

Tapasya



**Transition from Information to
Knowledge to Experience to Wisdom (IKEW)**

EduSPOTS

Guruji's Dream came true!

DSPPL

A Devrukh Spiritual Prowess Pvt Ltd (DSPPL) initiative

This newsletter is specially for all students, teachers and parents.

As Ajit Telang Sir used to say that the education of a student is a social triangle. Unless, teachers and parents do not form "perfect" angle, the educational triangle can never achieve the ideal "equilateral triangle" combination.

Contents

Ajit Telang Sir
Our Inspiration

03 Guruji's Dream came true

06 Science of Learning
Part 5
Pranjal Joshi

11 Our Attitude decides our Altitude
The whole world is in
our mind
Krupa Choksi

15 Horse Puzzle
Ashwini Telang

19 कहानी प्रसंग 5:
विद्या विनयेन शोभते:
Saurabh Malpani

22 DSPPL Events

24 देवरुख हमारा घर -
अविस्मरणीय अनुभव
Madan Vaman Modak

04 An introspective look
at Nomophobia
Ashwini Telang

09 NEP:2020 हमने क्या खोया... हमने
क्या पाया... Part 4
Dr. Nirav Thakkar

13 Thought for the Month
Education: In need of a
revamp - Vivek Pandey

17 अथर्वशीर्ष भाग 5
Mrunal & Yamini
Kutumbale

21 सोच और समझ
Jayanti Katdare

23 Native American Story
Shared by Sunil Sir

25 DSPPL Comics



DSPPL

Ahmedabad



Devrukh



Tapasya

Hyderabad



Mumbai- Borivali



Mumbai- Thane



Mumbai- Vadala



Nashik



Pune - Dhayari



Pune - Hadapsar



Pune - Dhankavadi



Rajkot



Vadodara

Jai Gurudev !

We are very happy to share with all of you that on 17th April, 2024 on the auspicious day of Ram Navami DSPPL has started EduSPOT at 12 different locations for the children of aged 5 to 8 years. This was a dream project of Ajit Sir. EduSPOT will run for a period of one month and will end on 16th May, 2024 (on the day of Seeta Navami). This novel project will conduct TAPASYA i.e. 7 activities daily. Thought of the day, Abhyas Katha (moral story and Ramayan Story), Prayer, Activity (Poem, Game or Art), Stotra, Yog and Abhyas (Home work). Total children participating in daily EduSPOT has crossed 100 !





An introspective look at Nomophobia

- **Ashwini Telang**

Nomophobia: a modern malaise, a silent whisper of anxiety that creeps in when our digital companions—the smartphones—are beyond reach. Coined in 2008, this term encapsulates the fear that grips over half of Britain's mobile users when disconnected from their phones.

But what does it say about us, about you? When was the last time you felt that twitch of unease, that instinctive reach for a phone that wasn't there? It's not just about missed calls or texts; it's the nagging thought of uncharted digital territories, the conversations unfolding without your voice, the updates scrolling past unseen.

Reflect on the moments when silence from your device spelled isolation, when the absence of a glowing screen felt like a void too vast to bridge. This is the heart of nomophobia—the fear not just of missing out, but of being missed out, of becoming an echo in a world that moves at the speed of a swipe.

Consider the irony: devices meant to connect us, when absent, reveal the depth of our solitude. In this era where mobile phones are lifelines to the world, our reliance on them is a mirror reflecting our deepest social cravings. They are not just tools but talismans, holding the power to dispel the quiet dread of disconnection.

As you ponder your own usage, ask yourself: is it the device you can't live without, or is it the constant affirmation of your place in the social mosaic? The fear of being out of touch is not just about the phone—it's about our need to feel present, relevant, and in the loop.

The causes of nomophobia are as complex as our human need for connection. FOMO, the fear of missing out, is but the tip of the iceberg. Beneath it lies our desire for emotional bonds, often fulfilled by the ping of a notification. And let's not overlook the societal pressures that valorize perpetual connectivity, making solitude seem like a state to be avoided at all costs.





Nomophobia contd...

“Kim and the Day Without His Tech-Friend”

Once upon a time, in a colorful town called Yountville, there lived a young boy named Kim. Kim had a special friend named Kelly, which wasn't a person, but a shiny, smart mobile phone.

One sunny morning, Kim woke up to find Kelly silent. No beeps, no music, no glowing screen. Kelly was nowhere to be found! Kim felt a flutter in his tummy, a feeling he hadn't known before. It was like losing a treasure, like missing a friend's birthday party, like being the last one picked for a team. This feeling, the grown-ups called 'nomophobia,' but Kim just knew it felt yucky.

Kim searched high and low, under the bed, behind the couch, even in the cookie jar (just in case). But Kelly was gone. The silence was loud, and Kim's heart felt heavy. He missed the games they played, the stories they read, and the chats they had with friends far away.

As the day went on, Kim discovered something magical. He found fun in the old toys that lay forgotten, he heard stories from his grandpa's memory treasure chest, and he made a new friend at the park, someone who laughed out loud, not just LOL.

When the stars blinked awake, and Kim snuggled into bed, he realized the day wasn't so bad. He had played, learned, and laughed... all without Kelly. And that flutter in his tummy? It was gone.

The next morning, Kelly was back, found by Mom behind the fridge (of all places!). Kim was happy to see his tech-friend, but he knew something Kelly didn't—life was big, bright, and beautiful, even when you unplug for a while.

Kim learned that the world isn't always about smart devices; instead, it's full of beauty, adventures, and surprises, with or without smart devices.



Science of Learning Part 5

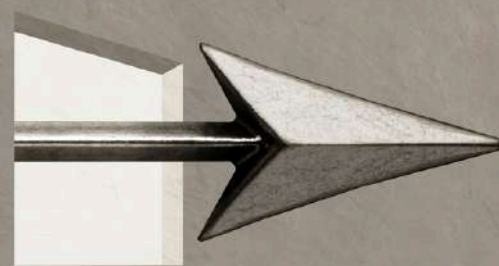
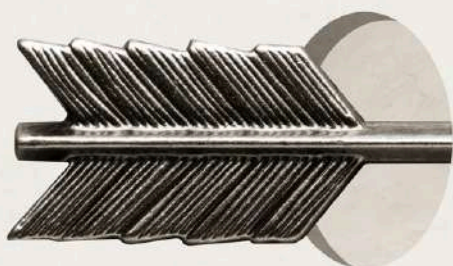
- pranjal joshi

Recently I was travelling for the Program on “Science of Learning”. It was for class 10 students, their parents and teachers. Since it was in other city, I was travelling by bus and while seated in the bus was preparing myself for the session, its sequence and how to present it.

After some time, our bus driver stopped the vehicle in the hilly area. We stopped at a roadside tea shop. I was quite high up in the hills and hence, could see the bending roads down the hills. I could see from the top that there was a road with a big tunnel in between. While sipping tea, I was watching the vehicles coming and going from that road and the tunnel. At that moment, I saw a nice new car maybe a BMW, was coming from one side of the road and soon it went into the tunnel. I was looking at other side of the tunnel hoping to see BMW coming out. But even waiting for a long time, it did not come out from the other side of the tunnel. My curiosity was piqued. Hey, the car went into the tunnel, but why didn't it came out? Almost 10 minutes passed but still the car did not came out. After another five minutes, a man wearing lungi came out of the tunnel riding on a bicycle from the other side of the tunnel from where BMW was supposed to come out. Oh my! I haven't seen bicycle going into the tunnel. Maybe I have missed it. But then what happened to that BMW? Why it is not coming out after all this time? Suddenly, our driver honked and I need to go back to my seat wondering what must have happened to that BMW? Was there another road from that tunnel itself which I could not see from up there? Don't Know.

Back on my seat in the bus, I again concentrated myself on the science of learning session, and thought for a while about this incident and its relation with the process of learning. The process of learning begins with a physical activity like reading, listening, observing or writing. But then it transcends into metaphysical activity where 4 important steps are performed (1) storing of academic inputs (2) understanding of what is being stored (3) assimilating the understanding gained on different topics and finally (4) retrieval of relevant output in appropriate form suitable for the nature of examination. Then again it comes back into physical domain where the student expresses either through writing (for written examination) or by answering the question (for oral examination). What started as a physical activity and ended as





Science of Learning Part 5

..continued

a physical activity has travelled in between from the metaphysical world. This metaphysical activity can't be seen, just like that tunnel on the road. On a lighter note, BMW car may be a representation of all good inputs viz quality notes or books of different subjects, expert teachers, supportive parents and teachers in schools and colleges, but what is the use of all these good inputs and environment if the result is like this. BMW going inside the tunnel and a bicycle is coming out from the tunnel as an output? The input was good, but it got lost somewhere in the process giving a very poor output!

It is said that learning is all happening "inside". But then exactly where? The answer to this question is very important to empower ourselves so that we can do something about this metaphysical world where the 4 important steps of learning are taking place.

The answer is it is happening in the core of our existence called as "Chitta". If the chitta is not pure, we will have a serious problem in performing in the examinations. When chitta is pure and transparent whatever inputs you give in comes out in the form of output without any energy loss on the way. The best part is the energy is also absorbed in our memories leading to a better intellect. Ajit Sir always used to say "Purity inside leads to quality outside". So what is this "Chitta"?

The human existence comprises of 7 aspects viz. Soul, Intellect, Mind, Heart (as an entity and not an organ), Body, Memories and Ego. This is a family inside. The Chitta is at its core. Everything in life is nothing but the manifestation of chitta. It comprises of (a) Intellect (b) Mind and (C) Heart. Now how this chitta works to give birth to an action?

It is interesting to note as to how an action (or Karma) is formed. The learning activity like any other (activity or) action is also no exception to it. With the waves of consciousness, intellect creates an Idea, then mind processes it into a thought and





Science of Learning Part 5

..continued

heart as an entity creates set of emotions or feelings to the thought. If the emotions are intense the energy transcends further to touch physical body to create a beginning of karma (action) which starts manifesting with the help of memories and the ego, which provides the necessary raw material in the form of reference or knowledge and the ability to make the physical movements respectively. Karma (action) is now formed.

From the learning perspective if the Chitta is impure or blocked, it may lead to non-performance in the examination no matter what physical efforts one puts through. Any spiritual practice has only one goal to achieve i.e. purification of chitta. No wonder, the road to successful scores in the examinations travels through the pathway of spirituality.

Most of the spiritual practices comprises of Meditation. The literal English translation of the word “Dhyan” is achieving high level of concentration or one pointedness or focus. The teacher and the parents alert the students several times during the study “to concentrate”, in effect to meditate. So how can we ignore the importance of spiritual practices for successful scores? In fact, Swami Vivekanand has said about this learning process and school or college education as follows *“To me the very essence of education is concentration of the mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will.”*

So we are of the firm belief that one needs to pursue spiritual practices of his / her choice to excel in life and school or college examination is vital part of the student's life. What do you think?



NEW EDUCATION POLICY 2020

Part 04

Dr. Nirav Thakkar,
Ahmedabad

NEP:2020 हमने क्या खोया... हमने क्या पाया...

Continued from last month's newsletter....

5. Evaluation

- Instead of testing a student's memory during assessment, it is important to focus on the student's understanding. This type of assessment can be done in different ways: formative assessment, ability-based assessment and Higher Order Thinking ability (HOTS) based assessment. Aiming at this type of evaluation, to develop the reflective, analytical and analytical skills of the students.
- Today's student is burdened with exams based on memorization only. To eliminate this kind of 'coaching culture' (which is a hindrance to the overall development of the student) prevailing in secondary and higher secondary education.
- To lighten the burden of board exams. To implement 360 degree continuous and holistic evaluation system during student evaluation. In this method, the annual (final) result of the students will include continuous evaluation by subject teachers as well as fellow students during the year.
- In the traditional examination system, due to the annual examination, unnecessary burden is placed on the student to prepare the entire syllabus. Instead of doing assessment through semester method or during any one specific period which is enough for that module. To give more than one attempt option for this assessment. Placing the best performance of the student among them in the mark sheet.



NEP:2020 ..continued

- For the convenience of the students, to provide options like 'standard' level and 'advanced' level in other subjects starting from mathematics.
- In order to make the board exam easier, conduct the exam with mixed question approach like multiple choice type objective and extended note type during the final exam.
- NCERT, 'Board of Assessment' and 'National Assessment Centre for School Education' will jointly organize training programs for teachers to develop practical application and skill-based creative, reflective thinking assessment methods and prepare related literature. These types of questions will include problem solving type questions as well as synthetic and analytical questions.
- To maintain a systematic record of the student's entire school career and progress, and to guide the student's parents, school teachers and school principals well, to organize the board-examinations of class 3, class 5, class 8 as well as class 10 and class 12. These tests will adequately assess students' understanding of basic concepts, application of knowledge, and higher-order thinking abilities.
- The objective of the board examination conducted in class 3 will be limited to testing the student's basic literacy (reading-writing) and numeracy skills and guiding their development.
- The National Assessment Center for School Education will function as an autonomous organization at the national level. It will guide all state boards in the country regarding student assessment and testing. Not only this, it will coordinate with all the boards and guide them to introduce various research-based assessment methods in line with the requirements of the twenty-first century.
- The National Testing Agency (NTA) conducts high-level aptitude tests for university admissions. It will conduct examinations in science-mathematics, languages, commerce and humanities besides vocational studies.
- So that the student does not have to give different examinations for admission to different universities, the National Testing Agency will conduct the examination of the student at the central level for admission to graduate, post graduate and fellowship in higher education and based on the result the student can get admission in the university.

To be continued in next newsletter...





Our Attitude decides our Altitude ***“The whole world is in our mind”***

- Krupa Choksi

Recently I came across a wonderful thought by Swami Vivekananda. He has said, *“It is our own mental attitude which makes the world what it is for us. Our thought make things beautiful, our thoughts make things ugly. The whole world is in our own minds. Learn to see things in the proper light.”*

Guruji always used to say that we bring our own world and we when will leave this planet, we will take it along. Everyone's world is different. We perceive World from our perspective. It is our lens with which we see the world. For some the people in this world are cunning, they take advantage of others. For some the people in this world are very helpful and caring. Hence it is said “Beauty lies in the eyes of beholder.” Now the question is why one sees beauty and why one see ugliness. How our attitude towards world is decided by us. How we form an opinion? It is because of our impurity in Intellect, Mind and Heart the combination of which is called as “Chitta” in Spiritual Parlance. If any of these three are contaminated, it contaminates our attitude towards world. And how our perception is formed? It is based on way we think about a person. A person with pure chitta always thinks positive. He thinks good about others and always sees good traits of others. In short he/she is positive all the time.

Pure Chitta gives positive attitude and impure chitta brings negative attitude. We must cleanse our chitta everyday as we clean our bodies. To clean on body we take bath once or twice a day. Similarly to cleanse our chitta we need to clean our existence by doing any kind of Spiritual practices. Doing Reiki, doing Pranayam, doing Yognidra, etc. cleanses our existence.





Our Attitude decides our Altitude ***Continued...***

“The whole world is in our mind”

How do you know that our existence is cleansed? You will feel very energetic, you will get ideas of higher levels, you will be happy all the times, your reactions to the adversities are very calm and composed. You do not get panic in any situation. You are enthusiastic about life and task given in your hand. You see positivity everywhere and try to find solutions to the problems instead of creating one. On the other hand, when your Chitta is impure, you are dejected, depressed, agitated, angry, irritated, frustrated, lack enthusiasm to do anything in life. You see negativities around and bad qualities in everyone. Now the question is what is wrong if we see bad qualities in others? The only wrong is not to realise that we see bad qualities in others only because we have one within us. At this juncture, I am reminded of Guruji's three basic rules of Life: (a) Everything is everywhere, (b) Everything is latent, (c) Everything can be activated if you have that within you.

Now by looking bad qualities in other, we attract those and it increase in us. We need to introspect ourselves about our thoughts as thoughts becomes deeds at a later stage. Hence Swami Vivekananda has said, “The whole world is in our own minds. Learn to see things in the proper light.” Let divine light within us gets enlightened. This will happen only when we cleanse our Chitta and that will decide our attitude in life. And our attitude will decide our altitude in life.





Thought for the Month ***Education: In need of a revamp - Vivek Pandey***

Dear Students of DSPPL and my young friends,

A student is someone always willing to learn. Not to make a career out of it, but just the sheer joy of learning that they get. People come into this world with a whole lot of karma from their past lives. A child should not always be looked at like a child. The emotional and mental construct of a person arriving in this world assumes a lot of significance. Previously, none took the responsibility to shape an individual. The schools were created to produce beings who could be employees and not leaders. Taking responsibility and looking at what constitutes a child will surely take things in the right direction.

The role of education can never be undermined. Learning and evolving continuously is the very essence and a secret to a happy life. Unfortunately, schools have just been reduced to career-making institutions busy minting money. The teachers teach only their subjects, the students learn only those things that are imperative to their materialistic goals. Being pragmatic is good, but such goals are helpful in a very little way. To run the world, we missed the universe. Children, if guided with precision, starting from a very young age, can become ideal humans. To say the least, at least we won't see them damaging people and the planet in general. But how do we go about this? How do we shift their behavior? From people reacting compulsively to behaving consciously. The onus lies on all three parties: the student, the teacher, and the parents. More importantly, the best thing that can be done is to improve our systems and have a profound understanding of them. For the time being, let us look at things keeping a student at the center.

When words are uttered, a lot of students sitting in front grasp things in different ways. Some, however, do not pay attention. The reasons vary from the way their



Thought for the Month **Education: In need of a revamp** *continued...*

bodies are constructed to their mental and emotional structure. If a person is fit, he/she qualifies to learn. Nonetheless, being physically fit doesn't guarantee any genuine interest or attention. So we need to look at the inner constitution of a student. It gets too late if we address the inner issues past 14. Capitalizing on the tender age and inculcating just the right kind of values and belief systems becomes quintessential. To put it more aptly, providing a student with the divine ambiance that allows him/her to flower. A few things must be set one hundred percent if we wish for educational institutions to produce humans that live well on Earth. A rigorous study of every growing year of a child should be done. Using discrimination to understand the difference between values and beliefs, to firmly establish the former and amend the latter as per needs must be set. The subjects taught must be thoroughly investigated and created keeping in mind the shaping of the mind. We need to create subjects so interesting that the lecture naturally invites attention without the use of coercion on the part of the teacher. Again, the choice of subjects should be widened and the decision to choose should be a natural fallout. Till a certain age, the faculty of memory needs to be enhanced. Later on, the system should automatically make an individual shift towards using his intellect. Examination and evaluation are far away from being holistic. The parameters to reflect the growth surely cannot be only in numbers.

Fortunately, we are living in times where the struggle for existence is not a big problem. Abundance is experienced by the majority of the population and survival is relatively easier than in older times. Let us seize the opportunity to shift the paradigm when it comes to education. The system is begging for an overhaul.



Horse Puzzle

- Ashwini Telang



The Number Of Horses You
Find In This Picture Will
Reveal Your True Personality



Send in your answers to info.dsppl@gmail.com
We will reveal your personality traits in the next edition





SOLUTION

Last Month's
Spot the 3 differences in
30 Seconds Challenge

- ASHWINI TELANG

Spot 3 Differences



अथर्वशीर्ष

भाग ५

= Mrunal &
Yamini Rutumbale



त्वं वाङ्मयस्त्वं चिन्मयः। त्वमानंदमयस्त्वं ब्रह्ममयः। त्वं सच्चिदानंदाद्वितीयोऽसि। त्वं प्रत्यक्षं ब्रह्मासि। त्वं ज्ञानमयो विज्ञानमयोऽसि ॥४॥

(तुम वाङ्मय हो, तुम चिन्मय हो। तुम आनन्दमय हो। तुम ब्रह्ममय हो। तुम सच्चिदानन्द अद्वितीय परमात्मा हो। तुम प्रत्यक्ष ब्रह्म हो। तुम ज्ञानमय हो, विज्ञानमय हो।)

दादी समझाने लगी, " सुमुख, आगे हम गणपति के विविध स्वरूपों को समझने का प्रयास करेंगे। इस श्लोक में गणपति के अध्यात्म स्वरूप का वर्णन किया है। **त्वं वाङ्मयस्त्वं चिन्मयः**। वाङ्मय - इसमें दो शब्द हैं वाक् + मय। जिस शुद्ध वाणी को ईश्वरीय स्पर्श होता है वो वाक् है। हमारे वेद, उपनिषद्, पुराण, संतो के लिखे हुए ग्रन्थ ये सब वाङ्मय हैं। जो अक्षर है, अजर है, अमर है। इसलिए भगवद्गीता को श्रीकृष्ण का वाङ्मय स्वरूप कहा गया है। हम जिस भाषा में बातें करते हैं वो वाङ्मय नहीं। क्योंकि बोलते समय कई बार हम संयम खो देते हैं। हमारी वाचा से कभी कभी अपशब्द भी निकलते हैं। बुद्धि वाणी द्वारा अभिव्यक्त होती है। अव्यक्त विचारों को व्यक्त करने में गणपति हमारी सहायता करते हैं।

चिन्मय शब्द में भी दो शब्द हैं, चित + मय। चित का अर्थ चैतन्य। गणपति ही वो चैतन्य है जो सारी सृष्टि में विद्यमान है। वो ही चिन्मयरूप है। जैसे तालाब अगर साफ़ हो तभी उसमें सूरज का प्रतिबिम्ब दिखाई पड़ता है। वैसे ही हमारी बुद्धि और मन शांत होगा, शुद्ध होगा, तभी उसमें चैतन्यमय गणपति का प्रतिबिम्ब दिखेगा।

त्वमानंदमयस्त्वं ब्रह्ममयः। तुम आनंदमय हो। जो मनुष्य साधना करता है, उसका चित्त शुद्ध हो जाता है। वो धीरे धीरे ईश तत्त्व को पहचानने लगता है। वो हर समय आनंद में रहता है। अपने आनंद के लिए वो बाहर की वस्तु पर निर्भर नहीं रहता। वो दुःख, सुख कोई भी परिस्थिति में आनंद में रहता है। जो भी कार्य करेगा वो आनंद से करेगा। अंतःकरण शुद्ध हो स्वस्थ हो तो हर कोई आनंद में रह सकता है। भीतर आनंद है तो हर कार्य में झलकता है। परिस्थिति के बदलने पर भी उसका मन स्थिर रहता है। इस अवस्था को आनंद अवस्था कहते हैं। मनुष्य को उसकी हर इन्द्रिय द्वारा आनंद मिलता है पर वो ज्यादा समय टिकता नहीं। गणपति का रूप समझने से जो आनंद मिलता है वो चिरंतन है। मनुष्य को इस अवस्था तक पहुंचने के लिए पहले अथर्व होना पड़ेगा।





..continued

त्वं सच्चिदानंदाद्वितीयोऽसि। इसमें तीन शब्द है सत्, चित, आनंद। तुम ही सच्चिदानंद रूप हो। अद्वितीय हो। क्यों अद्वितीय ? गणपति हमें अनेक रूप में दिखते है। कभी फूल में , कभी पत्तों में , कभी सब्जी में , कोई फल में। साकार, निराकार सभी रूप में गणपति है। गणेशोत्सव में हम उनके बहुत सारे रूप देखते है। जिसकी जैसी कल्पना, जिसका जैसा भाव। हर रूप में अद्वितीय है हमारे गणपति। मनुष्य सच्चिदानंद स्वरूप का अनुभव तभी कर पायेगा जब वो अथर्व हो जाएगा।

त्वं प्रत्यक्षं ब्रह्मासि। तुम प्रत्यक्ष भी हो और अप्रत्यक्ष भी हो। हम जो भी देखते है उसमे भी तुम हो और जो नहीं दिखाई देता वो शुद्ध तत्त्व ब्रह्मस्वरूप भी तुम हो। ईश्वर देखने के बजाय समझने का विषय है। भगवान् श्रीकृष्ण को सबने देखा पर समझा किसने ? अर्जुन के पहले दुर्योधन ने श्रीकृष्ण का विराट स्वरूप देखा पर उसे समझ नहीं आया। प्रभु श्रीराम को सब ने देखा। पर कितने लोग समझ पाए ?

त्वं ज्ञानमयो विज्ञानमयोऽसि। वेदोंमें जो बाते है वो ज्ञान है। जब हम उसे समझते है , स्वीकार करते है और उसकी अनुभूति करते है वो विज्ञान है। विज्ञान का अर्थ है विशेष ज्ञान, आंतरिक समझ। हम अपने आँखों द्वारा इस सृष्टि का अनुभव करते है। पर अनुभूति के लिए हमारी आँखें बंद हो जाती है। हम मंदिर में भगवान की मूर्ति देखते है, तब हमारी नजर उनके वस्त्र , गहनो पर जाती है वो अनुभव है। पर दर्शन करते वक्त हमारी आँखें अपनेआप बंद हो जाती है तभी हम भगवान् के उस दिव्यस्वरूप की अनुभूति कर पाते है। तब दूसरी भौतिक वस्तुओ पर हमारा ध्यान नहीं रहता। मनुष्य जितने भी शास्त्र का अध्ययन करे जब तक उसे ईश्वर के अद्वैत रूप का साक्षात्कार नहीं होता तब तक सब व्यर्थ है। इसलिए अथर्व होने की दिशा में आगे बढे , तब गणपति के ज्ञान विज्ञानमय रूप का साक्षात्कार हो सकता है। "

सुमुख ने कहा , " दादी , ये सब समझना कठिन है। " दादी ने कहा, "हा, ईश्वर के इस स्वरूप को समझाना भी कठिन ही है। ये अनुभूति का विषय है। २२ जनवरी को जब अयोध्याजी में प्रभु श्रीराम के विग्रह की प्राणप्रतिष्ठा हुई। तब तुमने टीवी पर उनके बाह्यस्वरूप का अनुभव किया। याद करो, जो लोग अयोध्याजी में उस वक्त उपस्थित थे उनमे से बहुत सारे लोग रो रहे थे, क्यों ? उन्होंने अपने अंतर्मनमें प्रभु की अनुभूति की। इसलिए आनंद में रो रहे थे। " जय गुरुदेव !



विद्या विनयेन शोभते: - Saurabh Malpani

कालिदास जी को एक बार पड़ोसी राज्य से शास्त्रार्थ का निमंत्रण मिला। वह शास्त्रार्थ के लिए रवाना हुए। रास्ते में उन्हें प्यास लगी। सामने एक कुआं दिखाई दिया। पास ही झोपड़ी थी। झोपड़ी से एक बच्ची निकली। उसने कुएं से पानी भरा और जाने लगी। कालिदास जी ने उससे पानी माँगा। उस बालिका ने परिचय पूछा। कवि को लगा कि उनकी हेठी हो रही है। फिर भी वह बोले, बेटी, तुम छोटी हो। घर में कोई बड़ा हो, तो उसे भेजो। बालिका बोली, नहीं आप अपना नाम बताइए। थोड़ा सोचकर.... कालिदास जी बोले, मुझे नहीं पता।

बालिका ने कहा, भूख और प्यास में इतनी शक्ति है कि बड़े से बड़े बलवान को भी झुका दें। आपको तो सब याद रहना चाहिए।

कालिदास फिर बोले, मैं बटोही हूँ।

बच्ची ने कहा, संसार में सिर्फ दो ही बटोही हैं। उन्हें जानते हैं, तो उनके नाम बताइए।

कालिदास ने फिर न कह दिया।

बच्ची बोली, तो सुनिए, बिना थके मंज़िल तक जाने वाला ही बटोही है। ऐसे बटोही तो दो ही हैं, चंद्रमा और दूसरा सूर्य। दोनों बिना थके चलते हैं। आप तो अभी थक गए। कहकर बालिका घर में चली गई। तभी अंदर से एक वृद्ध स्त्री निकली। वह भी कुएं पर गई। कालिदास जी ने उससे भी पानी माँगा। मज़े की बात कि उन्होंने भी परिचय पूछा।

कालिदास बोले: माते पानी पिला दिजिए बड़ा पुण्य होगा।

स्त्री बोली: बेटा, मैं तुम्हें जानती नहीं। अपना परिचय दो।

मैं अवश्य पानी पिला दूँगी।

कालिदास ने कहा: मैं मेहमान हूँ, कृपया पानी पिला दें।

स्त्री बोली: तुम मेहमान कैसे हो सकते हो? संसार में दो ही मेहमान हैं। पहला धन और दूसरा यौवन। इन्हें जाने में समय नहीं लगता। सत्य बताओ कौन हो तुम ?

कालिदास बोले: मैं सहनशील हूँ। अब आप पानी पिला दें।





..continued

स्त्री ने कहा: नहीं, सहनशील तो दो ही हैं। पहली, धरती जो पापी-पुण्यात्मा सबका बोझ सहती है। उसकी छाती चीरकर बीज बो देने से भी अनाज के भंडार देती है, दूसरे पेड़ जिनको पत्थर मारो फिर भी मीठे फल देते हैं। तुम सहनशील नहीं। सच बताओ तुम कौन हो ?

(अब तक के सारे तर्क से पराजित हताश तो हो ही चुके थे लगभग मूर्च्छा की स्थिति में आ गए और तर्क-वितर्क से झल्लाकर बोले)

कालिदास बोले: मैं हठी हूँ ।

स्त्री बोली: फिर असत्य। हठी तो दो ही हैं- पहला नख और दूसरे केश, कितना भी काटो बार-बार निकल आते हैं। सत्य कहें ब्राह्मण कौन हैं आप ?

(पूरी तरह अपमानित और पराजित हो चुके थे)

कालिदास ने कहा: फिर तो मैं मूर्ख ही हूँ ।

स्त्री ने कहा: नहीं तुम मूर्ख कैसे हो सकते हो।

मूर्ख दो ही हैं। पहला राजा जो बिना योग्यता के भी सब पर शासन करता है, और दूसरा दरबारी पंडित जो राजा को प्रसन्न करने के लिए ग़लत बात पर भी तर्क करके उसको सही सिद्ध करने की चेष्टा करता है।

(कुछ बोल न सकने की स्थिति में कालिदास वृद्धा के पैर पर गिर पड़े और पानी की याचना में गिड़गिड़ाने लगे)

वृद्धा ने कहा: उठो वत्स! (आवाज़ सुनकर कालिदास ने ऊपर देखा तो साक्षात् माता सरस्वती वहाँ खड़ी थी, कालिदास पुनः नतमस्तक हो गए)

माता ने कहा: शिक्षा से ज्ञान आता है न कि अहंकार । तूने शिक्षा के बल पर प्राप्त मान और प्रतिष्ठा को ही अपनी उपलब्धि मान लिया और अहंकार कर बैठे। इसलिए मुझे तुम्हारे चक्षु खोलने के लिए ये स्वांग करना पड़ा। विद्वत्ता पर कभी घमण्ड न करें, यही घमण्ड विद्वत्ता को नष्ट कर देता है।

कालिदास जी को अपनी गलती समझ में आ गई और भरपेट पानी पीकर वे आगे चल पड़े।



सोच और समझ

- जयंती काटदरे

एक गांव में एक लड़का रहता था। हर वक्त वह सोचता था कि आगे जाकर मुझे कुछ बड़ा करना चाहिए। कुछ ऐसा सीखना चाहिए कि जिसकी वजह से सब लोग मुझे ही सम्मान दे। मेरे पास ताकत हो, शक्ति हो। और सब मेरी ताकत की वजह से मुझसे डरें रहे। उस बच्चे का यही एक सपना था।

उपरसे जब से उसने राजा को एक बार अपने प्राजजनों के सामने से जाते हुए देखा था तब उसके मन में यही सवाल था कैसे करूं? एक दिन उसके माता-पिता उसे एक साधु के दर्शन के लिए ले गए। उसने देखा उसके गांव के, आजू-बाजू के गांव के अमीर लोग भी साधु के पैर छू रहे थे। बहुत कुछ उपहार दे रहे थे। उनका हर एक शब्द बहुत गंभीरता से सुन रहे थे। उस लड़के ने सोचा चलो साधु होना भी अच्छा है। मैं राजा तो नहीं बन सकता पर आगे जाकर साधु बन सकता हूं। पर वह कैसे बनते हैं? घर आने के बाद भी लड़का सिर्फ यही सोचता रहा। उसने अपने माता-पिता से कहा कि मुझे भी साधु ही बनना है। आप मुझे उनके यहां सीखने के लिए भेजना। माता-पिता भी खुश हो गए; पर उन्होंने कहा तुम खुद ही जाओ और साधु से तुम्हें शिष्य बनाने की प्रार्थना करो। बच्चे ने कहा शिष्य नहीं साधु बनना है। उसके पिताजी ने हंस कर कहा, "पहले शिष्य और बाद में साधु।" लड़के ने सोचा, "नहीं मुझे तो साधु बनना है। तो ही सब लोग मुझे बहुत सम्मान देंगे।"

वह लड़का साधु के पास आया और उसने विनंती की, "स्वामी जी कृपया आप मुझे भी आपकी तरह साधु बनना सिखाएं।" साधु हंस कर बोल क्यों तुम्हें साधु बनना है? लड़के ने कहा, "ताकि सब लोग मुझे बहुत सम्मान दे, मेरी हर एक बात सुने।" साधु और हंसकर बोले, "अच्छा तो तुम्हें मान सम्मान चाहिए।" बच्चे ने कहा, "हां, मुझे ऐसा कुछ बनना है जिससे या तो मैं बहुत शक्तिशाली रहूंगा या फिर ऐसा कुछ जिसकी हर बात सब सुने और जिसे सम्मान दे।"

साधु जी ने गंभीरता से कहा, "साधु बनना इतना आसान नहीं और शक्तिशाली होने के बारे में अगर हम बात करें, तो यह विशाल पर्वत, शिलाएं देखना। वह बहुत भक्कम है, लेकिन जल धारा उन्हें धीरे-धीरे घिसकर उन पर अपना मार्ग बना लेती है। और कुछ समय पश्चात वह जलधारा भी सूख जाती है या फिर कमजोर होती है। जोर से बहने वाला तूफान पेड़ों को भी गिरा सकता है पर उसमें भी मेरी घास से बनी हुई कुटी खड़ी रहती है। वैसे ही यह राजा महाराजाओं का है। इतिहास का हर एक सामर्थ्यशाली व्यक्ति कभी ना कभी कमजोर हो कर समय के चक्र में मिट गया है।"





"शक्ति या सामर्थ्य पाना भी आसान नहीं | और पाकर उसे संभाल ना भी | वह जाने के बाद क्या करोगे?" वह लड़का सुनता रहा | सोचता रहा क्योंकि यह विचार उसके लिए बिल्कुल नए थे | साधु ने आगे जाकर कहा, "हमारा सामर्थ्य हमारी क्षमताएं और परिश्रम पर निर्भर रहता है | " "तुम अभी यह सोचो कि तुम्हें क्या करना अच्छा लगता है? और उस विषय में, क्षमता में या फिर कौशल्य में कठोर परिश्रम से आगे जाओ ताकि तुम अपने आप महान बनोगे | " "समय के चक्र में मिट गए हुए हर प्रसिद्ध व्यक्तियों को उनके अच्छे या बुरे कर्म से ही आज हम उन्हें याद करते हैं | क्योंकि तुम क्या कर्म करते हो इस पर ही तुम्हारी महानता निर्भर रहती है | "

वह लड़का सब बहुत ध्यान से सुन रहा था | अब उसे एक बात का पहली बार एहसास हुआ और उसने स्वामी जी से पूछा, "स्वामीजी मुझे आपकी बातों को श्रवण करना अच्छा लगता है | क्या मैं हर रोज आ सकता हूं?"

जयंती काटदरे

DSPPL Events

Program on Science of Learning at Agashi Virar Arnala Education Society on 19th April 2024



Founded in 1942 this renowned institution has over 15 schools and colleges. Program was attended and appreciated by over 100 participants including committee members, principals of 10 schools, teachers and students. Uttam Patil sir, Secretary of this institution and our sadhak Sandeep Narale were instrumental in organizing this program. Sunil kulkarni and Jairam Athalekar helped in entire co-ordination. DSPPL is likely to engage with this renowned educational institution for its various programs starting upcoming academic year.



Story shared on Whatsapp by Sunil Kulkarni Sir

According to an old Native American legend, one day there was a big fire in the forest. All the animals fled in terror in all directions, because it was a very violent fire.

Suddenly, the jaguar saw a hummingbird pass over his head, but in the opposite direction. The hummingbird flew towards the fire!

Whatever happened, he wouldn't stop. Moments later, the jaguar saw him pass again, this time in the same direction as the jaguar was walking. He could observe this coming and going, until he decided to ask the bird about it, because it seemed very bizarre behaviour.

"What are you doing, hummingbird?" he asked.

"I am going to the lake," he answered, "I drink water with my beak and throw it on the fire to extinguish it."

The jaguar laughed. 'Are you crazy? Do you really think that you can put out that big fire on your own with your very small beak?'

'No,' said the hummingbird, 'I know I can't. But the forest is my home. It feeds me, it shelters me and my family. I am very grateful for that. And I help the forest grow by pollinating its flowers. I am part of her and the forest is part of me. I know I can't put out the fire, but I must do my part.'

At that moment, the forest spirits, who listened to the hummingbird, were moved by the bird and its devotion to the forest, miraculously they sent a torrential downpour, which put an end to the great fire.

The Native American grandmothers would occasionally tell this story to their grandchildren, then conclude with, "Do you want to attract miracles into your life? Do your part."

"You have no responsibility to save the world or find the solutions to all problems—but to attend to your particular personal corner of the universe. As each person does that, the world saves itself."

- Author Unknown



देवरुख हमारा घर - अविस्मरणीय अनुभव - मदन वामन मोडक

|| श्रीस्वामी समर्थ ||

खूप वर्षे झाली या गोष्टीला. २००० साल असावं. ओझऱ्यात एक नवीन स्वामी समर्थांचे मंदिर स्थापन झालं आहे असं मला कळलं होतं. त्या काळी मठ, मंदिर यात मला फारसं स्वारस्य नसायचं. मी नास्तिकच होतो. माझी आवड बागकाम आणि निसर्गशेती या कडे होती. देवरुखमध्ये माझी ओळख तीच होती. त्याकरिताच मी मुंबई सोडून देवरुखला येऊन स्थायिक झालो होतो.

त्या सुमारास मला ओळखीचं कुणीतरी येऊन भेटलं आणि सांगितलं की, ओझऱ्यात स्वामी समर्थांचं नवीन देऊळ बांधलं आहे. तिथं त्यांना बाग उद्यान करायचं आहे. तर तुम्ही मदत कराल का ? मी लगेचच हो म्हटलं. पावसाळ्याचे दिवस होते. जुलै ऑगस्ट महिना असावा.

मी ओझऱ्यात त्या गृहस्थांबरोबर गेलो. जागा पाहिली व सुरुवातीला कडेने लावण्याकरिता अशोक व कोकमाची झाडे लावण्याचं ठरलं. खड्डे करून घेतले, खतं-माती आणली. सामाजिक वनीकरणाकडून चांगली २ फूट वाढलेली रोपं घेऊन आलो. मठात नेऊन ठेवली. तिथल्या कुणाशीच माझा परिचय नव्हता. अजित सरांशी तर भेट सुद्धा झालेली नव्हती.

त्या गृहस्थांनी मला सांगितलं की, वृक्ष लागवडीचं काम आमच्या मठातले भक्त, साधक करतील. तुम्ही फक्त कसं करायचं ते दाखवायला या. दिवस ठरला. आता मला त्याचा संदर्भ लागतो आहे की तो दिवस गुरुपौर्णिमेच्या दरम्यान असावा. मी सकाळी गेलो तर मठात खूप लोकं जमली होती. सगळीच अपरिचित. खुद्द देवरुखमधले एखाद-दोघेच होते. बाहेरून आलेलेच जास्त. कुणी मुंबई, कुणी नाशिक तर कुणी बडोद्यातूनही आलेले होते. सगळे सुव्यवस्थित व शहरी वाटत होते. पण मला कौतुक व विशेष वाटलं ते म्हणजे झाडं लावताना भरपूर पाऊस होता, चिखलही झाला होता. पण आलेल्या साधकांपैकी कुणीही मागे राहिलं नव्हतं. सगळे मी दाखविन त्याप्रमाणे झाडे लावून खड्डे भरत होते. पावसाची तमा नव्हती की आपल्या कपड्यांची, सगळे एखादा उत्सव असल्याप्रमाणे वावरत होते. झाडं. लावत असताना कुणीतरी माझी अजित सरांशी ओळख करून दिली की हे अजित सर, यांनीच हा मठ बांधला आहे.

तोच माझा मठातला पहिला दिवस. पुढे माझे भाग्य कसे उजळणार आहे याची मला पुसटशीही कल्पना नव्हती की माझ्या आयुष्यातला नव्हे माझ्या संपूर्ण कुटुंबाला एका मंगल, कल्याणकारी, सन्मार्गाकडे नेणारा तो दिवस होता.

मदन वामन मोडक , २७/०४/२०२४



DSPPL COMICS

STORY: PRANJAL SIR

ILLUSTRATIONS: ASHISH



DSPPL

EduSPOTS

Guruji's Dream came true!



+919850035736

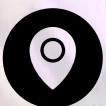
+918097033220



www.dsppl.in



info.dsppl@gmail.com



**Brahmakamal Ashram, Swami Samarth
Marg, Devrukh, Ozare (Khurd), Tal.
Sangameshwar, Dist. Ratnagiri,
Maharashtra- 415804**

www.dsppl.in