

केन्द्रीय विद्यालय क्र. 2, आर्मी, वड़ोदरा



मासिक-पत्रिका
सितंबर - 2023

हमारे संरक्षक



श्रीमती श्रुति भार्गव
उपायुक्त, के. वि. सं. अहमदाबाद संभाग



श्री वेंकटेश्वर प्रसाद बी
सहायक आयुक्त, के. वि. सं. अहमदाबाद संभाग



श्रीमती विनीता शर्मा
सहायक आयुक्त, के. वि. सं. अहमदाबाद संभाग



श्रीमती मीना जोशी
सहायक आयुक्त, के. वि. सं. अहमदाबाद संभाग



श्रीमती सुनीता दिवाकर
प्राचार्य, के. वि. क्र. 2, आर्मी, वड़ोदरा



श्री रूप किशोर चौधरी
उप-प्राचार्य, के. वि. क्र. 2, आर्मी, वड़ोदरा



श्री प्रेम बहादुर प्रसाद
मुख्याध्यापक, के. वि. क्र. 2, आर्मी, वड़ोदरा

संपादक मंडल

मुख्य संपादक

श्री एल. एल. जाटव

स्नातकोत्तर शिक्षक(हिन्दी)

सह-संपादक

श्री आशीष कुमार चौरड़िया

स्नातकोत्तर शिक्षक(संगणक)

सदस्य

श्री अतुल कुमार तिवारी

श्रीमती उर्वि सुथार

श्रीमती पूजा भदौरिया

सुश्री रश्मि वर्मा

श्रीमती दीप्ति बत्रा

श्री हीरालाल जनवा

श्रीमती कृष्णा नाग

श्रीमती अदिति मित्तल,

श्रीमती क्षमा गोयल,

श्रीमती बिंदु आहूजा

श्रीमती प्रमिला

छात्र संपादक

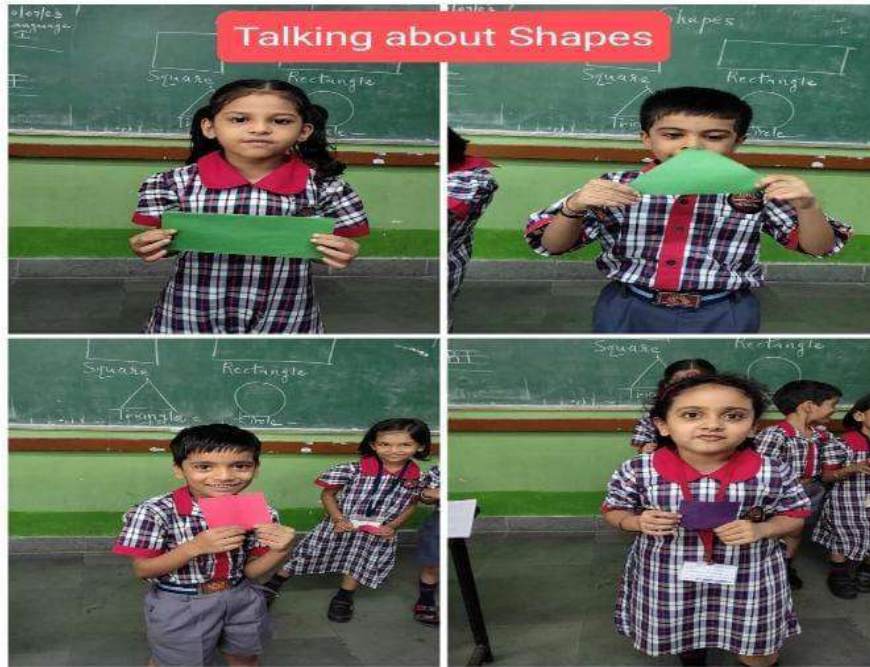
सार्थक, नेहा, रचित (कक्षा XI-अ)

हिमी जैन (कक्षा IX-अ)

सुतिक्षण, रायना (प्राथमिक विभाग)

एफ. एल. एन. एवं जादुई पिटारा

IDENTIFICATION OF SHAPES



RECITATION OF TABLES



Creativity is thinking up new things.
Innovation is doing new things

अक्षरज्ञान एवम् तुकात शब्द



- IDENTIFICATION OF NUMERS, KNOWING NUMBER NAMES AND ARRANGING THEM IN ASCENDING DECENDING ORDER.

5

BALANCING...Walking in zig-zag line, walking in circle



6

DIALOGUE CONVERSATION/ROLE PLAY



इतिहास लिखने के लिए कलम नहीं, होंसलों की ज़रूरत होती है।

विशेष प्रार्थना-सभा



पोषण-माह (सामूहिक भोज)



"पोषण माह"

(01 से 30 सितंबर 2023 तक)



किरी खर

वो दिन भी क्या दिन थे....

वो दिन भी क्या दिन थे..
जब हम मां- पिताजी के घर थे,
भाई बहन का साथ था,
प्यार भरा हाथ था।
वो बचपन के दिन,
शरारतों शिकायतों के दिन।
त्योहारों पर चाचा- चाची का घर आना,
बच्चों के शोर खिलखिलाहटों से भर जाना।
वो तरह -तरह के खाने,
मिलकर सभी गाते गाने।
क्या समय था, क्या जमाना था,
सच में, वो दिन भी क्या दिन थे.....

श्रीमती अदिति मित्तल
(प्राथमिक शिक्षिका)



सफलता

धरती से जब हम आसमान की ओर देखते हैं। तो हमें कई सितारों नज़र आते हैं, परंतु उन तक पहुंचा नहीं जा सकता। उसी प्रकार हम भी कामयाबी की एक-एक सीढ़ी पर चढ़कर सफलता प्राप्त करते हैं। सफल होने के लिए जरूरी है लक्ष्य का निर्णय, तभी हम सफल व्यक्ति कहलाएंगे।

सफलता का अर्थ है

स- सच्चाई के रास्ते पर चलना।

फ फ़क्र के साथ आगे बढ़ना।

ल-लड़कर मुश्किलों का सामना करना।

ता- तारीफ के काबिल बनना।

इन्हीं गुणों के कारण हम सफल बनेंगे अपने जीवन में।

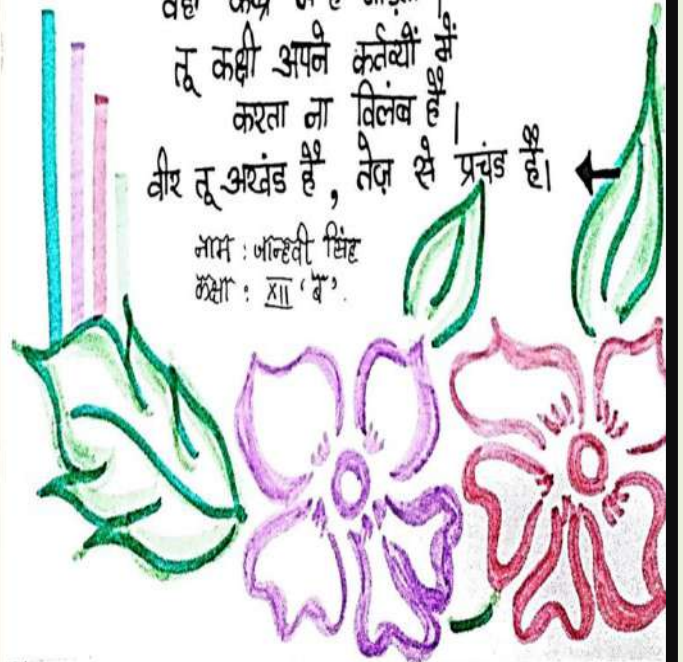
हर्ष कोठारी

पाँचवीं अ

वीर सैनिक

→ वीर तू अखंड है,
तेज़ से प्रचंड है।
धूप हो या छांव हो,
या प्रकाश का अभाव हो।
तू निडर खड़ा रहा,
शत्रु से डटा रहा।
तू निरन्तर ब्रह्मण्य वाला
भौले का सुदंग है।
वीर तू अखंड है, तेज़ से प्रचंड है।
तू अबुल मशील है,
वी तेज़ी से तलवार है।
जो शत्रु की है काटती,
वहीं कंधे में है गाड़ती।
तू कक्षी अपने कर्तव्यों में
करता ना विलंब है।
वीर तू अखंड है, तेज़ से प्रचंड है।

नाम : आन्ही सिंह
कक्षा : XIA (ब)





कविता

Riddhi m Gurjar

Roll no-44

Class v-A

क्या खोजते हो दुनिया मे
जब सब कुछ तेरे अंदर है ।
क्यों देखते हो ओरो में
जब तेरा मन ही दर्पण हे ।

दुनिया बस एक दौड़ नही ,
तू भी अश्व नही है धक्का ।
रुक कर खुद से बाते करले
अन्तर मन के शांत तो करले ।

सपनो की गहराई समझो
अपने अंदर की अच्छाई समझो ।
स्वाध्यान की आदत डालो
जीवन को तुम खुलकर जिओ ।

आलस तुम्हारी दुश्मन है तो,
पुरुषार्थ को अपना दोस्त बना लो ।
जीवन का ये रहस्य समजलो,
और खुशिओ से तुम नाता जोड़ो ।

जिंदगी इसी का नाम है

वी बचपन की शैतानी ,
वी परियों की कहानी ,
वी बारिश का पानी ,
वी बुढ़िया जिसे कहते थे नानी ।

क्या वी पल बीत गए ?

जिंदगी इसी का नाम है

हँसना - रुलाना सब इसी का काम है ।

वी स्कूल में पढ़ना ,

वी जिंदगी के लिए लड़ना ,

वी दोस्तों के साथ

क्या वी पल बीत गए ?

जिंदगी इसी का नाम है

हँसना - रुलाना सब इसी का काम है ।

वी नज़री से जो लड़ी ,

वी थी ब्यामने खुड़ी

फिर , वी अष्ट्यापक की छड़ी ,

क्या वी पल बीत गए ?

जिंदगी इसी का नाम है

हँसना - रुलाना सब इसी का काम है ।

सावन और बरसात

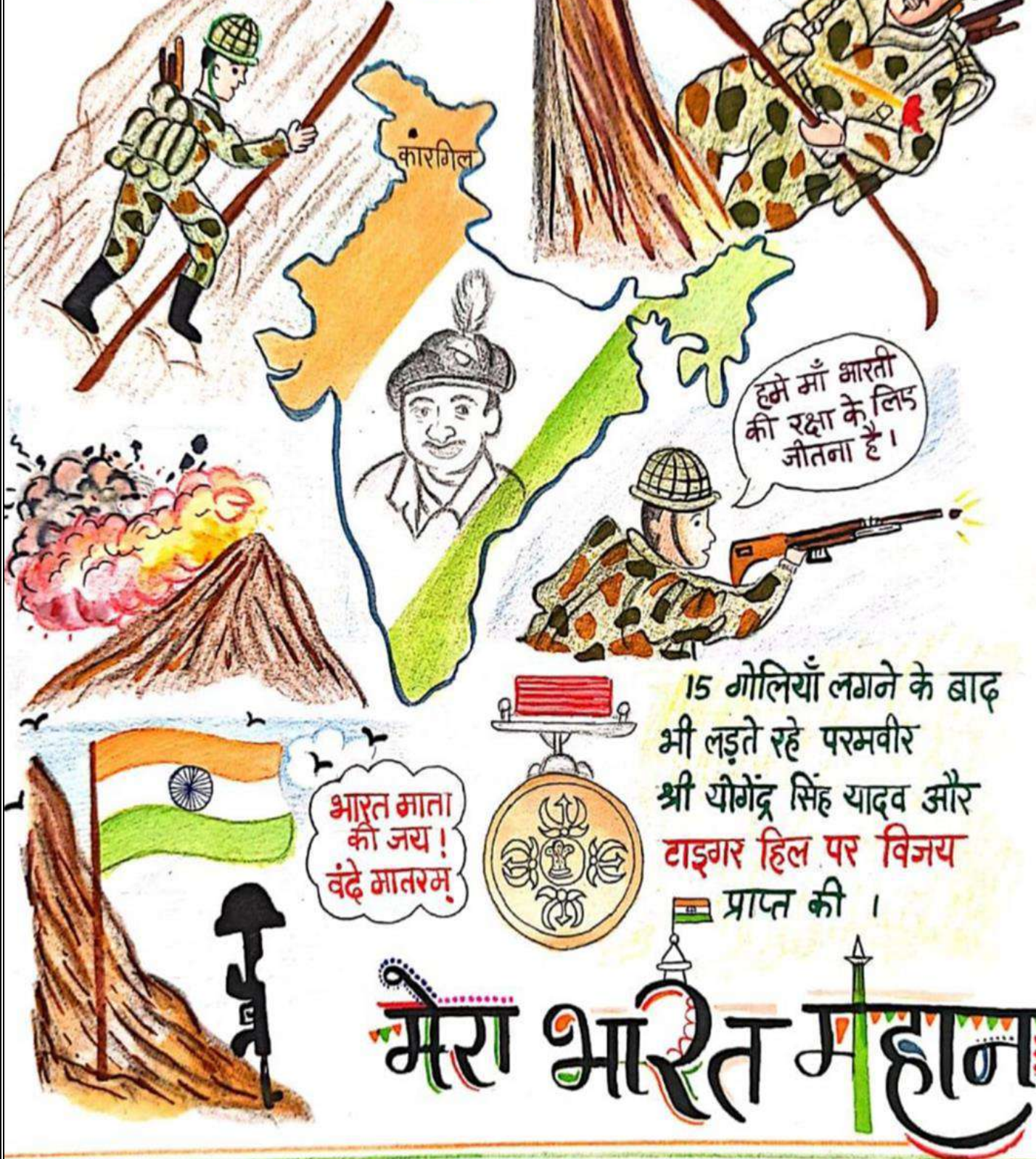
आज लिखा है रूप ऐसा लहरता आंचल ।
फिजा में भी है शांति चमन भी उसका कायल ।
कहीं गहरी कहीं हल्की कहीं रोशनी - सी चमके ।
देखकर हवां को ये और भी दम के ।
चाहता है चमना पर्वत, पेड़ गगन चुम्बी ।
नजदिकीयां ये उसकी कर गौर उसको धायल,
चाहता है बढ़ना मगर वो थक गया है ।
वृक्ष की वो डालियाँ सदियों से पक गया है ।
पंखियों ने साधी चुप्पी लगता है कहीं गुम है ।
खुशबू ने नहीं खींचा, वहाँ तो सिर्फ कुसुम है ।
कहाँ गये वो भंवरे, कहाँ गई कलियाँ ।
सूनी पड़ी है कबसे इनकी हसीन मलियाँ ।
देखकर गुलों को बुलबुल भी हुई धायल ।
पवन में है मादकता, लहरों में है बेताबी ।
वोभी क्यों ना बहके, उनको भी है आजादी ।
इंद्रधनुष धर से निकला देखने गगन को ।
फिजाओ में है खोया और देखता चमन को ।
आने को है तूफान और नाचता मथूर है ।
चाहता है उसे पाना मगर वो उससे दूर है ।
आयुष बरखा रानी, करेगी सबको दिवानी ।
फैलेगा उसका आंचल, बरसेगा ढेर पानी ।

नाम : कृती आदर्श

एक सवाल ?

आओ, पूछें एक सवाल !
मेरे सिर में कितने बाल ?
कितने आसमान में तारे ?
बतलाओ या कह दो हारे !
नदियाँ क्यों बहती दिन - रात ?
चिड़ियाँ क्या करती हैं बात ?
क्यों कुत्ता बिल्ली पर धाए ?
बिल्ली क्यों चुहे को खाए ?
फूल कहाँ से पाते रंग ?
रहते क्यों न जीव सब संग ?
बादल क्यों बरसाते पानी ?
बच्चे क्यों करते शैतानी ?
नानी की क्यों सिकुड़ी खाल ?
अजी, न करो ऐसा सवाल !
यह सब ईश्वर कि माया है,
इसको कौन जान पाया है ?

श्री योगेंद्र सिंह यादव की वीर गाथा



श्री योगेंद्र सिंह यादव जी की वीर गाथा ने मुझे भी देशप्रेम के लिए प्रेरित किया। जय हिंद।

भक्ति विश्वकर्मा VIII अ

बालवाटिका - गतिविधियाँ



तृतीय सोपान परीक्षण शिविर (गाइड-2023)

(04 से 06 सितम्बर 2023)



शिक्षक दिवस

(05 सितम्बर 2023)



अंतर्राष्ट्रीय शांति दिवस

21 सितम्बर 2023



हिंदी-पखवाड़ा

(14 से 29 सितम्बर)



हिन्दी-पखवाड़ा



हिंदी कहानी कथन कक्षा ५





श्रुतलेखन प्रतियोगिता



हिन्दी पखवाड़ा 14/9/23 से 28/9/23
15/9/23 - श्रुतलेखन प्रतियोगिता



हिन्दी पखवाड़ा 14/9/23 से 28/9/23
15/9/23 - श्रुतलेखन प्रतियोगिता

स्वच्छता-पखवाड़ा

(01 से 15 सितम्बर)





हाथ धोने की गतिविधि





Swachhta Spath



संस्कृत-खंड



आरोग्यं परमं भाग्यं स्वास्थ्यं सर्वार्थसाधनम्

एकस्य राज्ञः गम्भीरः रोगः आसीत्, बृहत् वैद्याः अपि तस्य चिकित्सां कर्तुं न शक्तवन्तः, तदा एकः व्यम्... पुरा काले राजानस्य सर्वाणि आरामस्य वस्तूनि आसन्। राज्यं समृद्धम् आसीत्। राज्ञः महती सेना आसीत्। परितः राज्यानां शत्रवः राज्ञः आक्रमणं कर्तुं न साहसं कृतवन्तः, यतः राज्ञः सेना अतीव विशाला आसीत्। तस्य बहवः महान् योद्धाः आसन्। राज्ञः कुत्रापि यात्रा न करणीयः आसीत्। सः सर्वं दिवसं विश्रामं करोति स्म। एकदा चिरं चरित्वा राजा व्याधिग्रस्तः अभवत्। राज्यस्य बृहत् वैद्याः राज्ञः चिकित्सां कर्तुं आरब्धवन्तः। परन्तु, राजा किमपि लाभं न प्राप्नोति स्म। क्रमेण एतत् वस्तु राज्यस्य शत्रून् अपि प्राप्तुं आरब्धा। इदानीं शत्रुणा राज्ये आक्रमणं भवेत् इति भयम् आरब्धवान्। अथ राजा स्वराज्ये विज्ञापयति स्म यत् यश्च राज्ञः चिकित्सां करिष्यति तस्य महतीं धनं दीयते इति। घोषणायाः अनन्तरं परदिने बहवः वैद्याः आगताः। एकः वृद्धः अपि आगतः। राजा वृद्धं पृष्ठवान् यत् तेन किं नुस्खा आनयत्। वृद्धः अवदत् यत् राजन, यदि त्वं स्वस्थस्य वस्त्रं धारयसि तर्हि त्वं तत्क्षणमेव स्वस्थः भविष्यसि। एतत् श्रुत्वा न्यायालयस्य सर्वे जनाः हसितुं आरब्धवन्तः। वृद्धः अवदत् यत् राजन, भवता एतावन्तः उपायाः स्वीकृताः, परन्तु किमपि लाभः न प्राप्तः। मम भावम् अपि स्वीकुर्वन्तु, भवन्तः अवश्यमेव लाभं प्राप्नुयुः। वृद्धस्य वचनं राजानं सम्यक् आसीत्। सः मन्त्रिभ्यः आज्ञापितवान् यत् ते सम्पूर्णतया स्वस्थं व्यक्तिं अन्विष्य तस्य वस्त्राणि आनयन्तु। मन्त्रिणः सम्पूर्णे राज्ये स्वस्थस्य व्यक्तिस्य अन्वेषणं आरब्धवन्तः। बहु अन्वेषणानन्तरं कस्यचित् व्यक्तिस्य विषये ज्ञातवान्। एतत् कथितं तु राजा स्वयं तत्पुरुषम्। सः दरिद्रः कृषकः आसीत्। दिवा समयः आसीत्, सः क्षेत्रे परिश्रमं कुर्वन् आसीत्। यदा राजा वृद्धस्य विषये कथयति स्म तदा सः दरिद्रः कृषकः तस्य विदीर्णं मलिनं च शर्टं तत्क्षणमेव उद्धृत्य राज्ञे दत्तवान्। कृषकस्य स्वेदः कुर्तात् दुर्गन्धितः आसीत्। यदा राजा किञ्चित् चिन्तयति स्म तदा सः अवगच्छत् यत् वृद्धः किमर्थम् एतत् समाधानम् अवदत्। वस्तुतः राजा किमपि शारीरिकं कार्यं न कुर्वन् आसीत्। वृद्धस्य उपायस्य सूचकः आसीत् यत् राजा शारीरिकं कार्यं कुर्यात्, राजा अपि स्वेदं कुर्यात्। आरामैः शरीरं स्वस्थं न तिष्ठति, परिश्रमः अपि शरीरस्य कृते आवश्यकः। इति ज्ञात्वा एव राजा तं वृद्धं आहूय सत्कृतवान्। तदनन्तरं राजा अपि प्रतिदिनं शारीरिकश्रमं कर्तुं आरब्धवान्, कतिपयेषु दिनेषु सः पूर्णतया स्वस्थः अभवत्।

जयदित्य

VIII-अ

मैना देवी

प्रारम्भे १८५७ तमे वर्षे स्वतन्त्रतासङ्घर्षे भारतीयपक्षः विजयी अभवत्; परन्तु तदा आङ्गलाः आधिपत्यं कर्तुं आरब्धवन्तः। भारतीय योद्धानां नेतृत्वं नाना साहेब पे इत्यनेन क्रियते स्म। सहकारिणां अनुरोधेन सः बिथूरस्य प्रासादात् निर्गन्तुं निश्चयं कृतवान्। तस्य योजना आसीत् यत् सुरक्षितस्थानं गत्वा पुनः सेनासङ्ग्रहणं कृत्वा आङ्गलाः नूतनं मोर्चाम् आदाय गमिष्यन्ति इति।

मैना नानासाहेबस्य दत्तककन्या आसीत्। तस्मिन् समये सा केवलं १३ वर्षीयः आसीत्। नानासाहेबः अतीव भ्रमितः आसीत् यत् तस्य किं कर्तव्यम् इति। न जानाति यत् नूतन स्थानं प्राप्तुं कति दिवसाः यावत् समयः स्यात् तथा च न जानाति यत् मार्गे काः कष्टाः आगमिष्यन्ति। अतः तस्य समीपे स्थापनं न संकटरहितम् आसीत्; परन्तु प्रासादात् निर्गमनम् अपि कठिनम् आसीत्। एतादृशे सति मैना स्वयं प्रासादे स्थातुं इच्छांप्रकटितवती।

नानासाहेबः तस्मै व्याख्यातवान् यत् आङ्गलाः स्वबन्दीनां प्रति अतीव दुर्व्यवहारं कुर्वन्ति। तदा अहं बालिका आसम्। अतः सः दुर्व्यवहारं कर्तुं शक्नोति स्मः परन्तु अहं वीरबालिका आसीत्। सः शस्त्रप्रयोगम् अपि शिक्षितवान् आसीत्। सा अवदत् यत् अहं क्रान्तिकारिणः कन्या इति अतिरिक्तं हिन्दुबालः अपि अस्मि। अहं जानामि मम शरीरस्य, स्त्रीत्वस्य च रक्षणम्। अतः नानासाहेबः केनचित् विश्वसनीयसैनिकैः सह तं तत्र त्यक्तुं बाध्यः अभवत्।

परन्तु कतिपयेभ्यः दिनेभ्यः अनन्तरं आङ्गलसेनापतिः गुप्तचरानाम् सूचनां प्राप्य प्रासादं परितः कृत्वा तोपप्रहारं कर्तुं प्रवृत्तः। इति श्रुत्वा अहं बहिः आगतः। सेनापतिः प्रायः नानासाहेबस्य दरबारम् आगच्छति स्म। अत एव मैना तस्य पुत्री मैरी इत्यनेन सह सुहृदः अभवत्। मैना इत्यनेन एतत् सन्दर्भं दत्त्वा प्रासादस्य ध्वंसनं निवारितम्; परन्तु जनरल् आउट्राम् इत्यस्य आदेशस्य कारणात् सेनापतिः बाध्यः अभवत्। अतः सः मैना गृहीतुं आदेशं दत्तवान्।

परन्तु मैना प्रासादस्य सर्वाणि गुप्तमार्गाणि, कोष्ठकानि च जानाति स्म। सैनिकैः तां गृहीतमात्रेण सा ततः अन्तर्धानं जातम्। सेनापतिना आज्ञानुसारं पुनः तोपाः प्रहारं कर्तुं आरब्धवन्तः, कतिपयेषु घण्टेषु एव प्रासादः नष्टः अभवत्। सेनापतिः चिन्तितवान् यत् मैना अपि तस्मिन् प्रासादे निहितः सन् मृतः स्यात्। अतः सः पुनः स्वनिवासं प्रति प्रत्यागतवान्।

परन्तु अहं जीवितः आसम्। रात्रौ सा गुप्तस्थानात् बहिः आगत्य किं कर्तव्यम् इति चिन्तयितुं आरब्धा। सः न जानाति स्म यत् प्रासादस्य विनाशस्य अनन्तरम् अपि तत्र केचन सैनिकाः स्थिताः आसन्। एतादृशौ सैनिकौ तं गृहीत्वा जनरल् आउट्रामस्य समक्षं प्रस्तुतवन्तौ।

आङ्ग्लसर्वकारेण नानासाहेबपेशवाय एकलक्षपुरस्कारस्य घोषणा कृता आसीत्। नानासाहेबस्य उपरि एकलक्षम्। पुरस्कारस्य घोषणा अभवत्। जनरल् आउट्राम् तान् गृहीत्वा आन्दोलनं सम्पूर्णतया मर्दयितुम् इच्छति स्म, ब्रिटेनदेशे उपविष्टानां शासकानाम् महत् पुरस्कारं प्राप्तुं च इच्छति स्म। सः चिन्तितवान् यत् अहं लघुः बालकः अस्मि। अतः प्रथमं सःप्रेम्णा व्याख्यातः, परन्तु अहं मौनम् अभवम्। एतत् दृष्ट्वा सः जीवितः दग्धः इति तर्जितः, परन्तु एतत् अपि मां न बाधितवान्। अन्ते आउट्रामः तं वृक्षे बद्ध्वा दहनस्य आज्ञां दत्तवान्। निर्दयाः सैनिकाः तथैव कृतवन्तः। १८५७ तमे वर्षे सेप्टेम्बर्-मासस्य ३ दिनाङ्के रात्रौ १३ वर्षीयः मैना अग्नौ मौनेन मृतः। एवं देशस्य कृते बलिदानं कृतानां बालकानां सूचीयां सःस्वनाम सुवर्णाक्षरैः लिखितवान्।

अस्याः महान् बालनायिकायाः।

वियति देवलाणी

VIII-अ

आयुर्वेदः

आयुर्वेदः, आयुर्वेदिक चिकित्सा इति अपि कथ्यते, भारतीय चिकित्साया पारम्परिक व्यवस्था। आयुर्वेदिक चिकित्सा पारम्परिक स्वास्थ्य सेवायाः सुसंगठित व्यवस्थायाः उदाहरणम् अस्ति, निवारक-चिकित्सा च, या एशिया-देशस्य केषुचित् भागेषु व्यापकरूपेण प्रचलति आयुर्वेदस्य पृष्ठतः दीर्घपरम्परा अस्ति, यस्य उत्पत्तिः भारते सम्भवतः ३००० वर्षपूर्वं यावत् अभवत् । अद्यत्वे पूर्वीय विश्वस्य बृहत्भागेषु विशेषतः भारते यत्र जनसंख्यायाः बृहत् प्रतिशतं आधुनिक चिकित्सा शास्त्रेण सह अनन्यतया अथवा संयुक्तरूपेण एतस्याः व्यवस्थायाः उपयोगं करोति। स्नातकोत्तर शिक्षायाः मानकानां निर्वाहस्य स्थापनार्थं भारत सर्वकारेण १९७१ तमे वर्षे भारतीय चिकित्सा परिषदः स्थापना कृता। भारतीय चिकित्साशास्त्रे उपयुक्तानि योग्यतानि स्थापयति, आयुर्वेद, यूनानी, सिद्धं च इत्यादीनां पारम्परिक- अभ्यासस्य विविधरूपं मान्यतां ददाति। स्वदेशीय भारतीयपाश्चात्यचिकित्सारूपयोः एकीकरणाय परियोजनाः कृताः सन्ति । अधिकांशः आयुर्वेदचिकित्सकाः ग्रामीणक्षेत्रेषु कार्यं कुर्वन्ति, केवलं भारते न्यूनातिन्यूनं ५० कोटिजनानाम् स्वास्थ्यसेवाम् अयच्छन्ति। अतः ते प्राथमिक स्वास्थ्य सेवायाः प्रमुखबलस्य प्रतिनिधित्वं कुर्वन्ति, तेषां प्रशिक्षणं परिनियोजनं च भारतसर्वकाराय महत्त्वपूर्णम् अस्ति। आयुर्वेदः हिन्दुपौराणिककथासु देववैद्यस्य धन्वन्तरी इत्यस्य आरोपः अस्ति, यः ब्रह्माद् आयुर्वेदं प्राप्तवान् । अस्य प्रारम्भिकाः अवधारणाः अथर्ववेदनाम्ना प्रसिद्धे

वेदस्य भागे (ई.पू. वैदिकचिकित्सायाः कालः प्रायः ८०० ई.पू.वेदाः रोग चिकित्सायाः मायाविधियुक्ताः, परम्परागतरूपेण रोगजनकाः इति कल्पितानां राक्षसानां निष्कासनार्थं आकर्षणानां च समृद्धाः सन्ति उल्लिखिताः मुख्याः अवस्थाः सन्ति- ज्वरः (तकमन), कासः, सेवनं, अतिसारः, स्नेहः (सामान्यशोफः), फोडाः, आक्षेपाः, अर्बुदाः, तथा च त्वक्रोगाः (कुष्ठसहिताः) चिकित्सायाम् अनुशंसिताः ओषधीः बहुसंख्याकाः सन्ति ।

भारतीयचिकित्सायाः स्वर्णयुगं, ८०० ईपूतः प्रायः १००० ईपूपर्यन्तं, विशेषतया कारक-संहिता, सुश्रुत-संहिता इति नाम्ना प्रसिद्धानां चिकित्साग्रन्थानां उत्पादनेन चिह्नितं, येषां श्रेयः क्रमशः वैद्यस्य करकस्य, शल्यचिकित्सकस्य च सुश्रुतस्य च श्रेयः दत्तः अनुमानेन करक-संहिता वर्तमानरूपेण प्रथमशताब्द्याः इति ज्ञायते यद्यपि पूर्वसंस्करणाः आसन् । सुश्रुत- संहिता सम्भवतः गतशताब्देषु ईपू. किञ्चित् न्यूनतरं महत्त्वं वाग्भटसम्बद्धाः ग्रन्थाः सन्ति । सर्वे पश्चात्भारतीयचिकित्साविषये लेखनानि एतेषु कार्येषु आधारितानि आसन्, येषु मानव शरीरस्य विश्लेषणं पृथिवी, जलं, अग्निः, वायुः, ईथरः च इति दृष्ट्या अपि च शरीरस्य हास्यत्रयस्य (वाट, पित्त, कफ) इत्येतयोः

यश नायक

VIII अ

ENGLISH

SECTION

From "I" to "We"

I know a seed, so very proud.
How could the plants be, without me?
Often thought he.
The "I" in him was so very prominent,
That he could not see the "We"
Without which his existence had no dominance.
He did realize his significance
That what he was, for what he was
The moment he was blown away
By a very strong, wind to far away.
Now he knew it" snot "I" but "We"
Which really matters.
Had I travelled from "I" to "We"
I would not have lost
My very existence at least, thought he.
Further when he heard some men,
Who lay under the shade of a tree say-
Oh! Thanks to the seed for producing
Such a wonderful tree, laden with fruits,
So very sweet.
Tears filled his eyes.
He now knew very well,
that his identity was
with the tree and in the tree
and not at all in "I".
If only each one of us learns
This small lesson from the seed
And cut off the weed called "I"
For the growth and prosperity of "We"
Then nothing on earth can stop
The progress of Our Nation.
And that will mark
The beginning of a new creation,
Where each one will have, concern for the other.
Where "Us" and "Ours" will be prominent
In place of "me and" mine".
It will definitely be a better place to live in
Where values of live, peace, patience tolerance
And so on, will eventually creep in.
And then, and only then
'peaceful co-existence' could be seen
among us and around us
in true sense and spirit.

MRS SHEELA JOSEPH

PRT

The Millet Miracle

Alice was a food blogger who loved to experiment with new recipes. One day, she came across a cookbook that featured millets, a type of grain that she had never heard of before. Curious, she decided to learn more.

Alice discovered that millets are a group of small-seeded grains that are packed with nutrients and fiber. They are also gluten-free, making them a good option for people with gluten sensitivities. Alice was intrigued, so she decided to buy a bag of millets and try them out.

She cooked up the millets according to the instructions on the package and was pleasantly surprised by their nutty flavor. She started incorporating millets into her regular diet, and soon noticed a difference in her health. She had more energy, her skin was clearer, and she felt overall healthier.

Alice was so excited about millets that she wanted to share her discovery with others. She started writing blog posts about millets, highlighting their health benefits and delicious recipes. She also created a social media campaign to spread the word about this amazing grain.

Alice's efforts paid off. Millets became more popular in grocery stores and restaurants, and people all over the world started to enjoy this nutrient-rich grain.

Aamogh Jadhav

8-A

Meditation the life way of

"Meditation" is a simple word but can change your life if you apply or do it regularly. I know it is hard to find it because you have school, college or some of you go to the office but let's be fair. You aren't busy 24/7. You can use the time you spent on your phone to do mediation. And it's not necessary to meditate. And it's not necessary to meditate for 1 hr, you can do it for 10 to 15 min at the start and then for a longer time period when you make progress.

Now, why should we meditate? It's a question that some of you may think and in its answer, you can take that it helps you to calm yourself from all your thoughts. The study has shown that we have more than 6000 thoughts in one day. Just imagine

More than 6000 thought! That's a lot. Your brain needs rest. Now you can say that our can rest when we sleep right? But the answer is No, as dreams are thoughts. When you are dreaming you are thinking that too, at a much deeper and more focused level than when you're awake. So, our brain is working 24/7 and mediation won't stop it but enhance it (in a good way....). And "how is that?" Well, when you meditate your brain relax/calm down only if you did it properly just closing your eyes and sitting in one place won't get you anywhere.

When you meditate regularly, you will see changes in your life. You won't get angry about small things and will be able to solve your life problems in an easy way because when you meditate regularly, your brain START to work better Then before it helps you to see one problem in many ways. In short, it gives you many Point of view to see one thing and by that you can get answer in many possible ways.

And it helps in spiritual growth to must have heard about seven chakras right), keep you healthy, you will have a good physical as well as mental health. With just 10 to 15 min per day, you can do so better in life. So why not.

Shah Garima Nirmalbhai
XI

THE ONLY THING THAT MATTER

No matter what you suffer,
No matter what your loss,
God knows the pain you're going through
For his son died on the cross.

No matter what the world destroys,
No matter what the pain is,
Remember god will see you through
The dark skills and the rain

No matter what tomorrow brings,
No matter what you bear
God said He'd never leave you
And the would always care.

So put your faith in god above
And soon you, too, will know.
The only thing that matter here
Is that God Loves you so much.!

VRINDA ROHIT

X

Why Alone??

Why you should find time to be alone with yourself...

Being lonely hurts - it can even negatively impact your health.

But the mere act of being alone with oneself doesn't have to be bad, and experts say it can even benefit your social relationships, improve your creativity and confidence, and help you regulate your emotions so that you can better deal with adverse situations.

Why is it hard to spend time alone?

Historically, solitude has had a pretty bad rap" because it is sometimes used as a form of punishment, said Robert CoPLAN, a developmental psychologist and professor of psychology at Carleton University.

The problem is that we forget solitude can also be a choice - and it doesn't have to be full time.

Because there is so much research demonstrating that humans are social creatures who benefit from interacting with others, "People will try to dismiss that it's also important to spend time alone," He said. "It's hard for them to imagine that you can have both."

Nisha

XI

Everything Will Be Fine

The vacations told me, "Everything will be fine, it's okay to enjoy and not to study for some time."

Days went like that and it was again school time,
The studies started and so did the struggle of mine.

No, the problem wasn't trivial at all this time;
It made me clueless and everything that made sense were
the regrets of mine.

All the distractions which tried to ruin me were getting
successful with time.

When an epiphany clicked in,

I was already out of time,

But somewhere in me a hope still shined;

And it told me, "Everything will be fine."

I believed it and awakened my mind,

Didn't let the distractions win this time,

And maybe because of all the efforts of mine,

Finally, now everything is fine.

- Jaggosheni Banerjee

XI-A

ROLE OF TRIBAL UPRISING IN FREEDOM STRUGGLE

1



The tribal uprisings played a **significant role** in India's freedom struggle. These revolts were a reaction against British exploitation and interference in tribal life. The struggle for India's freedom from British colonial rule was a **multifaceted movement** that spanned across different regions, classes, and **communications** communities of India's tribal communities played a significant role in the freedom struggle, often overlooked in mainstream narratives. Their uprisings against British rule were crucial in **challenging and destabilizing** the colonial authority.

The British rule disrupted the traditional **socio-economic** structure of tribal communities, leading to their exploitation and marginalization. The introduction of land revenue systems, forest laws and new administrative structures **threatened the tribal way of life**. The tribal communities, traditionally dependent on forests for their livelihood, found their access to these resources severely restricted. The alienation and exploitation led to a series of tribal uprisings across the country.

The **Santhal rebellion (1855-66)**, led by Sidhu and Kanhu Murmu, was one of the most significant tribal uprisings. The Santhals, primarily residing in the present-day states of **Jharkhand, Bihar, Odisha, and West Bengal**, rose against the British and their Indian agents due to oppressive economic policies. Despite the brutal suppression of the rebellion, it served as a symbol of tribal resistance against colonial rule. In far North-East, the Khasi uprising (1829-1833) under the leadership of U. Tirot Singh challenged the British attempts to impose their administrative and economic policies. The uprising, though ultimately suppressed, demonstrated the tribal communities' resilience and determination to protect their cultural and economic autonomy. Similarly, the **Munda rebellion**, also known as the Ulogulan

(Great Tumult) led by Birsa Munda in the late 19th century was a powerful revolt against British colonial policies and the exploitation by moneylenders and landlords.

The tribal uprisings played a significant role in the broader freedom struggle. They not only challenged the British authority but also created a consciousness about the oppressive nature of colonial rule. The uprisings demonstrated the tribal communities' desires for freedom and self-rule, contributing to the broader nationalist sentiment. Moreover, the tribal uprisings forced the British to reconsider their policies. The Forest Act of 1878, for instance, was a direct response to the tribal revolts. Although it did not entirely address the tribes' concerns, it indicated the impact of their resistance.

The tribal uprisings in the freedom struggle underscore the importance of viewing the struggle for independence as a diverse and multifaceted movement. The tribal communities, through their resistance, demonstrated their agency and resilience against colonial rule. Recognizing their role in the freedom struggle allows for a more comprehensive understanding of India's path to independence. Their uprisings serve as a reminder of their struggle for autonomy, dignity, and rights, which continues to this day in different forms.

The tribal revolts influenced the national movement by highlighting the struggle against British imperialism. They inspire other communities to fight for their rights, contributing to broader freedom struggle.

The tribal communities have always been very conservative in nature and wanted to retain features of their society. Indian tribal uprisings, rebellions, and

movements were motivated by revolutionary ideas. After the interference in their way of living, diverse tribal communities from various regions of India led a revolt against the exploitative and discriminatory practices of the British Indian Government during the time of British rule.

The Causes of Tribal revolts during colonial rule are :-

- **Introduction of Permanent Settlement in Agriculture** — The tribals' mainstay was agriculture, hunting, fishing and the use of forest produce. With the influx of non-tribals into the traditional regions of the tribals, the practice of settled agriculture was introduced.
- **Loss of Livelihood** — There were restrictions imposed on the use of forest produce, on shifting agriculture and on hunting practices.
- **Introduction of Outsiders** — The British introduced outsiders like money lenders into the tribal areas which led to severe exploitation of the local tribals. They became bonded labourers under the new economic system.
- **Private Ownership by non-tribals landlords** — The tribal societies had a system of joint ownership of land which was replaced by the notion of private property.
- **Introduction of Forest Acts** — A forest department was set up in 1864 by the government mainly to control the rich resources of Indian forests.
- **Religious Conversions** — The work of the Christian missionaries also led to social upheaval in tribal society and this was also resented by them as they considered the work of missionaries an extension of colonialism.

- **Unregulated Tax Regime by Britishers** — A section of the tribal rebellion was a response to the landlords' attempts to impose taxes on the traditional use of timber and grazing areas, police station exaction, new excise regulations, low country traders' and moneylenders' exploitation, and limitations on shifting agriculture in forests.

The following three phases are used to categorise tribal movements. Mainly the Tribal uprisings took place during different phases of the freedom struggle. It lied in 18th, 19th and 20th century.

The First Phase (1795 - 1860): It happened at the same time as the British Empire's emergence, growth and establishment. The top class of tribal society, led by the traditional group whose privileges had been curtailed by colonialism in India, produced the leadership. Major tribal uprisings in this phase were — the Kols Uprising, Santal Uprisings, Khond Uprisings and Early Munda Uprising —

The Second Phase (1860 - 1920): It includes the Koya Rebellion and the Birsamunda-led Munda Uprising.

The Third Phase (1920 - 1947): It comprises the Chenchu tribal movement, the Rampa Rebellion, and the Tanabhagat Oran Movement.

The Indian independence movement was a great movement by various people from ~~rooks~~ nooks and corners of the country. They had sacrificed their lives and soul for independence of their country. There are numerous freedom fighters in India who have fought against British rule in which Tribal revolts are among them. Their contribution is unforgettable and remained in the pages of history against the British Raj.

Name :- Shreya Satapathy.

Class :- XI - C

Topic :- Role of Tribal Uprising in Freedom Struggle

School :- Kendriya Vidyalaya No. 2 Army, Vadodara.

कला दीर्घा



कावेरी

VIII

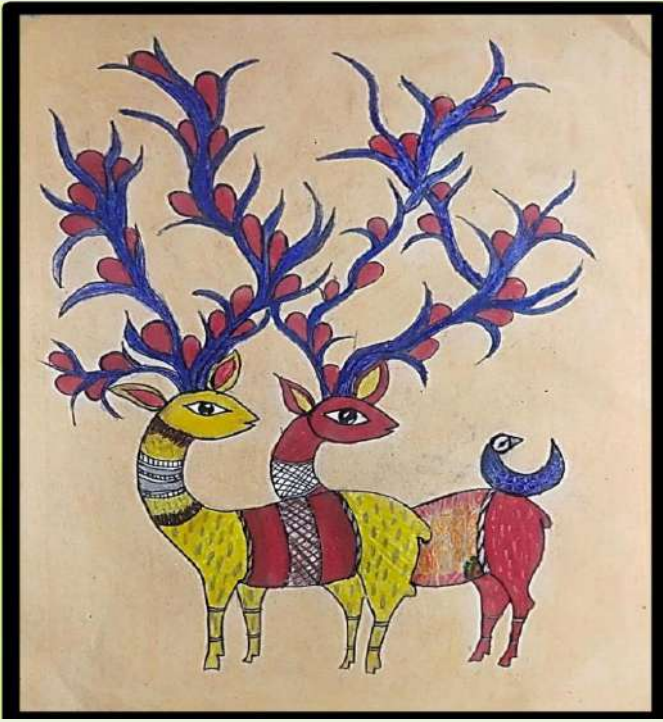


वैशाली बेन

VIII



गरिमा IX



इशिका

IX



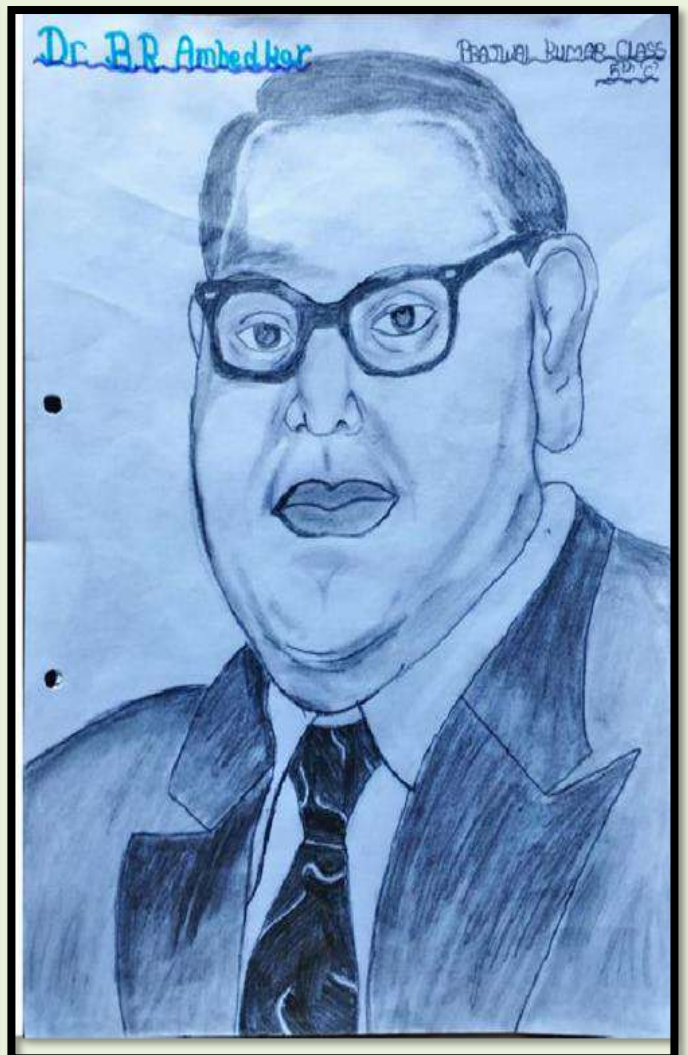
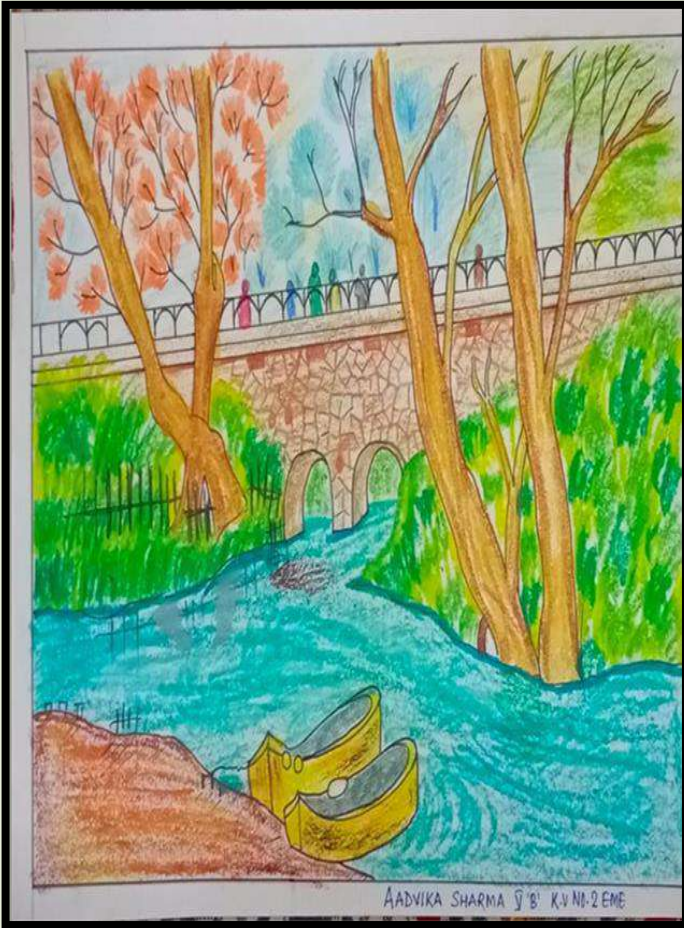
प्रांजलि भापसे

VIII



यश गिरे

IX



NAME: PRAJWAL RUMAR CLASS: 5th 'C' Roll no. 08



ॐ नमो भगवते वासुदेवाय

"Where there is righteousness in the heart, there is harmony in the house. When there is harmony in the house, there is order in the nation."