क्रिडा , धार्मिक , वैद्यकीय , शैक्षणिक , सामाजिक , सांस्कृतिक जीवनात भाऊंचे अमूल्य योगदान आहे.

व्यक्तीच्या आत दडलेल्या सृजनक्षमता शोधून त्याला सृजनशील करणारे शिल्पकार म्हणजे भाऊ होय. भाऊ विद्यार्थ्यांना मार्गदर्शन करताना म्हणायचे, "मुलांनो जे तुम्ही कराल त्याच्यातले सर्वोच्च शिखर तुम्ही गाठले पाहिजे" अफाट परीश्रम, कल्पकता,कामावर प्रेम आणि निष्ठा

या जोरावर भाऊ यशस्वी उद्योजक बनले. कल्पकता, धडाडी आणि वास्तवतेचे भान असलेले भाऊ काळाची स्पर्धा ओळखून निर्णय घेत होते.

आधुनिक शेतीची संकल्पना राबवून शेतकऱ्यांच्या जीवनात भाऊंनी बदल घडवला. संकट , दुःख आणि कर्जाच्या ओझ्याखाली दबलेल्या शेतकऱ्यांचा भाऊ आधारवड बनले. भाऊंनी शेतकरी , कष्टकरी यांच्या चेहऱ्यावर हास्य फुलविले. प्रतिकूल परिस्थितीत संकटाचा सामना करायला शिकवणारे भाऊ शांत आणि संयमी स्वभावाचे होते.

साधी राहणी आणि उच्च विचारसरणी असणारे भाऊ कृषिक्षेत्रातले दिपस्तंभ होते. भाऊंनी ओसाड माळरानावर नंदनवन फुलविले. सामाजिक जाणीव असणारे भाऊ सर्वधर्म समभाव कृतीत उतरविणारे होते.सामाजिक बांधिलकी जोपासून आदर्श संस्कृती निर्माण करण्याचे काम भाऊंनी केले. सर्वसामान्याला आशावादी बनवून कार्यप्रवृत्त करण्याची क्षमता फक्त भाऊंमध्ये होती. भाऊंचे आपल्या सर्वांच्या मनातील स्थान कायम राहिल.

भाऊंचे कार्य आणि विचार येणाऱ्या अनेक पिढ्यांना मार्गदर्शक ठरेल.

-परशुराम माळी, शिक्षक

# Market Diversification Strategy

## A Case study of FMCG Beverages Products in India

### Introduction

The Indian FMCG market is now at its best. The current market value of the beverage industries is about Rs. 1,100 Cr, which is almost 15% more compared to that of the last three years.

Indian market is changing rapidly. The huge online trading, growth in retailing and changes in the customers' lifestyle has forced the companies to diversify their markets. It does not mean opportunities are lacking, but the strategic approach should be changed according to the market conditions. As the beverage industry is classified into three categories of Pure Juice containing 100% fruit pulp, Fruit Drinks containing 30% fruit and added flavours, and Fruit Nectar, containing 25-95% fruit juice. The market of carbonated drinks in India is declining fast. Consumers are bored with the old pattern drinks and their consumption pattern is changing day by day.

The Industries like Farm Fresh (a subsidiary of Jain Irrigation Systems Ltd), Paper Boat, Manpasand Beverage Industry, ITC and Dabur are diversify the product line to Fruit Juice and Fruit Nectar Packed Products.

### Factors mostly affected the Consumption Pattern

#### Awareness of Health Issues

Now Indian Fruit Juiced Companies are creating Awareness in health and hygiene. It is part of their Corporate Social Responsibility that they should raise awareness. This serves the additional purpose of affecting consumers' mind and manipulate their purchase pattern.

Take the commercials of Coke and Pepsi for example; they made the commercials for occasions like Diwali, Holi Celebration, Marriage, and Cricket Matches. Paper boat initiated with a new Promotional Strategy (Remembering the Olds Days), Farm Fresh Amaras and Fruit2Go also creates new promotional strategies. The new promotional strategy is trying to convince you that you should consume their products as part of your daily food intake.

### Innovations in Packaging and Distribution.

Using modern concepts of marketing, companies are adopting newer strategies of distribution such as Direct Marketing (online home delivery without any intermediary) or High Distribution Network with all types of traders (retailers, agents, distributors and wholesalers).

The second best part is to attract the potential customers from the monotony of the carbonated drinks like Coke and Pepsi by effective packaging. Both Coke and Pepsi are still continuing with the old bottling and packaging structure, so the new industries like Paper Boat, Fruit2go and Manpasand Mangos and Even Parle Agro are all using innovative packaging structure to attract different types of consumers.

### Growing Category of Informed Consumers

With the growth of social media and online marketing, customers are well aware of the brands, their pricing and production. They are conversant with marketing aspects as well as availability of the products including the awareness of the contents of the products and from which source to purchase them so that they cost less. This is also a big factor for the diversification of products into healthier items.

### Unique Taste

The market is now updated with specialist products for special customers such as baby drinks, zero calorie drinks, etc. PaperBoat positioned itself in the market by using a unique strategy. PaperBoat's marketing strategy moves around nostalgia and simplicity in its storytelling campaign. The campaign was focused on the urban population, mainly people of the age group of 20 to 40.

### Growth in E-Retailing and Offline Retail Stores

Now services are the best way to satisfy customers rather than the products themselves. If the products are delivered to the customers efficiently, quality becomes secondary. Most fruit juice industries including Patangjali have opened their own outlets and also tied up with D-Mart, Big Bazar. Fruit2go has tied up with retails like Navjeevan Super Stores & Nature Basket of Godrej, Paper Boat with Big Bazar and D-Mart. Even they have opened the online retail and home delivery. It changes the mindset of the customer.

### Increase in Consumption

The consumption of fruit drinks has become a fashion; you can see nowadays children are offered Tang and Rasna readymade drinks. The households now have a fashion to keep the drinks in the freezer and



offer them to the visitors. It's also a change in the consumption pattern of households.

### **Environmental Concerns**

Many People have their own perception of ecological environment. They believe that wastage of non-hygienic and natural beverages will harm society and they have a preference for pure juices and hygienic beverages. These types of consumers are never attracted by any type of promotional activities, and remain committed to health and hygiene.

### **Challenges faced by Organizations for Diversifying the Business**

It is not so easy to change the market and products. So many challenges are faced by the leaders of the new positioning companies.

### **Difficult to Position the New Brand over the Old Brand Names**

If the company is launching a new product in the market, it is very difficult for them to promote the product initially. It's very easy for companies like Dabur and Patanjali to launch a fruit juice as these are the well-known Ayurveda companies, but companies like Farm Fresh (Fruit2go), PaperBoat, where the product is never introduced, not even the mother company exists in the market before, they have to struggle for their market expansion and growth.

### **Selecting New Workforce**

It's quite difficult again to sell a product with the old and existing employees. No doubt the higher level jobs you can keep. But the production labours and sales & marketing people need to be hired. The HR cost also increases.

### **Juice should be consumed in regularly but not packed-**

Still the upper and lower middle class people in urban belt think that juice should be consumed fresh. Hence, they do not believe in keeping packed juice at home. Secondly, some juice should be kept at 10\*c and 5\*c. Since they do not have a refrigerator to keep it fresh, it's a big challenge for the company to keep juice for a long time without preservatives.

### **Conclusion**

Packing drinks units are spread over India. India is a hub for other MNCs also to invest in FMCG and beverage industries. The upcoming 2020 market will be packed and readymade hygiene juice market. There will be enough opportunities if they diversify the market and try to raise customer awareness.

**-Swagat Kumar Rath, Teacher**



# Why is it important to learn English?

English is a foreign language that we inherited from the British. Thus, it does not originally belong to India. However, English is a co-official language of the Union of India along with Hindi. It has now become an international language, and we can't do anything without it in today's world. Not only science and technology but the entire international media also has adopted the English language. No language can compete with English. We can't converse with the people of south India as well as foreigners if we are not able to speak English.

As every youth aspires for a dream job, they must possess excellent written and spoken English skills. If you want to fill in any form or document, you must know English, because the information asked is invariably in English.

At school admission interviews, we are expected to speak English. If prospective students answer questions in English, they have better chances of being selected. The most important thing in an English medium school is that our English should be good enough to help us understand all the subjects, which are always taught in English.



-Sanyam Baid 7

## The Two Hemispheres of Our Brain

Since the days of ancient Egypt, it's been known that the human brain is made up of two halves, each of them looking remarkably like a giant walnut. Joining the two halves is a network of about 300 million nerve fibres. This network is called corpus callosum, and for a long time its function couldn't be understood.

If you cut through the corpus callosum of a cat or monkey, you don't kill it or send it mad. In fact, it continues to behave much as it always did. Encouraged by this discovery, surgeons reckoned that if they cut through the corpus callosum of an epileptic patient, it would stop the storm spreading from one half of the brain to the other. They tried it and it worked. The fits stopped and the patient continued to behave more or less normally, exactly like the cat and monkey. This was absolutely remarkable!

-Krish Patel 7

# माझं घर

माझ घर आहे सुंदर  
मी करतो सर्वांचा आदर

आजी सांगते गोष्टी छान  
गोष्ट ऐकताना हरवते भान

बाबा माझे खूपच हसवतात  
म्हणूनच सर्वांना आवडतात

आईची शिस्त लय भारी  
म्हणूनच ती सर्वांना प्यारी

ताई माझी गुणाची  
घरात लाडकी सर्वांची

सुंदर नात्यांचे सुंदर घर  
प्रेम,जिव्हाळा भावनेचे घर

-राघव अग्रवाल, इयत्ता ७

# Sunset

The setting sun is a fascinating sight;

It gives me such joy and delight!

The tree branches swing to and fro,

And the birds seem to come and go.

The clouds are looking still dark;

Thunder is again about to start.

Children are enjoying the drizzle in the park,

And across the rainbow, flies a tiny little lark!

-Akshad Kedia, 8



# मेरे बचपन की मज़दार घटना

वाह बचपन! तेरी याद नहीं भूलती। सच में बचपन किसे पसंद नहीं होगा? वह खिलौने, छोटी-मोटी नॉक-झोंक, बड़ी शरारतें और उन पर महँगी डॉटें।

यही सब है जो हमें सिखाने का काम करती हैं कि कौन-सी राह पर हमें चलना चाहिए, अच्छी राह या बुरी राह। ऐसा कुछ मेरे साथ भी हुआ था। जो मुझे बहुत डरावना लगा लेकिन जब बाद में सच पता चला तो मैं स्वयं पर ठहाके मारने से खुद को रोक न पाया।

वह इस प्रकार है कि मैं एक बार अपने दोस्तों के साथ जा रहा था, साईकल पर। शाम गुजर गई थी और करीब रात के साढ़े आठ बज रहे थे तभी मेरा दोस्त बोला, अरे तुम्हें मालूम है क्या कि आजकल हमारे मोहल्ले में चोरों का आना-जाना बढ़ गया है। कल रात को मेरे घर से पाँच घर दूर एक घर पर चोरों ने डाका डाला था और पचास हजार नगद और बीस हजार के जेवरों की चोरी कर लिया।

हम सब अवाक खड़े सारी बातें सुन रहे थे। लगभग हम सभी के मन में हल्का सा डर बैठ गया था। खासकर मेरे मन में। उस वक्त गर्मियों की छुट्टियों की आखिरी रात थी। मैं और मेरा भाई पार्थ हम दोनों चलचित्र का आनंद ले रहे थे क्योंकि सब बड़े लोग बाहर किसी दूर के रिश्तेदार जो कि इस दुनिया में नहीं रहे थे। उन्हें श्रद्धांजलि अर्पित करने गए थे। घर में बस हम दोनों ही थे, बिल्कुल अकेले। तभी दरवाज़े पर किसी ने दस्तक दी थी। पार्थ उठा और दरवाजा खोलने जा ही रहा था कि मैंने उसका हाथ पकड़कर बोला कि रुक जा। और वे सभी बातें मैंने उसे बताई जो मुझे मेरे दोस्त ने बताई थी।

उन बातों को सुनकर मैं और मेरा भाई दोनों चिंता में डूब गए। तभी उस दस्तक ने हमें चिंता से जगाया। हम सोच में पड़ गए कि अब क्या करें? तभी मेरे दिमाग में एक उपाय सूझा और मैंने उससे कहा कि जा जल्दी से एक मोटा कंबल और दो डंडे ले आ। वह लेकर आया और हम दोनों भाई सिपाहियों की भाँति द्वार पर खड़े हो गए और जैसे ही हमने द्वार खोला और बोले मार दे छक्का। और हमने उस व्यक्ति को दिए दो-चार डंडे घुमाके।

वह चिल्लाया आह! आह! बचाओ! बचाओ! मैं चोर नहीं हूँ! तभी मैंने उसकी आवाज़ पर गौर किया और सोचा कि यह व्यक्ति दूधवाला तो नहीं जो इस रात को अपने दूध के पैसे लेने आया हो। मैंने पार्थ से कहा कि रुक जा, कहीं यह व्यक्ति हमारा दूधवाला तो नहीं है। और कंबल उठाने पर पता चला कि यह तो विवेक भैया हैं जो कि हमारे घर व पूरे मोहल्ले को दूध बाँटते हैं। तभी हमें अपने किए कार्य पर पछतावा- खूब पछतावा हुआ और हम उन्हें डॉक्टर अंकल के पास छोड़कर आए।

जब सुबह मेरे मम्मी और पापा आए तो मैंने उन्हें ये सारी बातें बताई और वे भी ठहाके मार कर हँसने लगे।

-कवीश कोचर, कक्षा ८



Nachiket Girnar, 6

## बच्चे

प्यारे बच्चे

सूर्य की किरणों जैसे

हम बच्चे बढ़ेंगे आगे

हम बच्चे हैं प्यारे-प्यारे

घर में राज दुलारे।

कभी न झूठ बोलेंगे

सत्य की राह न छोड़ेंगे

हम बच्चे हैं प्यारे-प्यारे

घर में राज दुलारे।

बड़ों का मान-सम्मान करेंगे

संस्कार न हम छोड़ेंगे

हम बच्चे हैं प्यारे-प्यारे

घर में राज दुलारे।

-संयम बैद, कक्षा ७



**Mr. Sonam Wangchuk, Engineer**



**Mr. S.M. Shingare, Manager-Childline Foundation**

## **Guests @ Anubhuti**



**Ms. Swapna Roy, Mother of Late Capt. Sumit Roy**



**Mr. Bharat Jethwani- Bharatanatyam Dancer**



**Ms. Himani, Mind Trainer**



**Mr. Ravindranath Shanbagh, Human Rights Department**



**Mr. Sanjay Gulabchand, ISRO scientist**



**Mr. Pradeep Joshi, Pshycologist**

# डॉ. ए.पी.जे. अब्दुल कलाम

डॉ. ए.पी.जे. अब्दुल कलाम हे भारताचे थोर शास्त्रज्ञ होते. त्यांचा जन्म १५ ऑक्टोबर १९३१ ला तामिळनाडू मध्ये झाला. त्यांचे पूर्ण नाव डॉ. अबुल पाकीर जैनुलब्दीन अब्दुल कलाम. त्यांना ए.पी.जे अब्दुल कलाम या नावाने ओळखले जाते.

ए.पी.जे अब्दुल कलाम यांचे वडील रामेश्वरमला येणाऱ्या यात्रेकरूंना होडीतून धनुष्कोडीला नेण्या आणण्याचा व्यवसाय करीत. डॉ. कलाम यांनी आपले शालेय शिक्षण रामनाथपुरमला पूर्ण केले. लहान वयातच वडिलांचे छत्र गमावल्याने डॉ. कलाम गावात वर्तमानपत्रे विकून, तसेच अन्य लहान मोठी कामे करून पैसे कमवीत व घरी मदत करीत. त्यांचे बालपण खूप कष्टात गेले. शाळेत असताना गणिताची त्यांना विशेष आवड लागली. नंतर ते तिरुचिरापल्ली येथे सेंट जोसेफ कॉलेजमध्ये दाखल झाले. तेथे बी.एस्सी. झाल्यानंतर त्यांनी 'मद्रास इन्स्टिट्यूट ऑफ टेक्नॉलॉजीत प्रवेश घेतला. प्रवेशासाठी लागणारे पैसेही त्यांच्याकडे नव्हते. बहिणीने स्वतःचे दागिने गहाण ठेवून त्यांना पैसे दिले. या संस्थेतून एरॉनॉटिक्सचा डिप्लोमा पूर्ण केल्यानंतर, त्यांनी अमेरिकेतील 'नासा' या प्रसिद्ध संशोधन संस्थेत चार महिने एरोस्पेस टेक्नॉलॉजीचे प्रशिक्षण घेतले.

त्यानंतर अब्दुल कलाम यांचा १९५८ ते ६३ या काळात संरक्षण संशोधन व विकास संस्थेशी(उठऊ) संबंध आला. १९६३ मध्ये ते भारतीय अवकाश संशोधन संस्थेत (इस्रो) क्षेपणास्त्र विकासातील एसएलव्ही(सेटेलाइट लॉन्चिंग व्हेईकल) च्या संशोधनात भाग घेऊ लागले. इंदिरा गांधी पंतप्रधान असताना भारताने क्षेपणास्त्र विकासाचा एकात्मिक कार्यक्रम हाती घेतला त्या वेळी डॉ. कलाम पुन्हा डीआरडीओमध्ये आले.

स्वदेशी बनावटीची क्षेपणास्त्रे तयार करण्याची त्यांची जिद्द तेव्हापासूनचीच होती. भारतीय अवकाश संशोधन संस्थेत (इस्रोमध्ये) असताना सॅटेलाइट लॉन्चिंग व्हेईकल -३ या प्रकल्पाचे ते प्रमुख झाले. साराभाईंनी भारतात विज्ञान तंत्रज्ञानाची आघाडी डॉ. कलाम यांनी सांभाळावी, असे वक्तव्य केले होते, ते पुढे कलामांनी सार्थ करून दाखविले. साराभाईंचेच नाव दिलेल्या 'विक्रम साराभाई अवकाश केंद्रा'चे ते प्रमुख झाले.

वैयक्तिक कामापेक्षा सांघिक कामगिरीवर त्यांचा भर असतो व सहकाऱ्यांमधील उत्तम गुणांचा देशाच्या वैज्ञानिक प्रगतीसाठी उपयोग करून घेण्याची कला त्यांच्यामध्ये होती. क्षेपणास्त्र विकासकार्यामधील 'अग्नी' क्षेपणास्त्राच्या यशस्वी चाचणीमुळे डॉ. कलाम यांचे जगभरातून कौतुक झाले. पंतप्रधानांचे वैज्ञानिक सल्लागार म्हणून काम करतांना देशाच्या सुरक्षिततेच्या दृष्टीने त्यांनी अनेक प्रभावी धोरणांची आखणी केली. त्यांनी संरक्षण मंत्र्यांचे वैज्ञानिक सल्लागार व डीआरडीओ चे प्रमुख म्हणून त्यांनी अर्जुन हा एम.बी.टी.(मेन बॅटल टँक) रणगाडा व लाइट कॉर्बेट एअरक्राफ्ट (DRDO) यांच्या निर्मितीत महत्त्वाची भूमिका पार पाडली.

विज्ञानाचा परम भोक्ता असणारे डॉ. कलाम मनाने खूप संवेदनशील व साधे होते. त्यांना रुद्रवीणा वाजण्याचा, मुलांशी गप्पा मारण्याचा छंद होता. भारत सरकारने 'पद्मभूषण', 'पद्मविभूषण' व १९९८ मध्ये 'भारतरत्न' हा सर्वोच्च किताब देऊन त्यांचा सन्मान केला.

डॉ. कलाम हे अविवाहित होते. व पूर्ण शाकाहारी होते. पुढील वीस वर्षात होणाऱ्या विकसित भारताचे स्वप्न ते पाहतात. बालपण अथक परिश्रमांत व्यतीत करून विद्येची अखंड साधना करीत खडतर आयुष्य जगलेले, आणि जगातील सर्वात मोठ्या लोकशाही राष्ट्राच्या राष्ट्रपतीपदी निवड झालेले डॉ. कलाम, हे युवकांना सदैव प्रेरणा देणारे व्यक्तिमत्त्व आहे.

-तेजस जैन, इयत्ता ६



Yash Jakate, 7

## बदलाव आना चाहिए

कब तब चुप रहेंगे हम बोलने का इशारा चाहिए  
कब तक बैठे रहेंगे हम चलने को सहारा चाहिए।

हम हमारी गवाही दें तो रोक दिया जाता है  
बिना कारवाही के बेगुनाह को दोषी करार दिया जाता है।

बोलें तो बोलें किसको एक साथ चाहिए  
इस लड़ाई में लड़ने के लिए एक हाथ चाहिए।

अब केवल पुलाव बनाने से बात नहीं बनेगी  
कब तक यह ज़िंदगी ऐसी ही कटेंगी।

अब चुप नहीं रहेंगे हम अब कोई इशारा नहीं चाहिए  
नहीं बैठ सकते हम क्योंकि सहारे को भी सहारा चाहिए।

-कक्षा ९

# Impossible is the word in the dictionary of the fools!

as it is rightly said a French dictator, Napoleon Bonaparte, impossible is the word in the dictionary of fools. I would like to share my views on this topic. How often we as humans have the thought that a particular plan is impossible. But then the situation changes and the plan becomes easy and possible. This people who think that the task assigned is impossible they are not fools, but rather lazy, unimaginative and weak of heart.

The people who think in such Pessimistic way, it is sure that they are going to do nothing in their life. There are many examples if you turn back the pages of history. In the first battle of Panipat, Ibrahim Lodi lead his Army of 26 lakh people where as Babur had very few compared to him. But even after such a ratio Babur managed to win. The reason behind this was his commitment and determination. So from this we know that nothing in life is unachievable and with keen commitment and determination to Shell be on the top of the world.

In life everything is possible it's just our mindset which tells whether it is possible or not. One shall never let anything let go. He shall try and again try until he succeeds. Achieving depends on the strength of the mind and the heart. Life keeps on testing us at every twist and turn. We come across hundreds of obstacles on our upward journey. It is us how we take it as a challenge or a date for us. It is from such an altitude that all achievements and all success originates.

So my dear friends I'd like to put my thoughts in a nutshell. So instead of shedding tears when things become too difficult let us like Walt Disney say "it's kind of fun to do the impossible."

Hemanshu Soni, 11





Pranav Tawani, 8



Pritam Chaudhari, 7



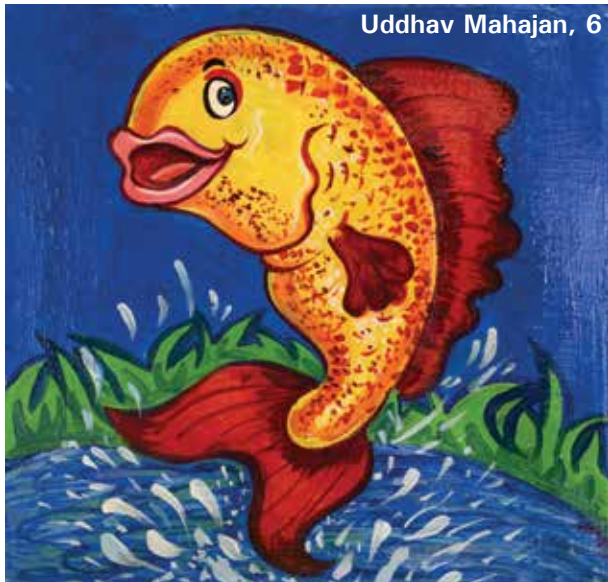
# पाणी हेच जीवन

पाणी हे जीवन आहे. पाण्याशिवाय आपण जगू शकणार नाही. आज मोठ्या प्रमाणावर झाडे तोडली जात आहेत. त्यामुळे पावसाचे प्रमाण कमी झाले आहे. पावसाचे प्रमाण कमी झाल्यामुळे पाण्याचा तुटवडा भासत आहे. आज आपल्या देशामध्ये बहुतांशी ठिकाणी पाण्याची कमतरता जाणवते. उन्हाळ्यामध्ये पाण्याविना मनुष्यप्राण्यासह पशु-पक्षी यांना जीव गमवावा लागत आहे.

आज आपण आंघोळीसाठी, कपडे धुण्यासाठी, भांडी धुण्यासाठी प्रमाणाबाहेर पाण्याचा वापर करत असतो. याचे वाईट परिणाम एक दिवस आपल्याला भोगावे लागणार आहेत. आज आपल्या देशामध्ये दुष्काळामुळे शेती पिकत नाही. त्यामुळे आपला अन्नदाता शेतकरी आत्महत्या करत आहे.

भविष्यात जर तिसरे महायुद्ध झाले तर ते पाण्यासाठी होईल असे आपल्या शाळेचे दादाजी सांगायचे. पाण्याशिवाय या जगाच्या पाठीवर कोणताही जीव जगू शकत नाही. वाढती लोकसंख्या, औद्योगिकीकरण, दळणवळणाच्या साधनांची वाढ आणि वाढते शहरीकरण यामुळे पाण्याची टंचाई मोठ्या प्रमाणात वाढत आहे. पाणी संवर्धनासाठी वेळीच उपाययोजना केली गेली नाही तर भविष्यात निर्माण होणाऱ्या संकटाला आपल्याला सामोरे जावे लागेल. आपण सर्वांनी मिळून पाण्याच्या वापराबाबत जन-जागृती करणे गरजेचे आहे. आपण सर्वांनी मिळून पाण्याचे नळ व्यवस्थित बंद केले पाहिजेत. थेंब, थेंब पाणी वाचविणे आज काळाची गरज आहे. रंगपंचमी, होळी या सणाला पाणी वाचविण्याचा आपण सर्वांनी मिळून संकल्प करूया “पाणी वाचवा जीव वाचवा” आणि “पाणी अडवा, पाणी जिरवा” हा संदेश आपण सर्वांनी मिळून सगळीकडे पोहचवूया.

-जय मुथा, इयत्ता ७



## अनुभूति

अनुभूति नाम से ही लगता है कि यहाँ पर बच्चे हर अलग-अलग चीजों को अनुभव करते हैं। जैसे कि छात्रावास का जीवन अनुभव करना या दोस्तों के साथ और अध्यापकों के साथ रहना सीखना।

अनुभूति में हर एक चीज है। पढाई से लेकर खेल-कूद तक। मैं यहाँ पर खास कर भाषण देना सीखा हूँ जिसे पब्लिक स्पीकिंग भी बोला जा सकता है।

जब मैं यहाँ पर आया था, वातावरण बिलकुल अलग था, पर इस वातावरण में मैं बस गया। इधर जो बच्चा आता है, वह चीजों में प्रगति कर के ही जाता है।

अनुभूति स्कूल बच्चों को मंच पर जा कर लोगों के सामने बोलना सिखाता है। और इसलिये बच्चे खुल कर बात करना सीख जाते हैं।

यहाँ पर बच्चों तो कभी बीमार नहीं होते क्योंकि यहाँ कीहरियाली अनोखी है, जिसमे बीमार बच्चा भी ठीक हो जाता है। यहाँ पर कई तरह के मैदान है, हर एक तरह के क्रिडाओं को खेला जाता है।

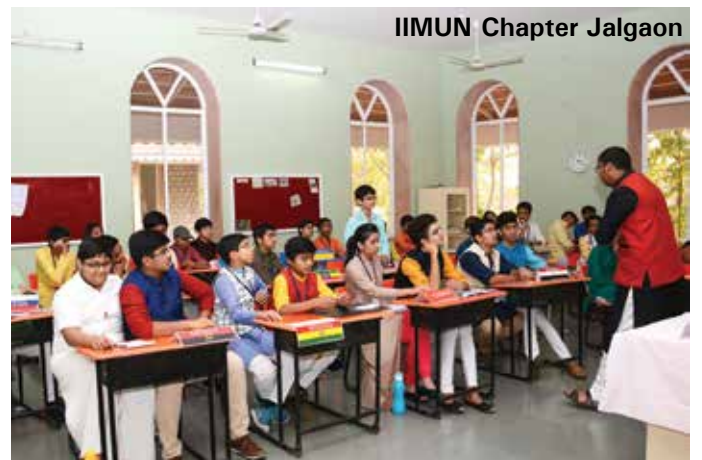
त्योहारों को भी बडे हर्षोल्लास से मनाया जाता है और बच्चे फूलों में नही समाते। पूरे दिन में बच्चे उनके कार्यों में व्यस्त रहते हैं जिसमें वे पढाई के अलावा दूसरी और चीजों को भी सीखते हैं।

मैं अभी पूरे विश्वास से कहता हूँ कि जो भी यहाँ से निकल कर जाएगा, वह अपने माता-पिता, दादाजी और इस स्कूल का नाम रोशन करेगा।

-रिषभ जैन, कक्षा ९



# Activities @ Anubhuti





Teachers with there fellowmates from U.S.A



Garbha Night



Children's Day



# Cricket

As you all know, cricket is the most popular and trendy sport these days, no need to introduce it. Cricket is my favourite game since I was born, it is my passion. Cricket will be my profession and cricket is my life. Cricket is everything for me. Playing cricket is just like going to the temple for me, and Mahendra Singh Dhoni is my god. He was born in Ranchi and is currently the captain and wicketkeeper of the Indian cricket team. Under his captaincy, India won the 2007 ICC World 20-20, the CB series of 2007 and 2008, the 2010 Asia Cup, the 2011 ICC Cricket World Cup, the 2013 Champions Trophy, and many other major trophies. He is also known as captain Cool or Mahi.

He is my role model, and I just want to become like him. India won the 2011 ICC Cricket World Cup after 28 years just because of him. Cricket is my religion, and I cannot stand someone mishandling or disrespecting cricket equipment. I am extremely fond of cricket, and my dream is to become a fast bowler in the Indian cricket team. My favourite bowler is Jasprit Bumrah along with James Anderson.

Cricket is a fascinating game which gives me lots and lots of joy and delight when I play it. My favourite format in Cricket 20-20 cricket as situations in the 20-20 matches are very thrilling, and teams sometimes win dramatically by a single run. That's the reason fielding is a very important factor in cricket. There is a saying: catches win matches! This is very true as catches are important in cricket to win matches.

Although the 20-20 cricket is interesting, the true potential of a player is seen in test cricket. I like to watch 20-20 cricket matches but my favourite format which I like to play the most is test cricket. The most important thing while playing cricket is discipline. Legends like Sachin Tendulkar and Virat Kohli also share the same opinion. Without discipline, we can never be a successful cricketer. All said and done, winning in cricket is not what matters; what matters is playing in the true spirit of sportsmanship.

-Akshad Kedia, 8

# Football

Football is a game;

Let me mention a name.

When Cristiano Ronaldo comes out,

Everybody shouts.

When the ball comes near,

He runs to kick it without fear.

It's a game of run,

Hence, it has lots of fun!

For you, football is the right game,

If you want to earn lots of fame.

-Mayank Wanare, 8





# Recreating Naked Raku

“In the spirit of Raku, there is the necessity to embrace the element of surprise. There can be no fear of losing what was once planned and there must be an urge to grow along with the discovery of the unknown. In the spirit of Raku: make no demands, expect nothing, follow no absolute plan, be secure in change, learn to accept another solution and, finally, prefer to gamble on your own intuition. Raku offers us deep understanding of those qualities in pottery which are of a more spiritual nature, of pots by men willing to create objects that have meaning as well as function.”- Paul Soldner, re-inventor of Raku. The definition of Raku firing (American-style) is “a firing process in which work is removed from the kiln at bright red heat and subjected to post-firing reduction (or smoking) by placing it in containers of combustible materials, which blackens raw clay and creates cracks in glaze.” Naked Raku is a variation of the Raku technique in which a slip is applied to the pot before it is placed in the Raku kiln. The slip cracks and breaks apart during the firing and is chipped off afterwards to reveal a blackened crackle pattern.

I was introduced to Raku at a camp while pursuing my Masters in Santiniketan, Kala Bhavan. Therefore, my dissertation for Masters is also on exploration of Raku techniques. During this time, I also attended three successive Raku workshops to improve my techniques and understanding. The reason for my choice and inclination towards Raku is because it is just like our human life. It is constantly changing, challenging and filled with surprise. The basic fact that attracted me towards this process was the beauty that arises out of the chaos. Then I was introduced to the works of Manisha Bhattacharya, which inspired me greatly to take up this technique of naked Raku (black and white Raku). The mere combination of black and white which plays along with the simple yet complicated and complex harmony helps me to connect this technique with the complexities and simplicities of life. The juxtaposing color connects the pottery with the nature and creates a beautiful visual effect. I decided to introduce my students to this process simply because of the sheer simplicity it displays and the beautiful way in which it unravels the mysteries of life.

After a deep study, and a lot of experimentation, I along with my students was successful in creating my own version of naked Raku pots. Initially I designed and created my own kiln especially for Raku firing with the help of a tin drum and ceramic blanket. Now

I am going to elaborate on how I actually built the kiln. I took a two-hundred litre capacity drum which I chopped off into two pieces vertically. Then to give it a proper shape of a kiln, so that the drum doesn't roll away, I welded rods on its bottom to make it a stand-like structure. I also welded rods on its top to use them as handles to lift and open the kiln. On the base part of the drum, I made a square hole so that the burner can be inserted through the hole to transform the drum into a kiln. On the upper part of the drum on the same side I created yet another square hole so that the heat circulates properly throughout the kiln and acts as a chimney for the process of heat outlet. I made another hole at the top of the drum kiln so that the pyrometer's thermocouple can be



properly inserted to measure the heat. Then I layered the inner part of the drum kiln with a double-tiered ceramic blanket. Also, I made lots of mini holes on the surface of the drum so that I could secure the ceramic blanket tightly to the drum kiln with the help of lots of steel wires and stoneware clay buttons. This type of a drum or a barrel kiln is very common and easy to make. However, I decided to make a horizontal drum kiln for the basic reason that it would allow me more space for placing my pots and also it would be easier to open during the firing time when the kiln is in red-hot condition, especially during placing or taking out the pots. In this basic drum kiln, the heat rotates beautifully and it also reaches the desired temperatures in a much shorter time. My kiln reaches 1000°C within one and a half hour. Good results in a Raku firing depend especially on a well-designed kiln. That is why it is imperative to build a good kiln.

Next, for the most important process, I experimented a number of times until I finally got the correct consistency that was the preparation of the terra sigillata. Terra sigillata is an ultra-refined clay

slip that can give a soft sheen when applied to bone-dry wares and, if polished or burnished while still damp, may give a high gloss. The ancient Greeks and Romans used this technique in lieu of glaze. There are two ways of making the terra sigillata:

- (1) Mix all the ingredients together and let it stand overnight. You will see the heavy particles at the bottom, smooth clay layer in the middle & water on top. What we need is the middle layer, it's the pure colour (terra sigillata). Siphon out the water & collect the middle layer & throw away the bottom layer.
- (2) Mix all the ingredients & grind it in a ball mill for 42 hrs. and use the whole thing.

Use a brush and apply 2 or 3 thin layers on to a leather hard pot, let it stand until it becomes non-sticky, and start burnishing with a back of a steel spoon/ polished pebble/a sponge/ piece of a plastic bottle, etc. Some people apply terra sig on born dry pots and burnish. After this process, I biscuit-fired the complete pots at 1000° C .

After the preparation of the biscuit-fired pots, they needed to be coated with slip-resist to achieve the perfect results of a naked Raku, which lies in the cracked texture. Resist-slip Raku (also referred to as "peel-away slip") is a Raku technique in which a slip, which is formulated to not permanently stick to the surface, is applied to a biscuit-fired piece before the Raku firing. I prepared the slip-resist again with lots of experimentation, which mostly comprised fire clay and grog. It needed to be mixed with water in a cake-batter-like consistency. The slip-resist can be applied on the pots using two different processes. It can be either poured over the pots or the pots can be dipped into it. The completed pots were allowed to dry for ten minutes and then I immediately loaded them into the kiln.

As soon as the temperature reached up to 950° C, I opened the kiln at the red-hot temperature to take out the pots to put them inside a small drum which I had kept ready earlier half-filled with some old newspaper. The drum was then covered immediately so that the carbon smoke created did not escape from the drum. This process is basically the reduction firing process through which the carbon is released from the newspaper and it sticks to the surface of the pots through the cracks of the resist slip which were created after heating them.

After keeping them inside the drum for approximately ten to fifteen minutes, I took out the pots from the drum and slowly started peeling the resist slip with the help of tools to reveal the final product. The cracks which are produced on the surface of different pots surprise me every time. This is the reason why naked Raku appeals to me so much—its uncertainty. It is not that I have completely mastered the process yet. I am still developing every

area of my experimentation to achieve the highest quality of desired results. It is also imperative to add that I was not successful the first time. However, I kept on trying again and again until I got the desired results.

After all these experiments I have come to realize the following salient facts:

1. The shine of the surface of the pots completely depends on how good the terra sigillata has been prepared.
2. And the terra sigillata should match the clay body to stick to it properly to obtain the desired results.
3. Further, the crack and texture fully depend on the proper resist slips.
4. Moreover, the thickness of the resist slip decides the type of texture on the surface; for example, a thin resist slip may produce small cracks while a thicker resist slip may produce bigger cracks.
5. Even the shape of the pot determines the kind of textures that would form on the pot's surface.

However, my interest does not simply lie in the basic naked Raku process; it lies in the constant experimentation. I have already tried mixing different clays to obtain a coloured surface instead of white, in which I have been only partially successful so far. Also, I am trying to incorporate designs into the pot surfaces with the use of different colours and techniques.

The thinking behind all the works that I have created emerges from the central inspiration: that is from life. I want to incorporate the surprising uncontrollable cracks of black lines in not only my pots but also lots of my other sculpture works so as to incorporate them into our world of darkness and light where everything is cracked yet beautiful. My recent works and experimentation focus on colours incorporated into the process of naked Raku.

I along with my students, we are also experimenting and searching how to control the black lines in an orderly fashion so as to beautify and produce the lines in a meaningful chaos. I am also trying to incorporate designs and drawings on the surface through this particular process. Further, I am also experimenting as to how to create a colorful base surface instead of white with black lines.

I am also experimenting with varied alternative firing techniques such as obvara firing, saggar firing etc.

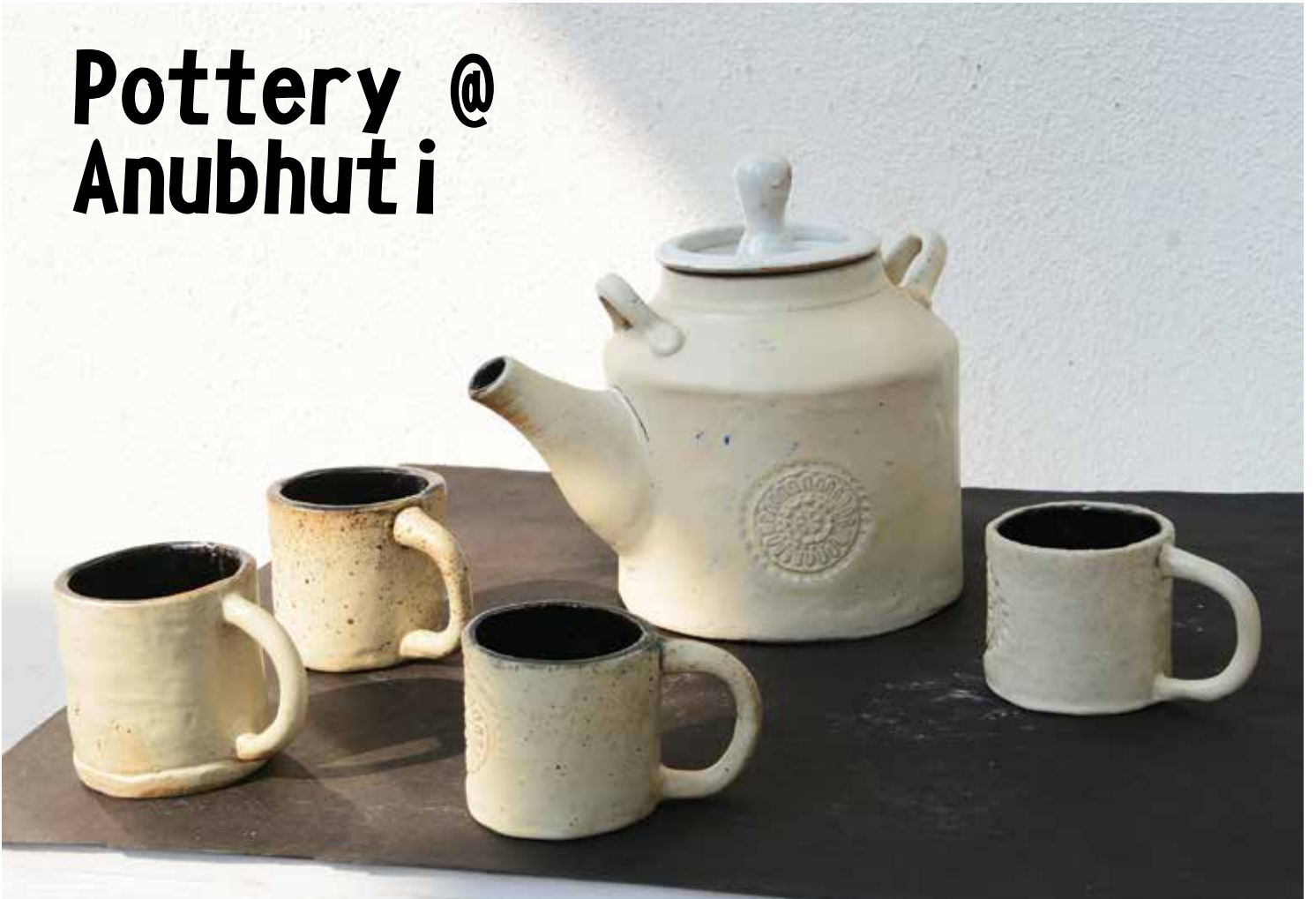
**-Tanmoy Kundu, Teacher**







# Pottery @ Anubhuti





Class 5



Class 6



Class 7A



Class 7B



Class 8A



Class 8B



Class 8C



Class 9A



Class 9B



Class 10



Class 11



Class 12



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