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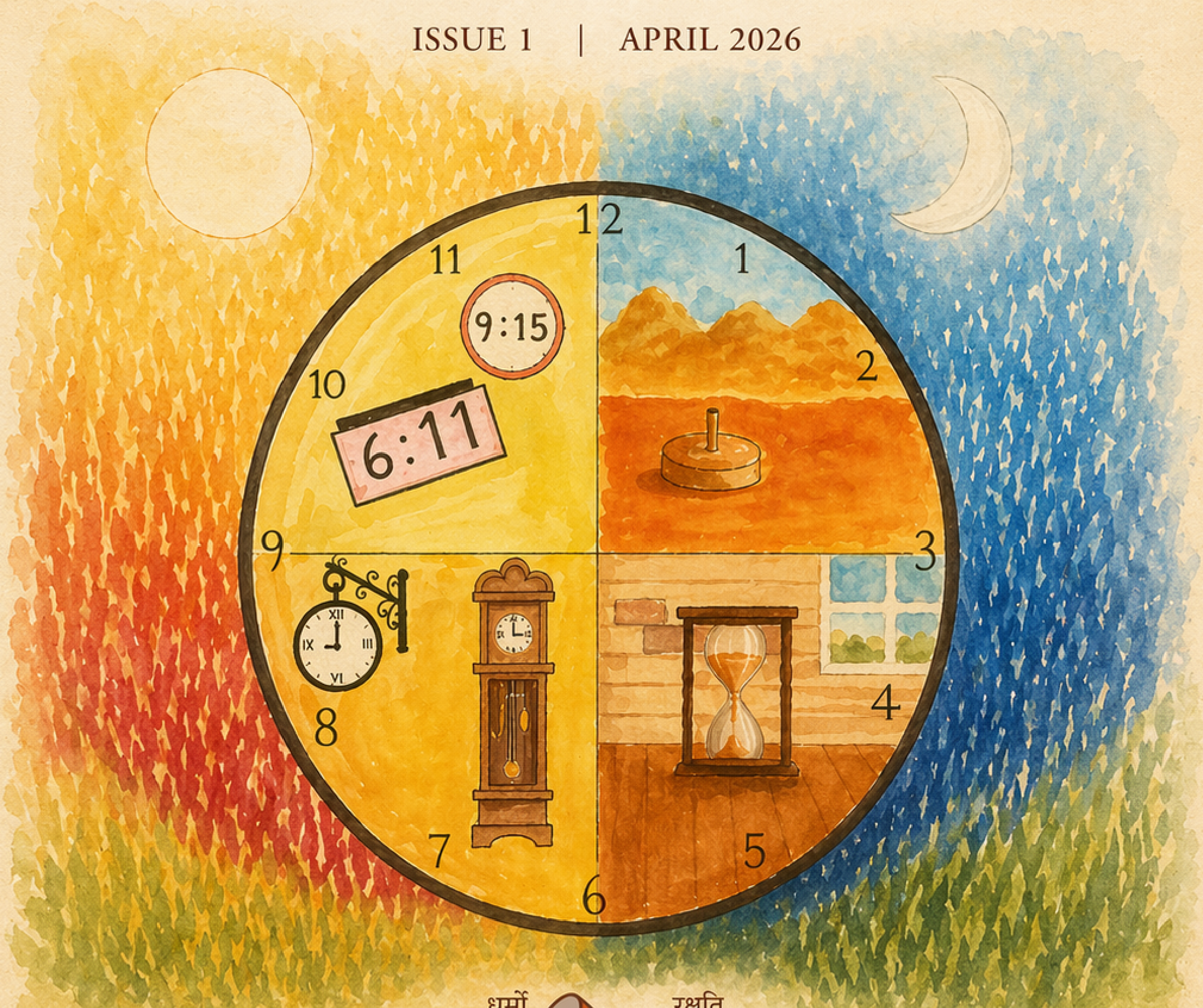

धर्मो रक्षति रक्षितः

Agastya Gurukulam

Samskritam-Immersion School

कृतज्ञतार्पणम्

मुखपुटनिर्मात्री

आर्वी मोरे, वाक्यप्रथमछात्रा

निबन्धपरिशीलकाः

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धर्मो रक्षति रक्षितः

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कालस्य महत्त्वम्

के. आर्. गोपीनाथः, संस्कृतशिक्षकः

कालः - मानवजीवनस्य अमूल्यं धनम्। स एव अनवरतं प्रवहति, न कस्यापि कृते तिष्ठति। यः कालस्य महत्त्वं जानाति, स एव जीवनमार्गे सिद्धिं प्राप्नोति। अत एव लोके प्रसिद्धं वचनम् –

कालः क्रीडति गच्छत्यायुः।

कालः क्रीडन् इव अस्माकम् आयुः अपहरति। आदिकविना महर्षिवाल्मीकिना श्रीमद्रामायणे उक्तम्–

कालो हि दुरतिक्रमः।

कालः दुरत्ययः, तं कोऽपि अतिक्रमितुं न शक्नोति। एतत् वचनं सूचयति यत् समयस्य प्रभावः सर्वेषु समः अस्ति। ऋषयः अपि समयस्य महत्त्वं विवृण्वन्ति। ऋग्वेदमध्ये कालस्य, ऋतस्य च महिमा प्रतिपाद्यते। ऋतं नाम कालानुकूलं सत्यं नियमश्च। यदा मानवः कालानुसारम् आचरति, तदा तस्य जीवनं सम्यक् भवति। महाभारते अपि उक्तम्–

कालः सर्वभूतानां भक्षयिता न संशयः।

अर्थात् कालः सर्वं भक्षयति। एतस्मात् ज्ञायते यत् किञ्चित् अपि नित्यं नास्ति। सर्वं परिवर्तनशीलम्। काव्येषु अपि कालः चिन्तितः। भर्तृहरिणा नीतिशतके उक्तम् –

अयमपि कालो न याति निवृत्तिम्।

अर्थात् गतः कालः पुनरागमनं न करोति। अतः -

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत्।

क्षणक्षणेन सञ्चिता विद्या महती भवति। महापुरुषाणां जीवनं अपि कालानुसारं कार्यकरणम् इति आदर्शं दर्शयति। स्वामी विवेकानन्दः युवावस्थायामेव कालस्य सदुपयोगं कृत्वा विश्वे भारतस्य आध्यात्मिकसन्देशं प्रसारितवान्। तस्य जीवनं दर्शयति यत् अल्पः समयोऽपि यथायोग्यं प्रयुक्तः चेत् महान् फलदायकः भवति।

सञ्ज्ञानानां सत्यघटनासु अपि कालस्य मूल्यं दृश्यते। एकदा कश्चन छात्रः गुरुकुले विलम्बेन आगच्छति। गुरुः तं प्रति अवदत् – “गते समये पुनरागमनं न सम्भवति।” तदा छात्रेण अवगतम् यत् समयनाशः जीवननाशस्य आरम्भः भवति। ततोऽनन्तरं सः कदापि विलम्बं न अकरोत्। अतः वयं सर्वे समयस्य आदरं कुर्मः। प्रत्येकः क्षणः अमूल्यः अस्ति। **क्षणक्षणेन सञ्चिता विद्या, धनं च महत् भवति।**

कालः

श्रीलक्ष्मीः, पदद्वितीयच्छात्रा

कालः सर्वेभ्यः श्रेष्ठः बलवान् च अस्ति। सः न कस्मैचित् अपि अपेक्षते, न च कस्यापि कृते तिष्ठति। जगति सर्वाणि कार्याणि कालेनैव नियमितानि भवन्ति। सः जगति परिवर्तनस्य मूलकारणम्। भगवान् श्रीकृष्णः भगवद्गीतायां वदति– "कालोऽस्मि लोकक्षयकृत्प्रवृद्धो" अर्थात् अहमेव लोकविनाशकारी प्रवृद्धः कालः अस्मि। अतः कालस्य सदुपयोगः एव जीवने सफलतायाः सोपानम् अस्ति।

मानवजीवने समयस्य सर्वाधिकं महत्त्वं वर्तते। गच्छति कालः शीघ्रं शीघ्रम्, कुरु कार्यं नित्यं शीघ्रम् । समयस्य सदा उपयोगः कर्तव्यः। यस्मिन् काले यत् कर्तव्यं तस्मिन् काले तदाचरणीयम्। अन्यथा गतसमयः व्यर्थं गच्छति स च समयः पुनर्न आयाति।

नष्टं धनं पुनः प्राप्तुं शक्यते, नष्टं स्वास्थ्यम् अपि औषधैः लब्धुं शक्यते, किन्तु गतः समयः सर्वदा निवर्तते। यः जनः समयस्य सदुपयोगं करोति, सः एव जीवने सफलतां प्राप्नोति। आलस्यं तु समयस्य शत्रुः अस्ति। विद्यार्थिजीवने तत् आलस्यम् आगच्छति चेत् जीवने सः लक्ष्यं प्राप्तुं न शक्नोति। विद्यार्थिजीवने कालस्य उपयोगः अनिवार्यः अस्ति। अत एव उच्यते -

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत्।
क्षणे नष्टे कुतो विद्या कणे नष्टे कुतो धनम्॥

इति। विद्या क्षणशः साधनीया। एकः क्षणः व्यर्थीकृतः चेत् तस्मिन् क्षणे या विद्या प्राप्तव्या सा नष्टा, इत्येवं विद्यार्थिजिवने प्रत्येकं क्षणमपि प्रमुखं भवति। प्रतिक्षणं विद्यार्जनाय प्रयत्नः करणीयः। यः विद्यार्थी समयं वृथा नयति, सः तदनन्तरं पश्चात्तापम् अनुभवति। अतः अस्माभिः सर्वदा समयस्य रक्षणं करणीयम्। यदि वयं समयं रक्षामः, तर्हि समयः अस्मान् रक्षति। अत एव इत्थम् उक्तम् -

गतः कालो न चायाति समयः सर्वसाधनम्।

1. कालस्य स्वरूपं तावत् - कालः एकः, नित्यः, विभुः (सर्वव्यापी) च अस्ति। कालः अनादिः अनन्तः च अस्ति। सः सर्वेषां कार्याणां निमित्तकारणं वर्तते। सूर्यसिद्धान्तानुसारं कालः द्विधा विभक्तः – अमूर्तः तथा मूर्तः।

2. कालस्य व्युत्पत्तिः लक्षणं च -

कलयति सर्वम् इति कालः।

इति व्युत्पत्त्या ज्ञायते यत् यः सर्वं गणयति सः एव कालः। व्याकरणदृष्ट्या कल् धातोः घञ् प्रत्यये कृते कालः इति पुल्लिङ्गशब्दः सिध्यति। कलयति सर्वम् इति कालः। कालः न केवलं समयः, अपितु सः मृत्युः अपि अस्ति। एतस्मात् एव कारणात् भगवान् शिवस्य नाम महाकालः इति प्रसिद्धम्, यतः सः कालस्यापि कालः वर्तते।

3. दैनन्दिनव्यवहारे कालवाचकाः शब्दाः अनन्ताः वर्तन्ते। अद्य, ह्यः, श्वः, इदानीं, प्रातः, मध्याह्नम्, सायम् – एते सर्वे कालवाचकाः शब्दाः अस्माकं जीवने व्यवह्रियन्ते। कालः निरन्तरं प्रचलति, न सः कदापि विश्रामं गृह्णाति। सूर्यस्य गत्या वयं समयं जानीमः।

- प्रातःकालः यदा सूर्यः उदेति।
- मध्याह्नकालः यदा सूर्यः मध्यगगनं गच्छति।
- सायङ्कालः यदा सूर्यः अस्तं गच्छति।
- रात्रिकालः यदा चन्द्रः नभसि दृश्यते।

4. वयं कालानुसारं प्रकृतौ विपरिणामं द्रष्टुं शक्नुमः। तत्र च षड् ऋतवः इति वर्तन्ते। ते वसन्तः, ग्रीष्मः,वर्षः, शरत्, हेमन्तः, शिशिरः इति। तेषु वसन्ततौ पुष्पाणि विकसन्ति। ग्रीष्मर्तौ तापः अधिकः भवति। वर्षर्तौ मेघाः वर्षन्ति। शरदृतौ चन्द्रप्रकाशः सुन्दरः भवति। हेमन्तर्तौ शीतः मन्दं भवति। शिशिरर्तौ अतीव शैत्यं भवति।

5. संस्कृतसाहित्ये कालस्य छन्दसः च सम्बन्धः अतीव गभीरः अस्ति। छन्दः विना वाणी न शोभते, कालं विना च छन्दसः अस्तित्वं नास्ति। छन्दः शास्त्रे कालस्य गणना मात्रा माध्यमेन भवति। तद्यथा - ह्रस्वः दीर्घः प्लुतः। एकमात्रिकस्य ह्रस्वः इति संज्ञा। द्विमात्रिकस्य दीर्घः इति संज्ञा। त्रिमात्रिकस्य प्लुतः इति संज्ञा।

6. कालगणना -

- सूक्ष्मतम-काल-गणना -
  सूक्ष्मतमः कालः त्रुटिः इति कथ्यते। ६० त्रुटयः = १ रेणुः, ६० रेणवः = १ लवः, ६० लवाः = १ निमेषः (चक्षुः-निमीलन-समयः)
- स्थूल-काल-गणना -
  १५ निमेषाः = १ काष्ठा, ३० काष्ठाः = १ कला, ३० कलाः = १ क्षणः / मुहूर्तम् (४८ निमेष-परिमितम्), ३० मुहूर्ताः = १ अहोरात्रम् (दिवसः रात्रिः च)।

- महाकाल-गणना -
  ब्रह्मणः गणना अति विशाला अस्ति। चतुर्युगम् - सत्ययुगम्, त्रेतायुगम्, द्वापरयुगम्, कलियुगम् च। ७१ चतुर्युगाणि = १ मन्वन्तरम्। १४ मन्वन्तराणि = १ कल्पः (ब्रह्मणः एकं दिनम्)।

यत्र समयस्य अनुशासनं भवति, तत्रैव सङ्गीतं उत्पद्यते। सङ्गीतादिकं सर्वं कालेन एव सुव्यवस्थितं वर्तते। सङ्गीते तावत् कालः “तालः” इति पदेन व्यवह्रियते। तालेन विना सङ्गीतं नास्ति, एवं कालः सर्वगतः सर्वव्याप्तः सर्वत्रगः वर्तते, श्लोकोऽयं कथयति -

छन्दोबद्धमिदं सर्वं त्रैलोक्यं सचराचरम्।
कालेन पालितं नित्यं लयेन प्रविलीयते॥

अतः जीवनस्य सफलतायै समयपालनं अनिवार्यम्। यः कालस्य मूल्यं ज्ञात्वा कार्यं करोति, सः एव जीवने उन्नतिं प्राप्नोति।

॥शुभम्॥

भारतीयेतिहासपुराणेषु कालः

श्रीरञ्जनी, वाक्यद्वितीयच्छात्रा

मन्वन्तराणि

यदा वयं सर्वे सङ्कल्पं शृणुमः तदा तत्र मन्वन्तरम् इति पदं श्रुतवन्तः स्युः।अधुना वयं वैवस्वत मन्वन्तरे स्मः।भवतां प्रश्नः भवेत् यत् मन्वन्तरं नाम् किम्? प्रथमम् एतस्य पदविच्छेदं पश्यामः।मनु+अन्तरं भवति मन्वन्तरम्।

मनुः

मनुः इति पदस्य अर्थः एकः अधिकारः अथवा पदवी, न तु एकमनुष्यस्य नाम।ये जीवात्मानः बहु पुण्यम् अर्जयन्ति,तेषां कृते इन्द्रपदवी,कुबेरपदवी तथैव मनु इति पदवी अपि उपलभ्यन्ते।एतादृशपदवीस्थाः एते पुरुषाः लोकस्य निर्वाहणार्थं कार्यं कुर्वन्ति।तत्र १४ मनवः भवन्ति।एकैकस्य मनोः काले एकैकः इन्द्र पदवीम् अलङ्कृत्य स्वर्गं शास्ति। ते अधः आवल्यां सन्ति।

स्वायम्भुः	सावर्णिः
स्वारोचिशः	दक्षसावर्णिः
उत्तमः	ब्रह्मसावर्णिः
तामसः	धर्मसावर्णिः
रैवतः	रुद्रसावर्णिः
चाक्षुषः	देवसावर्णिः
वैवस्वतः	इन्द्रसावर्णिः

एवं ब्रह्मवैवर्त-मात्स्य-मार्कण्डेय-भागवत-विष्णुपुराणेषु च उक्तमस्ति।

अन्तरम्

अन्तरम् इत्यस्यार्थः अवधिः अथवा कञ्चन सीमीतकालमिति वक्तुं शक्नुमः। मन्वन्तरमिति पदस्य सम्पूर्णार्थः एकस्य मनोः शासनकालम् अथवा जीवनकालम्। मन्वन्तरस्य मनुष्यवर्षेषु कालगणना कथमस्तीति पश्यामः।

कालगणना

एकं चतुर्युगं नाम सत्य,त्रेता,द्वापर,कलि युगानाम् एकं चक्रम्। एषः मनुष्यस्य ४३,२०,००० वर्षाणि।एकस्मिन् मन्वन्तरे एकसप्तति युगानि भवन्ति।एषः कालः मनुष्यस्य ३०६७२०००० वर्षाणि।एवं चतुर्दश मन्वन्तराणि मिलित्वा एकं कल्पं (ब्रह्मणः एकं दिनं) इति उच्यते।

सृष्टिः

ब्रह्मा प्रथमं स्वयम्भुवमनुं सृजति। तदनन्तरं स्वायम्भुवमनुः तथा ब्रह्मणः अन्ये पुत्राः सृष्टिम् अग्रे नयन्ति। प्रत्येक मन्वन्वन्तरस्य अनन्तरम् एकं लघुप्रलयं भवति। अनन्तरं ब्रह्मा अग्रिम मनुं सृजति।एवमेव एक कल्पानन्तरं (चतुर्दश मन्वन्तराण्यन्तरम्) ब्रह्मणः रात्रिकालं आगच्छति। यदा ब्रह्मा शेते तदापि एकं प्रलयं भवति। पुनः दिवा काले ब्रह्मा उत्थाय अग्रिमकल्पस्य सृष्टिं करोति। एतदेव मन्वन्तरस्य कालचक्रमिति वक्तुं शक्यते।

इदानीं वयं श्वेतवराहकल्पस्य वैवस्वतमन्वन्तरे (सप्तम मन्वन्तरे) अष्टाविंशतितमस्य चतुर्युगस्य कलियुगे स्मः। एकैकस्य मन्वन्तरस्य नाम्नः एकैकं कारणं भवति। यथा विवस्वतः (सूर्यदेवस्य) पुत्रः वैवस्वतः एव अस्य मन्वन्तरस्य मनुः अस्तीत्यस्मात् अस्य मन्वन्तरस्य वैवस्वतमन्वन्तरम् इति कथ्यते। अतः ज्ञातुं शक्नुमः यत् कालं स्पष्टतया विभक्तम् आसीत्। मन्वन्तरम् इति विषयः तु भारतीयकालगणनायाः विषयमेव।

॥जयतु संस्कृतम्॥ जयतु भारतम्॥

विविधविज्ञानशास्त्रेषु कालतत्वम्

माधवः, भूतपूर्वकाण्डद्वितीयच्छात्रः

आयुर्वेदे कालविभागः

स मात्राकाष्ठाकलानाडिकामुहूर्तयामाहोरात्रपक्षमासर्त्वयनवर्षभेदेन द्वादशधा विभज्यते॥

नेत्रनिमीलन कालः	१ मात्रा
१५ मात्रा	१ काष्ठा
३० काष्ठाः	१ कला
१५ कला	१ नाडिका (24 mins)
२ नाडिके	१ मुहूर्तः
३ ३/४ मुहूर्ताः	१ यामः (hrs)
८ यामाः	१ अहोरात्रः
१५ अहोरात्राः	१ पक्षः
२ पक्षौ	१ मासः
२ मासौ	१ ऋतुः
३ ऋतवः	१ अयनम्
२ अयने	१ वर्षम्

दिने कदा कस्य च दोषस्य प्रभावः

प्रातःकाले कफस्य एव प्रभावः भवति। तस्मात् एव अल्पाहार(Breakfast) समये न्यूनं खादितव्यमिति उच्यते। मध्याह्न काले तु पित्तस्य प्रभावः अधिकः। तस्मात् मध्याह्नभोजने अधिकं खादितुं शक्यते। यतः तस्मिन् काले जाठराग्निः प्रबला भवति। रात्रौ वात प्रभावात् बालाः अधिकं धावन्ते। पुनश्च मध्याह्नादि कालेषु अपि आरम्भमध्यान्तेषु कफ-पित्त-वाताः क्रमात् भवन्ति।

तर्कसङ्ग्रहानुसारं कालः

अतीतादिव्यवहारहेतुः कालः। स चैको विभुर्नित्यश्च॥

सर्वं काले जायते। अतएव कालः सर्वस्याधारः इति उच्यते। कृत्स्नं जगत् काले वर्तते। अयं कालः 'महाकालः' इति निगद्यते। लौकिकव्यवहारे कालखण्डानां यो निर्देशः सः 'खण्डकालः' (सूर्योदयास्तमयाभ्यां कल्पितः समयविभागः)। वस्तुतस्तु कालः अविभाज्यः, नित्यः, एकः, आकाशवद् विभुश्च वर्तते। भूतादि कालविभागः व्यवहारे कृतः।

कालं चक्रवदुच्यते।

युगं च पुनः चतुर्विधम्। कृतत्रेताद्धापरकलि भेदाच्चतुर्विधम्। इदानीं वयं कलियुगे स्मः। अतः मनुष्याणां आयुः क्षीयते। यदि वयं आयुर्वेदाचरणं तथा धर्ममार्गेण जीवामः चेत् आयुर्वर्धनं शक्यते। कलियुगारम्भे तु १०० वर्षाणि सामान्यम् आयुः (Average Age) आसीत्। इदानीं तु ९९ इति सामान्यम् आयुः अस्ति। कलियुगे प्रति ४३२० वयं,यानि यावत् सामान्य-आयुषः एकं वर्षं क्षीयते इति चरकसंहिता।

आधुनिकविज्ञानानुसारं कालः

$$\text{कालः} = \frac{\text{दूरता}}{\text{वेगः}}$$

सामान्यतः दिनम्, मासः, वर्षम् इति तु प्रयोगे अस्ति। दिनात् अपि अत्यल्पस्य समयस्य मापनस्य आवश्यकता भवति। तदर्थं घट्यः सन्ति। आरम्भकाले सूर्यप्रकाशस्य अविरोधेन या छाया प्राप्यते तादृश्यः घट्यः प्रयुक्ताः। ततः परं लोलकस्य उपयोगः घटीषु कृतः।

लोलके समयस्य मापनम्

यदा लोलकस्य गोलकं शनैः एकं भागं प्रति नीत्वा मोचितं भवति तदा तद् इतस्ततः गतिम् आरभते। इयं गतिः आवर्ती अथवा दोलनम् इति कथ्यते। A तः B, तथा च B तः A प्रति आगच्छति तर्हि लोलकेन एकं दोलनं पूर्णं कृतं भवति।

लोलकस्य दोलन-समयं प्राप्तुं गतिविधिः

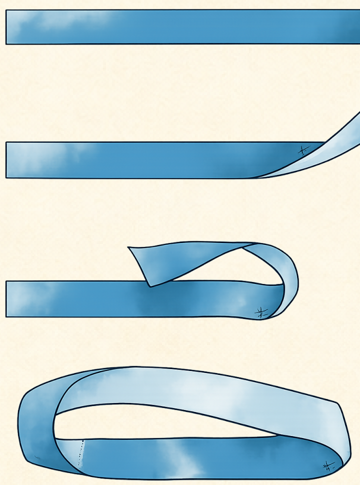
- एकमीटर-परिमितं दीर्घं सूत्रं स्वीकृत्य सरललोलकं निर्मान्तु।
- गोलकस्य अधः मध्यस्थितिम् एकेन चिह्नेन अङ्कितां कुर्वन्तु।
- आवर्तकालं मापयितुं विरामघटी अथवा उत्पीठिकाघटी अथवा हस्तघटी आवश्यकी भवति।
- यदा गोलकं स्वस्य मध्यस्थितौ वर्तते तदा घट्याः समयं लिखन्तु।
- गोलकं शैनैः एकं कोणं प्रति नयन्तु।
- गोलकस्य विस्थापनं यदा करोति तदा रज्जुः गाढं कर्षिता स्यात्।
- गोलकस्य विस्थापनं सरलं भवेत्, बलप्रयोगः वा नोदनं वा न स्यात्।
- लोलकेन २० दोलनं पूर्णकरणे जातं समयं लिखन्तु।
- २० दोलनानि पूरयितुं स्वीकृत-समयं विंशत्या (२०) विभज्य एकस्मिन् दोलने जातसमयं प्राप्नुवन्तु, सः एव आवर्तकालः भवति।

The Möbius Strip

Anirudh Varadarajan, (Ex) Kāṇḍam 2

The Möbius strip is a mathematical 3D one-sided figure popularly used to understand the concept of time. It was depicted in Roman mosaics as early as the third century CE. Later, in 1858, German mathematicians Johann Benedict Listing and August Ferdinand Möbius perceived the Möbius strip as a mathematical figure.

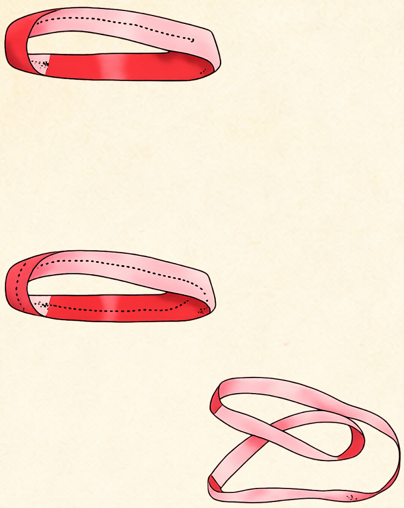
To make a Möbius strip, one must take a strip of paper and while joining the ends, twist one side. This creates a one-sided 3D shape. If an insect travels along the length of a Möbius strip, it returns back to its starting point! This shape loops into itself and behaves like an endless shape when perceived through Euclidean space. When two Möbius strips are transformed and attached, they make a Klein bottle, which also behaves like an endless 3D shape.



Fun with a Möbius Strip

If one traces a line along the centre of a Möbius strip, it eventually returns to its starting point, behaving like a one-sided figure.

When a Möbius strip is cut through the middle, surprisingly, it does not split into two pieces. Instead, it becomes one longer strip!



The Grandfather Paradox

If someone had invented time travel and had gone to the past to prevent his grandfather from meeting his grandmother, then his mother would not have been born. As a result, he would not have been born, which would have meant that time travel would never have been invented. That would have meant his grandparents would have met, his mother would have been born, he would have been born, time travel would have been invented, and he would have gone back and prevented them from meeting, and so on. This would have been known as the Grandfather Paradox.

Now, to understand this paradox using the Möbius strip, let us write these incidents in order. Time travel is discovered, he travels to the past and stops his grandparents from meeting, his mother is not born, he is not born, and time travel is not discovered. On the Möbius strip, the opposite side corresponding to time travel being discovered is time travel not being discovered. Then, on the strip, on the opposite side of his grandparents not meeting, they meet. Then the mother is born, and he is born. Now, the sequence makes sense. Him stopping his grandparents from meeting, caused them to meet. Thus, he never altered the course of history; he simply fulfilled it.

The Jinn Particle

A Jinn particle is one that was never created; it simply exists. This relates to the causal loop or the bootstrap paradox, an event that ultimately causes itself. For example, a man from the present travels to the past, inspiring a scholar to write a book on physics with the present-day knowledge of physics. The scholar wrote the book in the past. But where

did the man get that knowledge to inspire the scholar? From the book the scholar wrote, which he himself inspired! So, the concept was never written; it had always existed. In this example, the physics concept is the “Jinn concept”.

Let us write the events on a Möbius strip once again. The man goes to the past, inspires the scholar to write the book, the scholar writes the book, the man reads it in the present. The sequence then loops. Here, the information has no independent origin. It has no original creator outside the loop.

Modern-Day Uses

Many sci-fi time travel movies use this concept of causal loop, such as Interstellar, and Harry Potter and the Prisoner of Azkaban.

Gary Anderson was inspired by the Mobius strip when he designed the ”Recycle” logo. It symbolizes that while the Earth’s resources are finite, their utility can become infinite by recycling.

The Google Drive logo is also similar to a Möbius strip, symbolising infinite storage.

Why is Time Travel Not Possible Yet?

Some argue that if time travel were invented, even in the future, we should already see visitors today. But, even if it were invented, the travellers might not be able to interact with their past. Instead, they might be fulfilling it. There might even be time travellers living amongst us today, or even inspiring this article!

ಕಾಲಯುಗ

ಧ್ರುವ, ಕಾಂಡಂ ೧

ಕಾಲಗಳ ಬಗ್ಗೆ ಹೇಳುವಾಗ ನನಗೆ ಒಂದು ಕಥೆ ನೆನಪಾಯಿತು . ಹಿಂದೆ ಒಂದು ಹಸು ಇತ್ತು. ಅದು ಸತ್ಯಯುಗ ಅಥವ ಕೃತಯುಗದಲ್ಲಿ ನಾಲ್ಕು ಕಾಲುಗಳ ಮೇಲೆ ನಿಂತಿತ್ತು.ತ್ರೇತಾಯುಗದಲ್ಲಿ ಮೂರು ಕಾಲುಗಳಲ್ಲಿಯೂ, ದ್ವಾಪರ ಯುಗದಲ್ಲಿ ಎರಡು ಕಾಲುಗಳಲ್ಲಿಯೂ, ಕಲಿಯುಗದಲ್ಲಿ ಒಂದು ಕಾಲಿನ ಮೇಲೆ ನಿಂತಿತ್ತು. ಅಂದರೆ ಸತ್ಯಯುಗದಲ್ಲಿ ಸತ್ಯ, ನ್ಯಾಯ, ಧರ್ಮ ಎಲ್ಲಾ ಚೆನ್ನಾಗಿತ್ತು. ತ್ರೇತಾಯುಗದಲ್ಲಿ ರಾಮನೊಂದಿಗೆ ರಾವಣನಂತಹ ರಾಕ್ಷಸರೂ ಇದ್ದರು. ಅದಕ್ಕೆ ಹಸು ಮೂರೂ ಕಾಲಿನಲ್ಲಿ ನಿಂತಿತ್ತು.

ಅದೇ ದ್ವಾಪರದಲ್ಲಿ ದಾಯಾದಿಗಳ ಜಗಳ, ಧರ್ಮ ರಕ್ಷಣೆಗಾಗಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಕೃಷ್ಣನಿಂದ ಭಗವದ್ಗೀತೆಯ ಭೋಧನೆಯನ್ನು ನೋಡಿದಾಗ, ಹಸು ಎರಡು ಕಾಲುಗಳ ಮೇಲೆ ನಿಂತಿರುವುದು ತಿಳಿಯುತ್ತದೆ.ಆದರೆ ಕಾಲಕ್ರಮೇಣ ಅದು ಕಮ್ಮಿಯಾಗುತ್ತಾ ಬಂದು, ಈಗ ಕಲಿಯುಗದಲ್ಲಿ ಬರೀ ಅನ್ಯಾಯ ಮೋಸ ವಂಚನೆಗಳೇ ತುಂಬಿದೆ. ಎಲ್ಲೆಲ್ಲೂ ಅನಾಚಾರ ಕಂಡುಬರುತ್ತಿದೆ.ಅದಕ್ಕೆ ಹಸು ಒಂದುಕಾಲ ಮೇಲೆ ನಿಂತಿದೆ ಎನ್ನುವುದು.

ಹಾಗೇ ಕಾಲಕಾಲಕ್ಕೆ ಕನ್ನಡದ ಕವಿಗಳು ಕಾಲದ ಬಗ್ಗೆ ಹಲವಾರು ವಿಷಯ ಹೇಳಿದ್ದಾರೆ. ಅದರ ಪರಿಚಯವನ್ನು ಇಲ್ಲಿ ಮಾಡುವ ಪ್ರಯತ್ನ ಮಾಡಿದ್ದೇನೆ

ಬಸವಣ್ಣ ೧೨ ನೇ ಶತಮಾನದಲ್ಲಿ ಜೀವಿಸಿದ್ದರು. ಬಸವಣ್ಣನವರು ಕಾಲದ ಬಗ್ಗೆ ತಮ್ಮ ವಚನದಲ್ಲಿ ವಿವರಣೆ ನೀಡಿದ್ದಾರೆ.

ನಾಳೆ ಎಂದು ಮುಂದೂಡಬೇಡ
ಇಂದೇ ಮಾಡಬೇಕಾದ ಕೆಲಸವನು
ಕಾಲ ಹೋಗುವ ಮೊದಲು ಮಾಡು
ಕೂಡಲಸಂಗಮದೇವಾ

ಅರ್ಥ:

ಇಂದು ಮಾಡಬೇಕಾದ ಕೆಲಸವನ್ನು "ನಾಳೆ ಮಾಡುತ್ತೇನೆ" ಎಂದು ಮುಂದೂಡಬಾರದು.ಕಾಲಕಳೆದು ಹೋಗುವ ಮೊದಲೇ ಕೆಲಸವನ್ನು ಮುಗಿಸಬೇಕು ಎಂದು ಈ ವಚನವು ಹೇಳುತ್ತದೆ.

ಕಾಲವು ಹರಿಯುವ ನೀರಿನಂತೆ
ನಿಲ್ಲದು ಕ್ಷಣಕಾಲವು
ಸತ್ಪಥದಲ್ಲಿ ನಡೆಯುವವನೇ
ಜೀವನದ ಅರ್ಥ ಅರಿಯುವನು
ಕೂಡಲ ಸಂಗಮದೇವಾ

ಅರ್ಥ:

ಸಮಯವು ಹರಿಯುವ ನೀರಿನಂತೆ ಎಲ್ಲಿಯೂ ಕ್ಷಣಕಾಲವೂ ನಿಲ್ಲುವುದಿಲ್ಲ. ಸರಿಯಾದ ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯುವವನಿಗೆ ಜೀವನದ ನಿಜವಾದ ಅರ್ಥವನ್ನು ತಿಳಿದಿರುತ್ತದೆ. ಎಂದು ಈ ವಚನ ತಿಳಿಸುತ್ತದೆ.

ಸರ್ವಜ್ಞನ ವಚನಗಳು - ಸರ್ವಜ್ಞ ೧೬ನೇ ಶತಮಾನದಲ್ಲಿ ಜೀವಿಸಿದ್ದರು. ಇವರು ಹಾವೇರಿ ಜಿಲ್ಲೆಯಲ್ಲಿ ಜನಿಸಿದರು . ಸುಮಾರು ಸಾವಿರ ತ್ರಿಪದಿಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆ.

ಕಾಲವನ್ನು ಕಾಪಾಡುವವನು
ಕಾಲವನ್ನು ಕಳೆದುಕೊಳ್ಳುವನು
ಕಾಲವೇ ಜೀವನ ಧರ್ಮ ಸರ್ವಜ್ಞ

ಅರ್ಥ:

ಕಾಲವನ್ನು ಗೌರವಿಸುವವನು ಅದನ್ನು ರಕ್ಷಿಸಿಸುತ್ತಾನೆ.ಕಾಲವನ್ನು ವ್ಯರ್ಥ ಮಾಡುವವನು ಅದನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಾನೆ.ಕಾಲವೇ ಜೀವನದ ಶ್ರೇಷ್ಠ ಸಂಪತ್ತು.

ಕಾಲವಿದ್ದಾಗ ಕೆಲಸ ಮಾಡು
ಹೋದ ಮೇಲೆ ಬೇಸರ ಬೇಡ
ಕಾಲದ ಬೆಲೆ ಅರಿತು ಬಾಳು

ಅರ್ಥ:

ಸಮಯ ಇರುವ ವೇಳೆ ಕೆಲಸವನ್ನು ಮಾಡಬೇಕು. ಸಮಯ ಹೋದ ನಂತರ ಬೇಸರಪಟ್ಟರೂ ಪ್ರಯೋಜನವಿಲ್ಲ. ಬೇಸರ ಏಕೆ ಬೇಕು ? ಕಾಲದ ಬೆಲೆಯನ್ನು ತಿಳಿದು ಬದುಕಬೇಕು ಎಂಬುದು ಸಂದೇಶ.

ಕುವೆಂಪು(೧೯೦೪-೧೯೯೪)- ಕನ್ನಡದ ಶ್ರೇಷ್ಠ ಕವಿಗಳಲ್ಲಿ ಒಬ್ಬರು. ಇವರಿಗೆ ಶ್ರೀ ರಾಮಾಯಣ ದರ್ಶನಂ ಕೃತಿಗೆ ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಸಿಕ್ಕಿದೆ. ಇವರನ್ನು ರಾಷ್ಟ್ರಕವಿ ಎಂದು ಗುರುತಿಸಲಾಗಿದೆ.

ಕಾಲ ಯಾರಿಗೂ ಕಾಯದು
ಕಾಲದೊಂದಿಗೆ ನಡೆದು ಬಾ
ಕ್ಷಣವನ್ನು ಸದುಪಯೋಗ ಮಾಡಿದರೆ
ಜೀವನವು ಸಾರ್ಥಕವಾದಂತೆ

ಅರ್ಥ:

ಕಾಲ (ಸಮಯ) ಯಾರನ್ನೂ ಕಾಯುವುದಿಲ್ಲ. ಕಾಲದ ಜೊತೆಗೆ ನಡೆಯಿರಿ. ಪ್ರತಿಕ್ಷಣವನ್ನೂ ಬುದ್ದಿವಂತಿಕೆಯಿಂದ ಬಳಸಿಕೊಂಡರೆ, ಜೀವನ ಅರ್ಥ ಪೂರ್ಣವಾಗುತ್ತದೆ.

ದ.ರಾ ಬೇಂದ್ರೆ (೧೮೯೬-೧೯ ಇವರ ಪೂರ್ಣಹೆಸರು ದತ್ತಾತ್ರೇಯ ರಾಮಚಂದ್ರ ಬೇಂದ್ರೆ. ಇವರ ನಾಲ್ಕು ತಂತಿ ಕೃತಿಗೆ ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಸಿಕ್ಕಿದೆ . ಇವರ ಕಾವ್ಯನಾಮ ಅಂಬಿಕಾತನಯದತ್ತ.

ಕಾಲವೇ ದೊಡ್ಡಗುರು
ಕಾಲವೇ ದೊಡ್ಡ ದೈವ
ಕಾಲದ ಪಾಠವನು ಕೇಳದವನಿಗೆ
ಜೀವನದಲ್ಲಿ ಗೆಲುವು ಕಾಣುವರು

ಅರ್ಥ:

ಸಮಯವು ಅತ್ಯಂತ ಶ್ರೇಷ್ಠ ಶಿಕ್ಷಕ. ಅತ್ಯಂತ ಶ್ರೇಷ್ಠ ಶಕ್ತಿ. ಕಾಲದ ಪಾಠಗಳನ್ನು ಕಲಿಯುವವರು ಜೀವನದಲ್ಲಿ ಯಶಸ್ಸನ್ನು ಕಾಣುತ್ತಾರೆ.

Kalayuga - A Summary

Druva Mahesh, Kāṇḍam 1

This passage explains the importance of time through the concept of the four Yugas and the thoughts of famous Kannada poets. It begins with a story of a cow standing on four legs in Satya Yuga, symbolizing complete truth and righteousness. As the Yugas change—Treta Yuga, Dwapara Yuga, and Kali Yuga—the cow stands on fewer legs, showing that truth and dharma gradually decrease. In the present Kali Yuga, injustice, cheating, and immoral acts are more common.

The passage then introduces how great Kannada poets spoke about time.

- Basavanna advises that we should not postpone today's work to tomorrow and must complete it before time passes.
- Sarvajna emphasizes respecting time and not wasting it, as time is a valuable part of life.
- Kuvempu says that time waits for no one, and life becomes meaningful when every moment is used wisely.
- D. R. Bendre describes time as the greatest teacher and power; those who learn from time can achieve success in life.

Overall, the message is that we should understand the value of time and use every moment wisely to make our life meaningful and successful.

Early To Bed And Early To Rise – Respecting Time

Rukmini Srinath, Padam 1B

”Early to bed and early to rise makes a person healthy, wealthy, and wise” is a well-known and meaningful proverb. Going to bed early and waking up early keeps our body healthy and our mind fresh. It is one of the best habits for living a happy and successful life. When we wake up early, we have extra time to exercise, breathe fresh air, and prepare for the day calmly without rushing.

Respecting time means using it wisely instead of wasting it. If we wake up late, we rush through our breakfast and school preparation. However, if we wake up early, we have enough time to do everything peacefully. As students, following a good routine helps us become disciplined and responsible. Time is very precious, and once it passes, it never comes back.

Respecting time also means being punctual and organized. We should balance our time between studies, play, and rest. When we respect time, we also respect other people and their schedules.

There is a simple story about a boy named Ravi who always woke up late. Every morning he rushed to school and often forgot his books. One day, his teacher spoke about respecting time. Ravi decided to wake up early the next day. He finished his homework calmly, ate his breakfast peacefully, and reached school before the bell rang. He felt relaxed and happy. From that day on, Ravi understood that respecting time makes life easier and more successful. Therefore, we should learn to value time and use it wisely every day.

காலமே வாழ்க்கை - திருக்குறள் நெறி

ராதா ராஜேஷ்குமார், அஸ்வந்த்தின் (காண்டம் 2) தாயார்

பல நூற்றாண்டுகளுக்கு முன்பெல்லாம் பகலில் சூரியனைக் கொண்டும் இரவில் நிலவையும் நட்சத்திரங்களை கொண்டும் காலத்தை கணித்தார்கள். காலத்தை அறிந்து அதற்கேற்ப பயிர் செய்வதும் அறுவடை செய்வதும் தொன்றுதொட்டு வரும் நடைமுறைகளில் ஒன்று. இன்று நாம் உபயோகிக்கும் நாள் காட்டிகளும் கடிகாரங்களும் நாம் ஏற்படுத்திக் கொண்டது தான்.

ஒரு காலத்தின் முக்கியம், விபத்தில் அடிபட்ட ஒருவரை குறிப்பிட்ட நேரத்துக்குள் கொண்டு சேர்க்கும் ஆம்புலன்ஸ் ஓட்டுநர்க்கும், அவரை சிகிச்சையளித்து காத்திடும் மருத்துவருக்கும் வெகுவாகத் தெரியும்.

ஆகவே, காலமே வாழ்க்கை என்பதன் பொருள் காலத்தை வீணடிக்கும் ஒருவன் தன் வாழ்க்கையை வீணடிப்பதற்கு சமம். இந்த காலத்தினால் ஏற்படும் பயன்கள், அதன் முக்கியத்துவம் பற்றி தமிழ் பெருநாவலர் திருவள்ளுவர் 2000 ஆண்டுகளுக்கு முன்பே திருக்குறளில் எழுதியுள்ளார்.

ஒரு மனிதனின் வாழ்க்கை காலத்தால் கட்டுப்பட்டது. சென்ற காலம் திரும்ப வராது, வரும் காலம் நமக்கு சொந்தமுமில்லை, இப்போது இருக்கும் நேரத்தை சரியாக பயன்படுத்தினால் தான் வாழ்க்கை சிறக்கும். நேரத்தைப் புரிந்து செயல்படுதல், சரியான காலத்தில் செயல் ஆற்றுதல், தாமதிக்காத தன்மை, நன்றியையும் கடமையையும் காலத்தோடு இணைத்துப் பார்க்கும் பார்வை ஆகியவை திருவள்ளுவரின் சிந்தனையில் தெளிவாகத் தெரிகின்றன.

“ஞாலம் கருதினும் கைகூடும் காலம்
கருதி இடத்தாற் செயின்.”

பொருள்:

ஒரு செயல் செய்வதால் மட்டும் வெற்றி பெற முடியாது அதனை செய்யும் காலமும் அறிந்து செயல் பட வேண்டும். அப்பொழுது தான் அது முழுமை ஆகும்.

“காலத்தினாற் செய்த நன்றி சிறிதெனினும்
ஞாலத்தின் மாணப் பெரிது.”

பொருள்:

சரியான காலத்தில் செய்யப்படும் உதவி சிறியதாக இருந்தாலும் அதன் மதிப்பு உலகளவில் பெரியதாகும்.

காலத்தை வீணடித்தலின் விளைவு தோல்வியை சந்திக்க நேரிடும். இதில் நேர மேலாண்மை முக்கிய பங்கு வகிக்கிறது. அன்றைய செயலை கால அட்டவணையை கொண்டு வகுத்துக்கொள்ளவும், பணிகளை தள்ளிப்போடாமல் உடனுக்குடன் முடிப்பது, கிடைக்கும் வாய்ப்புகளை சரியாக பயன்படுத்துவது, நேரத்தை ஆக்கப்பூர்வமான வழியில் செலுத்துவது ஆகியவை வெற்றிக்கான படிக்கற்களாகும்.

"காலத்தினால் செய்யப்படாத செய்கை
நீலத்து இருப்பத்தூம் இல்"

பொருள்:

காலத்திற்கேற்றபடி செய்யாத செயல் பயனளிக்காது.

எனவே காலம் பொன் போன்றது, என்பது மனித வாழ்க்கையின் மிக முக்கியமான உண்மை. நேரத்தை வீணடிக்காமல் திட்டமிட்டு செயல்படுவதே வெற்றியின் வழி. இதனை மாணவர்கள் இந்த இளம் வயதில் புரிந்து கொண்டு வள்ளுவர் வழி வாழ்க்கையில் காலத்தை பயன்படுத்தினால் அது அவர்களின் வெற்றி மட்டும் அல்ல, இந்த சமுதாயத்தின் வெற்றி ஆகும். அதற்கு நாம் அனைவரும் ஒன்றிணைந்து உறுதுணையாக செயல்படுவோம்.

Time is Life: The Thirukkural's Way - A Summary

Radha Raajeshkumar, Mother of Ashwanth (Kāṇḍam 1)

In ancient days, people calculated time using the sun, moon, and stars, and planned farming activities accordingly. Today, we use clocks and calendars, but the value of time remains the same. The importance of time is best understood by people like ambulance drivers and doctors, because even a small delay can affect a person's life.

The passage explains that wasting time is equal to wasting life. Thiruvalluvar (a great tamil poet) in the Thirukkural, emphasized the value of time more than 2000 years ago. Human life is controlled by time: the past never returns, the future is uncertain, and only the present is in our hands. Therefore, one must use the current moment wisely.

The Thirukkural teaches that success comes not only from effort, but also from acting at the right time. It also says that even a small help done at the proper time becomes very great in value. On the other hand, actions not done at the right time lose their benefit.

So, time management is essential. Planning daily work, avoiding delay, using opportunities properly, and spending time in useful ways are the steps to success. Students especially should understand the value of time at a young age and follow Valluvar's guidance. When they use time wisely, it will lead not only to their personal success but also to the success of society.

तत्क्षण

रञ्जिता कुलश्रेष्ठा, गीत (काण्डम १) का माताजी

साधारणतः काल का अर्थ समय होता है,काल मूलतः तीन प्रकार के होते हैं, भूतकाल, वर्तमान काल एवं भविष्य काल, तत्क्षण को हम वर्तमान काल में अनुभव करते है.

तत्क्षण का अर्थ है यह क्षण जिसमें हम श्वास भीतर ले रहे हैं एवं बाहर छोड़ रहे हैं, यदि आप अपना ध्यान इस केंद्रीत करना सीख लेते हैं तो आप मानव जीवन के उत्कृष्ट शीर्ष को प्राप्त कर सकते हैं.अधिकतर लोग अपना बहुमूल्य समय भूतकाल का चिंतन करने में या भविष्य की चिंता में व्यर्थ गंवा देते हैं.इसी कारण हमें अपना ध्यान सदैव अपनी श्वास पर रखना चाहिए, यह हमें तत्क्षण में ले आती है,हम इसी क्षण में सुधार कर सकते हैं क्योंकि न तो भूतकालमें कुछ बदलाव किया जा सकता है एवं न ही भविष्य काल का हमें ज्ञान है इस अनिश्चितता को हम तत्क्षण में अपने ध्यान को केंद्रित करके मिटा सकते हैं, तत्क्षण एक निवीन पृष्ठ जैसा है जिसमें हम कुछ भी लिख सकते हैं.

यह हमारे व्यवहार एवं व्यक्तित्व में बहुत अच्छा प्रभाव डालता है हमारे व्यवहार में धैर्य एवं धीरता आती है, परंतु इसका अर्थ यह नहीं कि हम भूतकाल से कुछ सीख न लें , हमें हमारे दोषों को दूर करना चाहिए एवं साथ ही भविष्य के निर्माण की रुपरेखा बनाना आवश्यक है, आजकल सोशल मीडिया के प्रभाव के कारण हमारे ध्यान में बहुत दुष्प्रभाव देखने को मिलते हैं हमारी मस्तिष्क की नाड़ीया बहुत अधिक उत्तेजित हो जाती है जिससे बहुत से व्यावहारिक दोष निर्मित होते हैं इसलिए तत्क्षण में अपने ध्यान को केंद्रित रखने से हम अपने मस्तिष्क को शांत रख सकते हैं इसे हमारी बुद्धि प्रखर एवं व्यवहार सरल होगा.

Tatkshan - A Summary

Ranjeeta Kulshrestha, Parent of Geet (Kāṇḍam 1)

Tat-Kshan is the immediate present, defined as the very moment we breathe in and out. While most people waste time dwelling on the past or worrying about the future, focusing on this ”now” allows one to reach the highest peaks of human potential. By anchoring attention to the breath, we treat the present as a blank page for improvement, fostering a calm mind, sharp intellect, and steady character. This mindfulness is especially vital today to counteract the mental overstimulation and behavioral issues caused by social media.

अगस्त्यवार्ता

Gītājayantī Celebrations - Dec 2025

Our students, guided by Sri. Chetan Ācārya, beautifully recited shlokas and shared insights from the **Bhagavadgītā** — keeping **Sanātana** wisdom alive through learning and practice.

Makarasaṅkrānti - Jan 2026

The children learnt about the significance of celebrating Makarasankranti from Smt. Divya Ācārya and happily enjoyed sugarcane.

Republic Day - Jan 2026

A vibrant glimpse of patriotism and pride at Agastya Gurukulam - students and teachers coming together to celebrate Republic Day with enthusiasm, cultural performances and a deep sense of national spirit.

A quiz on the **Constitution of India**, conducted by Smt. Divya Ācāryā & Smt. Kirti Ācāryā, was thoroughly enjoyed by the students.

Madhumatī Parisara Annual Day - Feb 2026

Annual Day 2026 was a glimpse of excellence on every front. The dedication and hard work of the students, teachers, and parents throughout the year found a beautiful expression on stage.

The GEO of Agastya Gurukulam, Smt. Yamini Dalal, welcomed the parents and chief guests, and reminded us of the deeper purpose behind our efforts.

Smt. Vijaya Vishwanathan, one of the founders of Agastya Gurukulam, spoke about the importance of raising children in the Indian way. She also briefly introduced her book, Who is Raising Your Children?, co-authored with Sri Rajiv Malhotra ji.

Smt. Rekha Ramachandran ji, founder of **Disha Bharat**, presided over the event as the Chief Guest and addressed the students.

Shibiram at CIF - Mar 2026

Our students attended a camp on Manuscriptology at the Chinmaya International Foundation (CIF) Adi Sankara Nilayam, Veliyanad Ernakulam, conducted by teachers of Agastya Gurukulam along with experts from CIF.

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Other Important Events

- Gītājayantī celebration in various Bhāratīyabhāṣās online - Dec 25.
- Ārādhanā of Saṅgītasadguru Śrityāgarājabhāgavata - Jan 26.
- Meeting of Agastya Parivār on Vivekananda Jayantī - Jan 26.
- Observance of vasantapañcamī - Jan 26.
- Annual Day celebrations of Online India Gurukulam students - Feb 26.

Inauguration of Sahyaja Parisara

A milestone to cherish—the Agastya Gurukulam family expands with the opening of a new branch at Karthiknagar, Whitefield.

अगस्त्यप्रतिभा

अपरिहार्यं कालचक्रम् - चैतन्ययोगी - अक्षरद्वितीयछात्रः

The inevitable wheel of Time - This artwork by Chaitanya Yogi from Aksharam II, represents the cyclical nature of time and creation.

"All that rises sets and all that sets rises again."

लया स. रावः - अक्षरद्वितीयछात्रा

Laya S. Rao from AK2 presents two art work. The first one is a magic doorway under a rainbow in sky with rain-bearing clouds and shining sun. The seond one is Rama of Surya vamsha (Raghava), as the protagonist of the itihasa called Ramayana.

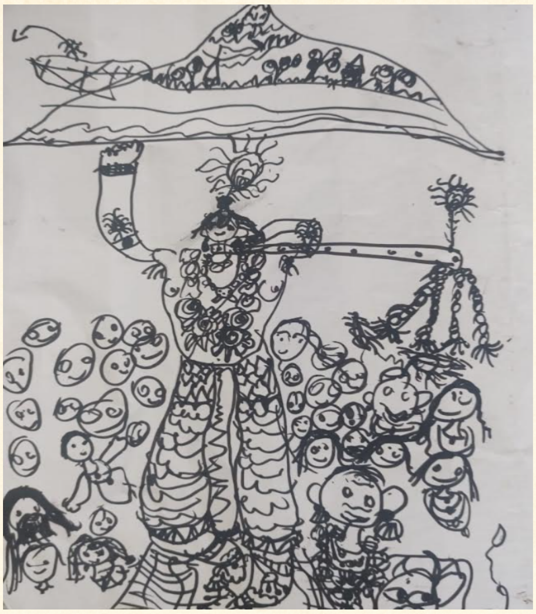
करिश्मा अक्षयिणी - अक्षरद्वितीयछात्रा

Lord Jagannath, meaning “Lord of the Universe,” is a central deity in Hindu tradition, especially in Odisha, known for his distinctive wooden form with large round eyes. Maa Subhadra, his younger sister, represents divine energy (Shakti) and is revered as an important part of the sacred triad of the Puri Jagannath Temple.

Lord Rama, the seventh avatar of Vishnu, is revered as the ideal man who embodies dharma, duty, and morality, as depicted in the Ramayana.

In Vrindavan, Krishna urged the villagers to worship Govardhan Hill instead of Indra, angering the rain god. Indra sent a fierce storm that flooded the village and

frightened everyone. Krishna lifted Govardhan Hill on his little finger, protecting the people for seven days and nights.



Shiv Parivar, the family of Lord Shiva, lives together in harmony on Mount Kailash, showing how even very different beings can live in peace and love. The family includes Shiva, Parvati, Ganesha, and Kartikeya, each with unique qualities, along with their animals who also live together peacefully. From bull and lion to snake, mouse, and peacock, this “peaceful jungle” reflects unity and friendship beyond differences.

सान्विका - अक्षरद्वितीयछात्रा

Saanvika's drawing of a house with a rainbow roof under a bright sunny sky with clouds and a tree nearby.

नक्षत्रा डुग्गु गुप्तः - अक्षरद्वितीयछात्रा

Nakshatra's colorful drawing showing the stages of human progress — from a primitive caveman to a present-day man and then a modern robot world.

अनन्या नामदेवः - अक्षरद्वितीयछात्रा

A colorful drawing by Ananya Namdeo from Akṣaram 2, of young Hanuman flying with a mace against a three-toned background representing the yugas.

दिव्याचार्यायाः कन्नडश्लोकः

Smt. Divya Ācārya, Kannada teacher at Madhumati Parisara, has beautifully composed a poem weaving in the names of all the teachers on campus.

ಇತ್ತೊಂದು ಗುರುಕುಲ
ಅಗಸ್ತ್ಯಮುನಿಯ ಹೆಸರಲಿ
ಅದುವೇ ಸಂಸ್ಕೃತ ಮಯ
ಆಗಚ್ಛ ಉಪವಿಷಂತುಗಳ ಪದಮಯ

Ittondu Gurukula
Agastya muniy hesarali
Aduve samskruta maya

Aa gaccha upavishantugala padamaya

ಅಲ್ಲಿಹರು ಅಪರಾಜಿತರು
ಆಕಾರದಲಿ ಪರಿಣಿಕರು
ಆದರೆ ಅಪಾರ ಚೇತನರು
ಹರಡಿಹರು ತಮ್ಮ
ದಿವ್ಯ ಪತಾಕೆಯ
ವಿನಯದಲಿ ನಿವೇದಿಪರು
ತಮ್ಮ ಗುರುಕುಲದ ಕೀರ್ತಿಯ

Alliharu aparajitaru
Aakaaradali parinitaru
Aadare apaara chetanaru
HaraDiharu tamma
Divya pataakeya
Vinayadali nivediparu
Tamma gurukulada keerthiya

There stands a Gurukula, named after the revered Sage Agastya. It is suffused with the spirit of Sanskrit, resonant with sacred chants and living words. Within it dwell noble and striving souls (Aparājith) in spirit, unconquered in will. Though small in number (Parnika) they are vibrant with energy (Chetan). They radiate a quiet divinity (Divya) in all that they do, offering themselves with devotion (Niveditha) to the glory (Kirthi) of their Gurukula.