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दिनांक 18/7/2022
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अधीक्षक
बी. वी. मुरालीकृष्णन

वितरण

अरविन्द कौशिक
दीपक तुली
प्रवीन राजौरा
जयसिंह



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कारपोरेशन

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भारत सरकार का उद्यम]

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• 'आविष्कार' नेशनल रिसर्च डिवेलपमेंट कारपोरेशन (एनआरडीसी) द्वारा प्रकाशित विज्ञान और प्रौद्योगिकी की लोकप्रिय विज्ञान मासिक पत्रिका है। • 'आविष्कार' में किसी लेख के प्रकाशन हेतु चयन के संदर्भ में संपादक का निर्णय अंतिम होगा। प्रकाशित लेखों और लेखकों द्वारा भेजे गए चित्रों की मौलिकता के संबंध में लेखक स्वयं उत्तरदायी होंगे। • 'आविष्कार' में प्रकाशित सामग्री का किसी भी रूप में उपयोग करने से पूर्व संपादक की अनुमति लेना आवश्यक है। • 'आविष्कार' में प्रकाशित किसी यांत्रिक, वैद्युत, इलेक्ट्रॉनिक आदि युक्ति के काम न करने की स्थिति में पत्रिका/एनआरडीसी उसके लिए उत्तरदायी नहीं होगी। • 'आविष्कार' में प्रकाशित विज्ञापनों में किए गए दावों के लिए पत्रिका और एनआरडीसी उत्तरदायी नहीं होगी।
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आविष्कार — जुलाई 2022



अनौपचारिका वर्ष 48 अंक 7 जुलाई, 2022

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समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि॥
समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ ऋग्वेद

अनौपचारिका

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बो.शि.सं. पुस्तकालय, अजमेर
दिनांक... 12/7/2022
हस्ताक्षर... Dr. J. S. Singh

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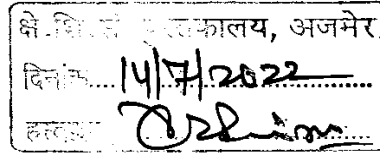
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Ethics and Education Vol.17, No. 2 May, 2022



ETHICS AND EDUCATION
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रचना यादव
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वीना अनियाल
प्रसार एवं लेखा प्रबंधक
हारिस महमूद
शब्द-संयोजन
प्रेमचंद गोतम
कार्यालय सहायक
किशन कुमार, दुर्गा प्रसाद
मुख्य प्रतिनिधि (उ.प्र.)
राजेन्द्र प्रसाद जायसवाल
रेखाचित्र
रोहित प्रसाद, सिद्धेश्वर, संदीप राशिनकर,
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4229/1, अंसारी रोड, दरियापंज, नई दिल्ली-2
फ़ोन : 9717239112
दूरभाष : 011-41050047
ईमेल : editorhans@gmail.com
वेबसाइट : www.hanshindimagazine.in

मुख्य : 50 रुपए प्रति
बार्षिक : 500 रुपए (व्यक्तिगत)
रजिस्टर्ड : 800 रुपए
संस्था/पुस्तकालय : 700 रुपए (संस्थागत)
रजिस्टर्ड : 1000 रुपए
आजीवन : 15,000 रुपए
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रचनाओं में विचार लेखकों के अपने हैं. उनसे हंस
की सहमति अनिवार्य नहीं है. साथ ही उनके मौलिक
या अप्रकाशित होने का उत्तरदायित्व संपादक और
प्रकाशक का नहीं है बल्कि यह दायित्व रचनाकार
का है.

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मुद्रित. संपादक-संजय सहाय.

जुलाई, 2022

मूल संस्थापक : प्रेमचंद : 1930
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पूर्णांक-429 वर्ष : 36 अंक : 12 जुलाई 2022



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क्षेत्रीय संस्थापक : राजेन्द्र यादव
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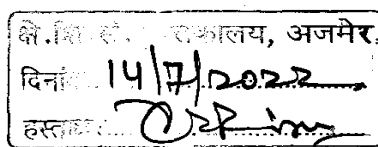
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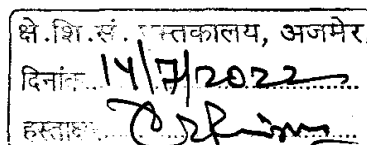
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क्षेत्रीय पुस्तकालय, अजमेर

दिनांक 18/7/2022

साहित्य, संस्कृति और कला का समग्र मासिक

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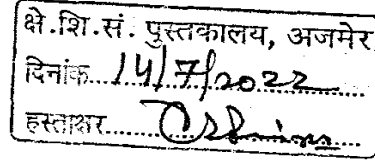
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सम्पादन-परामर्श सुभाष पंत हृषीकेश सुलभ सत्यनारायण योगेन्द्र आहूजा संपादन-सहयोग आनंद हर्षुल शम्पा शाह रश्मि रावत सम्पादक हरिनारायण	कानूनी सलाहकार मनीष पाठक प्रचार/प्रसार मुद्रित सम्पादकीय कार्यालय एल-57 बी, दिलशाद गार्डन, दिल्ली-110095 मो. : 7303401407, 7701938525 E-mail : kathadeshnew@gmail.com	शाखा कार्यालय श्रीमती (डॉ.) स्मृति सिंह सावित्री सदन, कबीर मार्ग, बनी पार्क, जयपुर (राजस्थान) इस अंक का मूल्य 50/- मूल्य वार्षिक (व्यक्तिगत) : 500/- रजिस्टर्ड डाक से : 700/- मूल्य वार्षिक (संस्था तथा लाइब्रेरी) : 700/- रजिस्टर्ड डाक से : 900/- आजीवन सदस्यता : 10000/- रजिस्टर्ड डाक से : 15000/- वार्षिक (विदेश) : 60 डॉलर	सारे भुगतान बैंक या बैंक ड्राफ्ट कथादेश के नाम से किये जायें. कथादेश से सम्बन्धित सभी विवाद केवल दिल्ली न्यायालय के अधीन ही होंगे. मुद्रक, प्रकाशक, सम्पादक हरिनारायण, एल-57 B, दिलशाद गार्डन, दिल्ली-110095 द्वारा स्थास्तिक आफसेट, एम-120, नवीन शाहदरा, दिल्ली-110032 से मुद्रित.
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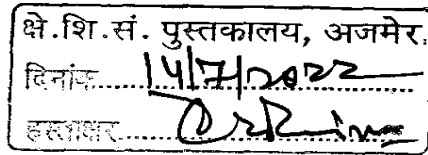
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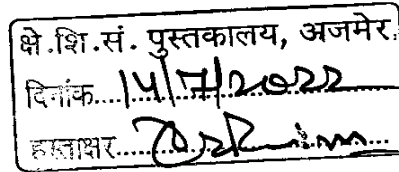
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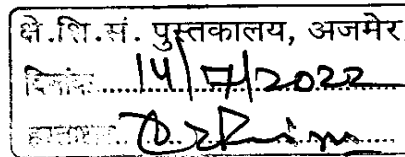
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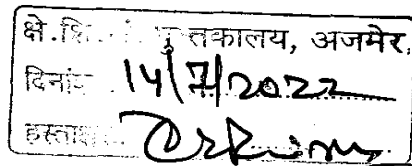
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साहित्य अमृत वर्ष 27 अंक 11, जून, 2022



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क्षे.शि.सं. पुराणपुराण, अजमेर.

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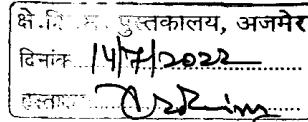
<p>संस्थापक संपादक पं. विद्यानिवास मिश्र</p> <p>निवर्तमान संपादक डॉ. लक्ष्मीमल्ल सिंघवी श्री त्रिलोकी नाथ चतुर्वेदी</p> <p>संस्थापक संपादक (प्रबंध) श्री श्यामसुंदर</p> <p>प्रबंध संपादक पीयूष कुमार</p> <p>संपादक लक्ष्मी शंकर वाजपेयी</p> <p>संयुक्त संपादक डॉ. हेमंत कुकरेती</p> <p>उप संपादक उर्वशी अग्रवाल 'उर्वी'</p> <p>कार्यालय ४/१९, आसफ अली रोड, नई दिल्ली-०२ फोन : ०११-२३२८९७७७ ०८४८६९२२६९ ई-मेल : sahyaaamrit@gmail.com</p> <p>शुल्क एक अंक—₹ ३० वार्षिक (व्यक्तियों के लिए)—₹ ३०० वार्षिक (संस्थाओं/पुस्तकालयों के लिए)—₹ ४०० विदेश में एक अंक—चार यू.एस. डॉलर (US\$4) वार्षिक—पैंतालीस यू.एस. डॉलर (US\$45)</p> <p>साहित्य अमृत के बैंक खाते का विवरण बैंक ऑफ इंडिया खाता सं. : 6001201100010S2 IFSC : BKID0006001</p> <p>प्रकाशक, मुद्रक तथा स्वव्याधिकारी पीयूष कुमार द्वारा ४/१९, आसफ अली रोड, नई दिल्ली-२ से प्रकाशित एवं न्यू प्रिंट इंडिया प्रा.लि., ८/४-बी, साहिबाबाद इंडस्ट्रियल एरिया, साइट-IV, गाजियाबाद-२०१०१० द्वारा मुद्रित।</p>	<p>संपादकीय विश्व मंच पर हिंदी" ४</p> <p>प्रतिस्मृति अकेली/ मन्नु भंडारी ६</p> <p>कहानी केशर-कश्मीर/ मुरलीधर वैष्णव १० निर्मला आंटी/ मीना पाठक २० प्रेम की पीर/ हरीश नवल ४४ दर्पण, जुगनू और रात/ अंजू शर्मा ५६</p> <p>लघुकथा आजादी/ सुनीता शानू ५० इयूटी/ सुनीता शानू ६७ प्रकाश-पुंज/ पूनम सिंह ६९</p> <p>आलेख आज भी सिरमौर है प्रेमचंद का साहित्य/ प्रकाश मनु १४ भगवतीचरण वोहरा का बलिदान/ कल्पना पांडे २६ प्रणाम और संवाद/ जीतसिंह चौहान ३५ क्रांति के महान् अग्रदूत : तात्या टोपे/ मनमोहन गुप्ता ३९</p> <p>साहित्य में वर्षा या पावस ऋतु/ प्रवीण शंकर त्रिपाठी ५२ हिंदी गजलों में स्त्री-चेतना/ सोनरूपा विशाल ६२</p> <p>कविता कविताएँ/ ऋता शुक्ल ९ कविताएँ/ जनार्दन द्विवेदी १९ पानी भरी कटोरी/ माला श्रीवास्तव २४ चार गजलों/ माला कपूर 'गौहर' २५ यदि जीवन में/ बी.एल. गौड़ ३० प्रकृति की ओर/ प्रीति कच्छल ३८ दोहे/ आलोक बेजान ४७ बहुत याद आते हैं"/ मनोहर मधुकर ६०</p>	<p>गजलें/ संदीप राशिनकर ६५ जंगल की बातें/ राबिया परवीन ७१ सावन की कुंडलियाँ/ श्याम सुंदर श्रीवास्तव 'कोमल' ७६</p> <p>जिन्होंने जगाई स्वाधीनता की अलख गणेश शंकर विद्यार्थी, चंद्रशेखर आजाद ३२</p> <p>राम झरोखे बैठ के मच्छर की महत्ता/ गोपाल चतुर्वेदी ३६</p> <p>ललित-निबंध डीकुर/ नमंदा प्रसाद सिसोदिया ४८</p> <p>साहित्य का भारतीय परिपार्श्व इकटक दृष्टि से/ बी.आर. लक्ष्मण राव ५१</p> <p>व्यंग्य नींद/ परगट सिंह जठोल ६१</p> <p>साहित्य का विश्व परिपार्श्व एक नन्हे सितारे के नीचे/ मारिया विस्लावा एना सिंबोस्का ६६</p> <p>स्मरण महाराष्ट्र के लाड़ले लोकप्रिय लेखक पुरुषोत्तम लक्ष्मण देशपांडे/ अशोक वाधवाणी ६८</p> <p>लोक-साहित्य बुंदेलखंड की लोकसंस्कृति के परिचायक लोकगीत/ दीपिका विजयवर्गीय ७०</p> <p>यात्रा-वृत्तान्त गोवा, जरा हट के/ राजेश जैन ७२</p> <p>बाल-संसार मधुमक्खियाँ/ विष्णु भट्ट ७४</p> <p>वर्ग-पहेली ७७ पाठकों की प्रतिक्रियाएँ ७८ साहित्यिक गतिविधियाँ ७९</p>
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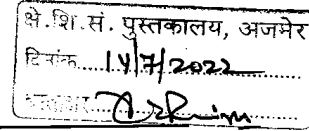
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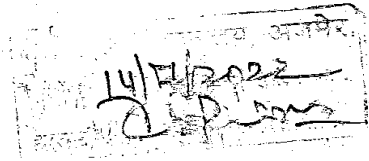
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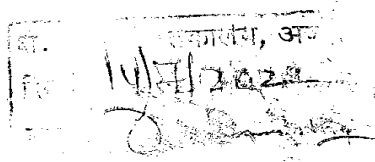
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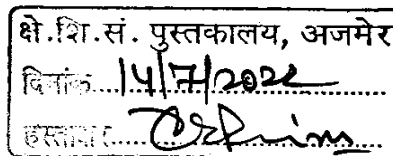
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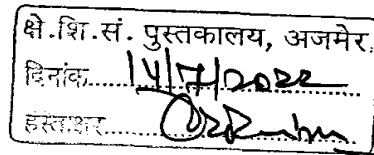
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क्षे.शि.सं. पुस्तकालय, अजमेर.
दिनांक 01/7/2022

Yoga Philosophy: A Pathway of Global Value for Peace and Harmony#

Sushim Dubey*

Yoga is an age-old science that evolved in India. Teachings of Yoga were the part of the curriculum and practice in the *Gurukula* in the ancient Indian Teaching System. *Prāṇāyāma* and other specific postures were included in the performance of *Yajña*, *Swādhyāya* and other purificatory practices in traditional Hindu culture. The oldest traces of Yoga related practice may be traced back to Indus valley civilization, where posture-related seals are found. Yogic terminologies are also found in Vedas. The word 'yoga' derives from Sanskrit "Yuj" ("to yoke") which means "union" or "integration". Another meaning is "samādhi"- A higher state of consciousness beyond the mind reflecting the ultimate reality.

Yoga is an ancient physical, mental, and spiritual practice. Swami Vivekananda has defined Yoga as, "A means of compressing one's evolution into a single life or a few months or even a few hours of one's bodily existence" In the authoritative ancient *Sanātan* tradition scripture Gita, Yoga has been defined as 'Yoga is a skill in action' and 'equanimity of mind'. According to Patañjali in *Yogasūtra*, "Yoga is the restraint of modifications of the mind"². In another important text, *Mahopanisad* Yoga is a "skillful method to calm down the mind."³

Yoga, was introduced by Swami Vivekānanda to the western world for the first time in the systematic spiritual path as *Raja-Yoga*. It has been made household practice at a mass scale by Swami Ramdev. Ji. Hon'ble Prime Minister Shri Narendra Modi fetched International recognition for this ancient discipline of India through United Nations in 2014.

Shri Narendra Modiji, Honourable Prime Minister of India in his address during the opening of the 69th session of the General Assembly of United Nations while presenting the proposal for International acceptance of Yoga said, "Yoga is an invaluable gift from our ancient tradition. Yoga embodies unity of mind and body, thought and action ... a holistic approach that is valuable to our health and our well-being. Yoga is not just about exercise; it is a way to discover the sense of oneness with yourself, the world, and nature."⁴

Recognizing its universal appeal, on 11 December 2014, the United Nations proclaimed 21 June as the International Day of Yoga by resolution 69/131. Since 2015, 21st June is celebrated as International

The Article is being published to commemorate the UN International Yoga Day, 21st June 2022 on the theme Yoga for Humanity.

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University News Vol.60, No. 26, 27 June-July 03, 2022

UNIVERSITY NEWS
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Price Rs. 30.00
A Weekly Journal of Higher Education
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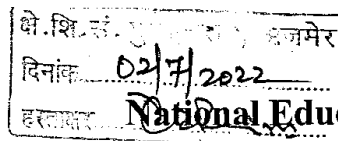
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National Education Policy Recommendation on Training for Higher Education Teachers: A Discourse

Sunil Behari Mohanty*

The concept of Teacher Education or Teacher Training in India is generally associated with school teachers. For higher education teachers, teacher training is not an essential pre-condition for getting employed and therefore they do not give much attention towards getting trained, nor there are many avenues for this in the country. However, with the rapidly changing transformations in the delivery of higher education, teacher training is of vital significance for Higher Education teachers also. The National Educational Policy -2020 in its recommendations, made a subtle mention of need for teacher training for higher education teachers. In view of this, the Author made a small survey of existing practices in other countries in this regard for better understanding of the patterns of higher education teacher training. Before going into the issue of paradigm change in teacher education for teaching in higher education institutions in India as recommended by National Education Policy-2020, given below are some situations in a few developed nations as received in reply to an e-mail sent by the Author inquiring about the training of higher education teachers in select countries.

United Kingdom

A Professor working in a top-ranking higher education institution in the United Kingdom wrote: "Most of the large universities in the UK put on training courses for their own lecturers which are accredited by a national body, and many of those courses are open to academics from other universities.

But I sense that you are wanting to know how to become an academic in the UK. These days, that is achieved largely by developing a list of one's own papers in academic journals. (I became an academic 30 years ago, after nearly 20 years as a non-academic administrator and I achieved that by working academically in the evenings, firstly by taking several postgraduate qualifications and then having several papers published in academic journals and writing my first book (*The Idea of Higher Education*, 1990). All that was done on top of a full-time job before I became an academic. These days, people take a series of part-time junior academic roles as research officers and part-time lecturing positions while writing their academic papers for the academic journals; and become established that way. It typically takes 8-12 years, if one is lucky, to get a full-time academic position. It is very hard work. Most don't make it. This will be disappointing to you, I fear, but it is the way the academic world is and has been for some time."

* President, All India Association for Educational Research, Flat 1, Beatiude Apt 2, 61B Selvaraj Chettiar Street, Vaithikuppam, Pondicherry-605001. E-mail: sunilmohanty@gmail.com

University News Vol.60, No. 27, 04-10 July, 2022

UNIVERSITY NEWS
Vol. 60
No. 27
Price Rs. 30.00
A Weekly Journal of Higher Education
Published by the Association of Indian
Universities

श्री. वि. सं. पुस्तकालय, अजमेर.
दिनांक 12/7/2022
July 04-10
रु. 30.00

India's Soft Power: Its Place in the Modern World

K Paddayya*

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#Let's Beat Corona Together

"... we cannot but think that the future attainments of the natives (Indians) will be increased in extent as well as in variety by being as it were engrafted on their own previous knowledge and imbued with their own original and peculiar character" (Elphinstone, 1824).

It is perhaps advisable to begin by reassuring readers that the above statement is not part of the cacophony of opinions being expressed nowadays by both well-read and ill-informed people about our heritage from ancient India and its place in the modern world. Rather it is part of a powerful argument advanced two hundred years ago by one of the illustrious and enlightened colonial administrators who wrested the western part of the country from the hold of the Peshwas and handed it over to the East India Company. To be more precise, this statement was made by Mountstuart Elphinstone, the first Governor of Bombay Presidency, in a detailed letter which he addressed in 1824 to the Utilitarianism-led Court of Directors in London for defending the Hindoo College (nucleus of the present Deccan College) in Pune which he had established three years earlier exclusively for promoting the interests of ancient Indian learning (Elphinstone, 1824; for details, see Paddayya, 2002a). After the Presidency University in Kolkata, the Deccan College is the second institution of higher learning in the country to complete bicentenary in 2021.

Elphinstone's two-hundred-year-old observations bracketing India's future attainments with its ancient learning and distinctive character of its people gain a large measure of importance in the context of various official and unofficial efforts of more recent times to highlight our achievements in the past. As part of the ongoing *Azadi Ka Amrit Mahotsav* meant for commemorating 75 years of the country's independence, the Ministry of Culture initiated a flagship scheme called '*Dhara: An Ode to Indian Knowledge Systems*'. Through a series of lecture presentations and discussions this scheme seeks to highlight the notion of continuity in the domains of Indian culture and knowledge. Through a series of lecture presentations and discussions, this scheme seeks to highlight the notion of continuity in the domains of Indian culture and knowledge.

In the words of Govind Mohan, Secretary of the Ministry, "Our efforts through '*Dhara: An Ode to Indian Knowledge Systems*' are aimed at starting these conversations and debates and ensuring that our collective history of achievements does not stay forgotten in the folder

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University News Vol.60, No. 28, 11-17 July, 2022

UNIVERSITY NEWS
July 11-17
No. 28 2022
Price Rs. 30.00

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#Let'sBeatCoronaTogether

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International Students in Canada: Patterns, Trends and Economic Contribution

Misbah* and Jaswinder Singh Brar**

The knowledge-based economy of the 21st century has fostered the growth of globalized academic institutions. Consequently, the process of international student mobility has become more profound and inevitable. The last two decades witnessed a substantial rise in international student mobility with most of the students migrating from developing to developed nations. With this, many advanced nations have acquired the unique status of the reservoir of highly skilled personnel. Students' mobility patterns show that a major chunk of enrolments is concentrated in countries such as Japan, Australia, Canada, and Britain. Besides, the various student exchange programs like SOCRATES, ERASMUS, and others of the European Union have ominously contributed significantly to student mobility among the students. The globalization of economic activities, rise in tradable services, and the emergence of high-tech skill-oriented commercial and financial platforms have caused a real surge in academic migration. Cross-border deepening and widening of the movement of skilled persons, which was earlier viewed as a unidirectional phenomenon of brain drain, has now acquired new meaning and purpose and thereby has been perceived as 'brain gain' and 'brain circulation'. Out-migration has now increasingly been viewed as an opportunity rather than a colossal threat. The new realities signify that the borders have gone beyond control and the ability to curtail out-migration of students has been reduced significantly. The emergent global education market has enhanced developed nations' appetite for international students manifold.

Canada, with its liberal immigration policies and dynamic education market, has been attracting a large number of international students from all over the world. In the situation of an ageing population, where a growing number of people are withdrawing from the labour market, the developed nations are under immense pressure to keep their immigration rates at higher levels. Further, globalized education institutions have started impacting immigration policies. The advanced nations have been facing a unique opportunity wherein the legions of the older populations are now being superseded by a more educated and younger population entering their labour market (Barakat and Durham 2014; Meyer et al. 1977; and Willis and Goujon 1998). The Canadian Education Strategy (2019- 24) particularly aims to attract foreign students from all over the world into diverse courses and to strengthen and promote return migration for its own students.

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