

MISH MASH

A perfect blend of everything

Dear Parents,

Greeting from SAN Academy!

We at SAN Academy, believe that holistic growth in education is not achieved through classroom training alone. Its achieved by instilling confidence to the student through various mediums. When they have confidence, they can have a lot of fun in learning, which makes them accomplish amazing things. The various focus areas needed for personal development in a child is the crux behind the choice of various clubs that the school has to offer.

To share the initiatives that our school has taken in planning on school clubs, we bring to you this newsletter, "Mish Mash" which aims to keep you updated on all the activities planned for the months ahead.

As parents, if you have any feedbacks or queries, do feel free to drop in your suggestions at sankam@sanacademy.edu.in. Listening to your feedbacks makes us feel more involved as a part of the value addition process.

Mrs.R.Archana
Director



**DRAMA CLUB
AUGUST 2019**

DRAMA CLUB

SPOTLIGHT

CLASS VI



DRAMATICS

LIGHTS, CAMERA, ACTION.....

“Drama” is a form of artistic expression and storytelling that has existed and been celebrated for centuries. It entertains, teaches, shocks, and delights—both for those onstage, backstage, and in an audience. Drama, music and movement develop confidence, creativity and communication skills. Children learn to work as a team and when they create and perform drama together they gain valuable insights into the world, whilst improving concentration, memory, clarity of speech and emotional understanding.

1st August 2019

1. Introduction about Drama club & its importance will be discussed by the teachers.
2. Children will watch videos of Mahabharatha stories according to their house and characters will be finalized for skit by the students.
3. Stories are given below for reference.
4. Students can frame their own dialogues as a team

Agni house - The bird's eye

Akash house - Ekalavya and Dronacharya

Prithvi house - The king Shibi

Vayu house - The story of the Lake of death



8th & 22nd August 2019

According to the assigned story, students will practice the skit during club period.



29th August 2019

Intra competition - Dramatics (Group activity)

Students of Agni house - The bird's eye

Students of Akash house - Ekalavya and Dronacharya

Students of Prithvi house - The king Shibi

Students of Vayu house - The story of the Lake of death

Judgement criteria

Dialogue delivery

Presentation

Team work

Usage of props



THE BIRD'S EYE

One bright, sunny morning, a large group of young boys gathered by the woodland with their bows and arrows. But these were not just ordinary boys. These were the five Pandavas and hundred Kauravas!

On this day Drona, their mentor and military expert, organized a competition to test their concentration. Across a stream, Drona set up a small wooden bird in a tree. Upon returning to the boys he told them, "Hello children. Today I want to see who among you can strike the eye of that wooden bird across the river."

Yudhisthira, the oldest among the Pandavas, was called upon first. Taking position by his teacher, he crouched slightly and drew his bowstring taut.

"Can you see the bird properly? Tell me everything you can see, Yudhisthira," said Drona.

Wanting to be thorough, Yudhisthira began to list off everything that met his eyes. "I see the wooden bird, the branch, and the tree. I can see the leaves moving and even more birds sitting on the same tree. I can see the stream, the grass, other trees, the sky..."

Like this, Yudhisthira named off everything he could think of. When he finished, he waited for his master's final command to shoot. Drona spoke again, "Put down your bow and take a seat Yudhisthira, you will not hit the eye of the bird." Confused, Yudhisthira silently walked back to his brothers without question. The next boy was called forward and asked the same question by Drona. He gave a similar answer, naming everything he could see. Once again, the boy was told to put away his bow. This same pattern continued with every boy that followed, until finally Drona reached Arjuna.

Drona suppressed a knowing smile as the young prince took his place, notched his bow, and drew his string. Arjuna was one of Drona's favorites.

"Tell me what you can see, Arjuna," repeated Drona.

"I can see only the eye of the bird," replied Arjuna without breaking eye contact with his target. "Can you not see the trees and the sky? Or perhaps the branch the bird is sitting on?" his mentor asked. "No sir, all I can see is the eye and nothing else," he said, holding his bow steady and maintaining his unwavering gaze.

Drona was pleased with this response. He cast a glance at the crowd of boys, who were held in silence but slowly began nodding as the lesson began to become clear to them. Drona was happy that one of his favorite pupils was able to pass his test. Now he only had to give the order. "Shoot!"

With a loud twang, the arrow sprang from the bow straight into the bird's eye. A perfect shot. The bird fell with a small thud as all the boys looked on in amazement at Arjuna.

After a long pause, Drona patted Arjuna on the back and said, "Now you see, young princes, the power of concentration..."



EKLAVYA & DRONACHARYA

Eklavya was the son of a poor hunter. He wanted to learn archery to save the deer in the forest that were being hunted by the leopards. So he went to Dronacharya (a master of advanced military arts) and requested him to teach him archery. Dronacharya was the teacher of the Royal family. In those days, as a rule, a teacher to the members of Royal family was not allowed to teach the state art to anybody else.

Eklavya in his heart had already accepted Dronacharya as his Guru. He went home and made a statue of his Guru. Over the following years, with sincerity and practice, he learnt archery and became better than the state princes at the art. He became so good at it that he would hear the sound of the animal, shoot an arrow at it and claim the animal. One day, Arjuna, the prince found out about this talented archer. Making matters worse, he saw that Eklavya was far better than him. He went to Eklavya and asked him, 'Who taught you archery?'

Dronacharya,' said Eklavya. Hearing this, Arjuna was furious. He went up to Dronacharya and said angrily, 'What is this? You have cheated us. What you have done is a crime. You were supposed to teach me exclusively, but you taught this man and made him more skillful than me.' Dronacharya was baffled and confused at Arjuna's allegations. He wondered who this student of his was, who had learned the art from him but whose name and identity he did not know! Both, Dronacharya and Arjuna decided to meet the boy.

Eklavya welcomed his master with great honor and love. He led both of them to the statue he had made of Dronacharya. Eklavya had practiced archery over all the years, considering and believing the statue to be his Guru.

In ancient times, a common practice in learning was- Guru Dakshina, where a student would give a token of gift or fee for the knowledge gained by the student. Dronacharya said, 'Eklavya, you must give me some Guru Dakshina. You must give me the thumb of your right hand.' Eklavya knew that without the thumb, archery could not be practiced. Eklavya without a second thought gave the thumb of his right hand to his Guru.

In this story Dronacharya is commonly viewed as being cruel and self-centered. The perceived understanding is, this boy who has learned the skill on his own and is good at it, is made to give it up for the vested interest of Dronacharya. But when one looks at it from the point of view of the wise, one finds, if it were not for this incident, nobody would have ever known Eklavya. Though on the outside, it seemed as if Dronacharya had done injustice to Eklavya, actually Dronacharya uplifted Eklavya from just being a student to becoming an epitome of discipleship. Dronacharya blessed Eklavya with immortality by asking him for his thumb. So when people think of devotion, they think of Eklavya, and not Arjuna.



THE KING SHIBI

The king Shibi, a descendant of king Bharata of lunar dynasty, was famous for his truthfulness, justice, and keeping his word. The king of righteousness, Dharmaraj, himself decided to test the strength of character of Shibi Rana.

Once when the king was alone on the terrace of his palace, he saw one dove coming towards him with great speed. An eagle was after him, and to escape from the clutches of the chasing eagle, the frightened dove took shelter in his lap. The dove said, "O king, save my life, I have come under your shelter." The king had vowed to protect anyone who took his shelter, this was a new experience for Shibi Rana. Therefore, the king said, "Have no fear my son. That eagle would not be able to touch even your feather. Relax in peace, have no worries." The eagle landed in front of the king and said, "O king, you have hidden my prey. Please release him so that I can appease my hunger."

The righteous king saw the point in eagle's demand. He decided to resolve the issue by offering the eagle equal amount of meat from his kitchen. But the eagle insisted on having his prey -the dove - as his food. After some discussion the eagle agreed to set the dove free on two conditions. The eagle said, "O King, I shall let the dove go, if equal weight of flesh from your body is offered to me as food."

Shibi Rana was quite pleased with the adjustment. He thought that a pound (or two) of flesh from his body would not kill him and the life of the dove in his shelter would also be saved.

The eagle then put his second condition, saying, "O king, if a single tear drops from your eye I shall be constrained to accept you flesh as my food."

The king agreed and called for the knives and the balance. In one pan of the balance the dove was kept and on the other side a large chunk of flesh from the right thigh of Shibi Rana. But strange as it might seem, the pan with the dove always weighed more even as additional flesh was added! Thus almost whole of the right half of the king's body was cut. Still the weight could not be equaled.

At this juncture a drop of tear appeared in the left eye of the king. The eagle objected to this saying, "O king, I cannot accept the food given in distress. The tear in your eye shows that you are unhappy. So give me my prey back and you shall regain your normal health."

With a faint smile on his lips, Shibi Rana said, "Behold, O eagle, the left eye is not crying out of grief; this is a tear of joy. Now my left half of the body will also be used to honour the word I have given to you. Otherwise, if only right had satisfied you, the left half of the body would have been denied this great opportunity of sacrifice! Therefore, my dear friend, the left eye cries out of joy!"

The eagle and the dove disappeared and in their places stood the King of righteousness - Dharmaraj and the king of heavens Indra. Gods from the heavens showered flowers, perfumes, and praise on the king. The king Shibi had passed the ultimate test to uphold Dharma, a true duty of every king. It is said that this king ruled for many years and after his death went directly to heaven to enjoy the fruits of his righteous karma.



THE STORY OF THE LAKE OF DEATH

After the 12 years of exile of the Pandavas was completed, they were considering where to spend the remaining 1 year incognito. While still in the forest, a brahmana came to them and reported that the sticks which he used for igniting his sacrificial fire had somehow gotten entangled in the antlers of a deer, and the sticks were now gone. The sage asked the Pandavas to see if they could possibly return the sticks. In a search for that deer, a very unusual event took place.

A distant lake was spotted, and one-by-one the Pandavas went to quench their thirst, and died instantly when they drank from the lake, not heeding the warning of a crane to first answer his questions before they drank. When Yudhishthira came to the lake, he was stunned seeing his dead brothers lying by the side of the lake.

As with his brothers, Yudhishthira heard the voice of the crane warning him to not drink from the lake without answering his questions. The crane then transformed his shape into a Yaksha, who then posed very deep questions of Maharaja Yudhishthira.

Questions by the Yaksha to Yudhishthira Maharaj.

Q: The Yaksha asked, "What is heavier than Earth?"

A: "A mother's love", replied Yudhishthira.

Q: By what does one become wise?

A: By serving one's elders.

Q: What are the tidings of this world?

A: The world is like a cooking pot with the sun as its fire, days and nights as its fuel and months and seasons as its wooden spoon. All of us are being cooked by time.

Q: What is the most wonderful thing?

A: The most wonderful thing is that although everyday innumerable humans and their animals go to the abode of death, still a man thinks he is immortal.

Q: What makes the soul rise out of matter?

A: It is knowledge of the Supreme Lord which makes the soul rise.

The Yaksha then asked about all kinds of subjects, ranging from worldly wisdom to knowledge of religion to spiritual matters. Yudhishthira answered them all without hesitation. Finally the Yaksha said, "I am satisfied. Answer my last four questions and I will restore one of your brothers to life. Who in this world is happy? What is the most wonderful thing? What are the tidings of this world, and how can one find the eternal path of religion?"

With folded palms Yudhishthira replied, "He who is neither in debt nor exiled and who lives simply, eating simple food in his own home, is happy.." The Yaksha smiled. "You have rightly answered every question. Tell me which of your brothers you wish to have restored to life?" "O Yaksha, let Nakula, as tall as a sal tree and endowed with a broad chest and long arms, be brought to life."

The Yaksha was surprised. "Bhimasena is surely more important to you than Nakula, O King, and Arjuna is your chief support. Why do you ask for Nakula to be revived?" "He who sacrifices virtue is himself destroyed," replied Yudhishthira, "and he who preserves virtue is in turn preserved by it. I am therefore careful to always observe virtue. For me, great virtue lies in refraining from cruelty; it is superior to all worldly gain. Thus I ask for Nakula. Both Kunti and Madri are the same to me. In myself Kunti still has one son, but Madri now has none. With a desire to behave equally toward my two mothers, I ask for the life of Nakula."

"Since, O Pandava, you consider abstention from cruelty superior to both profit and desire, then let all your brothers be restored to life." As the Yaksha spoke, the four brothers rose from the ground as if from a sleep. They felt refreshed and free from hunger and thirst.