

## 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 5/2010-11 MONTHLY BULLETIN NOVEMBER 2010

Come and join in the Diwali Celebrations

At Arya Samaj West Midlands  
Saturday 6th November  
7pm till late (Details page12)

Chief Guest

Mr C. Gururaj Rao

Consul General of India in Birmingham

ARYA SAMAJ (Vedic Mission) WEST MIDLANDS  
(CHARITY REGISTRATION No. 506019)  
VEDIC CULTURAL AND SPIRITUAL CENTRE  
ERSKINE STREET  
NECHELLS, BIRMINGHAM B7 4SA  
TEL: 0121 359 7727

E-mail- [enquiries@arya-samaj.org](mailto:enquiries@arya-samaj.org)

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

## CONTENTS

The Power of OM	Sujata Chaudhary	3
संन्यास धर्म	आचार्य डॉ उमेश यादव	4
Pillars Of Arya Samaj (Swami Shraddhanand)	Sri Krishan Chopra	6
Inner Sciences:Why and What to Expect	Dr Harish Chandra	8
Obesity	<i>Health Corner</i>	10
Diwali Flyer		12
Matrimonial List		13
Secretary's Corner	Mrs Minu Agarwal	25
Mantra	Shri Krishan Chopra	26
The Power of Rumour	<i>Children Corner</i>	28
The 10 Principles of Arya Samaj		30
News(पारिवारिक समाचार)		31

### For General and Matrimonial Enquiries

#### Please Ring

Mr Nagin Bhai Chauhan  
(Office Manager)

#### Office Hours

Monday to Friday :- 2pm to 6pm,

Except

Wednesday :- 9.30am to 1.30pm

**Tel.** 0121 359 7727

E-mail- [enquiries@arya-samaj.org](mailto:enquiries@arya-samaj.org)

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

## THE POWER OF OM

Sujata Chaudhry, Hindustan Times

'Om' is the primordial sound of the universe. It is the first sound that was produced at the time of creation, when the 'Hiranyagarbha' the golden womb exploded. This explosion is known as 'Sphota' and through this act, God created the Universe. Thus, Om is the holiest of all the holy words and mother of all names and forms. Chandogya Upanishad says Om is Brahman, the eternal consciousness. Om is compared with Gayatri. It is referred as Tripada Gayatri. The trinity resides in Om. Om represents Brahman, Vishnu and Maheshwara.

In Rigveda, Vamadeva Rishi's mantra describes Om as Vishvateeth transcendental. He calls Om as Samudra (sea), Aparimita (infinite), Rooprahita (formless), Sarvavyapi (all pervading). Like the waves hitting the shores are eternal, Om is eternal. In Mundaka Upanishad, Om is referred to as Pranava or eternal. Mundaka speaks about communion of jeevatma with the paramatma. Here Om or Pranava is a dhanush or bow. The atmaa is the sharaa or the arrow. The target is Brahman. You have to shoot the arrow without missing the target i.e. Brahman. This is how jeevatma merges with the paramatma.

In the mandukya upnishad, (the smallest but most important Upanishad), Om is defined as Brahman. Patanjali Yoga sutra calls OM as 'Ishwara pranidhana' i.e. accessing God with devotion. When you meditate on Om, you will be able to arrest the wandering mind and all conflicts will vanish. In the east, the Baudha dharma lays emphasis on Om. In the Namokaar mantra of Jainism, Om occupies a central place as the eraser of all sins.

In Islam, it is referred to as samaa. Samaa is the sound that takes you in communion with Allah. In Sikhism, Omkaar is the only truth. Om is auspicious and its chanting helps us in attaining peace. It is a vehicle to take us to the Almighty. All Hindu mantras start with Om.

Thus, OM is the transcendental sound vibration with the potency of liberating the mind from material conditioning.

संन्यास धर्म-भाग-7 --

आचार्य डॉ. उमेश यादव

अहिंसा, इन्द्रियों के असंग-भाव अर्थात् दुष्ट विषयों का त्याग, वैदिक कर्म और अति कठोरतापूर्वक तपश्चर्या करना ये मुख्य धर्म इस संसार में रहकर संन्यासी ही सिद्ध कर सकता है और एवं विधि वह मोक्ष को भी प्राप्त कर सकता है। ये सब कर्म एक सच्चे संन्यासी का ही संभव है। इसीलिये मनुस्मृति में स्पष्ट लिखा है--

"अहिंसयेन्द्रियासंगैर्वैदिकैश्चैव कर्मभिः। तपसश्चरणैश्चोग्रैस्साधयन्तीह तत्पदम्"।।"

अहिंसा परमो धर्मः-- अहिंसा को जीवन का परम धर्म कहा है। इसका सही अर्थ है--पूर्णरूपेण वैर त्याग करना।

हिंसा का अर्थ तो मारना, जान लेना, दुःख पहुँचाना आदि लिया जाता है और अहिंसा जो इसका विपरीत है वह ग्राह्य है। अगर कोई दुष्ट या शठ आपको सताये या आपका कोई नुकसान करे या करना चाहे तो आप भी अपनी रक्षा हेतु बुद्धिपूर्वक ऐसा जवाब दें जिससे दुश्मन भी डर जाये और उसका नुकसान भी न हो। एक प्रसंग में महर्षि दयानन्द सरस्वती ने भी कहा--"शठे शाठ्यं समाचरेत्" -- इस युक्ति का समर्थन किया और बताया कि शठ के साथ शठता वरतनी चाहिये पर कठोरता के साथ भी हितकारी-भाव हो--ऐसा व्यवहार किया जाये। अपनी रक्षा में जो सामना या उपाय किया जाये उसमें वेशक कठोरता हो पर हितकारी हो। ऐसा होने पर अहिंसा का एक श्रेष्ठ उदाहरण बन सकता है। यहाँ एक सर्प का दृष्टान्त प्रस्तुत किया जाता है। एक मंदिर में एक विषैला सर्प निकला। संयोग से उस वक्त एक महात्मा का अहिंसा विषय पर ही उपदेश चल रहा था। उपदेश का प्रभाव सर्प पर भी पड़ा। उसने विचार किया कि अब किसी को डँसना नहीं चाहिये। सर्प भी महात्मा बन कर राह में बैठ गया। राह के लोग डँसने के भय से रोड़े, पत्थरों और लाठियों से मार-मार कर सर्प को घायल कर दिया। सर्प वहाँ से भाग कर फिर मंदिर में महात्मा से मिला और अपना घायल रूप दिखाते हुए बोला-महाराज; यह सब आपके उपदेश के वजह से भुगत रहा हूँ। आपके उपदेश से मैंने तो डँसना छोड़ दिया था, चुपचाप एक राह के किनारे पर बैठा था, फन भी नहीं निकाला था फिर भी राहगीरों ने मुझे मार-मार कर बुरी तरह से घायल कर दिया। अगर मैं वहाँ से नहीं भागता तो मेरी जान निश्चित ही चली जाती। महात्मा मुस्कराते हुए पर सहानुभूति के साथ प्यार से बोले। नागराज, मैंने आपको डँसने

से मना किया था न कि फूँफकारने से। अगर तुम फूँफकारते रहते तो तुम विल्कुल सुरक्षित रहते। अतः हमें अहिंसा का सही रूप समझकर उसका प्रयोग भी जीवन में सुरक्षित तरीकों से करना होगा। गांधीवादी अहिंसा पर कभी-कभी यह व्यंग किया जाता है कि कोई एक गाल पर थपड़ मारे तो उसे माँफ कर दो और दूसरा गाल भी थपड़ मारने के लिए दे दो। यह आत्म सुरक्षा की नीति नहीं है और न ही अहिंसा का सही तात्पर्य। संन्यासी हमेशा उपकारी एवं निडर होते हैं। वैरभाव से दूर पर संसार के लोगों को हमेशा ही सामाजिक, राष्ट्रीय और आध्यात्मिक आदि जीवन के समस्त क्षेत्रों के प्रयोगात्मक उपदेशों को बताते रहना ही उनका परम धर्म है।

आगे इन्द्रियासंग की बात कही। इन्द्रिय+असंग अर्थात् दुष्ट विषय-भोगों से इन्द्रियों को अलग रखकर शुद्ध आहार-विहार पूर्वक ज्ञान-विज्ञान के प्रचार-प्रसार में जीवन विताना। रूप, रस, गंध, शब्द और स्पर्श ये पाँच इन्द्रियों के विषय-भोग हैं। संसार में रहते हुए इनसे कोई बच नहीं सकता पर इन विषय-भोगों के साथ शुद्धवृत्ति बनाकर जीवन में उत्तमता धारे तथा दुष्ट कामादि वृत्तियों से सर्वथा अलग रहे तो ही संन्यासी स्वयं को सुरक्षित व सफल बना सकने में सामर्थ्यवान हो सकता है। वैदिक कर्म और कठोर तपश्चर्या करना भी एक सच्चे संन्यासी के कर्तव्य हैं। स्वयं भी जीवन में धारे तथा सब को ऐसा ही करने का सदुपदेश करता रहे। वैदिक कर्मों को करने और करवाने का सत्प्रयत्न निश्चित ही सबके लिये मोक्ष-सुख-प्राप्ति में अत्यन्त सहायक है। यहाँ इसीलिये परम-पद अर्थात् मोक्ष-सुख-पद को पाने में उपर्युक्त समस्त वैदिक विचारों व कार्यों को सहायक माना गया। कोई भी मनुष्य उपर्युक्त विचार-वृत्तियों को अपना कर एक संन्यासी के तुल्य अपने जीवन को श्रेष्ठ, सफल व सार्थक बनाते हुये मोक्ष-सुख को भी प्राप्त कर सकता है। ऐसा जानना और करना ही मानव जीवन की सफलता की कसौटी है। प्रसन्नता की कूँजी है और आनन्द शिखर पर पहुँचने का मजबूत सोपान है।

## Swami Shraddhanand

### Satyagreh at Guru ka Bagh

In 1920, the formation of Shiromani Gurudwara Prabandhak Committee (SGPC) was organised by Sikhs for the purpose to take control of Sikh holy shrines which were under the possession of local mahants. All the Sikh shrines came under control of SGPC without any resistance except Guru ka Bagh which is 20 miles away from Amritsar.

The SGPC started peaceful satyagreh against the mahant , the owner of the Guru ka Bagh. The Sikh devotees used to go there in groups every day for peaceful protest against the Mahant. The police used to beat them and arrest them. The SGPC requested the nation for their moral support in their fight.

Swami Shraddhanand along with Hakim Ajmal Khan and Pandit Payre Lal visited the place to give the moral support. Pandit Madan Mohan Malviya was already there. Swami made a speech to the audience on the spot and declared, "The public of Delhi fully support your cause and when SGPC will indicate, we will be here to participate in the satyagreh. I have come here to support you and wish you success and my blessings are with you."

As soon as he finished his speech, he was arrested under the Criminal Act, Clause 117 and sentenced to jail for one year and was released on 26 th December 1922. Here he showed that he was ready to sacrifice for the sake of individual religious rights.

### **Shuddhi ( Conversion) Movement**

It was a well known fact throughout the world that Hindu orthodoxy believes that a Hindu is only by birth and there is no way that other can join Hinduism. The founder of Arya Samaj, Maharishi Dayanand Sarswati broke the myth by converting a

Muslim to Hinduism and he performed this ceremony of Shuddhi with the sacred fire of havan at Dehra Dun and gave him a Hindu name as Alakhdhari. This was the start of a revolution in Hinduism that the doors of Vedic Dharma are wide open for the followers of the other sects to embrace it.

Muslim Rajputs from Agra district came to Arya Samaj leaders and told them that they were forced to join Islam in the reign of Emperor Jahangir and we follow all the Hindu traditions and we are quite willing to embrace Vedic Dharma. For this purpose a conference was organised in Agra. As a result “Shudhi Sabha “ was organised. Swami Shreddhanand was elected as the President of Shuddhi Sabha and Mahatma Hans Raj (the founder Principal of DAV College, Lahore) as its Vice President to convert 30,000 Muslim Rajputs to Vedic Dharma. This act of covrsion took place but it created uproar in Indian Politics and particularly the reaction from Muslim leaders was very hostile. Now threats of killing to Swami Shraddhanand started to pour in.. Swami ji was advised to have the protection of body gaurds which he refused by saying that **God is my protector.**

Krishan chopra

## Inner Sciences: Why and What to Expect?

It is interesting to note that all living species – animals, birds, fish, insects, etc. – are a composite of body, mind and soul, and so is true with the human beings. Yet, we are very different from all other species. There are two important features that distinguish us from other species. First and foremost is our intellectual faculty. Other species are largely programmed that they function pre-dominantly through their instinct.

On the other hand, we are least programmed. Our instinctive knowledge is minimal. However, we have been provided with a powerful intellectual faculty and are expected to function pre-dominantly intellectually. Thus, instinct versus intellect is the first unique feature differentiating us from others.

The second feature that makes us different from others is our needs, wants and expectations. Imagine a dog, for example. If supplied sufficient quantity of good food, a small doghouse and a mate – the dog will most likely lead a contented life. It cannot imagine anything more. But a human being is always interested in upgrading his state of happiness. If all his sensual desires are met then he has a long list of emotional, mental, intellectual, creative goals, and so on. If nothing else, he is disturbed because of the poor state of other fellow beings, environment, flora and fauna, and what not.

I have earlier conveyed these two features by pointing towards our two faculties, namely, the head and heart. Symbolically, our head represents the intellectual faculty and our heart represents the ability to sense pleasure and pain, in the layman's connotations that the words head and heart carry. I am of the firm opinion that any effort of a human being should be weighed against both head and heart. Center for Inner Sciences will always attempt to keep this in mind. Indeed, this is why I called spirituality as "the inner sciences". The word "sciences" implicitly means that the intellectual faculty will be fully utilized – the "head" domain. And, the word "inner" means that our attempts will always be towards getting into the innermost domain of an issue – the "heart" of the matter in a manner that the intellectual attempt should be pleasant and the final objective must be pleasant as well.

Thus, "inner sciences" will represent our intellectual effort, which if done properly, will lead to the absolute pleasure. My approach will be slow and cautious. It will be balanced so much so that both our head and heart will participate and gain equally. Neither will it be a dry mental gymnastics and nor will it be superstitious and dogmatic.

Why to engage in inner sciences? This is essential because it utilizes the unique features of the human beings in a very productive and constructive manner. Those who tilted more towards "the science" did use the intellectual faculty well but didn't care to focus on the basic inner needs of the human beings. The lopsided approach did not result in a holistic advancement of the human beings. The result is the scientific and technological advancements that led to degradation of the environment (ozone layer hole, acid rain, greenhouse effect, oil crisis, extinction of species, etc.) and mass killings through wars fought with sophisticated war machines and nuclear bombs.

Those who tilted more towards "inner" – the people following one religion or another – have caused untold miseries through conflicts and strife. The religious warlords divided the humanity among their zones of influence. Such a mad race void of positive thinking has caused the largest ever number of conflicts and wars. What was supposed to give solace to our innermost core has deserted us even from the most trivial joys of living. The current spread of terrorism also owes its existence to such a one-sided approach.

I can confidently say that inner sciences will bring a positive shift to our way of thinking – to think rationally and scientifically on the issues that relate to the innermost core of every human being. If properly done, our efforts will certainly give rise to a new wave of universal brotherhood, love and peace based on a set of deep and lasting human values.

Having made some remarks on science and religion, it would make sense to make a comparative study of science and religion in the next article.

- Dr. Harish Chandra

## **UK Obesity Statistics**

### **Trends in Overweight and Obesity**

About 46% of men in England and 32% of women are overweight (a body mass index of 25-30 kg/m<sup>2</sup>), and an additional 17% of men and 21% of women are obese (a body mass index of more than 30 kg/m<sup>2</sup>).

Overweight and obesity increase with age. About 28% of men and 27% of women aged 16-24 are overweight or obese but 76% of men and 68% of women aged 55-64 are overweight or obese. Overweight and obesity are increasing. The percentage of adults who are obese has roughly doubled since the mid-1980's.

It is known that obesity brings many health hazards with it, including heart attacks, strokes and diabetes with all of its complications.

Obesity is a serious concern to all health care practitioners. Obesity is a risk factor in a number of chronic diseases. Achieving and maintaining a healthy weight is important to reduce the risk of those diseases and improve overall health.

### **Lose weight the right way**

Learning to make the most of your diet is the first step towards losing weight

You've finally decided that you're going to lose that extra flab. Just going on a diet will not help - the idea is to eat right and at the right time. And remember, just following a healthy diet won't do - you need to ensure that you get the most out of your platter. Here's how...

For starters, eat fresh food or consume it within three hours of cooking. Avoid deep freezing the cooked food. The smaller the number of people the food is prepared for, the better its nutrient level. That's why restaurant food can never be compared to home food. And that's why, instead of picking up salad from your favourite salad bar, you should take a tomato and cucumber with you and eat it as your own on-the-go salad.

Eat the veggies and fruits whole instead of cutting them into pieces, because you lose the vitamins on their surface. The larger the exposed area, the more the loss of nutrients. So eat a full apple, pear or plum, etc, and don't chop it into pieces. If it's a big fruit like a melon or papaya, which you simply have to cut, carve it into big pieces instead of ones that you eat with your fork. Hold the big piece in your hand and chew on it and literally let the juices flow. Messy, but quite satisfying. Also, do not store the cut veggies. Never ever buy cut-and-packed vegetables and fruits that are available in supermarkets. It's like buying food that's gone to rot.

Remain loyal to your genes and eat what you have been eating since childhood. If you are a Punjabi, eat your parantha without feeling guilty; if a Tamilian, eat your idli, dosa etc. For, right from the time you're in your mother's womb, your body is used to eating, digesting and assimilating certain foods - these we call gene food. Most of us now eat foods of all kinds, from across the world. But it's important to eat at least one meal that consists of our gene food.

Also, you must always try to eat local produce and seasonal food as much as possible. Remember, climate, altitude, humidity, wind, soil quality, etc influence our digestive system, hence Ayurveda recommends we tweak our diet, habits and lifestyle according to the season. Mangoes are great in summer. Eat them just once a day as a mini meal and they'll give you a season's supply of antioxidants. Store them in your fridge for rains and you won't enjoy them as much; they won't taste half as good and would have lost most of their nutrients.

Based on an Article by RUJUTA DIWEKAR ,

ओ३म्

**COME WITH  
FAMILY AND FRIENDS**

& Join

CGI M Gururaj Rao

At

DIWALI

CELEBRATIONS

Prayers, Songs, Dances & Musical Extravaganza

ON

Saturay 6<sup>th</sup> Nov 2010

At 7pm Onwards

IN

Arya Samaj Bhawan

AT

Erskine St,

Off Vauxhall Rd,

Nechells, B.Ham

B7 4SA

**Rishi Langar(Veg Meal) at 9.30**

**for further information**

**☎ 0121-359-7727 Acharya ji or Mr Chauhan.**

**For Route please check:- [www.arya-samaj.org](http://www.arya-samaj.org)**

*Vedic  
Vivah  
List*

*November  
2010*

*For full list please see our website*

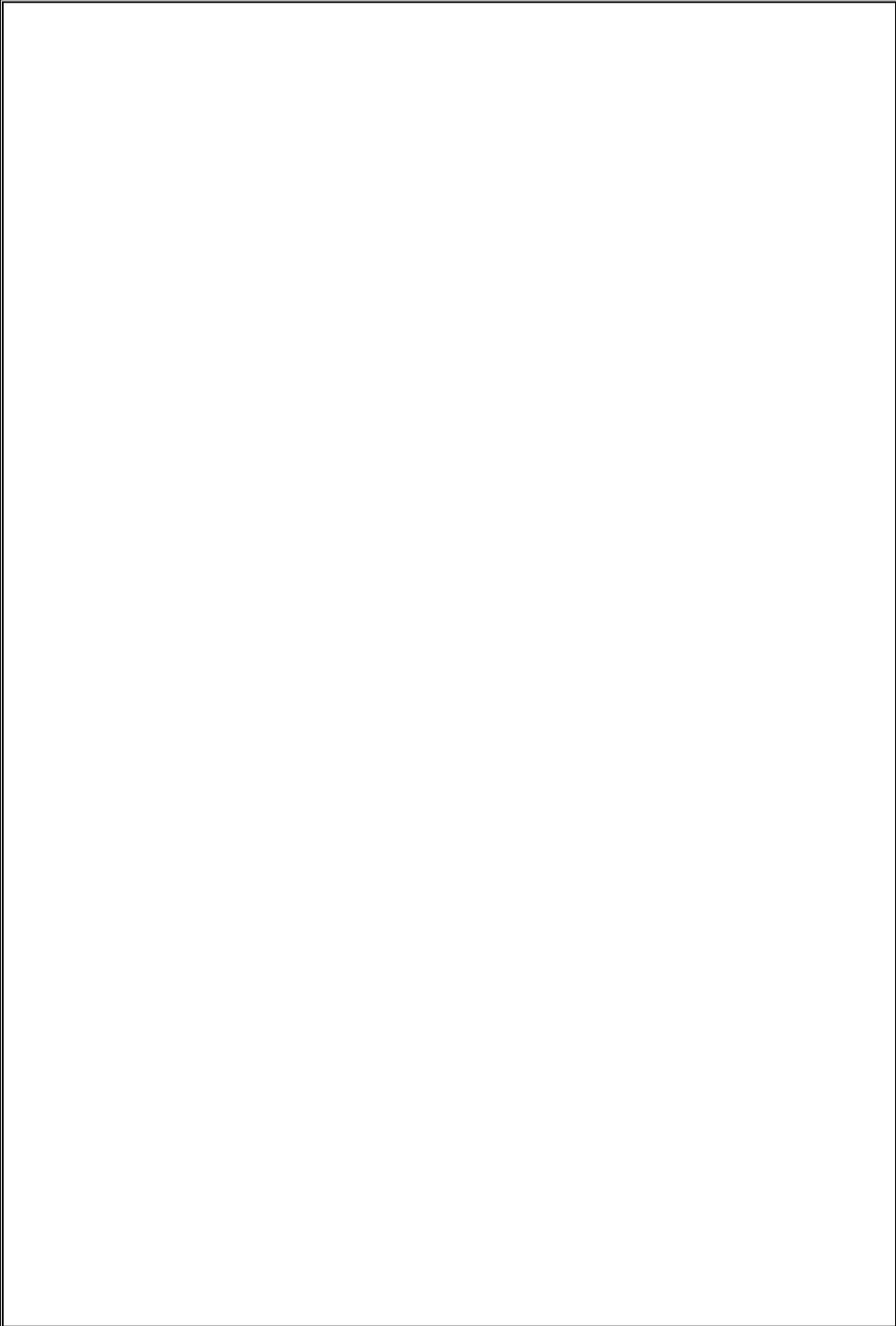
*Member Area*

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

*For further information*

*Ring office 0121 359 7727*





यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः।  
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम॥

ऋग्वेद 10.121.4

**Yasyeme himvanto mahitvaa yasya samudram rasyaa  
sahaahuh/**

**Yasyaemaah pradisho yasya baahu kasmaiu devaaya  
havishaa vidhema//**

**Rig Veda 10.121.4**

### **Meaning in Text Order**

Yasa=whose, ime=these, himavantah=snowy mountains,  
mahitvaa= majestic, yasya= whose,samudram=ocean, rasayaa=  
rivers, saha= with, aahu= proclaim, yasya= whose, imaah=these,  
pradishah= quarters, yasya=whose, baahoo= arms, kasmai=  
embodiment of bliss,devaaya= Lord of divine qualities,  
havishaa= with profound devotion and faith, vidhema= offer.

### **Meaning**

Snow clad mountains, the flowing water of rivers and vast oceans, outstretched quarters like arms are singing the majestic grandeur of the Lord. Let us offer our profound devotion with full faith to the embodiment of bliss.

### **Contemplation**

This mantra is from the 121 Sukta of 10<sup>th</sup> Mandla of Rig Veda. In this Sukta, there are ten mantras. The beauty of this sukta is that all the mantra are devoted in singing the glory of the Lord by showing great natural things of the universe so that human beings can understand the greatness of the architect of the universe in front of their own eyes.

The second beauty of this Sukta is that out of ten, nine mantra's last words are "**kasmai devaaya havishaa vidhema**" This part of the mantra has its own special charm. The meaning of this mantra is explained in two ways and both meanings have its own speciality. The first meaning is in question form. **Who is the Lord whom we worship?** The narration in nine mantras illustrates His grandeur. The Lord who has all these magnificent qualities is worthy of our devotion.

The second meaning of the word **kasmai** is the embodiment of comforts. The Lord who is embodiment of comforts is worthy of our true devotion. The mantra under reference shows that there is some power behind the natural beauty and majestic creation. This nature is just a manifestation of His charm which put all human beings in wonder. These vast oceans with unlimited quantity of water and its powerful waves remind us of His powerful entity. He is the master of the universe and human beings are just small creatures in front of Him.

It is His Majestic power that He upholds this earth and heaven; He is the giver of spiritual and physical strength. It is by Him the sky is made profound and the earth is solid. It is by His power that shiny planets manifest His glory. Let us worship Him with profound devotion.

Krishan Chopra

## THE POWER OF A RUMOUR

This one is a nice story from the album of Jataka Kathaye/ Tales. Once upon a time, it happened in a forest that a hare was resting under a banyan tree. He had an intuition of doom and thought, “What would happen to me, if the earth will break? “. Suddenly, he heard a weird striking sound. He said, “It’s happened, the earth is breaking up”. He jumped up and ran madly without even observing the direction.

When he was running through the forest, a hare saw him and asked, “What happened? Where are you going in such a hurry? “. The Hare cried,” The earth is breaking up. You better run too”. The second hare ran so fast that he overtook the first hare. As they were passing the forest, both of them shouted to other hares, “The earth is breaking up. The earth is breaking up”. Very soon, thousands of hares were running through the forest.

On seeing hares running through the forest, the other animals too got frightened. The news spread from mouth to mouth and soon, everyone came to know that the earth was breaking up. It didn’t take much time before all the animals joined the race. All creatures whether reptiles or birds, insects or four-footed animals, everyone was trying to escape and their cries of fear created chaos all around.

A lion standing on a hill saw all the animals running and thought,” What is the matter? “. He ran down the hill rapidly and positioned himself in front of the crowd. He shouted at them, “Stop! Stop! “. The powerful presence of the lion curtailed the rising wave of fright among the animals. A parrot yelled, “The earth is breaking up”, alighting on a rock near him. The Lion asked,” Who said it? “. The parrot replied, “I heard it from the monkeys”.

When the monkeys were asked, they replied that they had heard it from the tigers. When the tigers were asked, it was found that they were informed by the elephants. The elephants told that the buffaloes formed their source. Finally, when the hares were caught up, they pointed one to another until the one, who started this menace was recognized.

The Lion asked the hare, “What made you think that the earth is breaking up?” The hare wavering in fear answered, “Your Majesty, I heard it cracking with my own ears”. The Lion investigated the matter and explored the sound that the hare had heard. Ultimately, he came to know that the sound had been caused by a large coconut falling from a tree. The coconut fell on a pile of rocks causing a minor landslide.

The Lion said to all the animals, “ Go back to your homes. The earth is absolutely safe. Next time onwards, check a rumour before acting on it”. The animals, which were now looking quite stupid, went back to their homes.

**Moral:** Check a rumour before acting on it.

# The 10 Principles of Arya Samaj

1. God is the original source of all that is known by spiritual knowledge and the physical sciences.
2. God is Existent, conscious, all-beatitude, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, Beginningless, Incomparable, the support of All, the Lord of All, All-pervading, Omniscient and Controller of All from within, Evermature, Imperishable, Fearless, Eternal, Pure, Creator of the Universe. He alone ought to be worshipped.
3. The Vedas are the books of all True knowledge. It is the paramount duty of all Aryas to read them, to teach them to others, to listen to them and to recite them to others.
4. All persons should always be ready to accept truth and renounce untruth.
5. All acts ought to be performed in conformity to Dharma(righteousness) i.e. after due consideration of truth and untruth.
6. The primary object of Arya Samaj is to do good to the whole world, i.e. to promote physical, spiritual and social progress of all humans.
7. Your dealings with all should be regulated by love and due justice, in accordance with the dictates of Dharma(righteousness).
8. Avidya(illusion and ignorance) be dispelled, and Vidya(realisation and acquisition of knowledge) should be promoted.
9. None should remain satisfied with his own progress only, but incessantly strive for the social upliftment, realizing his own benefit in the advancement of all others.
10. All men ought to dedicate themselves necessarily for the social good and the well being of all, subordinating their personal interest, while the individual is free to enjoy the freedom of action for individual being.

**HAVANS AND/OR SANSKARS PERFORMED BY OUR  
RESIDENT PRIEST ACHARYA DR UMESH YADAV**

**1) For the prosperity happiness and wellbeing of**

- Drs Uday and Savita Kale and their sons Rohit and Aditya.
- Mr Rajive and Mrs Puja Bali, Vikas- Isha Bali and Vipul Bali

**2) For the Grih Pravesh(House warming) Ceremoney of**

- Dr Sameer and Archana Bahal. Congratulations. Sameer is the son of Mr Virendar and Mrs Santosh Bahal.

**CONGRATULATIONS TO**

- Mr Amit and Renu Kapoor for the birthday of daughter Shreya.

**DONATIONS TO ARYA SAMAJ WEST MIDLANDS**

Mrs Ved Datta	£21	Mr S.P. Datta	£11
Mr Pradeep and Manju Kumar	£10	Drs H.S. & P.K. Sahini	£31
Dr P.D. Gupta	£50	Mrs Usha Sood	£10
Mr Jagmohan Thapa	£31	Mr Amit Kapoor	£31
Mr Om Prakash Grover	£51	Anonymous	£21

**YAJMANS IN SUNDAY CONGREGATION**

26<sup>th</sup> September 2010 Mrs Ved Datta and family in the memory of Shri Hari Krishan Datta

3rd October 2010 Arya Friends Group

10<sup>th</sup> October 2010 Amit and Renu Kapoor

17<sup>th</sup> October 2010 Dr P.D. and Mrs Rekha Gupta  
in the memory of Sri Nanu Ram Dalal  
and Shrimati Shanti Devi.

## **RISHI LANGAR DONATIONS**

Mrs Usha Sood                      £150    Dr P.D. Gupta                      £170

**On 26<sup>th</sup> September by Datta family**

**3<sup>rd</sup> October Arya Friends Group ---**

Anonymous Donor to Arya Friends' Group    £151

## **DONATIONS FOR PRIEST SERVICE**

Dr Uday Kale                      £100    Mr Rajive Bali                      £11

Dr Sameer Bahal                      £21

- To arrange a qualified priest for Weddings and other Sanskars contact office 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.

We have our regular **Wednesday meeting of Arya Friends' group** starting with Yoga and Pranayam followed by the mutual discussions interaction, Hot Lunch and games. The tenth anniversary celebration 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.**

**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.

*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*

E-mail- [enquiries@arya-samaj.org](mailto:enquiries@arya-samaj.org).

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