



**NATIONAL ACADEMY OF CUSTOMS, EXCISE & NARCOTICS
FARIDABAD**

PRESENTS

KAR-DHWANI

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*“ To create an institution of excellence
where people can achieve full potential, in their academic, creative,
personal, physical, moral and spiritual development.”*
The Alma-mater of Indirect Tax Administrators



FROM THE DIRECTOR GENERAL'S DESK

Dear OTs,

I am happy to know that The House Journal Society of the 68th Batch of IRS probationers have taken the thoughtful initiative to bring out it's first in-house journal. I congratulate them for their efforts and hope this becomes a regular platform for the officer trainees to express their creative aspirations and enable them to hone up their writing skills.

My best wishes to The House Journal Society and all the success to their efforts.

Cheers!!!

**Shri PK Dash
DG, NACEN**



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Finance Minister Shri Arun Jaitley inaugurates 68th Training Batch of IRS(C&CE) Probationers at NACEN, Faridabad on 26th December, 2016



The inaugural ceremony of professional training for 68th batch of Indian Revenue Service (Customs & Central Excise) officers was held at NACEN, Faridabad on 26th December 2016. Honourable Minister of Finance and Corporate Affairs, Shri Arun Jaitley, was the chief guest on the occasion. Respected Chairman CBEC Shri Najeeb Shah and Member(Admn) CBEC Smt Vanaja N.Sarna were the distinguished guests of honour during the inaugural ceremony. Director General NACEN Shri PK Dash, Additional Director General Smt Reena Arya, Course Directors and other officials graced the function. As all the Officer Trainees were dressed up in smart Bandhgala suits and sarees, the Auditorium seemed like the most festive of places. On behalf of Officer Trainees, Ms. Yangchen Bhutia and Dr.G.Pravin Gavaskar warmly welcomed the Hon'ble Union Minister by presenting flower bouquet. The 68th batch was formally inaugurated by lighting the lamp at the start of the function by the chief guest.

The Opening Welcome Address was given by Shri PK Dash and introduced the batch to the dignitaries. Shri Najeeb Shah then imparted his words of wisdom to the newly recruited officers.

This was followed by an inaugural address by Honourable Minister of Finance and Corporate Affairs Shri Arun Jaitley. Shri Jaitley motivated the new generation of officers to become the messenger of change in the new and prosperous India. He also extended his warm welcome and wished a bright career to the new officers. The ceremony closed with a vote of thanks by Smt Minu Shukla Pathak, Associate Course Director, and a tribute to the Nation by singing of National Anthem by all the participants.



AAGAAZ : THE BEGINNING - Cultural Night at NACEN



The members of the Cultural Committee, on behalf of the 68th batch of IRS (C&CE), organized the cultural evening AAGAAZ on 30th December 2016 in NACEN Faridabad. AAGAAZ begun in style with a message that the Officer Trainees are masters not only in the professional arena but also in arts and culture. The cultural evening showcased various vocal, drama, dance and poetic talents among the Officer Trainees. The variety of programs reflected the diversity of India across its length and breadth.

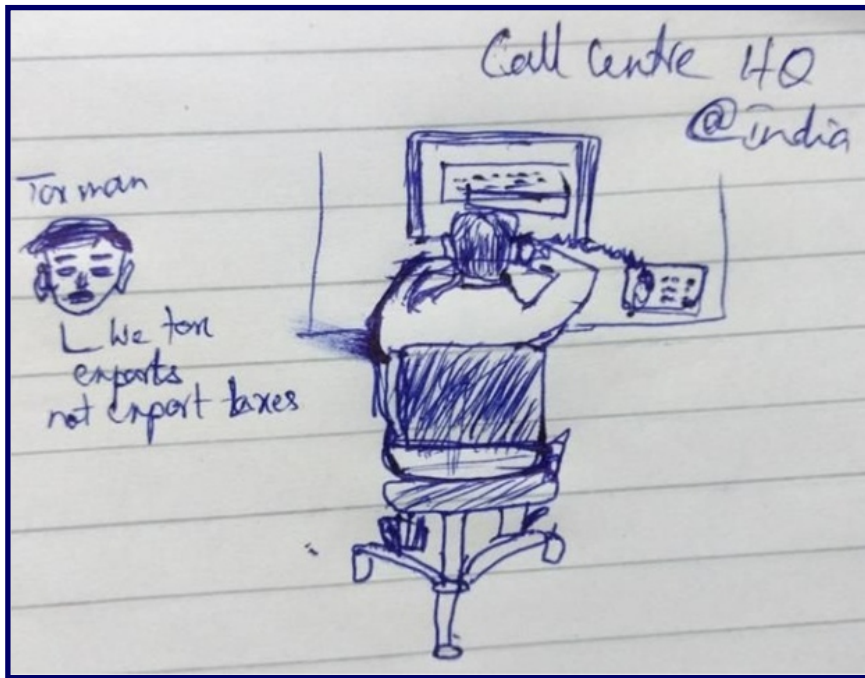
SOS Children's Village: The Direct Social Responsibility



NACEN has been actively participating to promote general education and hygiene sense among the kids living in SOS Children's Village, which is a NGO run by SOS (Save our Soul) group. The officer trainees keep visiting the premises of SOS on almost all the occasions. The Children of SOS are also guests in all the events being organized by NACEN. This mutual participation and involvement reflects the sense of social responsibility inculcated in the officer trainees of NACEN.

DOODLE

Krishna Koundinya, IRS(C&CE)



Let the Creative Juices Flow

Kodali Gokul, IRS(C&CE)

“For sale, baby's shoes, never worn” - Ernest Hemingway

What does this line mean? Well, most people interpret this as a mother having planned for arrival of the baby, might have lost the baby and was in process of discarding the shoes. Some others interpret this as the mother might had a child who was misfit for the shoes, so she was selling them to buy a new pair. It was amazing how six simple words could be used to weave stories, that too with varying interpretations.

It seems Ernest Hemingway, the author of "the old man and the sea" famously made a bet with his friends that he will finish an entire novel in 6 words. The above lines are said to be authored by Hemingway and are the shortest novel written so far. They are also extreme example of what people call now a days "flash fiction" or "short fiction".

Although no one was sure who started it, most people refer to Ernest Hemingway, as the father of flash fiction. Of course, we Indians can also claim we might be authors to this trend. There was a story, when a Telugu poet was asked to summarise Ramayana, he seemed to have said so in 3 words "katte, kotte, tecche" (built bridge, fought, brought). Romans were also not far behind. Using the famous statement of Julius Ceaser "Veni, Vidi, Vici" (I came, I saw, I conquered), they claim to be originators of this trend!!!

The world of literature also seemed to be adjusting to attention deficiency disorder of human race at present. With readership declining day by day, the writers are choosing to convey their thoughts in 50 words or less which is resulting in explosion of flash fiction.



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The brevity or shortness of this form is bringing the beauty of the words to the forefront. You do not need a thousand words to describe a theme, few simple words can do the trick. For example,

"As she lay in the labour room,
Her in laws prayed to goddess Kali
For a white skinned boy
Irony died a thousand deaths that night"

(Courtesy: unknown author)

This story brings out the irony in our life. People praying to a dark skinned female goddess for a white skinned boy!!! Beautifully brought out in few simple lines. Another example

"In a class full of students,
She was searching for a vacant seat
He was searching for a seat next to hers"

(Courtesy: inner voice)

The love story brought out in subtle lines without using too many lines, without explicitly saying about love.

Not only accomplished writers can write these lines. Our friends also have indirectly contributed some memorable one liners which are in nature of short fiction. For example,

"Their honeymoon was over,
It was the only time his honey
looked like moon to him"

(Courtesy: Mohapatra aka Big Basket)

I guess there is no need to explain these lines, when the lion himself roared them in the class.

" He lived his entire life like pig,
looking down
Finally he looked up
Only from his death bed
And wondered that this world is big"

(Courtesy: Dileep)

Although I could not remember the exact lines, this was said by Dileep about many of the people who seems to be living in their bubble and who forget about how beautiful and bountiful the world is.

All these stories are very short. There is no use of elegant language. No use of complex lines, the length of which exceeds more than 3-4 lines. Yet, the meaning is subtle, catchy and profound, some of which were written by our friends themselves.

I wrote this short article and kept these stories just to remind that you need not be a good writer, an avid reader to enjoy these stories or try to write some stuff on your own. In fact, we do play with words, innovate new words, improvise them every day, especially when teasing friends or making fun of them. In essence, every one of you have a writer in you.

We are just afraid, that we do not have the good language skills, we do not possess required elegance etc etc. Friends, We know what you are already. You need not get afraid, that some one will judge you based on your writings. I agree not every one can write a good piece. But having written so many UPSC essays, I am sure every one can at least make an effort.

Finally I end this article by asking fellow OTs to explore that part of you, which lay dormant till now. Let your creative juices flow!

MISCONCEPTIONS

Gurtesh Matharu, IRS(C&CE)



The story begins in 2100 BCE in Sumeria. Gilgamesh was the king of a place called Uruk. He was 2/3rd God and 1/3rd Man. After the death of his dear friend Enkidu, he wanders the ends of the Earth in search of immortality. He meets Utnapishtam, who incidentally was an immortal. Utnapishtam gives him the task of not sleeping for 6 days and 6 nights. Well, Gilgamesh fails. He sleeps off immediately and wakes up 7 days later. It is then that Utnapishtam reveals to him that immortality came at a cost. It was not a gift but a punishment by the Gods to him. Gilgamesh then goes back a wiser king having learned that nothing has permanence.

The story conveys the idea of misperceptions. Misperception is defined as 'to perceive incorrectly'. Gilgamesh perceived incorrectly that immortality would be amazing. He learned his lesson through trials and tribulations. We all have misperceptions. A lot of you asked me questions about my Turban, and I certainly have misperceptions about the cultures of South India. Which is why I decided to come to Hyderabad to educate myself. Now let me clarify some of your misperceptions about the Turban.

Turbans have been a part of the cultures of Asia and Middle East since the earliest times. An Iranian Kings' treasure included 5600 turbans encrusted with jewels. Many Englishmen including the famous poet Alexander Pope sported a Turban. However the fashion never caught on over there.

Now Turban is an English word. In India, we use the word Pagri. Sikhs call it Dastar. And it is not just Sikhs who wear Pagris. There is the Mysore Peta, Marathi Pheta and Puneri Pagadi. In fact, in rural India, you would find the eldest of the family sporting a Pagri as a mark of respect. It is considered a symbol of honour.

In Sikh culture - the Pugg as it is called informally, represents the embodiment of Sikh teachings, the dogma to do good deeds and it also protects the unshorn hair while keeping it clean. Earlier, only the upper class used to wear Turbans and the lower class would not. The 10th Guru Shri Guru Gobind Singh Ji made the Turban mandatory and thereby promoted equality. It also preserves Sikh identity. Guru Gobind Singh said "My Sikh will be recognised among millions". Some of you asked if it is like a hat which can be removed and kept at will. No it is not. It is a long piece of cloth (8 metres) that you tie every day. In a way it is an Art, much like a woman tying a saree. It comes with practice.

Yes, we were talking about misperceptions. As if misperceiving friendship for love, we trick ourselves into believing things that aren't there. I was talking to a woman during my visit abroad. When she found out I'm from India, she said "But you speak such good English". I was taken aback that she thought Indians couldn't speak good English. So I explained to her that you would find Indians speaking multiple languages. They know their mother tongue, Hindi, English and some would have also studied French, Spanish, etc. So how did that happen.

I have come to the conclusion that misperceptions occur because we do not communicate. To be able to form words that a fellow human can understand is a special gift bequeathed only to us. All the great constitutions of the world promote freedom of speech and expression. Yet, we have lost the art of having meaningful discussions with our own. So, meet someone new everyday and talk to them. Find out their hopes and dreams. Learn about their cultures and end the misperceptions.



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The Changing Contours of Communication in our Life

Dhananjay Singh, IRS(C&CE)

Today, even children, as young as five-six years are taking a strong liking towards social media. Social media has revolutionized the way we interact with one another. Gone are the days when people used to sit together for long hours, chatting on any topic, under the sun. With the advent of scientific and industrial revolution, we have started to feel a greater control over our lives. Electricity, modern means of communication, smart cities and so on have had a profound influence on our lives.

In the past few decades, internet has emerged as a great unifying force and a social leveller. The access to internet is empowering, as it opens the door of knowledge and opportunities for people. With the help of internet and information and communication technology (ICT), governments have been able to provide public services on the fingertips of citizens. Thus, e-governance and mobile-governance has transformed the way citizens interact with the instrumentalities of the state. This has helped bring public services to remote areas and also helped in curbing corruption by reducing the interface between citizens and public servants.

Communication in today's age- Having access to electronic mails, voice over internet protocol (VOIP) services like Skype, Viber, mobile messenger services like Whatsapp, various social media platforms like Facebook, Shabdanagari (the social networking site in Hindi language), LinkedIn and the like, we can communicate at near real time speeds. Such speed of communication had never been possible in human history till now. Today's fast-paced life seems to be benefiting from such revolutionary means of communication. Our life and work have become easier and comfortable. Now, with broadband internet, one can do office work from any data processing device, located anywhere in the world. This has definitely benefitted the economy and trade amongst nations. Our personal lives have also improved with access to modern communication technologies. Now members of family can interact with one another, even though they are separated in time and space. People from different time zones can express their thoughts on Facebook which instantly gets broadcasted around the world.

How has Facebook changed our lives? - Thanks to Facebook, our friend circle has become as big as it was never before. We are able to share our joys, sorrows, thoughts (for e.g., selfie with famous actor that we want our friends to see). Facebook has also become a medium of social mobilization. People were mobilized for the campaign against corruption, under the banner of "India against corruption" in 2011, using social media like Facebook. The democratic uprising ('Arab spring') in West Asia was propagated through social media. Facebook has also become a medium of learning. People are becoming global citizens by getting connected to the global network through social media like Facebook. Many an environmental movements (like 'Save Western Ghats') are getting mobilized through the Facebook pages created by the movement leaders.

The other face of Facebook - We become so much engrossed in living our digital lives on social media that our touch with real, physical world and physical friends takes a back seat some times. It won't be hard to find people (usually youth) busy with their mobiles (especially sharing updates on Facebook) almost always. Sometimes, people have a tendency of simply texting somebody on mobile, rather than calling her up and talking. An excessive use of social media affects the studies of students as anything in excess is harmful. Because of our pre-occupation on digital medium, we lose the pleasures of interacting face- to- face. Meeting a person face- to- face is an exhilarating experience.

One is able to understand other's emotions and feelings much better than what the smileys on social media can help us do. There is yet another dangerous and anti-social side to social media. Like all technologies, the end of social media depends on the means, the user. Social media has become a hunting ground for terrorist outfits for recruits. Social media is also being used by predators to stalk their victims online. Trolling and hate content is also on the rise in social media.

The future of social media - There is no doubt that social media has democratised communication cutting across power structures, social hierarchies, rural-urban divides, caste, race, gender and other social categories. Social media reflects diversity of opinions voiced by people around the world. As a thinking being, it is up to humans to decide how to use a technology. Technology like social media can help spread the message of communal harmony, world peace, egalitarianism and fraternity. But, if we allow the technology to overpower us and our sense of right and wrong, then the same technology can become a disaster.

The bright future of a connected world, including all sections of the society awaits us. We need to march ahead with confidence so that we can leverage technology to the benefit of human kind and for the sustenance of our planet.

Charity & Tax

Ishendra Kashyap, IRS(C&CE)

Charity and taxes exist in separate domains in our public discourse. Charity is looked as a morally superior act, and as an act carried by our own volition. Taxes, on the other hand, are looked as a necessary evil. Those who accept it, often do it grudgingly. But is it justified? In this article, a comparison has been made between charity and taxes. And I have tried to show that the redistributive aspects of charity are superior to charity.

Let us start with the similarity. Charity from ancient times has been seen as a way to help those in need. Traditions existed which often promised worldly and otherworldly rewards for those who gave alms to the poor. So we have the concept of "Dana" mentioned in Vedas, Puranas, etc. A somewhat more formalized tradition is found in the islamic concept of "Zakat".

The system of taxation existed from ancient times. For example, we find elaborate systems of taxation in arthashastra, which generally varied between one-sixth to one-fourth of income. The taxes thus collected were used by the government in the discharge of public duties like providing external and internal security, providing infrastructure like road, canals etc. Such expenditure can be treated as implicit redistribution of income as public services generated are used by all. However, beginning 20th century, the idea of explicit redistribution of wealth took firm root in almost all the major democracies. The Rawlsian notions of justice resulted in elaborate social security schemes in many countries. Thus, taxes began to be used not only in providing for public services but as a tool to help the disadvantaged. Thus, both present day taxation system and charity functions to help the needy.

Now, let us look at the impact of redistribution achieved by charity and taxes. At an individual level, charity brings more pleasure than paying taxes by a phenomenon called "warm glow effect"- the feel good factor associated with altruistic works. But what about their impact on society? It is in this area where taxes beat charity by a huge margin. Charity is based on empathy. And thus, it has all the limitations inherent in empathy based compassion. Thus, we give more charity to those who are like us, we give charity in limited quantity, and the act itself is whimsical and capricious. In contrast, taxes(the redistributive part) is based on rational compassion. As such, at least theoretically, it is free from biases. Besides, inherent in the tax policies is the cost benefit analysis(i.e, efforts to maximize the welfare of society). The results are there to see for all. The kind of redistribution happening in the present day democracies is unprecedented in history. And these are based not on the whims of a charitable individual but on duties of an elected government.



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Thus, the only reason, I submit, for people to "feel better" in giving charity than in paying taxes is our psychology and our mammalian brain, we feel good because we get a warm glow out of being the agent of the betterment of the society. However, in so far as actual help to the society is concerned, taxes are way superior to charities.

In the end, I will conclude that charity can complement taxes. It is a fact that some people are more altruistic than others. Such people need to be encouraged and appreciated. However, taxes are better than charities in betterment of life of people and thus, should be as morally superior.

Removal of Goods & Payment of Duty

Krishna Koundinya, IRS(C&CE)

Clandestine Ops may earn you more
But legal processings make you sore
Pay the duty before you clear
Otherwise, face the IRS fear

Self removal procedure by the department
To create simpler business enviroment
Pay the duty before you clear
Otherwise, face the IRS fear

Easier to prosecute and eliminate your
menace
Lower standard of proof declared in
Themotech case
Pay the duty before you clear
Otherwise, face the IRS fear.

In her eyes...

Abhijit Thorat, IRS(C&CE)

Every time I look into those ocean eyes,
I feel as if I've lived a life;
Would stumble for days over your guise,
Till I discover the new you, each dying
moment.

Those mascara clad idiosyncratic oculi,
are more than stars in the dourest
moonlight.

would enlighten my benighted evening,
more than the brightest daylight of zing.

For those eyes, not for a moment, take
cognisance,
of this blear, effete versifier.
He knows her sublime eyes, perhaps are
dunce,
or fears they are snubbing insightful ones.

Still, he knows his ineffable muse would
even make Leonardo da Vinci covetous,
as she elegantly comes through the
invincible Mona Lisa.

I'd revel all my life gazing into those deep
confidante eyes,
But for I know, unfeigned love better be set
free,
and literal emotions never die for
reciprocation.

POEMS

मेरा गाँव

कुमारी पूजा रानी, भा.रा.से.

सुबह होने की खुशी में,
तुम्हे खोने का गम है,
शायद इसलिए आधी रात से,
मेरी आँखें नम हैं.

आँखों में तेरी यादें लिए,
होंठों में तेरे अफसाने लिए,
दिल में तेरा प्यार लिए,
तेरे आगोश में सोने का मन है.

ऐसे नींदों में जगती हूँ,
जिसमें तू ही बसा करती है,
तेरे उस शबाब की छटा में,
जिन्दगी लुटाने का मन है.

तेरी वो खुशनुमा सुबह,
वो महकती रंगीन शाम,
तेरे मनभावन रूप पे,
फिर से मुग्ध होने का मन है.

तेरे हरे भरे पेड़ों की हरियाली,
घुमावदार आगे बढ़ते रास्ते,
छोटे बड़े पेड़ों की मादकता,
तुझे दुल्हन बनते देखने का मन है।

जानती हूँ, हूँ दूर तुझसे,
करीब भी नहीं हूँ इतनी,
फिर भी तेरे अपनेपन की गर्माहट में,
कुछ पिघल जाने का मन है.

FOLK PAINTINGS

Puja Rani, IRS(C&CE)



Madhubani painting is practiced in the Mithila region of India and Nepal. Painting is done with fingers, twigs, brushes, nib-pens, and matchsticks, using natural dyes and pigments, and is characterized by eye-catching geometrical patterns. There is ritual content for particular occasions, such as birth or marriage, and festivals, such as Holi, Surya Shasti, Kali Puja, Upanayanam, Durga Puja.



Phad painting or Phad is a style religious scroll painting and folk painting, practiced in Rajasthan state of India. This style of painting is traditionally done on a long piece of cloth or canvas, known as phad. The narratives of the folk deities of Rajasthan, mostly of Pabuji and Devnarayan are depicted on the phads. The Bhopas, the priest-singers traditionally carry the painted phads along with them and use these as the mobile temples of the folk deities. The phads of Pabuji are normally about 15 feet in length, while the phads of Devnarayan are normally about 30 feet long. Traditionally the phads are painted with vegetable colors.



Sohrai painting: The women of farming communities of Hazaribagh district Jharkhand maintain a vibrant tradition of mural painting practiced as a ritual art form known as Sohrai. Sohrai is the art of harvest festival in autumn, using red, black, yellow and white earth. Large voting images are painted with twigs and kuchis on the walls - bulls, horses with riders, wild animals, trees, lotuses, peacocks, and horned deities. Sohrai paintings are considered to be good luck paintings.



Warli painting is a tribal art mostly done by Adivasi from North Sahyadri Range in India (Dahanu, Talasari, Jawhar, Palghar, Mokhada, and Vikramgad of Palghar district.). It originated from Maharashtra, where it is still practiced today.

Miss Puja Rani is an avid folk painter from Jharkhand and her themes of paintings reflects the beauty of cultural diversity and traditions of the tribal and other local communities.



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Her Silence..His Words..

Abhijit Thorat, IRS(C&CE)

They fought a fortnight before the special day. Words were exchanged, tears were shed.

But usually he would call her, coax her and make her laugh. And she would fall for him again, just like a teenager would, for her crush. Then, quite effortlessly they would resume their quixotic romanticism. Their 'journey', as she called it. Journey marked with highs of love and lows of ego and possessiveness.

She was hopelessly romantic. She used to make those handmade greetings, bake chocolates, and dance to those creepy desi item numbers especially for him. She used to call him 'Captain' as he loved playing with words, just like Robin Williams of Dead Poets Society. His virile words would make her fly on cloud nine. She envied his words because he loved them more than he loved her, she thought.

He was an idealist. He had different notions about love. Love made him more vulnerable than her. 'Love should set a person free', he used to tell her. 'Marriage sets a person free. Marry me', she used to quip. He was hardly creative when it came to their relationship except that he proposed her on 29th February of a leap year. (...if that counts as being creative). And like most of humans on this earth, he was idealist at heart, while arrant practical when it came to mind. He suffered from cognitive dissonance while she would think and act consistently.

It was 29th of February today, their first anniversary. Anniversary which comes once in four years. So, she knew he would call. This was their record silence. 14 days without exchanging a word or emoticon or voicemail. She used to sing a line or two and voicemail him. He hardly used voicemail. He connected more with her voice and she connected more with his words.

Finally, her cell beeped at around 1 PM. She skipped her beat. 'One message from Ineffable' it read. It made her smile.

'Are you free? Let's catch up', he had texted

'Yes, I have half day. When? Where?' She hinted that she premeditated this.

'Same place. 5.30 PM'

'K', she shot back.

He came to Marine drive and sat on the stone wall facing the Arabian Sea. The less energetic waves came and hit the tetrapod shaped rocks. He ruminated how the nonchalant waves were analogous with the relationship he shared with her. She came and sat by him and smiled. He tried smiling too.

'What is it Zee.....Zeeshan?' she threw.

'I think this is it', he said with sheepish moist eyes.

'This is it?' Radha accentuated each and every word.

'Hmm....'

Tears went swiftly across her cheeks. She tried persuading Zee but in vain. Emotional Zee was cold. He was unusually silent that day. Her heart sank and time was heavy. She quickly reached her purse and handed Zee a gift. It was a Matte finish black and golden Sheaffer fountain pen. The anniversary gift became their parting gift.

Thanks. I need to go'

'Zee, Can you wait for five minutes?' came her vulnerable voice.

'I just want my last five minutes with you'

'Hmm...'

She let her head free for the one last time on his shoulder. She closed her eyes and travelled their relationship. Laughter, Joys, Tears, Teasing, obtuse talks, intelligent ramblings. Her heart beat faster than usual.

'Let go! Maybe he cheated.' said her mind.

'How to let go?' questioned her heart.

Her teary eyes made his shoulder wet. She regained her composure, took a deep breath. She stood up.

'I am Sorry', he said.

'No, you are not!' she shot back and left.

All he could see was her moving silhouette amidst the setting sun. She left him puzzled. She chose silence over words during those last five minutes. She used words only when they mattered. She could have asked why are they breaking up. She chose silence. The silence was her loudest voice. She felt if he really knew her, he would fathom her silence.

Meanwhile Radha remembered Zee's favourite lines of Ghalib Saab. His voice echoed in her lifeless ears,

**"Ragon mein daudte phirne ke hum nahin qayal,
Jab aankh hi se na tapka to phir laho kya hai."**

(We are not convinced by running in the veins,
Unless it flows from the eyes, it is not blood.)

The setting sun was trying to say something to the Marine drive. The sunlight of many such relationships was gulped down by the magnanimous sea of caste, religion and class differences.



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