



Hindu Resources for the Children's Sabbath

The following resources are offered to support Hindu participation in the Children's Sabbaths weekend and movement:

- ◆ Reflections, songs, and prayers
- ◆ The story of King Shibi that appears in Mahabharat, Ramayan, and Bhagavata Mahapuram
- ◆ An example of Hindu efforts to help children

Be sure to read the Hindu Perspective by Dr. Vidya Bhushan Gupta in the Faith Voices section on page 53. For additional thoughts on Hinduism and social justice, read "Hindus are striving to mesh philosophy and reality" by Om Prakash and Atul Prakash, from the *Bergen County Record* on February 10, 2000. The article can be accessed at: www.hinduwisdom.info/articles_hinduism/78.htm.

Also visit the Children's Defense Fund website, www.childrensdefense.org/childrenssabbaths, where we will post additional Hindu resources as we have them available.

Reflections, Songs and Prayers

Benediction in Vedic Sanskrit

*Pasyati Puthram, Pasyati Poutram
Aputraahas santu putrinaha, Putrinah santhujpoutrinaha
Daanyam, dhanam, Bahuputralaabham.*

May one live to see children, May one live to see grand-children,
May those that are childless have children,
May those that have children have grandchildren!
May you have lots of grain, wealth, and many children.

Aphorisms in Ancient Tamil

*Kuzhal Inidu Yaazh Inidhu Enbar tham makkal
Mazhalai chchol kelaadhavar.*

They say the flute is sweet to hear or the lyre is sweet.
It is only because they did not hear the lisping words of their children.

*Thandhai maharkku aartrum nandri avaiyaththu
Mundri iruppaccheyal.
The greatest help a father can render to his child is to raise him to be the best in the world.*

Eenra pozhudir periduvakkun than magannai
Chaanron enakketta thaa.
Mother is happy when she bears a child, but much happier when that child is hailed as a great person.

Song in Modern Tamil

*Un kannil neer vazhindai, en nenjil udhiram kottudhadee,
En kannin paavai anro, en uyir ninnadandro.*

If I see tears falling from your eyes (dear child),
My heart bleeds,
Oh darling of my eye!
My life is yours (I live only for you).
(Bala Krishnan and Siva Subramanian)⁵⁰

In Honour of Children

(Bachche Man Ke Sachche)

**Bachche man Ke sachche, saare jag kee aakh ke taare
Ye wo nanhe phool hai jo bhagwaan ko lagte pyaare**

Children are by nature truthful and honest. They are dear to everyone. They are the flowers that God likes.

**Khud roothe khud man jaaye, phir hamjolee ban jaaye
Jhagraa jiske saath kare, agle hi pal phir baat kare
Inko kisee se bair nahee, inke liye ko-ee gair nahee
Inka bholaapan miltaa hai, sabko baah pasaare**

Children bear no malice and enmity for anyone; in an instant they become your friends again. No one is a stranger for them. They are so innocent that they are ready to hug anyone.

Insaan jab tak bachchaa hai, tab tak man kaa sachchaa hai

Kyo kyo uskee umra barhe, man par jhooth kaa mail charhe

**Krodh barhe nafrat ghere, laalach kee aadat ghere
Bachpan in paapo se hatkar apnee umra guzaare**

People remain innocent as long as they are children. Their minds become corrupt as their age increases to adult life; anger, hate and greed saturate their minds. A child enjoys his childhood far removed from these vices.

**Tan komal man sundar hai, bachche baro se behtar hai
Inme chhoot aur chhaat nahee, jhoothee jaat aur paat nahee**

Bhaashaa kee takraar nahee, mazhab kee deewaar nahee

Inkee nazro me ek hai mandir, masjid gurdwaare

Children supercede adults in their behaviour. They are free from the prejudice of race, gender, caste and class. They are not imprisoned by barriers of language, religion and temple.⁵¹

⁵⁰ The benediction, aphorisms, and song were prepared by Dr. Siva Subrahmanian, United Hindu Jain Temples, Potomac, Maryland.

⁵¹ *Bachche Man Ke Sachche*, from the Indian film, Do Kaliyan (1968), AVM Production. Lyrics by Sahir Sudhianvi.

Story of King Shibi

(appears in Mahabharat, Ramayan, and Bhagavata Mahapuran)

In the Ikshvaaku Dynasty (same family as Lord Ram), there was a King Shibi. He was very famous for being a just and dutiful king providing for all living beings in his kingdom. He would make sure there was justice in each action, available to all equally, irrespective of who they were. Devraaj Indra (the ruler of heaven or the chief of angels and spirits) and Dharmraaj (angel who governs righteousness) decided to test this great king. Devraaj Indra took the form of a dove (kapota) and Dharmraaj took the form of a falcon (syena) (a variety of eagle that preys on smaller birds and animals). Now the falcon followed the dove and arrived at the king's court.

While the king was sitting in his court, the dove came and fell into the king's lap and hid himself there. He was a bit wounded and a little blood was flowing from his wounds. In the meantime, the falcon that had been following, upon seeing the dove hiding in the king's lap, said to the king, "Oh! King, this is my prey, so give it to me."

Seeing the falcon, the dove got scared and hid more in the king's lap. King Shibi caressed the dove kindly and said to the falcon, "Maybe, it was your prey, but now he is in my shelter, and whosoever comes in to my shelter, it is my duty to protect him, so I cannot give him to you."

The falcon said: "It will be injustice to me if you will not give me my prey. He is my food. If you don't give him to me, then I will be hungry." King Shibi said: "That is not a problem at all. I am a king. I have lots of food in my kingdom; you can take as much as you wish to satisfy yourself." The falcon said: "You cannot kill others to protect one. This is not just conduct. I cannot accept such food."

The king thought for a few moments, then spoke. "Well, I cannot give you this dove because it is my duty to protect him. But at least I have the right to offer you my flesh in exchange of this dove, don't I?"

Falcon accepted his offer. All courtiers were astonished by the king's decision. A large scale was set in the court. The king kept the dove on one side of the scale, and he started cutting his flesh and keeping it on the other side of the scale to make it equal to the flesh of the dove. He continued to cut his flesh and keep it on the scale, but it never became equal to the little bird's flesh. The dove always remained heavier than his flesh. In the end, he himself sat on the scale to make his flesh equal to the dove's flesh.

When the king sat on the scale, all the courtiers shouted: "God bless the king, God bless the king!" Then the dove and falcon also appeared in their real form as Devraaj Indra and Dharmraaj and blessed King Shibi. They were very happy to see the king, who had proven his justice in his duty to protect and provide for living beings in his kingdom. They made him whole by instantly healing his wounds, and he ruled for many years to come.

Example of Hindu Work on Behalf of Children

The New Jersey Arya Samaj Mandir, Inc., executed its first Humanitarian Mission in Guyana, South America, in July-August 2005. They worked with the Berbice Central Arya Samaj (Regional Branch of the Guyana Central Arya Samaj) in reaching out to the less fortunate children in orphanages in the County of Berbice, Guyana.

Such social and charitable works are the basic hallmarks of Hinduism and the Arya Samaj movement. Unlike the common perceptions that Hinduism is based on rituals and only seeks to spread spirituality, the teachings of Hinduism are based on the principle of *sewa* or service to humanity. With the establishment of the Arya Samaj, a Hindu reform movement established in 1785 by Maharishi Swami Dayanand Saraswati, such service was encouraged to be dedicated to the human race, especially the unfortunate and downtrodden. These will include the orphans, people in poverty, disadvantaged widows, disaster struck victims, battered women and children irrespective of race and ethnic origin.

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