



## What is Arya Samaj?

Arya Samaj, founded by Maharshi Dayanand Saraswati, is an institution based on the Vedas for the welfare of universe. It propagates universal doctrines of humanity. It is neither a religion nor a sect.

# ARYAN VOICE

YEAR 34 2/2010-11

MONTHLY BULLETIN

AUGUST 2010

**Arya samaj West Midlands celebrating  
Independence Day of India**

**SUNDAY 15<sup>TH</sup> AUGUST 2010**

**all the members and wellwishers are invited**

\*\*\*\*\*

**Vedic Vivah Mela (*Matrimonial Get Together*)  
Saturday 9<sup>th</sup> October 2010**

**ARYA SAMAJ (Vedic Mission) WEST MIDLANDS  
(CHARITY REGISTRATION No. 506019)  
VEDIC CULTURAL AND SPIRITUAL CENTRE  
ERSKINE STREET  
NECHELLS, BIRMINGHAM B7 4SA  
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### **For General and Matrimonial Enquiries**

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from Wednesday Oct 6, 2010

Weekly classes (ten sessions) on "Science of Yoga: Patanjali Meditation":

**Arya Samaj West Midlands, 188 Inkerman Street, Nechells,  
Birmingham B7 4SA**

**Every Wednesday, 6:30 to 8:00pm from Oct 6, 2010**

It's a great opportunity to obtain the wonderful benefits of meditation from a well-designed course, crafted and delivered by Dr Harish Chandra for:

*Stress-free living  
Health and wellness of the body  
Peaceful and relaxed mind  
Blissful soul*

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**Course Fees:** £20 (£10 for students/unemployed) for 10 sessions

**Contact:** Mrs Vibha Cale, 07877 302 761, vibhacale@yahoo.co.uk

\_\_\_\_\_  
(Tear Here)

**Registration Form**

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- I will pay cash
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I wish to attend the course **Science of Yoga: Patanjali Meditation**

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Patanjali's treatise on Yoga is one of the six books on Vedic Philosophy - they are Samkhya-Yoga, Nyaya-Vaisheshik, and Mimansa-Brahma-Sutra. These books present expositions on different arms of the most ancient Vedic philosophy. Yoga is particularly to realize self and Self, both the tiny individual spirit and the Infinite Spirit of God. Indeed, the word Yoga literally means union (of two entities).

We are a composite of body, mind and soul. The soul functions every moment in unison with the mind and then connected to the body as well. Body and mind are its closest instruments. Through them, it is connected to the world around it whether to acquire knowledge or to perform karma. Acquisition of knowledge is an incoming function whereas the karma (actions, works and deeds) are its outgoing functions. However, its two-dimensional functions are in common with those of animals, birds, and other conscious beings. Humans are uniquely different from all other species because of the third dimension of activity, namely, that of *Upasana*. *Upasana*, literally means, *upa* (nearby, or close to) + *asana* (seat). That is, *Upasana* refers to being close to God. God being an immaterial entity as the soul is, God is not perceptible to our sense organs.

Indeed, Vedic philosophy clearly states that the ultimate objective of the human life is to get to know God through direct perception, called God-realization. Without this, the human life is no way different from that of other species. They also enjoy *susupti* (deep sleep) as we do. Maharshi Kapila clearly states in Samkhya:

*Susupti samadhi moksesu brahma-rupata*

i.e., there are three states when we taste the absolute pleasure, called *ananda* (pure bliss) as opposed to *sukha* and *shanti*.

*Susupti* is common to humans and other species. *Samadhi* is achievable for humans alone. Those who have succeeded in

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*Samadhi* may even aspire to salvation or liberation from the cycle of birth and death, called *Moksha*. So, *Samadhi* is an essential objective for humans to achieve to make the human life truly meaningful. In

Patanjali's *Ashtanga* Yoga, the eighth and final step is called *Samadhi*.

Patanjali's Yoga teaches us to achieve success in *Upasana* through:

1. Subduing the functions of mind
2. The soul thus can de-link itself from the mind
3. Now it may succeed in self-realization - *Atma-Sakshatkaara*
4. Furthermore, it may taste the proximity of God, God-realization - *Ishvara-Saakshatkaara*

Indeed, he defines Yoga as:

*Yogash-chitta-vritti-nirodhah*

i.e., Yoga is to subdue the functions of the mind. This is the state commonly known as meditation when all the functions (including involuntary fluctuations and perturbations in the mind domain) have been thoroughly subdued. Most of the present meditation techniques aspire to achieve the same state. There are some crude meditation practices where they get confused with concentration as 'meditation'. If mind is deep in concentration or contemplation then it is not in the state of meditation. Meditation refers to a state when the mind is empty and blank - *Manah nirvishayam dhyanam* - the mind is void of any thought.

Now let us examine the superiority of Patanjali's method with respect to other prevalent approaches - only those approaches are now dealt with that have the objective as true meditation, as defined above. We must discard other approaches as holding no preliminary bonafides that achieve concentration. There are some atheistic philosophies such as the Buddhist philosophy that, over

the time, has dispensed with the concept of God. As opposed to them, Patanjali's prescription is strongly dependent upon the concept of *Ishvara-Pranidhana* (love and surrender towards God). For example, this is an element in *Niyama* (the second step of the *Ashtanga* Yoga). Also, Patanjali states in the first chapter: *Samadhi siddhi Ishvara-*

*Pranidhanat*. That is, one progresses from *Dhyana* to *Samadhi* by virtue of *Ishavara-Pranidhana*.

Now we will discuss two major points of Patanjali's prescription that offer great advantage:

1. Human Psychology: As one might have seen, meditation per se is a negative act as if the soul desires mind to 'do nothing.' Doing nothing is not quite the nature of the mind that is a subtle and swift instrument. As we impose upon it to 'think nothing' it harbors a chain of thought. That is where Patanjali's approach gains an advantage that the practitioner trains the mind to think about the most beloved, namely God. As the devotee is submerged in love towards God, the mind is void of all kinds of worldly thoughts, called *Vishaya(s)*. Thus, Patanjali's approach is a positive approach that we tune the mind towards an entity whom we love, namely God. So, meditation changes its approach from 'thinking nothing' to 'thinking about God'.

2. Ultimate Objective: Of course, meditation has its own advantages, namely, mind control and mind relaxation. There are added health benefits due to concurrent deep breathing. But, this is the end in the atheistic approaches. Patanjali's prescription includes *Samadhi* and that has its climax in terms of union with God. That has added advantages in terms of new intuitive knowledge and real time taste of pure bliss. So much so that one becomes much less dependent upon the external objects for pleasure. Also, it has the strength to transform the life. A person may emerge a highly enriched person.

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Besides the above two advantages, Patanjali's prescription of *Ashtanga* Yoga is very comprehensive that even the layman can practice and succeed in meditation.

In brief, we have discussed that:

1. Patanjali's Yoga is part of the most ancient Vedic philosophy that motivates us to realize God in the present life. Yajurveda

says: *Vedahametam purusham mahantam ... nanyah panthah vidyate ayanaya*. There is absolutely no other way to salvation except to know Him in this life.

2. Though there are many prevalent practices for meditation, only a few are worth being called truly meditation. For example, *Brahma-Kumaris* sit for meditation with eyes open and they stare at a red light source. They mistake 'concentration' as 'meditation'. These practices can even be harmful.
3. There are some genuinely correct forms of meditation but for they don't rely on the concept of God, for example Buddhist approaches such as *Vipashyana*. Patanjali's approach has two-fold advantages that it: a) gives a positive direction to mind control that instead of making mind empty and blank, we can fill it up with love towards God, our Cosmic father and mother. Thus, it becomes very natural for a practitioner to reach Her mother as a small child approaches her mother. b) It motivates us to aspire for the higher state of *Samadhi*. That is, the soul can link up with God after de-linking from mind. The state of

*Samadhi* brings further benefits because God is the original and infinite source of bliss and knowledge.

Dr Harish Chandra

## संन्यास-धर्म-भाग-4

आचार्य डॉ उमेश यादव

संन्यास-धर्म त्यागमय जीवन का एक प्रमुख उदाहरण है। संन्यासी के सभी लक्षणों में त्याग एक महत्वपूर्ण लक्षण है। आखिर संन्यासी यह त्यागमय जीवन क्यों बिताते हैं। इसका कारण यह है कि मनुष्य का अंतिम ध्येय तो मुक्ति पाना है जिसमें आत्मा प्रकाशमय अर्थात् मुक्ति का आनन्दमय लोक पाकर दीर्घकाल तक आनन्दित रहता है। वह आनन्द देहधारी को नहीं मिल सकता इसीलिये संन्यासी त्यागमय जीवन बिताकर पूर्ण तपश्चर्या के साथ भिक्षाटन कर भोजन आदि आवश्यकताओं की पूर्ति कर ज्ञान का प्रचार करते हुये स्वयं को शुद्ध बनाते हैं और फिर यह सांसारिक देह छोड़ कर मुक्तिसुख अर्थात् प्रकाश व आनन्दमय लोक को प्राप्त होना चाहते हैं। छान्दोग्योपनिषद् का यह प्रमाण द्रष्टव्य है।

न (वै) सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः॥ छान्दोग्य. 8-12-1

महर्षि दयानन्द सरस्वती सत्यार्थप्रकाश-पंचम समुल्लास में उक्त प्रमाण का अर्थ इस प्रकार लिखते हैं--"जो देहधारी है वह सुख-दुःख की प्राप्ति से पृथक कभी नहीं रह सकता और शरीररहित जीवात्मा मुक्ति में सर्वव्यापक परमेश्वर के साथ शुद्ध होकर रहता है तब उसको सांसारिक सुख-दुःख प्राप्त नहीं होता।" । इन पंक्तियों का सार समझकर ही संन्यासी समस्त सांसारिक लोकैषणाओं को छोड़ कर भिक्षाटन-वृत्ति को अपनाकर पूर्ण त्यागमय जीवन बिताते हुये जीना चाहते हैं और अपना समस्त शेष जीवन ज्ञानप्रचार, लोकोपकार एवं ब्रह्मोपासना में बिताना चाहते हैं।

तपथ ब्राह्मण के इस वाक्य को समझें--" लोकैषणायाश्च वितैषणायाश्च पुत्रैषणायाश्चोत्थायाथ भैक्षचर्यं चरन्ति।" शतपथ. 14.5.2

यह विवेचनीय है कि संसार में हमें तीन ऐषणायें सदा ही घेरकर रखती हैं। ये हैं--लोकैषणा, वितैषणा एवं पुत्रैषणा। लोकैषणा वह है जो सांसारिक झूठी मान-मर्यादा, यश व कीर्ति की डोरी में हमें बांधे रखती है। वितैषणा से धन का



मद हम पर चढ़ जाता है जिससे हम अपने सच्चे मार्ग से भटककर विभिन्न दुःखों में पड़ जाते हैं और कई वार तो हम मानवता से भी हट जाते हैं और हम केवल अपने अहं का ही महत्व देने लगते हैं। पुत्रैषणा--यह संन्तति-मोह है जो हमें सदैव मोह-ममता में बाँधकर रखता है और अध्यात्म-विकास में बाधा डालता है। जीवनभर पारिवारिक कलह, मोह-ममता आदि जालों में हमें फँसाये रखता है। इसीलिये मनुष्य एक समय-सीमा तक तो इन सांसारिक बन्धनों में रहता है पर जब उसे जीवन के सत्य पहलुओं का ज्ञान होता है तब सब कुछ छोड़कर वह अपना जीवन प्रभु-प्रेम के मार्ग पर चलकर जीना चाहता है। यही तो जीवन का अंतिम उद्देश्य है। यही आनन्द-पथ है जिस पर चलकर मुक्ति-सुख का भागी बनना संभव हो सकता है। यही जानकर मनुष्य परमेश्वर की प्राप्ति के लिये "इष्टि" अर्थात् यज्ञ करता है जिसमें वह समस्त बाह्य चिन्हों जैसे यज्ञोपवीत, शिखा आदि को छोड़कर अपनी पूर्ण शक्ति, ज्ञान व ध्यान को प्राण, अपान, व्यान, उदान और समान इन पाँच प्रमुख प्राणों में संयमित कर योगविद्या की प्राथमिकता देकर पूर्णतया अध्यात्म की शिखर पर चढ़ने की प्रबल ईच्छा से संन्यास ग्रहण करता है।

प्रमाण द्रष्टव्य है-- "प्राजापत्यां निरूप्येष्टि तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत्"॥ --यजुर्वेद ब्राह्मण - न्यायसूत्र-4.1.62 वात्स्यायन भाष्य।

इस प्रकार संन्यासी पूर्ण निर्भय तथा ईश्वरनिष्ठ होकर ज्ञानयज्ञ करता है। ऐसा संन्यासी निश्चितरूप से एक दिन अपने लौकिक शरीर को त्यागकर मुक्ति अर्थात् आनन्दलोक को प्राप्त कर लेता है। आर्यसमाज के संस्थापक महर्षि दयानन्द सरस्वती एक ऐसे ही संन्यासी हुये जिन्होंने जीवन के अंतिम क्षणों में पूर्णप्रकाशमय अवस्था में अपने ध्यान व प्राण को लगाया और प्रभु से सीधी बातें की--"प्रभो, तूने अच्छी लीला की। तेरी ईच्छा पूर्ण हो" और इन्हीं वाक्यों के साथ गहरा सांस लेते हुये पार्थिव शरीर से पृथक् हो आनन्द लोक को पा लिया।

## SWAMI SHRADDHANAND

### **In Political Arena**

After sanyas Swami Ji settled down in Delhi. By temperament he was a spiritual man But the conditions in the country compelled him to enter into political arena. Before entering into sanyas he had attended some annual sessions of All India Congress. He had an opportunity to see very closely the grandfather of Indian politics Dadabhai Naroji. Once he consulted Lokmanya Tilak on various issues. Gokhle was like his friend to whom he could express his true feelings. He came into close contact of Mahamana Madan Mohan Malviya while serving in the famine of Gharwal. Lala Lajpat Rai was his companion in the movement of Arya Samaj.

At that time, Mahatma Gandhi was shining like jupiter on the horizon of Indian Politics. Everyone was admiring his discipline code that our means should be pure and honest to achieve the aim of the freedom of nation. Swami ji was also of the opinion that the principles of non –violence, good conduct, honesty and ethics must be maintained in the politics. He believed that equipped with these armaments we can obtain freedom for our nation. Therefore he had no hesitation to enter into the battle of **satyagrah**.

### **The opposition of Rollet Act**

All India Congress Committee passed the resolution to appose the Rollet Act . 30<sup>th</sup> March 1919 was fixed to call a nationwide strike. In the morning Swami ji came out to survey the situation in the city. While he was returning to his residence in the

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afternoon, he heard the news of firing at the Railway Station Delhi. He went to the spot to investigate and found the crowd of 25,000. He started addressing them in the Company Bagh, in front of the Railway station and appealed to the

public to remain calm. He told the Administrator of Delhi, “If the authorities will not provoke the public then he is ready to take the responsibility to keep them calm.”

### **A man of Unique Courage and Bravery**

As swami ji was going towards Ghantaghar Chowk (Clock Tower Square), withna big crowd marching behind him, the noise of firing of bullets came from the direction of Ghantaghar Square. Then news came that some members of public had been wounded. As they reached the square, Some soldiers from Gurkha Regiment were on duty with guns in their hands and the commander stood in front of Swami ji and addressed him arrogantly, “If you will dare to move forward, we will kill you .” Of course the impertinent behavior of the soldiers could not intimidate him! Swami ji raised one hand to appeal to the public to remain calm and with the other hand indicated the soldiers and said, “I am here, shoot me” . In the mean time, more soldiers came and pointed their guns near the chest of Swami Ji. Suddenly, with the intervention of superior English officer, a terrible incident had been avoided. Otherwise the consequences would have been unimaginable. By showing his bravery at Ghantaghar Square, Swami ji showed that he was ready to sacrifice his life for the sake of the motherland.

Krishan Chopra

## Donations Gayatri Mahayajna:--

Hasmukh & Priti Mistry	£50	Dr K Goswami	£40
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Nirmal Devi Prinja	£21	Dr Om Sanehi	£25
J.P.Sethi	£51		

# AUGUST 2010 VEDIC VIVAH LIST

**For the complete list of our matrimonial members  
(More than 500 boys and girls)**

**Please go to the member area of the website**

**[www.arya-samaj.org](http://www.arya-samaj.org)**

**and/or ring office**

**0121 359 7727**



When it comes to Arya Samaj West Midlands  
Vedic Vivah Mela  
You're essentially opening yourself up to meeting other  
singles in a short period of time.

Come and find  
The partner of your choice

**Vedic Vivah Mela 2010**

**Saturday 9<sup>th</sup> October 2010**

Open to all the members of Vedic Vivah service

To attend please contact  
Office Manager Mr Naginbhai Chauhan  
Or Acharyaji Dr Umesh Yadav  
Tel. 0121-359-7727

उपह्वरे गिरीणां संगमे च नदीनाम् ।

धिया विप्रोऽजायत ॥ साम वेद 143

**Uphvare gireenaam sangame cha nadinaam /  
Dhiyaa vipro ajaaayat // Saam Veda 143**

### **Meaning in Text Order:**

Uphvare = in the valleys, gireenaam = mountains, sangame = confluence of, cha = and, nadeenaam = rivers, dhiyaa= while meditating, viprah= enlightend, ajaayat= become.

### **Meaning**

In the solitude of valleys of mountains and at the confluence of rivers, a sage develops spirituality while contemplating God through meditation.

### **Contemplation**

This mantra indicates that environment plays a significant role on the mind of a person, therefore the sages who were devoted for meditation or spiritual achievement used to reside at the valleys of mountains and the confluence of rivers.

In this mantra the word used to address those who achieve spiritual heights they is **Vipra**. In ordinary sense this word is used for a learned person but here it denotes the stage of high spiritual development. This word is used for those scholars who have acquired the knowledge of the Vedas in a precise manner.

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In ordinary sense, the word “nadee” is used for river and “giree” for mountain but the beauty of Sanskrit language that it has other meaning of the words as well. The other meaning of the word giree is those who impart knowledge. Mother, father, preceptor and guest (atithi) also come in this category. In first

five years of span, the mother is the teacher of a child. For eight years father is the teacher of a child and then the preceptor and while a person enters into the house hold life the guest (atithi) is also called the teacher of the householder.

The other meaning of the word “nadee” is to praise. The person who becomes praiseworthy is called nadee. Those who deliver sermons, they are worthy of our respect.

The other important word in the mantra is “dhiya” which means meditation or intellect. No one can become vipra until he has the intellect. We will not be able to understand their sermons without intellect. If we don't have the inclination to listen sermons then we will engage our intellect in other matters. Whenever we would like to do something, it is very important to have dedication towards it. Without dedication, you cannot succeed in the long run.. To have knowledge we have to do some sacrifices of time and comfort.

To achieve something through meditation is a lengthy process; it needs a lot of practice and patience. With constant effort and through the guidance of preceptors we can achieve our goal to become Vipra in real sense.

Krishan Chopra



## INTRODUCTION

300 B.C, the Jataka Tales were written for the mankind to gain knowledge and morality. Ever since, Jataka tales have become story books that are both enjoyable as well as knowledgeable. Originally written in Pali language, Jataka Buddhist tales have been translated in different languages around the world. The luminous fables of 'Jataka' are intended to impart values of self-sacrifice, morality, honesty and other informative values to people.

No less than 547 in number, Jataka Tales are an important part of Buddhist literature. Jatak stories represent former incarnations of Buddha, at times like an animal, a bird and sometimes like a human being, the future Siddhartha Gautama. The setting of the stories is made in or near Benares (Varanasi), which is a holy city in north central India. Some of the popular story/ tale from Jatak collection are provided here.

### The Elephant and the Dog

This is another interesting story / tale from the Jataka collection. Once upon a time, there was a royal elephant that used to reside in the premises of the king's palace. The elephant was very dear to the king, so he was cared, well-fed and well-treated. There was a Dog who used to live in the neighborhood of the Elephant shed. He was very weak and skinny. He was always fascinated by the smell of the rich sweet rice being fed to the royal elephant.

One day, the Dog could not resist the aroma of the rice and somehow, he sneaked into the Elephant's shed. He ate the sweet rice that fell from the Elephant's mouth. He liked the rice so much, that he started coming daily to eat the rice. For days, the

huge Elephant didn't notice the small dog as he was busy in enjoying the delicious food. Gradually, the Dog became bigger and stronger by eating such rich food. He came under the notice of the Elephant.

The Elephant used to enjoy the company of the Dog and started sharing his food with him. Both of them also started sharing time with each other and soon, they made good friends. They ate together, slept together and played together. While playing, the Elephant would hold the Dog in his trunk and swing him back and forth. It didn't take long, when neither of them was happy without the other. They became great friends and didn't want to get separated from each other.

Then one day, a man saw the Dog and asked the Elephant-keeper, "I want to buy this Dog. What price do you seek for the Dog?" The Elephant-keeper didn't own the Dog still he sold the Dog and extracted a sum of money out of this deal. The man took the Dog to his home village, which was quite far away. The King's Elephant became very sad after this incident. He missed his friend a lot and started neglecting everything. He didn't want to do anything without his dear friend, so stopped eating, drinking and even bathing.

Ultimately, the Elephant-keeper reported this to the King; however he didn't tell anything about the Dog. The King had a wise minister, who was known for his understanding of animals. At once, the King asked the minister, "Go to the Elephant shed and find out the reason for the Elephant's condition". The intelligent minister went to the Elephant shed and found the Elephant very sad. He looked the Elephant all over and asked the Elephant-keeper, "There is nothing wrong with this Elephant's body, then why does he look so sad? I think this Elephant is grief stricken, possibly due to the loss of a

dear friend. Do you know if this Elephant shared a close friendship with anyone?”

The Elephant-keeper said, “There was a Dog who used to eat, sleep and play with the Elephant. He has been taken by a stranger three days ago”. The Minister asked, “Where is the Dog?” and he replied, “I don’t know”. The minister went back to the King and said, “Your majesty, as per my opinion, the royal Elephant is not sick, but he is lonesome without his dear friend, the Dog”. The King said, “You’re right, friendship is one of the most wonderful things of life. Do you know where that Dog is?”

The Minister replied, “Elephant-keeper has informed that a stranger took him away and he didn’t know about his whereabouts”. The King asked, “How can we bring back my Elephant’s friend and make him happy again?” The Minister suggested, “Your Majesty, make a declaration, that whoever has the dog that used to live at the royal Elephant’s shed will be penalized”. The King did the same and the man who took the dog, instantly turned him loose when he heard the proclamation.

When got free, the Dog ran back as fast as he could to reach the Elephant’s shed. The Elephant was so delighted to see the Dog that he picked his friend with his trunk and made him sit on his head. The Dog waved his tail, while the Elephant’s eyes sparkled with happiness. The King was contented to see the happy Elephant once again. He also rewarded the minister for his wise judgment.

## 15 अगस्त की उपलब्धि

“वसुधैव कुटुम्बकम्”

समता, समन्वय और एकता भारतीय जीवन- दर्शन के आधार स्तम्भ हैं। अनादि काल से हमारी यही आकांक्षा रही है कि सम्पूर्ण-विश्व में सुख शांति हो और मानव-मात्र आरोग्य जीवन यापन करे। वैचारिक-परिपुष्टता और सुख-दुःख में एक साथ रहने की अभिलाषा भारतीय-संस्कृति का मूल मन्त्र है। हिमालय से कन्या कुमारी तक देश की मौलिक चेतना, चिन्तन, आध्यात्मिक-अनुराग, ऐतिहासिक और भौगोलिक सच्चाई यह सभी हमारी राष्ट्रीय एकता के परिचायक हैं।

वैश्वीकरण की दौड़ में आज विश्व में अपनी राष्ट्रीय-संस्कृति का विशेष ध्यान रखा जा रहा है साथ ही दूसरे देशों की संस्कृति के अध्ययन का भी प्रयत्न किया जा रहा है। इसमें सद्भावना, सहयोग की भावना और सांस्कृतिक विचारों का आदान-प्रदान का विशेष महत्व है। राष्ट्रीय-सद्भावना का अर्थ है अपनी राष्ट्रीय संस्कृति, सभ्यता, मान्यताओं और परम्पराओं को सुरक्षित रखते हुए विश्व की विभिन्न सभ्यता-संस्कृतियों को महत्व देना। इससे न केवल अपने देश की संस्कृति का प्रसार होता है बल्कि अन्य देशों की संस्कृति का अध्ययन सम्भव हो पाता है। मानव सभ्यता की विकास-यात्रा के परिणाम-स्वरूप विभिन्न राष्ट्रों की बहुमुखी सभ्यताएं एवम् परम्परायें वैश्वीय-अध्ययन के अन्तर्गत आती हैं।

वेद हमारे आदि ग्रन्थ हैं। इनमें अन्तरराष्ट्रीय-एकता व सद्भावना के अनेक स्वर स्पष्ट सुनाई देते हैं। इन ऋचाओं में इस बात पर विशेष जोर दिया गया है कि बिना समता और समन्वय के कोई भी राष्ट्र सम्पन्नता की ओर अग्रसर नहीं हो सकता। वैदिक साहित्य की यह सूक्तियां आज इस वैश्वीकरण के युग में भी उतनी ही प्रासंगिक और उपयोगी हैं जितनी उस युग में रही होंगी। इनके द्वारा दिया गया सन्देश “वसुधैव कुटुम्बकम्” की अवधारणा की पुष्टि करता है।

अथर्व वेद के बारहवें कांड का प्रथम सूक्त राष्ट्र सूक्त के नाम से जाना जाता है।

इसमें राष्ट्र-प्रेम से सम्बन्धित 63 मन्त्र हैं। इनमें मातृभूमि के महत्त्व, आदर्श-राष्ट्र और नागरिकों के कर्तव्यों पर प्रकाश डाला गया है। राष्ट्र निर्माण के कार्य में सामूहिक उत्तरदायित्व के महत्त्व को समझाया गया है। जनता के सहयोग के महत्त्व को प्रतिपादित किया है। राष्ट्रीय एकता स्थापित करने के अन्य उपायों पर भी प्रकाश डाला गया है और साथ ही एकता खंडित करने वाले तत्वों से सावधान रहने की भी बात कही गयी है।

ऋग्वेद के एक मन्त्र में राष्ट्रीय-एकता खंडित करने वाले चार तत्वों की ओर ध्यान आकर्षित किया गया है, वह हैं – द्वेष भावना, गुटबन्दी, अपराध-वृत्ति और भ्रष्टाचार।

भारत प्राचीन काल से ही सत्य और वास्तविकता का खोजी और नियन्त्रण का आदी तथा विद्या एवं कलाओं का प्रेमी रहा है। यह सम्माननीय तथ्य है कि भारत ने मुक्त हस्त और विशाल हृदय से अपनी विद्याओं और कलाओं का अन्य देशों से आदान प्रदान किया है। इतिहास साक्षी है कि इस प्रकार का आदान-प्रदान प्राचीन काल में होता रहा है। इस विनियम के कई उदाहरण और विवरण उपलब्ध हैं।

आज सारे ही देश अपनी राष्ट्रीय संस्कृति के संरक्षण में विशेष सतर्क हैं साथ ही अन्य देशों की संस्कृति के अध्ययन में भी प्रयत्नशील हैं। अपनी सभ्यता संस्कृति को सुरक्षित रखना उतना ही आवश्यक है जितना अन्य देशों की सभ्यता संस्कृति का अनुशीलन करना। इस प्रकार राष्ट्र की संस्कृति उन्नत हो सकती है और पारस्परिक सद्भावना की वृत्ति को प्रोत्साहन मिल सकता है तथा पारस्परिक सहयोग की भावना का प्रसार हो सकता है। परम्पराएँ समय के साथ साथ अपना रूप बदलती हैं। उनको निभाना और पालन करना राष्ट्र का अत्यंत सुदृढ़ अंग है। अंतर्राष्ट्रीय सद्भावना ही “वसुधैव कुटुम्बुकम्” का मूल मन्त्र है।

निर्मल प्रिजा

## **Secretary's Corner**

A G M -18<sup>th</sup> July 2010

To do anything that you want to do is the *strength* of the *human will*. To *trust* yourself, to *test your limits*, that is the courage to succeed. That is what your Executive committee has done in the past few years. With single mindedness, total dedication, commitment and team work; the executive committee of Arya Samaj West Midlands under the capable leadership of Dr Arvind Sharma ji has successfully made a head start in many directions. You must read the Secretary's Annual Report in full (read at the AGM, copy available from the office) to get the full flavour of the initiatives taken and the landmarks crossed.

As written in the last issue that in line with tenth principle of Arya Samaj, i e- "in matters which affect the well being of all people, the individual should subordinate his personal rights; in matters that affect him alone he is free to exercise his human rights" --The AGM of ASWMN was held on Sunday 18<sup>th</sup> July 2010. Each & every chair person was elected according to the rules of the constitution. The 60 strong congregation supported every nomination whole heartedly. The new committee now comprises of:

President- Mrs Vibha Cale,  
Vice President- Mr Rajive Bali  
Secretary – Mr Sanjive Mahandru,  
Joint Secretary- Mrs Minu Agarwal,  
Treasurer – Mr Harish Malhotra,  
Librarian- Mrs Pramda Vora.

Amongst other Executive members are:-

Mr Arvind Sharma, Mr B B Agarwal, Hiten Pokar and Mr Rajive Datta.

The root words that define the job of Executive members are given in the fifth principle i.e. who' Perform all acts in conformity to Dharma i.e. after due consideration of right & wrong. Nobody is perfect but Vedic Dharma guides us to strive for perfection. The Mantra "Om Agne Naya Supatha Raye asman vishwani deva vayunani vidvan. Yuyodhyasma jjuharana Meno bhuyishan te nama-uktim vidhema" is the perfect prayer for all new as well as the old executives. It says- O Divine God, Lead us along the RIGHT path for the PURPOSE of HIGHER PROSPERITY. YOU know everything, there is nothing hidden from your view, and so YOU know the BEST for us. You lead us on the RIGHT path which we should tread. So Show us that path O Agni!

Remove from us our Mistakes. Remove from us anything that is opposed to DHARMA, anything that is OBSTRUCTIVE to our EVOLUTION and anything that is Evil and Undesirable.

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### *Message of the new President*

Thank you all for your affection and for putting your trust in me. Still to continue on the path of success and progress; we need your unconditional support. I would like to remind all of you that the executive members are there to do the service to the Sanstha & the community, taking everyone along to the path of righteousness. if you have the skills; confidence and merits plus total devotion and dedication; If you wish to transform yourself from inside out, enhancing your self-esteem and calmness, - then please come and join the team of Maharishi Swami Dayanand ji's Missionaries. Arya Samaj in word & deed is committed to enhance everyone's personality in a wholesome manner in all directions. Lets march together.

MAY GOD LEAD US ON THE RIGHTEOUS PATH

Om Shanti Shanti Shanti Om

## **CONGRATULATIONS TO**

- Mr Deetesh and Mrs Amrita Vaghmaria for the birthday of their daughter Aneya.
- Dr Harinder Mohan and Mrs Madhu Verma on the forth coming marriage of their son Anupam with Pooja.

## **YAJMANS IN SUNDAY CONGREGATION**

27.06.2010 Special Yajmana Mr J.P. Sethi and family

04.07.2010 Mr Rajiv and Mrs Dipika Datta in the memory of her father Sri Charan Das Menon

18.07.2010 Mr S.P. Gupta and Mr Brij Agarwal & family

## **DONATIONS TO ARYA SAMAJ WEST MIDLANDS**

Mr Rajeev Aggarwal	£21	Mr D. Mohan	£21
Rajinder Khosla	£31	Raajiv Datta	£11
Mr Kishan C. Mehra	£51	Dr Harinder M. Verma	£11
Mr Brij Agarwal	£45	Mr S.P. Gupta	£45

## **RISHI LANGAR DONATIONS**

Mr J.P. Sethi	£350	Dr Harinder M. Verma	£90
Mrs Deepika Datta	£80	Mr Brij Agarwal	£55
Mr S.P. Gupta	£55		

## **DONATIONS FOR PRIEST SERVICE**

Mr D Vaghmaria	£31	Dr Gautam Rajkhowa	£31
Mrs Prakashwati Joye	£11		

- For Weddings and other Sanskars you can contact our highly qualified resident priest Dr Umesh Yadav on 0121 359 7727.
- Or you can be a Yajman in our Sunday Havan , celebrate an occasion or revive a memory.
- Or hire our hall for Meetings and /or functions at a very reasonable charges.

## **Arya Friends Group**

We have our regular Wednesday meeting starting with Yoga and



Pranayam followed by the mutual discussions interaction, Hot Lunch and games. Young and old, men and women all welcome. It was started 10 years back in June 2000. The members would be celebrating the event on Sunday the 3<sup>rd</sup> October.

**The dance classes – A great success.**

New term starts in July. **All ages welcome.** Children, Mums and even grandmothers. For details ring 0121 359 7727.

Join in our **free Pranayam and Yoga** classes every **Tuesday 7pm.**

our **Vedic Vivah Service** is very efficient and best value service of its kind. To register you can download the form from our website or ring the office on 0121 359 7727. We have more than 500 candidates on our list at one time. You can see the list from page 13 onwards and also on our website We provide the personal service with modern technology.

**DATES FOR YOUR DIARY**

- Seminars by Youth Wing Hindu Council Birmingham-- Last Sunday of every month 12 noon, next **28<sup>th</sup> August.**
- Ved Pracahr on Radio XL First Sunday of every month, 7 am to 8 am, next **1<sup>st</sup> August**
- Independence Day of India Sunday **15<sup>th</sup> August**

*Every effort has been taken that information given is correct and complete. But if any mistake is spotted please inform the office, Tel. No. 0121 359 7727. Or*

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Our Website: [www.arya-samaj.org](http://www.arya-samaj.org)

