

Parijna Patrika Varsha Rutu 2024





Parijna Patrika

Jai Shankar!

The noble causes of education, and the needs of differently abled children were close to the heart of our revered Guru Swami, HH Shrimat Parijnanashram Swamiji III. Guruprasad High School in Mallapur, SPEVC in Virar, and the educational institutions of the Saraswat Education Society (Mangalore) were all graced by His everlasting, generous blessings and support.

In a tribute to the Karunamurti Guruswami on His Samaradhana Divasa (3rd Sept 2023), the websites of 9 of these educational institutions were launched from Shirali by HH Shrimat Sadyojat Shankarashram Swamiji.

- * Anandashram High School, Kotekar: www.anandashramhighschool.in
- * Ganapathy English Medium School, Mangaluru: www.ganapathyhighschool.in
- * Ganapathy Pre-University College, Mangaluru: www.ganapathypucollege.in
- * Guruprasad High School, Mallapur: www.guruprasadhighschool.in
- * Parijnan Pre-University College, Kotekar: www.parijnanpucollege.in
- * Parijnan Vidyalay, Kotekar: www.parijnanvidyalay.in
- * Saraswat Education Society, Mangaluru: www.saraswateducationsociety.in
- * Srivali High School, Shirali: www.srivalihighschool.in
- * Swami Parijnanashram Educational and Vocational Centre, Virar: www.spevc.in



News from... Swami Parijnanashram Educational and Vocational Centre, Virar

Students viewing Parijna Patrika!





Students viewing Parijna Patrika!





News from... Swami Parijnanashram Educational and Vocational Centre, Virar





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INTERNATIONAL
Yoga Day





News from... Swami Parijnanashram Educational and Vocational Centre, Virar





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Virar, महाराष्ट्र, भारत
CRR2+HJH, बोळिज, विरार वेस्ट, विरार, महाराष्ट्र 401303, भारत
Lat 19.441729°
Long 72.801693°
26/07/24 11:45 AM GMT +05:30



विरार, महाराष्ट्र, भारत
CRR2+HJH, बोळिज, विरार वेस्ट,



Virar, Maharashtra, India
CRR2+HJH, Bolinj, Virar West, Virar, Maharashtra 401303, India
Lat 19.44157°
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Virar, Maharashtra, India
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GPS Map Cam



GPS Map Camera



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Virar, Maharashtra, India
CRR2+HJH, Bolinj, Virar West, Virar, Maharashtra 401303, India
Lat 19.441472°
Long 72.801824°



GPS Map Camera



News from... Swami Parijnanashram Educational and Vocational Centre, Virar

HOME sweet HOME



Activities





News from ... Parijnan Vidyalay, Someshwar



Students Council Election 2024-25

Parijnan Vidyalay, Someshwar, organized Student Council Election on 01-07-2024 in the School Auditorium. The programme started with a formal introduction of candidates for the post of SPL and ASPL. Students from class 5 to 9 cast their votes.





News from ... Parijnan Vidyalay, Someshwar





News from ... Parijnan Vidyalay, Someshwar





News from ... Parijanan Vidyalay, Someshwar





News from ... Parijnan Vidyalay, Someshwar

Guru Purnima

INVESTITURE Ceremony





News from ... Parijnan Vidyalay, Someshwar



 **shiksha**
saptaha





News from ... Parijnan Vidyalay, Someshwar

INDIGENOUS SPORT





News from ... Parijnan Vidyalay, Someshwar

**Students viewing
Parijna Patrika!**



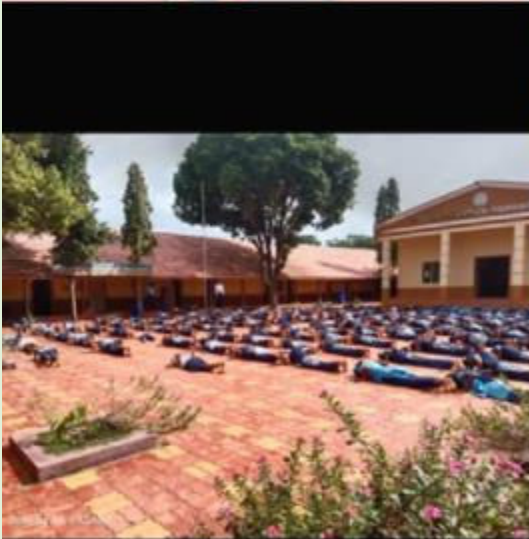


News from ... Guruprasad High School, Mallapur





News from ... Guruprasad High School, Mallapur





Story Time: The Glory of the Guru

By Sadhana Kaikini

A king had heard about a renowned Guru who had a Gurukul in a land far away from his kingdom. He decided to send his only son, a pampered prince, to the Guru. Perhaps that would change the boy and shape him into a king worthy of ascending his throne?

The prince joined the Gurukul and was soon doing very well indeed. Nature had bestowed upon him intelligence and excellent skills. One morning when the boys were bathing in the river flowing beside the Gurukul, by chance, the prince decided to step out before his friends. As he walked around the dense forest close by, he was delighted by what he saw!

Flat vadas had been spread out over a bedsheet to dry. His mouth watered as he placed one in his mouth ... and then another!

The next day, he did the same again and waited eagerly to repeat it the day after! The vadas were the only source of income for the old lady who painstakingly made those for a living. The first day, she was sad, but let the matter go. On the second day she was angry! On the third day, she hid behind a tree to catch the thief who stealthily ate the vadas.

Soon after, she complained to the Guru about his student. Since his shishyas were playing a little ahead, the Guru asked her to identify the boy whom she had seen. She pointed towards the prince. The Guru took the boy aside and asked him about the incident privately. Nonchalantly the prince admitted to eating the vadas. Anything that he had ever wanted, was instantly given to him, so he thought that he had the right to take the vadas too. He was shocked when his Guru reprimanded him. He was asked to apologise to the old lady and to atone for his actions. He had to help her make vadas for the next whole week.



Have you forgotten that I am a prince? Am I going to serve an old woman?" he asked, outraged. The Guru replied, "That's an even bigger reason for correcting your behaviour! You must learn to respect everyone" The prince walked away smarting from the insult. He made a mental note that one day he would take revenge for this!

Soon after that, the prince completed his term at the Gurukul and returned to the kingdom. Years rolled by and he became the king. Wandering through many lands, the Guru happened to be in the same kingdom. He wished to see how the prince that he had taught was faring as a king. So, he went up to the guards at the palace and asked them to inform the king, "Tell him that the only person who has ever punished him has come to meet the king!"

Quaking with fear, the guards did his bidding. The king smiled and asked for the Guru to be brought in. He greeted the Guru with great honour, welcoming him with gifts and garlands, prostrating at his feet overcome with emotion.

Serenely, the Guru asked, "What is this? You are the king and I am your humble subject."

The king answered with an unwavering gaze, "That one act of yours changed my life. It brought out the best in me. I learnt that taking what is not mine is unfair. I learnt the joy of serving others. I learnt humility!"

The Guru blessed the king, his eyes brimming with love, "I am proud of you! You have become a worthy king, held in high regard by your subjects."

The king replied with a twinkle in his eyes, "If you had not disciplined me, I might have become the leader of dacoits!"

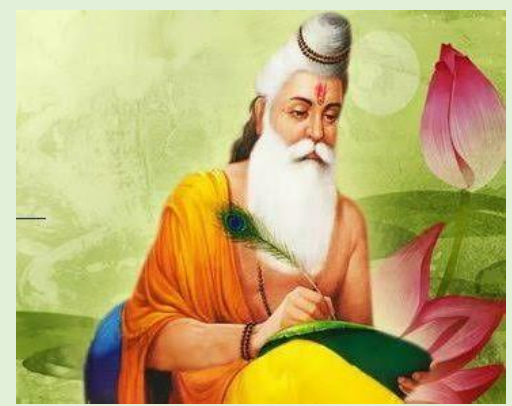
The king and his Guru laughed heartily and embraced fondly.





Gems Of Ancient India - Veda Vyasa

by Chandrima Kalbag



Veda Vyasa or Krishna Dwaipayana, was the son of Rishi Parashar and Mata Satyavati. Because he was born on an island. he was named Dwaipayana - from Dweepa. He attracted intellectuals and common people alike with his knowledge, wisdom and humility, besides his dark complexion and imposing personality, so he was named Krishna.

At a very young age, of about six, Rishi Parashar accepted his son, Krishna Dwaipayana, as his shishya or disciple. He was a very good student, who not only memorised the shlokas and knowledge imparted, but also grasped its meaning and implications immediately.

Parashara was the grandson of Rishi Vasishtha. Vasishtha's son Shakti was learned too, but had been killed by rakshasas before the birth of Parashara. When Parashara learnt the truth, he wanted to destroy the rakshasa. Vasishtha explained to Parashara that his father's death was destiny, while the rakshasas were only the instrument. Anger is a passion unbecoming in wise men. Everyone reaps the consequences of their deeds. Acting in haste, in the grip of passion, leads to the destruction of punya achieved with self-control and devotion, preventing the attainment of heaven and liberation.

Krishna Dwaipayana was a luminary of this illustrious lineage. The learning and wisdom that he had acquired shines upon us even today. He organised and segregated the vedic knowledge and shlokas into four segments - Rig Veda, Atharva Veda, Sama Veda, and Yajur Veda. Thus, he came to be renowned as 'Veda Vyasa', the separator of the vedas. He also systematised the 18 Puranas, making them concise and accessible.



Vyasa, also known as Badarayana, wrote the Brahma Sutras. These are based on Vedanta and Upanishads. Since these could be understood only by philosophers and intellectuals, he wrote the Mahabharata to explain the principles of Sanatana Dharma to the common people. The Mahabharata is the longest epic poem in sanskrit which is unparalleled even today. It is actually like a semi-autobiography of Veda Vyasa, as he played an important role in the events described therein. He conceived it as a poem titled Jaya and prayed to Lord Ganesha to be his scribe. Ganesha agreed on the condition that he would stop writing further, if there was a break in Veda Vyasa's recitation. Veda Vyasa accepted the condition, with a rider that Ganesha would write the shloka only after he had understood the meaning and importance of it. It is said that Ganesha broke off his tooth to continue writing when his quill broke, such was the stature of Veda Vyasa.

Veda Vyasa is considered to be one of the seven Chiranjivi-s. He has certainly been immortalised by the compendium of his works and knowledge. Guru Purnima is celebrated to commemorate the contributions of this great sage.

<https://uptourism.gov.in/en/article/kalpi>

<https://simple.wikipedia.org/wiki/Vyasa>

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Fitness First- Bandhas

by Deepti Anil

Bandhas in yoga is the art of locking certain areas of the body so that one can manipulate the energy, running around those specific areas. Energy manipulation within the body becomes possible only by the flow of prana (life energy).

In bandhas, one contracts some specific body muscles, by holding the breath for a bit, to bind the prana energy within. There are three major bandhas, Jalandhara, Uddiyana and Mula Bandha, that lock the energy in the throat, abdomen, and pelvis, respectively.

Yogic bandhas can greatly benefit children by enhancing focus, boosting energy levels and promoting emotional balance. By practicing these locks, greater body awareness and strength can be developed, which can improve physical activities and sports performance. Additionally, bandhas support healthy digestion and reduce stress, helping children feel more relaxed and centered in daily lives. Overall, incorporating bandhas into the routine can foster a positive mindset and promote overall well-being.

Here are the three simple yogic bandhas (body locks) that can help to improve focus and energy. Let's explore them together

1. **Jalandhara Bandha (Chin Lock)**

What it is: A yogic lock that helps regulate energy flow and supports the throat area.

How to Do It:

1. Sit comfortably in a cross-legged position or on your heels.
2. Inhale deeply through your nose.
3. Gently lower your chin towards your chest, creating a slight pressure in the throat. Don't strain your neck.
4. Hold your breath for a few seconds while keeping your chin tucked.
5. Release slowly, lifting your chin and exhale.

Benefits: Improves focus, concentration and respiratory health. Balances energy, promoting calmness and relaxation.



2. Mula Bandha (Root Lock)

What it is: Mula Bandha helps ground you and strengthens your lower body.

How to do it:

1. Sit comfortably in a cross-legged position or on your heels.
2. Close your eyes and take a few deep breaths.
3. Gently pull in the muscles of your pelvic floor, as if you are trying to stop the flow of urine.
4. Hold for a few seconds while breathing normally.
5. Release and relax. Repeat 3-5 times.

Benefits: Increases focus, energy, and stability.

3. Uddiyana Bandha (Abdominal Lock)

Uddiyana Bandha helps energize the core and improves digestion.

How to do it:

1. Stand or sit comfortably. Take a deep breath in.
2. Exhale completely through your mouth, releasing all the air from your lungs.
3. Draw your belly in and up towards your spine, creating a tight abdominal hold.
4. Hold for a few seconds, then relax your belly and breathe normally.
5. Repeat 3-5 times.

Benefits: Boosts energy, enhances focus, and aids digestion.

Tips for Practice:

- Don't rush: Start slow with short holds and gradually increase as you become more comfortable and confident.
- Listen to your body: Practice with awareness, if something doesn't feel right, stop and relax.
- Practice regularly: Incorporating these into your routine can enhance your yoga experience!

Have fun and enjoy your practice!



Nutrition Nugget

The next in our nutrition alphabet series is Vitamin E. Vitamin E is a vital fat-soluble antioxidant that plays a crucial role in maintaining overall health. It helps protect cells from oxidative stress, supports immune function, and is essential for skin health. Additionally, Vitamin E is important for maintaining healthy eyes and may reduce the risk of age-related macular degeneration.

Uses of Vitamin E:

- **Antioxidant Protection:** Shields cells from damage caused by free radicals.
- **Skin Health:** Promotes skin healing and hydration, often used in creams and oils.
- **Immune Function:** Enhances immune response and helps fight infections.

Sources of Vitamin E from Indian Foods:

1. **Nuts and Seeds:** Almonds, sunflower seeds, and peanuts are excellent sources.
2. **Vegetable Oils:** Sunflower oil, safflower oil, and mustard oil contain high levels of Vitamin E.
3. **Green Leafy Vegetables:** Spinach, mustard greens, fenugreek leaves (methi) and broccoli are good options.
4. **Fruits:** Mangos and Chikus amongst others provide a healthy dose of Vitamin E.

Deficiency States: Vitamin E deficiency is rare but can lead to several health issues, including:

- **Impaired Immune Response:** Increased susceptibility to infections.
- **Neurological Problems:** Muscle weakness and coordination issues, potentially leading to nerve damage.
- **Skin Issues:** Dry skin, hair loss, and poor wound healing.

Ensuring a balanced diet rich in Vitamin E can promote overall health and prevent deficiency-related issues. Regularly including these foods in your diet is essential for maintaining adequate levels of this important nutrient.



Dogs

By Dr. Gaurish Padukone

Where did dogs come from? How did our close relationship with them evolve? When did dogs become "man's best friend"? It seems like dogs have been our constant animal companions forever! Tracing our bond back through history points to the many ways this friendship grew around the world. Even to this day, scientists discuss about who made the first move — did dogs decide to befriend humans, or was it the other way around? What we do know is that the feeling was mutual, and both species have been fast friends ever since.

It's estimated that about 15,000 to 14,000 years ago, wolves the ancestors of the modern dog, began the transition from a wild animal to become a domesticated companion. While some remained wild, others chose to associate more closely with humans. This is commensalism, a kind of symbiosis in which one species derives a benefit while the other does not suffer damage.

As people learned how to adopt and train them, these animals began to assume important roles in society and family life — hunting, guarding and even companionship. One sign of this bond that archeologists have identified was the burial ritual. During this time, humans began burying dogs much like they would bury their own dead, sometimes even burying them together like the Bonn-Oberkassel dog, who was found buried alongside two humans.

Around 8,000 years ago, many civilizations began to abandon the nomadic ways in favor of settling down and farming, which made working dogs that herded and protected livestock increasingly important to humans. Dog evolution was shifting too — dog DNA samples from 8,000 to 4,000 years ago show that they were adapting right along with us. While their wolf ancestors were carnivores, dogs developed the ability to digest carbohydrates that were common in human diets.

Friendship between dogs and humans isn't just a matter of history and archeology — four-legged friends make appearances in ancient art around the world. Scholars at Cornell University in Ithaca, New York, USA, have reconstructed the route taken by the domestic dog throughout the world concluding that the friendship was probably first forged in an area near Nepal and Mongolia in Central Asia. From there, the research showed that domestication spread to India and south west and eastern Asia.



Records show that in ancient Greece dogs were often kept in healing temples for their therapeutic abilities. Dogs, as an important part of ancient Greek society have been depicted in sculpture and on painted pottery. Egyptian murals show pharaohs with pet companions, and sculptures, toys, art and even mummies of dogs show how important canines were to pet parents going back as far as 6000 BCE. Rock art in northwestern Saudi Arabia is the earliest-known prehistoric art depicting dog-assisted hunting.

Here at home, at Bhimbetka , in Madhya Pradesh, prehistoric paintings of the Upper Paleolithic, Mesolithic and Chalcolithic periods reveal several figures of dogs, including one on a leash, led by a man. Domestication of the dog and the association between the dog and man goes back very early on the Indian subcontinent. Some terracotta figurines of the Harappan period depict dogs wearing collars and even a collared dog begging on its haunches.

From ancient hunting companions to highly trained service dogs, human-and-canine friendship has a rich and fascinating history. Learning to connect with and better understand our dogs not only brings us and our four-legged friend closer together but also connects us both to a history of friendship that goes back thousands of years.

In her work, *Animals and World Religion*, Lisa Kemmerer explores the intricate relationship that exists between animals and various religious traditions in the world. There are so many different ways in which animals are perceived, revered, and engaged with within the context of different religions. Animals, especially dogs, play significant roles in religious narratives, rituals, and symbolism, which demonstrates how they often serve as metaphors for spiritual lessons. Dogs have played a fascinating and multifaceted role in various religions throughout history. These loyal animals have been symbols of faithfulness, protection, and even divinity in many faiths. Their presence in religious narratives and rituals has left a lasting imprint on the spiritual landscape, serving as a testament to the profound connection between humans and canines.



Cave art depicting a dog on a leash in Rock Shelter 8, Bhimbetka, India



The earliest mention of the dog in our Indian context is in the Rig Veda where Indra's dog Sarama pursued and recovered the cows which were hidden in Patala loka by the Panis. The Rig Veda refers to the dog as the Vastospati, the presiding deity of the house, the guard of the home. Dogs have been referred to as 'Shvan' in many Vedic verses and have a deep meaning in Hindu mythology.

Indian breeds of dogs were used in wars and for hunting. There are quite a few records mentioning the use of Indian hound dogs in the wars among Greek kings.

The Northwestern Indian continent was known for breeds of dogs that are famous for their speed, strength, aquiline body structure and loyalty since the Vedic times. The breeding of dogs for fighting and bear baiting continues in contemporary Pakistan and Afghanistan.

There is an incident of Lord Rama and a dog mentioned in Valmiki's Ramayana Uttara Khandha between chapters 59-60.

The Mahabharata begins and ends with a mention of a dog.

The epic begins with the story of Janmejaya and his three brothers who were to perform a sacrifice to destroy all snakes, when a dog appears. The brothers beat up the dog who goes whimpering to its mother. The mother dog comes to Janmejaya and asks as to why her child was beaten for no reason. As Janmejaya and his brothers had no explanation and kept quiet, the mother dog cursed Janmejaya that a great tragedy would strike him.

According to the 'Mahaprasthanika parva', after installing Parikshit as the king of Hastinapura and Vajra as the king of Indraprastha, the Pandavas decided to leave the world. As they walked a dog accompanied them. Along the way, Draupadi and the four Pandava brothers died one after another, leaving Yudhishtira and the dog. Lord Indra appeared and offered to take Yudhishtira to Swarga in his chariot. Indra refused to allow Yudhishtira to bring along the dog with him to Swargaloka. Yudhishtira refused to leave behind the dog who had sought refuge with him, as such behavior was equivalent to the sin of killing a Brahmin. He preferred the dog's company to the pleasures of Swargaloka. Delighted by the decision of Yudhishtira, Lord Indra was pleased and at that moment Yama, the God of Death emerged from the dog, whose form he had taken and blessed him to proceed to the Swargaloka to be reunited with his brothers and wife Draupadi.



There is also a reference of Arjuna praying to Devi Durga, who is addressed as 'Kokamukha' which means 'dog faced', before the start of the Kurukshetra War. The Matsya Purana mentions the creation of Shiva of the SaptaMatrikas or seven mothers, one of whom is Kukkuti, named after a dog.

Bhairava, a form of Lord Shiva, is also usually seen accompanied by a dog or uses a dog as his Vahana. Feeding and taking care of dogs is believed to be showing devotion to Lord Bhairava. In the Varahishvara Temple at Damala in Kanchipuram district of Tamil Nadu, the outer mandapam built in Vijayanagara period, is supported by pillars depicting the sixty four Bhairavas, each accompanied by a dog.

Bhairava Idol at Varahishvara Temple, Damala

Lord Dattatreya, the incarnation of the holy trinity of Brahma, Vishnu and Maheshwar is also shown accompanied by four dogs. These four dogs symbolize the four Vedas and his complete mastery over them.

The association of four dogs with the four Vedas goes back to the story of Adi Shankara who was obstructed by a Chandala with four dogs on his way to the Ganges for a bath. When Shankara asked the Chandala to move aside and after a short debate on the importance of the soul over the caste and body associated with the caste, Adi Shankara realized that it was Lord Shiva himself, accompanied by the four Vedas who had come to teach him a lesson.



Param Pujya Parijnanashram Swamiji III loved animals especially dogs. Many seniors in our community might remember Ravi – the huge Spotted deer roaming the Panchvati hill top and several other deer running around the Sarovar that were given refuge by Swamiji at the Math in the past. HE also was very fond of two Pomeranians, Dolla and Ruby who accompanied Him during His tours as well. Then there was Suraj – a handsome black Labrador who would always be at the feet of Swamiji expecting to be fondled all the time. Swamiji had Kalyani a Black and tan Dobermann dog as his pet at Karla and she was given a final resting place which by coincidence happens to be located just behind the Sanjeevani Samadhi Sthala of Pujya Swamiji.

In the modern era, dogs have continued to play a significant role in human society. During World War I and II, dogs were used as messengers, scouts, and even as mine detectors. In recent years, dogs have been used in a wide range of contexts, including search and rescue operations, police work, and therapy for people with disabilities.

The dog-human relationship has also had a profound impact on human mental health. Studies have shown that owning a dog can reduce stress and anxiety, decrease feelings of loneliness and depression, and improve overall well-being. In fact, many people consider their dogs to be part of their family, and the bond between a human and their dog can be incredibly strong.

Overall, the history of the dog-human relationship is long and complex, and dogs have played a variety of roles in human society over the centuries. Despite this evolution, however, the loyalty and companionship that dogs offer to us remains a constant and enduring feature of this relationship.

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