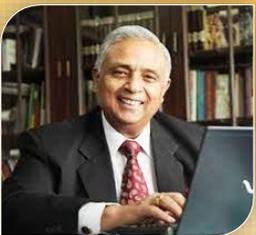


APRIL-2022

E-IJYA



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President, DAV CMC



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Director, PS-II



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From the Principal's desk:

*Some men see things as they are and say, 'why? '
I dream things which never were and I say, 'why not?'*

As the great play-right said, I too dream to consolidate this school which has been built and nurtured with utmost care and articulation upon the strong pillars laid down by my predecessors- Mrs Siddhi Sunil, Mrs Asha Nutan, Dr. S.K Singh, Mr H. K Singh and Dr. M. K. Das who is, currently our A.R.O. Each one of them has contributed in his/her capacity to strengthen Dr G. L. Dutta DAV Public School which has never looked back despite several ups and downs.

At this opportune moment, I would like to extend my heartfelt gratitude to Sri S.K. Jha Sir, DRO, Bihar Zone and Manager for his blessings and perennial support in our march to excellence.

An educational institution has a solemn duty to impart quality education as well as to toil for holistic growth of children. I can affirm with confidence that we are true to our Motto. Sincerity and hard work pay dividends. Our students are scaling new heights of glory in academics, co- curricular and extra- curricular activities as well.

Our new session has begun with fresh zeal and stamina and above all, with positivity to achieve success. I and my team along with the students who are the real stake holders will leave no stone unturned for the same.

Students! you must be excited for the first issue of E-IJYA, which envelopes all your skilful displays of creativity. It is an appropriate platform to hone your skills.

I would like to urge my students to stay focused, be mentally and physically fit in the battle called life which lies ahead. You are not alone, you will always find our unwavering support to imbue you with right kind of attitude, skills and Intellectual capacity. All the best.

Principal

BAISAKHI: ITS SIGNIFICANCE IN INDIAN CULTURE

Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and connect us with our families and backgrounds. They give us a distraction from our day to day, exhausting routine of life, and give us some inspiration to remember the important things and moments in life. Festivals were started to pass the legends, knowledge and traditions onto the next generation and to take pride and learn lessons as well.

All festivals are cultural in one way or another. There are many types of cultural festivals such as National, Religious and Seasonal. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community

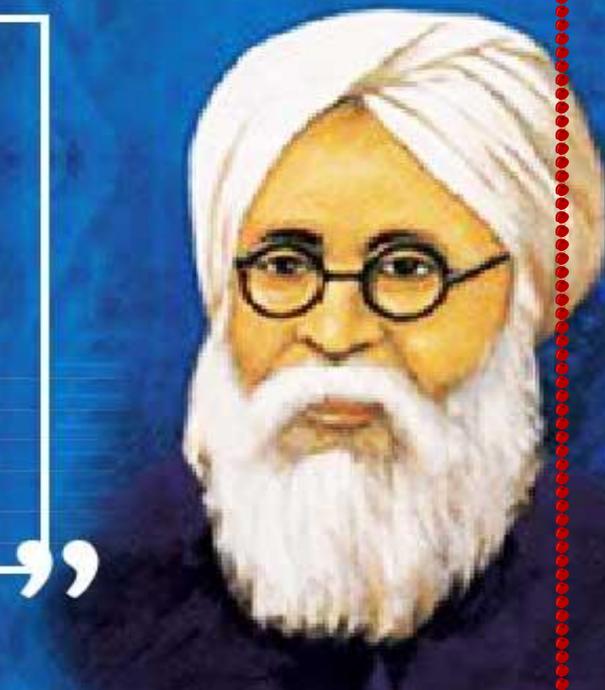
Baisakhi is one of the notable festivals of Hindu-Sikh community, and is celebrated across the world with fun and fervour. This festival marks the welcoming of the harvest season for the Rabi crops. The festival holds a great religious significance for the people of Sikh community. Every year Baisakhi falls on 13th of April and on 14th of April in every 36 years and this difference is because of the fact that it is celebrated on the basis of Solar calendar. There are several factors that make this festival much more significant in our culture. Baisakhi is celebrated to commemorate the foundation of the Khalsa Panth and is also a new year of the Sikh community. The first foundation Day of Khalsa Panth was celebrated in the year 1699 under the eminent leadership of the Tenth Sikh Guru, Guru Gobind Singh ji Maharaj. For the huge farming community of the state of Haryana and Punjab, this day is believed to mark a new year as it is the time for harvest of the Rabi crops. Farmers take the opportunity on this day to show gratitude to God for such great harvest and for future joyous event. Baisakhi fairs are organised in a number of villages but the major activities related to the festival take place in Gurudwaras.

People get up early in the morning and start preparing for the day. In the Gurudwara they participate in the prayer and receive special prasad followed by Langar. During the day a large Baisakhi procession led by Panj Piaras is taken out in which a huge population of Sikh community participate. This procession moves all through the city with devotional songs being played in the background. Baisakhi is the festival of happiness. People do Bhangra and Giddha dances with the pomp of Punjabi dhols. This festival marks happiness for the people of India and is celebrated by them with ultimate zeal and enthusiasm.

By: Ritika Kumari XII A

“ MAHATAMA HANSRAJ, WAS AN INDIAN EDUCATIONIST AND A FOLLOWER OF ARYA SAMAJ MOVEMENT FOUNDER, SWAMI DAYANAND. HE FOUNDED, WITH GURUDATTA VIDHYARTHI, THE DAYANAND ANGLO-VEDIC SCHOOLS SYSTEM (D.A.V.) ”

MAHATAMA HANSRAJ



MAHATMA HANSRAJ: A GREAT EDUCATIONIST

(Rachit Sinha, XII C, 09)

“An investment in knowledge pays the best interest.”

– Benjamin Franklin

After the demise of Swami Dayananda (October 30, 1883) it became imperative to continue his legacy. Instead of erecting a colossal memorial in stone and mortar it was decided to venture into the domain of education to root out illiteracy of mind and soul as per the 8th commandment of the Arya Samaj which says: ‘We should aim at dispelling ignorance and promoting knowledge.’ The establishment of Dayanand Anglo Vedic College Trust and Management Society (popularly DAV) three years after his death marked the beginning of DAV movement aimed at crystallizing his social and educational ideas.

Hans Raj set up the first DAV school in 1886 in the memory of Swami Dayanand at Lahore. Three hundred students were enrolled and classes began in a rented house. The seed had been sown in fertile ground and the sapling nurtured to good health by a man who put his heart, soul and worldly wealth into the job.

Undoubtedly, the largest non-governmental educational organization in the world is the chain of Dayanand Anglo Vedic schools and colleges spread all over India. To date it has 970 colleges, schools, professional and technical institutions. Hundreds of thousands of boys and girls owe their career to this multi-faceted set-up. Believe it or not, they owe their achievements and status to a frail young man of very modest means, who decided to dedicate

his entire life to the cause of education. He was like a tiny seed from which sprouted a mighty banyan tree, which dropped its branches to sprout more banyans till they covered the entire country.

He took classes in history, politics and religion. On Sundays he took the boys out to the banks of the Ravi and spent the day with them. He inculcated in them the ideals of "learning, piety and patriotism." Long before the word Swadeshi came into vogue, he took to wearing khadi kurta and pyjama and wrapped a loose turban round his head. His office had no chairs: he sat on the floor with an old-style desk on which he wrote. The spartan simplicity of his life won him respect and affection of the rich and the powerful. When he asked for donations for setting up new schools or colleges, they opened up their purses.

Inevitably, DAV institutions were drawn into the freedom movement. Hans Raj's own son, Balraj was arrested on charges of sedition and sentenced to life imprisonment. Most of Punjab's nationalists were products of DAV. Apart from reviving interest in Hindu sacred texts, Hans Raj involved his staff and students in relief work in floods and earthquakes in different parts of the country.

Hans Raj kept a punishing schedule of work - from early hours of the morning to late in the night. It took heavy toll of his health. He believed in healing properties of waters of the holy Ganga and spent some days of the year in Hardwar. It was in Hardwar that he was taken seriously ill. He returned to Lahore and on medical advice went to Salogra near Solon to recoup his health. He came back to Lahore. He knew his days were numbered. He sought solace in prayers. His favourite mantra was Aum Vishwani Deva.

His end came on November 14, 1938 at 11 p.m. His sons, daughters, grandchildren and innumerable friends were around him. His body was brought to the DAV College. Thousands upon thousands of people from all walks of life and communities came to pay him homage. His final rites were performed on the banks of the Ravi. Hans Raj College in Delhi derives its name from this great son of India. This dedicated soul Hans Raj is reverently known as the Mahatma. The two Mahatmas, Gandhi and Hans Raj, had a lot in common: both were slightly built with enormous inner strength. His selfless service particularly in the field of education shall inspire the posterity.

DR BHIMRAO AMBEDKAR AND HIS VISION OF MODERN INDIA

Pragya Kumari, XII C; 19

The father of the Indian Constitution and Messiah of the Dalits, Dr. B. R. Ambedkar was born on April 14, 1869, and this day is observed as Ambedkar Jayanti every year. Born into a Mahar household, Ambedkar had to face severe challenges in his early life. With his peerless grit he surmounted all the social hurdles to scale the height to be at the position of India's first law minister in 1947. He was a key figure in the development of the Indian Constitution, which outlawed discrimination against untouchables.

Dr. Ambedkar drew inspiration for the Indian Constitution from a variety of international constitutions. Before being asked to lead the Drafting Committee to create the Indian Constitution, Ambedkar attempted to internationalize the issue of untouchability in the mid-1940s. For his efforts to uplift untouchables, oppressed people, labourer's, and women, he became renowned as a "Dalit god."

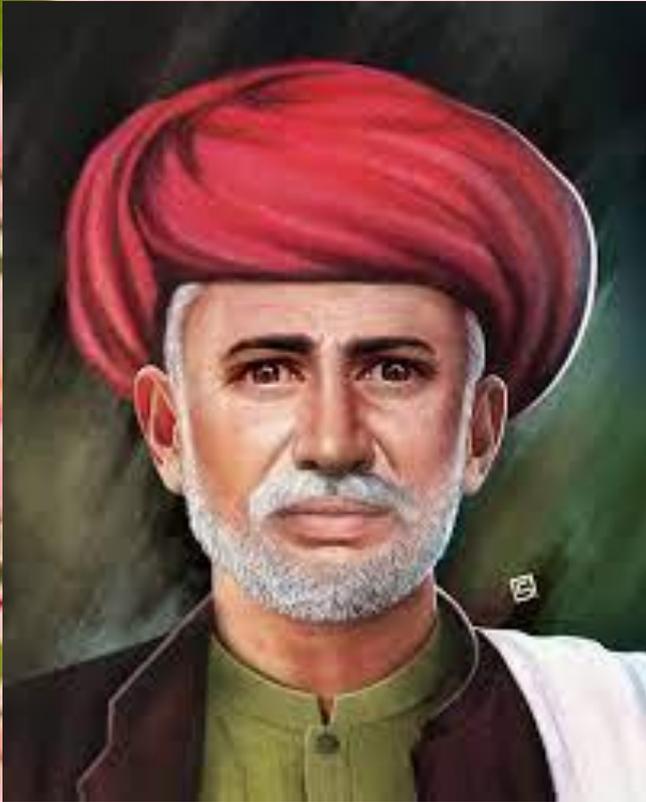
He was a great advocate of the Fundamental Rights. According to him it would imply the establishment of equality and liberty in order to repair our social structure. He was in favour of strong center. He silenced his critics with his justification that the provisions for a strong Central authority he did was not just to "rescue the minority from the misrule of the majority," but also because it is only the Centre that can work for a common goal and the country's overall interests.

This great visionary recognized the flaws of caste society and fought for Dalits' freedom from social discrimination, economic estrangement, and political exclusion for the rest of his life. He worked tirelessly to guarantee that those who were oppressed were given a voice in society. In addition to political justice, Dr. B.R. Ambedkar advocated for economic and social equality.

Dr. Bhimrao Ambedkar was the first to coin the new word- 'Dalit' for untouchable and Harijan. Dalit issues have now become a political rallying cry, and the people are being used as vote banks. Ambedkar deserves a lot of credit for making the Constitution prohibit the social ills of untouchability. The grateful nation shall ever remember him for his valuable contribution in the making of modern India.



Jyotiba Phule: The Venerable Reformer



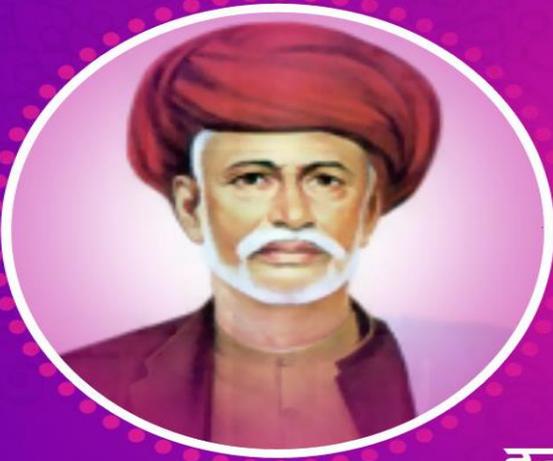
Jyotirao Govindrao Phule, (11 April 1827 – 28 November 1890) also called as Mahatma Jyotiba Phule was an Indian social activist, thinker, anti-caste social reformer and writer from Maharashtra. 19th century, when the Renaissance Period was over in Europe in India, people have just begun questioning the social, economic and physical order around them. It was, no doubt a period of great uncertainty with new ideals and mindsets that emerged from the mist. This was a period of great social reform and Jyotiba

Phule was one of the torch bearers who propagated rationality, reason and truth within the Hindu society which was deeply entrenched in stereotypes and malpractices like Sati, Untouchability, etc. Jyotiba Phule did a pioneering service in shaping contemporary India. He was the philosopher, leader and organizer of the oppressed castes. He fought for the rights of the untouchables and particularly for women emancipation. He identified and theorized the utmost important questions of his time. Those questioning religion, truth and also the overall structure of the society which created such drastic contrast of fates.

Jyotiba's activities were extended beyond the sphere of education. He gave free access to the water tank in his house to the untouchables. In 1868, it had been revolutionary. Jyotiba Phule is considered as an Indian philosopher who transformed traditional philosophy by



addressing social problems of inequality and oppression. He encouraged his young wife Savitribai to read and write. His revolution began from home when he encouraged his wife Savitribai for education and opened a primary girl's school on 15th May, 1848 in Pune. Unlike other reformers of his age he believed in empowering girls to evolve ways of living with dignity on their own. In this, education played a tremendous role for Phule. The aim of his philosophy is to develop a positive view of the universe and also a place of humans in it, one which contributes to the progress of human knowledge, individual freedom and human well-being. In the same context he suggests the necessity to reform the condition of girls through their education wherein rationalization plays a central role. According to William A. Haviland, "Although India's national constitution of



- महात्मा फुले

विद्येविना मती गेली ।
मतीविना नीती गेली ।
नीतीविना गती गेली ।
गतीविना वित्त गेले ।
वित्ताविना शूद्र खचले ।
इतके अनर्थ एका अविद्येने केले ॥

1950 sought to abolish cast discrimination and practice of untouchability, the class structure remains deeply entrenched in our society especially in rural India. In what has been called India's "hidden apartheid", entire villages in many Indian states remain completely segregated by caste. We still study women as something to be "protected" and "controlled" instead of someone to be respected and treated with equal dignity. Lack of education still remains deep problem in our society. In the current world too, Jyotiba Phule's ideology is a concrete testament of his true modern thinking and rational mindset. He dedicated his life, trying to realize a dream he had for our nation and now the onus is on us to accomplish his vision and begin thinking rather than just listening.

-By Manaswi Kumar

Nalanda: A Pilgrimage of Scholars

-by Anand Kumar XII'C' 04



Nalanda University is one of the universities of India, knowing the history of which we will be proud to be an Indian. In the ancient times, many educational institutions were established by adopting the Vedic process, three of them -Taxila, Nalanda and Vikramashila were counted among the oldest universities of India. Nalanda University of these three, in ancient India was the most important and well-known center of higher education and learning. It was founded by the mighty Emperor Kumaragupta of the Gupta dynasty in about 450 AD. Many travellers, including Hiuentasang from China, have called the emperor Kumaragupta the founder of this university.

'Nalanda' is derived from the Sanskrit word na alam da, which means that there is no restriction on the gift of knowledge, thus the nalanda means to impart knowledge. This university got the full support of the

north officers of Kumaragupta. All the ruling dynasties that came after the fall of the Gupta dynasty continued to contribute to its prosperity. It also got the help of the great ruler Harshavardhana and the Palas. Local rulers and various regions of India. Along with this, it got grants from many foreign rulers as well, whose proof is found from the coins we got from Nalanda.

Our biggest source of information about Nalanda University, which we get, is the biography of Chinese traveller Hiuen tsang who came to India during the time Harshavardhana and he remained in India for 15 years. He has stated very well about the university. He spent many years in the university as a student and then as a teacher. An excellent description of the teaching system is found in it, it is written that the whole management of Nalanda University was done by the Vice Chancellor Chief Acharya, who was also called Buddhist monk. According to this, when Nalanda University was at its peak, around 10000 students from abroad were studying here and more than two thousand teachers were present here to teach them. Medicine and Ayurvedic etc. were taught in stone. The students studying here had not only Budhdharma but also other cultures and religious beliefs, students got admission in this university with great difficulty because students had to take entrance test to get admission here. This was quite difficult due to which only the talented students could get admission. The students who came here had to learn Sanskrit language first, only then they could study further, it was very important to follow the rules of pure conduct and union. In the university, the Acharyas used to teach the scriptures through oral lectures, besides books were also explained.





This place was a temple of knowledge, whose light was illuminated all over the world, it was a huge library for thousands of students and teachers to study. Nalanda's library was called Chakla of Religion. It was the largest library in the world. By far the most prestigious and famous center was the building of this library was 9 storey Nalanda University library had 352 Names were Ratanganj, Rattan kept two reported and Ratna Sagar here 900000 manuscripts and thousands of books in which the world's rarest information was present, this center of knowledge flourished for 800 years.

ATTACK ON THE UNIVERSITY

According to the records Nalanda University was destroyed three times by invaders, but rebuilt only twice. The first destruction was caused by the Huns under Mihirakula during the reign of Skandagupta (455–467 AD). But Skanda's successors restored the library and improved it with an even bigger building.

The second destruction came in the early 7th century by the Gaudas. This time, the Buddhist king Harshavardhana (606–648 AD) restored the university.

The third and most destructive attack came when the ancient Nalanda University was destroyed by the Muslim army led by the Turkish leader Bakhtiyar Khilji in 1193. It is believed that Buddhism as a major religion in India had a setback for hundreds of years due to the loss of the religious texts during the attack. And, since then, the NU has not been restored until the recent developments.

AN ANECDOTE AND THE RECONSTRUCTION

It is said that Bakhtiyar Khilji had fallen sick and doctors in his court failed to cure him. Then, someone advised him to get himself cured by Rahul Sri Bhadra, the principal of Nalanda University. Khilji was too proud of his Islamic culture and refused to get himself treated by a person outside his religion. But his health worsened and he was left with no other option but to invite Bhadra from Nalanda. But Khilji put a condition and asked Bhadra to cure him without any medicines. Bhadra then asked Khilji to read some pages from the Koran as a remedy to his illness and to everyone's surprise Khilji was cured.

Disturbed by the fact that an Indian scholar and teacher knew more than the doctors of his court, Khilji decided to destroy the roots of knowledge, Buddhism and Ayurveda, from the country. He set fire to the great library of Nalanda and burnt down nearly 9 million manuscripts.

The library was so vast and strong that it took three months to completely destroy it

The ancient Nalanda University has again started its academic session on September 1, 2020 in the newly established campus in Rajgir city of Bihar. The much-awaited University shortlisted 15 applicants out of 1,000 who applied for various courses. The students include five women, a Bhutan University dean and a postgraduate in Buddhist studies from Japan.

REGIONAL LANGUAGES OF BIHAR

Aman Raj (XII B, 05)

Regional language is more than just a means of communication in many ways; it is also an expression of human feelings and traditional values, as well as a reflection of the culture and its rich legacy. The right interpretation of culture is only possible if it is learnt in regional language. Regional language provides a sense of people in a society and a sense of sharing common past. Language with the value of people from time to time represents cultural values and provides a means of connecting people when they are not at their homes.

Angika

The Angika language is mostly spoken in the Anga area, which encompasses the Bihar districts of Mungher, Bhagalpur, and Banka, as well as the Jharkhand division of Santhal Pargana. The number of people who have heard it is estimated to be over 15 million. It is also spoken in various sections of Bihar's Purnia district, in addition to the Anga region. However, because Purnia has a Maithil majority, it is a minority language.

Bajjika

Bajjika is a language spoken in Nepal and eastern India. Despite having a large vocabulary and syntax, it is classified as a dialect of the Maithili language. Bajjika is spoken in Bihar's north-western region, which primarily encompasses the modern-day Tirhut Division, and is consequently also known as Tirhutiya. It is primarily spoken in the districts of Samastipur, Sitamarhi, Muzaffarpur, Vaishali, and Sheohar in Bihar. It is also spoken in the Darbhanga district, which borders Muzaffarpur and Samastipur. Between the east bank of the Narayani River and the west bank of the Bagmati River, Bajjika is spoken.

Maghi

The Magahi language is spoken in the southern Bihar region of Magadh. Patna, Jehanabad, Nalanda, Gaya, Nawada, and Sheikhpura districts are its heartland, with Patna, formerly known as Pataliputra, and Gaya serving as cultural centres. Magahi mixes into Bhojpuri spoken across the Sone River in the western Patna district, Arwal and Aurangabad districts. Various languages closely similar to Maithili can be found on both sides of the Ganga. Magahi merges with Angika in the eastern districts of Lakhisarai and Jamui.

Maithli

Maithili is an Indo-Aryan language spoken in Nepal and parts of India. It is one of India's 22 recognised languages and is spoken in Bihar and north-eastern Jharkhand. It is native to Nepal's eastern Terai region and is the country's second most widely spoken language. The language is primarily written in Devanagari, but there were two other historically significant scripts: Tirhuta and Kaithi, both of which are still in use.

Bhojpuri

Bhojpuri is an Indo-Aryan language spoken in India's Bhojpur-Purvanchal area and Nepal's Terai region. Western Bihar, eastern Uttar Pradesh, and north-western Jharkhand are the main areas where it is spoken. Bhojpuri is one of the seven main Hindi dialects, according to sociolinguistic classification.



The Jallianwala Bagh: A Planned Massacre

-Aditya Raj XII.B

The Jallianwala Bagh massacre or the Amritsar Massacre took place when many villagers gathered in the park for the celebration of Baisakhi. The gathering wanted to protest peacefully the arrest and deportation of two national leaders, Satyapal and Saifuddin Kitchlew.

The Rowlett Act was passed by the British government to increase their grip on power over the common folk. This law was passed in March 1919 by the Imperial Legislative Council which gave them the power to arrest any person without any trial. To abolish this act, Gandhi and the other leaders called for a Hartal to show Indians' objection to this rule, called the Rowlett Satyagraha.

The basic facts about the act and its significance are given below:

- Officially known as the Anarchical and Revolutionary Crimes Act, 1919.
- Passed in March 1919 by the Imperial Legislative Council.
- This act authorised the British government to arrest anybody suspected of terrorist activities.
- It also authorised the government to detain such people arrested for up to 2 years without trial.
- It empowered the police to search for a place without a warrant.
- It also placed severe restrictions on the freedom of the press.
- The act was passed as per recommendations of the Rowlatt Committee chaired by a judge, Sir Sidney Rowlatt, after whom the act is named.
- The act was widely condemned by Indian leaders and the public. The bills came to be known as 'black bills'.

- The act was passed despite unanimous opposition from the Indian members of the council, all of whom resigned in protest. These included Mohammed Ali Jinnah, Madan Mohan Malviya and Mazhar Ul Haq.

The situation in Punjab was alarming as there were riots and protests against the Rowlett Act.

Punjab was put under martial law, which meant that it became unlawful for more than 4 people to assemble at a place.

The Lieutenant-Governor of Punjab at that time was Michael O'Dwyer. Lord Chelmsford was India's Viceroy. On the day of Baisakhi on 13th April 1919 in Jallianwala Bagh, a public garden in Amritsar, a crowd of non-violent protestors had gathered. Also, among the crowd were pilgrims who had come to celebrate Baisakhi. General Dyer came there with his troops and blocked the only narrow entrance to the garden.

Then, without warning, he ordered his troops to fire at the unarmed crowd, which included women and children as well. The indiscriminate firing went on for about 10 minutes until the 1650 rounds of ammunition were exhausted. This resulted in the deaths of at least 1000 people and injured more than 1500 people.

This tragedy came as a rude shock to Indians and totally destroyed their faith in the British system of justice. National leaders condemned the act and Dyer unequivocally. However, Dyer was appreciated by many in Britain and the British in India, although some people in the British government were quick to criticize it. Those who criticized his actions included Winston Churchill and former Prime Minister H.H Asquith. The government set up the Hunter Commission to inquire into the massacre. Although the commission condemned the act by Dyer, it did not impose any disciplinary action against him. He was relieved of his duties in the army in 1920.

In protest against the massacre and the British failure to give due justice to the victims, Rabindranath Tagore gave up his knighthood and Gandhiji relinquished his title 'Kaiser-e-hind' bestowed on him by the British for his services during the Boer War in South Africa.

Michael O'Dwyer, the then Lieutenant-Governor of Punjab, who had approved the actions of Brigadier-General Dyer, was assassinated by Udham Singh in London in 1940 as revenge against the massacre. Udham Singh is believed to have witnessed the massacre as a child.



Left Behind

Full of people this world is,
yet no one, I have to talk.
Not a soul to open up to,
not a person to take a walk.

In a sprint with time, we all are,
unclear if we could ever win.
Loosing to desire we all are,
iterating again our original **sin**.

Born with desolate hands I was,
my soul was but, void of sorrow.
Today, my hands are burdened with avaricious gains,
still my heart feels all too hollow.

Back then there were people,
for whom I cared and was cared by.
Now everyone's busy, in frivolity,
all that ardour, now seems to die.

Now I don't feel anything,
numb feels my entire mind.
Every moment, as if a millennium,
I don't know when I was left behind.

-Manaswi Kumar

XII B

FACE

*I have heard, one whose face is white,
is said to be beautiful and looks like light.
But I feel that only facial beauty
does not reflect the true self
and is just for your sight.*

*They say, one whose skin is bright,
is from heart always right.
But, my dear! Never judge someone by mere face,
as you can't unravel one's deep case.*

*I say for your sake,
the world is full of bright and white faces.
But, to my fear,
you may not, my dear,
find the true face.*

*Wake up from the reverie and have the delight
from what was your plight.
Then with god's grace
you will be near the nicest face.*

Shivam Kr.

XII 'A'

