

## SPIRITUAL NUTRITION

सर्वमेतदतं मन्ये यन्मां वदसि केशव ।  
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

*sarvam etad ṛtaṁ manye  
yan mān vadasi keśava  
na hi te bhagavan vyaktiṁ  
vidur devā na dānavāḥ*

### Translation

O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.



## EDUCARE - Rekindle the latent goodness

An old farmer lived on a farm in the mountains with his young grandson. Each morning Grandpa was up early sitting at the kitchen table reading his Bhagavad Gita. His grandson wanted to be just like him and tried to imitate him in every way he could. One day the grandson asked, "Grandpa! I try to read the Bhagavad Gita just like you but I don't understand it, and what I do understand I forget as soon as I close the book. What good does reading the Bhagavad Gita do?" The Grandfather quietly turned from putting coal in the stove and replied, "Take this coal basket down to the river and bring me back a basket of water." The boy did as he was told, but all the water leaked out before he got back to the house. The grandfather laughed and said, "You'll have to move a little faster next time," and sent him back to the river with the basket to try again. This time the boy ran faster, but again the basket was empty before he returned home. Out of breath, he told his grandfather that it was impossible to carry water in a basket, and he went to get a bucket instead. The old man said, "I don't want a bucket of water; I want a basket of water. You're just not trying hard enough," and he went out the door to watch the boy try again. At this point, the boy knew it was impossible, but he wanted to show his

grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house. The boy again dipped the basket into river and ran hard, but when he reached his grandfather the basket was again empty. Out of breath, he said, "See Grandpa, it's useless!" "So you think it is useless?" The old man said, "Look at the basket." The boy looked at the basket and for the first time realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean, inside and out. "Son, that's what happens when you read the Bhagavad Gita. You might not understand or remember everything, but when you read it, you will be changed, inside and out. That is the work of Krishna in our lives!"



## REJUVENATE YOUR BODY WITH YOGIC POSTURES


"Asana" is the Sanskrit word for a physical posture. Expressed in general terms Asana denotes a specific position which can be held in a relaxed and comfortable manner for a long period of time. Many Asanas were derived from the natural movements and positions of animals. They are beneficial for the muscles, joints, cardiovascular system, nervous system and lymphatic system, as well as the mind, psyche and Chakras (energy centres). They are psychosomatic exercises, which strengthen and balance the entire nervous system and harmonise and stabilise the practitioner's state of mind. The effects of these exercises are a sense of contentment, clarity of mind, relaxation and a feeling of inner freedom and peace.

Let's understand Vakrasana and Dhanurasana ;

In Vakrasana, One needs to make a posture like a steady stance by placing the right foot high up on the left thigh and the hands should be over the head with the palms together. The spine must be straight and the sole of the foot flat and firm. After releasing the pose, one needs to change the position and try the other leg. Vakrasana makes the body flexible and reduces belly fat and also helps in improving digestion by regulating digestive juices.

In Dhanurasana, One just needs to lie on the stomach with hands on the feet and pull backwards. The body should make a bow-like posture as the name suggests. It stretches the entire body. It helps in weight loss and boosts digestion and blood circulation. It is effective in making the back flexible.





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**Admission Circular**

**FOR PLAYGROUP, NURSERY, LKG AND UKG FOR THE ACADEMIC YEAR 2021-2022**

Dear Parents, Hari Om!

Registration forms for admission for the academic year 2021-22 for PLAYGROUP, NURSERY, LKG & UKG can be downloaded from 5<sup>th</sup> October 2020 onwards from the website [www.newhorizonvidyamandir.in](http://www.newhorizonvidyamandir.in)

Filled in registration forms can be submitted at New Horizon Vidya Mandir or submitted online to the following email ID: [principal@newhorizonvidyamandir.in](mailto:principal@newhorizonvidyamandir.in)

Parents are welcome to visit the campus after submission of the application form.

**Timings:** Monday- Saturday: 10.00am to 2.30pm

An Interaction/online interaction with your child will be conducted commencing from 29<sup>th</sup> October 2020. Admissions will be confirmed on a first come basis.

Please submit the filled in registration form with the following enclosed:

1. The latest passport size photograph of the child
2. Photocopy of the birth certificate
3. Aadhar copy of the child

The child should have completed 2 years on 1<sup>st</sup> June 2021 for admission to Playgroup. For admission to Nursery, the child should have completed 3 years on 1<sup>st</sup> June 2021, for LKG and UKG the corresponding age will be considered.

Mrs. Usha Vasudevan  
Principal-NHVM





There was a student who used to study regularly and work very hard. But the results would not be according to his expectations. It was a cause of worry not only to him, but also to his parents and teachers. One day, a well wisher who came to know about this, wanted to help him and spoke with him about how he used to study. This counselling revealed one important fact.

Whenever the student used to sit for studying, he could not concentrate on it, because his mind would be thinking over something else. Either he would be thinking over why he could not perform well in the tests held previously or he would be thinking about what would happen in future, if he failed or got very low percentage.

So, his mind used to dwell either in the past or in the future, but rarely on the present – the work on his hand. His thoughts were an obstacle on using the time efficiently The well-wisher family friend gave a valuable advice and guidance to him “Between a thousand yesterdays and a million tomorrows, there is only one to-day, don’t let it go waste “ Whatever happened in the past cannot be changed now; it is once for all over. Even the future cannot be predicted, because we do not know what is store in it either good or bad. Had the world ever thought that it would be attacked by such a dangerous epidemic, Covid -19 ? So, only the present is in our hands and we have to make use of our time to efficiently work and fulfill all the

responsibilities in our hands.

No need to say, the student understood the cause for his problem and that to manage his time efficiently, he should learn to concentrate and think over what he has to do. “Your present is decided by your past and your future depends upon your present. So, always live in the present” It is not enough if you live in the Present. You should know and learn how you should live in the present. Here is a beautiful illustration

It was summer season One day, a grasshopper was happily singing, “tomorrow never comes, happiness is here and now, happiness is here and now,” and rejoicing in the beauty of summer. Meanwhile the ants were busy working and saying, “no time, no time, we must prepare for the winter “

The ants warned the grasshopper,” winter is coming soon, no food anywhere; you will be left hungry with your song”.

But many winters have gone by and the God who is taking care of the whole universe is taking care of the grasshopper too. The picture of a dreary ( gloomy, depressing) future made the ants completely forsake the joy of the NOW. If they had enjoyed their work not worrying about the future, their present would have been lovely and the future would have been automatically taken care of whereas ,the grasshopper lived truly in the present and tasted summer’s bounty.

Hari Shankar, Grade XI



### SPROUTS- Are they good for you?

In search of nutrient powerhouses, sprouts have emerged victorious! The reason that so many people turn to sprouts as a source of food is that they contain a significant amount of vitamins and nutrients not present in the un-sprouted form. Typically, a week after germination, the sprouts will have the highest concentration and bioavailability of nutrients. Seeds contain a packed storehouse of all the important nutrients that a plant will need to grow in its initial days, so those tiny caps are filled with important organic compounds, vitamins, and minerals that our body can also utilize.

Sprouts are rich in a number of important nutrients. While the specific ratio of nutrients varies depending on the type of sprout, they generally contain high levels of folate, magnesium, phosphorus, and vitamin K. In fact, they have higher amounts of these nutrients than fully-grown versions of the same plants.

On sprouting, protein content of moong dal increases by 30% i.e 100 g of unsprouted moong contains 24.9g protein but on sprouting it increases to 32 g. Activated enzymes and fibre in sprouts enable easier digestion and absorption ideal for weight loss. Sprouting increases the level of minerals and vitamins including vitamin D in the ingredients. In the book, Diet & Nutrition - A Holistic Approach, author Rudolph Ballentine explains that most of the gas producing starches can be eliminated by sprouting. During the process of sprouting, some of the stored starch in the legume is used up for forming the tiny leaves and rootlets and in manufacturing vitamin C. Isn’t it amazing! Let us start including sprouts in our diet every day and lead a healthy and active life.



### Nature our mother



Nature is our mother,  
“Go green” is our pleasure,  
Protect her like a treasure,  
Exploit her never.

Never pollute land, water or air,  
As it’s not fair,  
It is time to shower love and care,  
For, our mother nature is beyond compare.

ARNAV R NAIR ,Grade V



## THREE C'S TO SEIZE

A story in the Mahabharata illustrates the difference in mentality between a pure soul and a hostile soul. Sri Krishna, the Supreme Lord, met both Maharaja Yudhishtira and Duryodhana, an extremely envious king. Sri Krishna asked Maharaja Yudhishtira to go out and return after finding someone less qualified than himself and He asked Duryodhana to search the whole kingdom for someone better than himself.

Duryodhana returned and told Lord Krishna that he couldn't find anyone better than himself. On the other hand, Maharaja Yudhishtira returned, unable to find anyone inferior to himself.

This teaches us something about human psychology. The closer one is to humility, the farther he is, from seeing the faults in others. The more one feels superior to others, the easier it is, to find faults in others.

We have the tendencies of criticising, complaining and comparing, etched into our psyche.

To criticize and find faults in others is surprisingly very easy. We often feel some emotional gratification - feeling better about ourselves. In the process of criticizing others, we remain completely oblivious to any kind of self-evaluation. To reverse this tendency and find the rough edges in our own character may actually help us improve.

We often cover up our own inadequacies and shortcomings by complaining about the situations and people around us. Instead of taking full responsibility, we blame the world around us. Instead of complaining about the world around us, we can develop an attitude of gratitude – appreciating all the wonderful opportunities we have been awarded in this life.

Most of us have a deep rooted spirit of comparison – we want to be the best among those around us. Tempting as it is to compare with others, we should focus on comparing with our own unsteady mind and defeat our 'lower nature' (the 3 C's) and make progressive decisions in our life.

Seizing and overcoming these 3 C's – Criticism, Complaints and Comparisons will open the door to a better world.



## NON-VIOLENCE



Lord Buddha emphasized “Ahimsa Parama Dharmaha” - the highest religion is nonviolence. Nonviolence includes non-injury in thought, word and deed.

We know that we should not hurt or harm any living being. We may be very well trained not to physically harm anyone, but words can equally hurt. A tongue can be sharper than a sword. A wound inflicted by a sword may heal, but a broken heart resulting from a wound inflicted by harsh, disagreeable words may not.

Non-violence can reduce conflict, anger and cruelty on personal, local, national and global levels. A study suggested that 70% of the non-violent campaigns succeeded, five times the success rate as compared to violent campaigns. So it is very important for our mind, words and actions to reflect non-violence.

## सफलता की जननी संकल्प शक्ति

कहते हैं, 'इंसान परिस्थितियों का दास होता है....लेकिन क्या ये सच है ? इतनी अद्भुत क्षमता और तीक्ष्ण बुद्धि वाला इंसान अगर परिस्थितियों के आगे घुटने टेक कर उसका दास बन जाए तो फिर इन क्षमताओं का क्या अर्थ ? फिर प्रकृति के अन्य जीवों और हममें क्या फ़र्क रह जाएगा? सही अर्थों में कहा जाए तो, इंसान परिस्थितियों का निर्मिति भी है और निर्माता भी! निर्माता और निर्मिति के इसी सफ़र के बीच हम अपना जीवन जीते हैं और इसी से तय होता है कि हमारा जीवन कितना साथक रहा या निरर्थक, हालात कैसे भी और कितने भी खराब क्यों न हों, ज़िंदगी हमेशा हमारे लिए **विकल्प** मौजूद रखती है, जिसे मुक़मल करने के लिए **संकल्प** की ज़रूरत होती है। हमारे सामने मौजूद विकल्प , संकल्प बन पाएगा या नहीं, ये हमारी इच्छाशक्ति और हमारे नज़रिए पर निर्भर करता है। कभी देखा है आपने, अमावश की रात ने सुबह के सूरज को न निकलने दिया हो ? हम जो दिल से चाहते हैं वो आसानी से नहीं मिलता क्योंकि उसके लिए कठिन संघर्ष की ज़रूरत होती है।

जिन दिनों समुद्र की लंबाई-चौड़ाई एशिया के इर्द-गिर्द एक हजार मील तक मानी जाती थी और समुद्र को छोर हीन समझा जाता था, उन दिनों १८ वर्षीय कोलंबस की कल्पना अमेरिका तक जा पहुंची थी, पर अकेला क्या करता, कोई सहायक भी तो चाहिए। पुर्तगालियों ने आश्वासन देकर उसके नक्शे चुरा लिए। ऐसी परेशानियों में भी बुद्धिमत्तापूर्ण हल निकालते हुए कोलंबस ने अमेरिका दूढ़ निकाला और वहाँ तक जा पहुंचने का निश्चय कर लिया। इस निश्चय में खतरे-ही-खतरे होते हुए भी महत्वाकांक्षी का संकल्प रुका नहीं। उसने उस महाद्वीप के आवागमन का रास्ता खोज निकाला, जो इससे पूर्व अविज्ञात बना हुआ था इसलिए अपनी संकल्प शक्ति को हमेशा दृढ़ रखो और याद रखो- विकल्प बहुत मिलेंगे लक्ष्य से भटकाने के लिए,

मगर संकल्प दृढ़ रखना, सफलता पाने के लिए।

## ವಿಶ್ವ ಪರಿಸರ ದಿನ



ಪ್ರತಿವರ್ಷ ಜೂನ್ 5ನ್ನು ವಿಶ್ವ ಪರಿಸರ ದಿನವನ್ನಾಗಿ ಆಚರಿಸಲಾಗುತ್ತದೆ. ಜನರಲ್ಲಿ ಪರಿಸರ ಸಂರಕ್ಷಣೆಯ ಕುರಿತು ಜಾಗೃತಿ ಮೂಡಿಸುವ ಉದ್ದೇಶದಿಂದಾಗಿ ವಿಶ್ವ ಪರಿಸರ ದಿನವನ್ನು ಆಚರಿಸಲಾಗುತ್ತದೆ. ಮೊಟ್ಟಮೊದಲ ಬಾರಿಗೆ ಜೂನ್ 5, 1974 ರಂದು ವಿಶ್ವ ಪರಿಸರ ದಿನವನ್ನು ಆಚರಿಸಲಾಯಿತು.

ಮಾನವ ಜೀವನವು ಪರಿಸರವನ್ನು ಅವಲಂಬಿಸಿದೆ. ಪರಿಸರ ಸ್ವಚ್ಛವಾಗಿ ಇದ್ದಾಗ ಉತ್ತಮ ಜೀವನ ನಡೆಸಲು ಸಾಧ್ಯ. ಅರಣ್ಯನಾಶ, ಮಣ್ಣಿನ ಸವಕಳಿ, ಜಲಮಾಲಿನ್ಯ,

ವಾಯುಮಾಲಿನ್ಯ, ಅತಿಯಾದ ಪ್ಲಾಸ್ಟಿಕ್ ಬಳಕೆ, ತ್ಯಾಜ್ಯಗಳ ಸಮರ್ಪಕ ನಿರ್ವಹಣೆ ಇಲ್ಲದೆ ಇರುವುದು - ಈ ಎಲ್ಲಾ ಕಾರಣಗಳಿಂದಾಗಿ ಪರಿಸರಕ್ಕೆ ಸಾಕಷ್ಟು ಹಾನಿಯುಂಟಾಗಿದೆ.ಸುಂದರ ಪರಿಸರ ನಿರ್ಮಾಣಕ್ಕಾಗಿ ಎಲ್ಲರೂ ಸೇರಿ ಒಂದಾಗಿ ಪ್ರಯತ್ನಿಸೋಣ. ಹೆಚ್ಚು ಹೆಚ್ಚು ಗಿಡಮರಗಳನ್ನು ಬೆಳೆಸೋಣ ಪ್ಲಾಸ್ಟಿಕ್ ತ್ಯಜಿಸೋಣ. ತ್ಯಾಜ್ಯವನ್ನು ಸಮರ್ಪಕವಾಗಿ ವಿಲೇವಾರಿ ಮಾಡೋಣ. ನೀರಿನ ಮೂಲಗಳನ್ನು ಮಾಲಿನ್ಯದಿಂದ ರಕ್ಷಿಸೋಣ. ನಮ್ಮ ಮುಂದಿನ ಪೀಳಿಗೆಗಾಗಿ ಸ್ವಚ್ಛ-ಸುಂದರ ಪರಿಸರವನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿಕೊಡುವುದು ನಮ್ಮ-ನಿಮ್ಮೆಲ್ಲರ ಕರ್ತವ್ಯವಾಗಿದೆ. ಎಲ್ಲರಿಗೂ ವಿಶ್ವ ಪರಿಸರ ದಿನದ ಶುಭಾಶಯಗಳು. - ಸೌಮ್ಯ

ಕನ್ನಡ ಶಿಕ್ಷಕಿ

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# The Evolution of the Indian Judicial System



We are all thankful that somebody is maintaining ‘Law and Order’ in our society. Occasionally, when we come across news about verdicts given by courts of law on certain issues, we feel very happy that there are institutions which are giving protection for the weak and the innocent. These institutions punish those who break the law and instill a sense of confidence in the common man that we have a guardian. Our Indian Judiciary is highly respected in the world. It is independent and impartial. Let us try to know how the present judicial system in India, came into being.

The various stages of evolution of Indian law are classified as that during the Vedic period, the Islamic period, the British period and post-independence. Law in India primarily evolved from customary practices and religious prescription. The recorded history of law starts only in

the Vedic period. The main aim of the law in the Vedic period was to preserve “dharma” which means righteousness and duty. Dharma consists of both legal duties and religious duties. It not only includes laws and court procedures, but also a wide range of human activities like ritual purification, personal hygiene regimes, and modes of dress. Dharma provided the principal guidance by which one endeavoured to lead his life.

The sources of law during this period were Shruti, Smriti and acharas (customs) Shruti consist of the 4 Vedas namely Rigveda, Yajurveda, Samaveda and Atharvaveda. They provide the rights and duties of kings and court proceedings.

One significant feature of the ancient Indian legal system was the absence of lawyers. Another notable feature was that a bench of two or more judges was always preferred to administer justice rather than a single individual being the sole administrator of justice. Various changes were brought in judicial system during the British period. Warren Hastings founded two tribunals for settling conflicts – civil conflicts for District Diwani Adalat and unlawful conflicts for District Fauzdari Adalats. In 1935 the Government of India Act revised the formation of the Indian Administration from “unitary” to that of “national” character. The division of powers between the Center and the Regions will help to avoid conflicts,

The Anglo-Hindu Law was evolved from the classical Hindu law during the British rule in India from 1772 to 1947. The British adopted the modern law or the English legal system and replaced the existing Indian laws except for family or personal laws in matters such as marriage, inheritance and succession of property.

The beginning of Indian common law is traced back to 1726 when a Mayor’s Court in Madras, Bombay, and Calcutta was established by the East India Company. This was the first sign of Company’s transformation from a trading company to a ruling power with the added flavour of new elements of the Judiciary. The District Diwani Adalat was renamed as District, City or the Zila Court which was functioned under a district judge.

The Government of India Act, 1935 changed the structure of the Indian Government from “unitary” to that of “federal” type. The distribution of powers between the Centre and the Provinces required the balance to avoid disputes, which would have arisen between the constituent units and the Federation. It also provided for the establishment of a Federal Court, which was set up in 1937 with appellate and advisory jurisdiction. Its appellate jurisdiction was extended to civil and criminal cases.

Hence, we can say that initially Indian law was guided by the custom and religious book which was over the time evolve to the secular legal systems and the common law. It is noteworthy that the entire evolution of Indian judiciary was influenced by the ruling classes. Today, we can proudly say that the Indian Judiciary treats all citizens of India as equal. As responsible citizens, it's our duty to abide by the law and contribute to a better, civilised society and country.

Kiran Kumar, Dept.of Social Sciences



## “This is where you belong”

I find in myself a desire,  
to come up someday higher.  
I was mortified every now and then,  
like a rabbit in lion’s den.  
But never to mind and gear up high,  
so was the feature I retain and sigh.  
I might be a glob or a blooming bud,  
In the future eventually would I thud!  
I know that someday someone would hear  
my pain and point out,  
Then would I have the courage to  
flutter my wings and bring them out.  
For as I always know that I will follow my  
heart,  
No matter what the people say I choose the  
diverged different path.  
That’s when my heart says” Hey! This is  
where you belong.”

-Surekha. K