



## 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

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Diwali Celebrations  
Saturday 6th November  
7pm till late

Chief Guest

Mr C. Gururaj Rao  
Consul General of India in Birmingham

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**मन में दृढ विश्वास लिये : कमल**

निश्चित लक्ष्य अटल संकल्पों  
वाला ही होता विजयी है  
मन में दृढ विश्वास लिये आगे-  
बढ़ता, वह कालजयी है

जान हथेली पर लेकर जो  
दुर्गम पथ भटके, घूमे हैं  
तुंग हिमालय के श्रृंगों ने  
उनके चरण-चिन्ह चूमे हैं  
शौर्य और बलिदानों पर तो  
चिर-न्योछावर रही मही है  
जटिल भौतिकी और रसायन  
समीकरण जो हल कर लाये  
उनके दृढ विश्वासों पर ही  
उन्नति के साधन जुट पाए  
शोध और रचनात्मकता  
संघर्ष-निरत सोपान चढ़ी है  
अणु-विज्ञान कृपाण दुधारी  
ध्वंस और निर्माण में सक्षम  
इनकी मारक क्षमता से  
जन जन का शंकाकुल मन  
शांति-प्रयत्नों में आपस के  
विश्वासों की कमी रही है

कुछ भी नहीं असंभव जग में  
निश्चय की दृढता जब मन में  
पौरुष को स्वीकार चुनौती -  
की ललकार सदा जीवन में  
सफल विश्व के अभियानों में  
अन्तर्हित गुरुमंत्र यही है  
निश्चित लक्ष्य अटल संकल्पों  
वाला ही होता विजयी है  
मन में दृढ-विश्वास लिये आगे -  
बढ़ता वह कालजयी है !

## संन्यास धर्म-भाग-6

--आचार्य डॉ. उमेश यादव

न लिङ्गधर्म कारणम्।--संन्यासी का धर्म उसका लिङ्ग अर्थात् काषाय वस्त्र, दण्ड, कमण्डलु आदि ही नहीं है अपितु "समः सर्वेषु भूतेषु" सभी प्राणियों में समभाव रखकर पक्षपातरहित हो धर्म और सत्यविद्या का प्रचार करें। वस्त्रादि तो वाह्य चिन्ह हैं, यह उसकी वृत्ति नहीं। संन्यासी का तो कोई मान करे या अपमान, हर हाल में किसी भी आश्रम में रहते हुये भी धर्म का ही आचरण करे।

यहां यह जानना अपेक्षित है कि संन्यासवृत्ति हर आश्रम में रहने वाले व्यक्ति में सम्भव है। ब्रह्मचारी, गृहस्थ, वानप्रस्थ अथवा संन्यास चाहे कोई भी आश्रम हो अगर उसमें त्याग, उपकार, ज्ञान-विज्ञान स्थापन-वृत्ति है तो स्वभाव से वह संन्यासी है। वेशक उसने वस्त्रादि वाह्य चिन्ह संन्यास का न धारण कर रखा हो पर ज्ञान और संस्कार सब संन्यासी धर्म निभाने वाला है तो वह एक सच्चा संन्यासी है। वही सच्चा साधु है। इसीलिए मनु जी ने स्पष्ट कहा--"दूषितोऽपि चरेद्धर्म यत्रतत्राश्रमेरतः। समः सर्वेषु भूतेषु , न लिङ्गधर्मकारणम्।।मनु. अ.6-66"

अतः हमें मूल धर्म को पहचानना है। कहते हैं कि कतक (निर्मली) वृक्ष का फल जल का शोधक होता है पर उसे पानी में डाला जायेगा तभी तो जल शुद्ध हो सकेगा। केवल कतकवृक्षी फल के नाम लेने से जल शुद्ध नहीं हो सकता। वैसे ही संन्यासी केवल वाह्यचिन्हों के दर्शन या नाम मात्र से उपदेश नहीं कर सकता अपितु ज्ञान-विज्ञान से युक्त होने पर ही सदुपदेशपूर्वक संसार का उपकार कर सकता है। इसलिए ठीक ही कहा है--"फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम्। न नाम ग्रहणादेव, तस्य वारि

प्रसीदति।।मनु.6-67". नाम लेने मात्र से कार्य नहीं होता। हम कर्म में विश्वास करते हैं अत एव हम कर्म करना सीखें। फल तो परमात्मा देगा ही। गीता का भी यही उपदेश है। "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।" इसे वेद में यों कहा गया-- "कृतं मे दक्षिणे हस्ते जयो मे सव्य आहित" मेरे दायें हाथ में कर्म है तो वायें हाथ में उसका फल। इसलिये कर्म करने से ही सुख, सफलता, खुशी या आनन्द की प्राप्ति होगी।

उपर्युक्त बातों से सीधा स्पष्ट होता है कि संन्यासी का परम धर्म यही है कि वह केवल वाह्य लिंग काषाय या गेउरिया रंग के वस्त्र, दण्ड या कमण्डलु आदि धारण कर केवल भीख ही न माँगता रहे अपितु वह स्वयं धर्मात्मा और विद्वान् बनकर संसार के लोगों को भी धर्मात्मा और विद्वान् बनाने का प्रयत्न निरन्तर करता ही रहे। वह केवल नाम मात्र से ही अपने कर्तव्यों की पूर्ति न समझे बल्कि प्राणायाम-योग आदि प्रयत्नों से सदैव अपने मन और अन्तःकरण के दोषों को दूर करता रहे। धारणा-ध्यान-समाधि द्वारा ईश्वर प्रणिधान करे और ईश्वर में इस प्रकार सदा ही प्रीति लगाये रखे। यम-नियम से सत्व-शुद्धि व श्रेष्ठ आचरण तथा आसन-प्राणायाम से शरीर के सब अंगों को स्वस्थ रखे और शाकाहार (भोजन) व शुद्ध आहार-विहार से पूर्ण शुद्ध वृत्ति बनाये और इस प्रकार अन्यो को भी श्रेष्ठ, सफल व सुखमय जीवन विताने का मार्ग बताता रहे। यही संन्यासी का सच्चा धर्म है।

## **Shraddhanand**

### **Chairman of Welcome Committee**

On insistence of Congress Working Committee, Swami ji accepted the Chairmanship of All India Session of Congress at Amritsar in December 1919. On that occasion his welcome speech to congress delegates and to the nation was unique in language and substance. This was the first time in the history of Congress that the welcome speech was delivered in **Hindi**. Though the memories of massacre of Jallianwala Bagh were fresh in the minds of people, he adopted the policy of non violence. He condemned the high officials in strong language who were responsible for the massacre but he did not show any anger for those Indian officers who followed the orders of the masters to save their livelihood.

### **Resignation from Congress**

Swami Shraddhanand was ready to do every sacrifice for the sake of freedom of the country. But on certain issues he bitterly disagreed with Mahatma Gandhi ,particularly his attitude of appeasement to Muslim leaders. In 1920 the Muslims, globally, were supporting what is known as 'Khilafat Movement'. In

Sunni Muslim world, their head is called Khalifa who was based in Turkey. As in 1920, under the programme of modernization of Turkey, its President Ataturk Mustafa Kamal Pasha wanted to get rid of the Khalifa from his country. So the Sunni Muslim global community started the movement for Khalifa and his authority to stay. Indian Muslim leaders persuaded Mahtma Gandhi to adopt this issue as part of the congress programme. Swami Shraddhanand was aware of the private intention of Muslim leaders as they have already openly demonstrated it in the Nagpur session of congress, therefore he was not in favour to put it in the agenda of Congress.

The second reason was when the movement of Khilafat failed, the Muslim anger erupted against Hindus and there were riots at many places particularly in Malbar (Kerala). Many Hindus were slaughtered, women were widowed and children orphaned. Also

many Hindus were forcibly converted to Islam. This issue was raised in the congress session of Nagpur. These atrocities were placed in the open session to pass a resolution to condemn the Muslims of Malbar. The resolution did get through but its tone was very mild. This was not acceptable to Swami Shreddhanad.

In Lucknow session of the congress, it was decided by the Working Committee that there is a need for the welfare of the oppressed classes in India. The funds were sanctioned and Swami Shraddanand was appointed as the convener to chalk out the programme. Later on swami ji came to realize that it was only a lip service. Swami ji found that the other sections of India are united but the Hindu community is so divided that there is no one and/or organization in particular which can look after the welfare of the oppressed classes of Hindus. So he decided to resign from congress and devote his entire time for the Hindu unity, Shuddhi and for the welfare of untouchables.

Krishan Chopra

## **Cow urine drug gets third US patent**

AN anti-cancer drug extracted from cow urine and developed by Gau Vigyan Anusandhan Kendra of Nagpur got a third US patent for its anti-genotoxicity properties. The same extract, developed by the Kendra had earlier got the US patent as a bio-enhancer with antibiotics and anti-cancer drugs.

Research for the drug, whose brand name is Kamdhenu Ark was carried out jointly by the Kendra and National Environmental Engineer Research Institute (NEERI), said Shri Tapan Chakraborty, acting director of the NEERI, while giving details of the patent received recently.

Shri Chakraborty and Shri Sunil Mansinghka of the Kendra told media persons in Nagpur that the research found that Re-distilled Cow Urine Distillate (RCUD) was useful for protecting and repairing DNA from oxidative damage. They said the oxidative DNA damage is a leading cause of ageing, cancer and other diseases. RCUD works against genotoxicity, a harmful action on a cell's genetic material, they said, adding that research has strengthened the efficacy of Kamdhenu Ark as anti-cancer drug.

The research was carried out on some patients having throat and uterus cancer, Shri Mansinghka said. More details on cow related products of the Kendra can be found in the following link [www.govigyan.com/medicalproducts.html](http://www.govigyan.com/medicalproducts.html).

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Forwarded by Kewal Ahluwalia.

OCTOBER  
2010  
VEDIC VIVAH  
LIST

For the full list please see  
website -- [www.arva-samaj.org](http://www.arva-samaj.org)

**In spite of the efforts of the executive due to unforeseen circumstances Vedic Vivah Mela (Matrimonial Get together) had to be postponed. The date would be announced later. Sorry for the disappointment and the inconvenience.**

- 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.

## The Hawks and Their Friends

It is another interesting story from the album of Jataka Tales. Once upon a time, there lived a family of Hawks in a lake near a forest. The family included Female-Hawk, Male-Hawk and their Kid-Hawks. All of them were passing their days happily. There also lived a Lion, a Kingfisher and a Turtle on the northern, the eastern and the southern shore of this lake respectively. One day, the Female-Hawk asked her husband, "Sweetheart, how many friends do you have near here?"

The Male-Hawk replied, "I do have friends, but not one in this part of the forest". The Female-Hawk asked, "Dear, you must find some friends. At least, we should have some one who can help us, if ever we are in trouble or in danger". The Male-Hawk asked, "With whom shall I make friends?" The Female-Hawk suggested, "You can make friends with the Kingfisher, the Lion and the Turtle, who lives on the eastern, the northern and the southern shore of this lake".

The Male-Hawk liked the idea and went to the lion, the kingfisher and the turtle one by one and made friends with them. Everyone was happy to make a new friend. Everything was going smooth in their life. Suddenly one day, some men came to the forest for hunting. They hunted in the forest from morning till night, but found nothing. They didn't want to go home empty-handed, so they went to the lake in order to see what they could find there.

After the whole day, they were tired. When they couldn't locate anything even on the lake, one of them said, "let us stay here tonight and see what we can find in the morning". All of them agreed to the proposal. They made beds of leaves for themselves and lay down to sleep. They made their beds under the tree in which the Hawk family had its nest. However, the hunters could not sleep because they were disturbed by the flies and the mosquitoes.

Ultimately, they got up and built a fire on the shore of the lake, so that the fumes would drive away the flies and mosquitoes. The fumes awoke the hawks and the kid-hawks cried out. Hearing the cries of the Kid-Hawks, one of the hunters said to the other, "Did you hear that? That was the cry of the birds. They will make well for our breakfast. There are young ones in that nest" pointing towards the nest. The Hunters put more wood on the

fire and made it blaze up.

The Hawks listened to the conversation of the hunters. The Female-Hawk got frightened and said to her husband, “These men are planning to eat our young ones. We have to ask our friends to save us. Ask the Kingfisher to help us, as we are in danger”. The Male-Hawk flew speedily to the Kingfisher’s nest and made him awake with his cry. The Kingfisher asked the Hawk, “Why have you come at this late hour of night?” The Male-hawk narrated the whole story to the Kingfisher.

The Kingfisher consoled the Hawk and said, “Don’t worry my friend. I will help you. Go back and comfort your mate. I am just coming”. The Male-Hawk flew back to his nest quickly and the Kingfisher also came at the location. On arriving, the Kingfisher saw the burning fire and instantly, beating the water with his wings sprinkled water on the fire and put it out. The Hunters made another fire and one of them, tried to climb up the tree. The Kingfisher put out the fire once again.

As often as a fire was made, the Kingfisher put it out. By the Midnight, the Kingfisher got very tired. The Female-Hawk noticed the condition of the Kingfisher and said to her husband, “The Kingfisher is tired. Go and ask the Turtle to come and help us. In the meantime, the Kingfisher may take some rest”. The Male-Hawk quickly flew down and asked the Kingfisher, “Rest a while friend. I am going to get the Turtle”.

Subsequently, the Male-Hawk flew towards the southern shore of the lake and wakened the Turtle. The Turtle asked the Hawk, “What happened friend? Why you have come?” The Male-Hawk replied, “A danger has come to us” and told the whole story about the hunters. He also said, “The Kingfisher has been working for hours and he is tired by now, that is why I have come to you”. At once, the turtle said, “I will help you”.

After this, the Turtle went to the place where the Hawks lived. He dived into the water, collected some mud and put the fire out with it. On seeing the Turtle, the hunters cried, “Why to bother for the young hawks? Let us kill this Turtle. It will make a nice breakfast for us. We have to be careful otherwise it will bite us. Let us throw a net over it and turn it over”. But they didn’t have nets with them, so they took some vines and tore their clothes to make a net.

When they tried to put the net over the Turtle, they could not roll him over. Instead, the Turtle suddenly dived down into the deep water making their efforts vain. The hunters got so impatient to get the turtle that they went down into the deep water. When they came out of the water, they said, “Half of the night, a Kingfisher kept putting out our fires. Now, we have torn our clothes and got wet while trying to get this turtle. We will make another fire and eat those young hawks at sunrise”. With this, they started making another fire.

The Female-Hawk was hearing the conversation of the hunters. She said to her partner, “I am afraid, sooner or later these men will get our young ones. Go and ask our friend, the Lion to help us”. The Male-Hawk flew to the Lion at once. The Lion asked the Hawk, “Why have you come at this late hour of night?” The Hawk narrated him the whole story. The Lion said, “Don’t worry friend. I just come. You go back and comfort your mate and the young ones”.

Soon, the Lion came roaring at the place. On hearing the Lion’s roar, the hunters cried, “Now, all of us would be killed”. They ran away from the scene as fast as they could run. When the Lion approached the tree, not even a single hunter was visible. At that time, the Kingfisher and the Turtle also came on the scene. The Hawks were happy to find the hunters were gone. They appreciated the efforts made by all of the friends and lived happily thereafter.

**Moral: Friends in need are friends indeed.**

**Paahi no agna ekyaa paahyuta dvityaa/  
Paahi geerbhistris-tisaribhurrjaam pate paahi chatasribhir  
vaso//**

**Saam Veda 36**

### **Meaning in Text Order**

paahi= protect, nah= us, agne = embodiment of light, ekyaa=through  
first- Rig Veda,  
Paahi= protect, uta=and, dvityaa= the second-Yajur Veda,  
paahi=protect, geerbhir=through the speech, tisribhir= through the  
third- Saam Veda, urjam= Lord of power, pate= master, paahi=  
protect, cahtasribhi= through the fourth – Athrva Veda, vasu= O the  
sublime dweller.

### **Meaning**

O Lord, guide us so that we may progress forward by utilising  
scientific methods, may our actions be healthy to protect us, may we  
increase our spiritual strength by devotion and may our resolves full  
of determination to safeguard us.

### **Contemplation**

In this mantra, the Rig Veda is called as first speech. Rig Veda is the  
Veda of Science. In modern world we can not imagine our progress  
and life without the inventions and progress of Science. Those  
nations progressed which took active interest in the invention and  
research of Science. The nature in itself was always there but there  
were certain brains who concentrated how to make use of the things  
to make our life more comfortable. They had the enthusiasm to  
invent something new to make the lives of others comfortable.  
Whenever any new invention comes in front of human beings, and  
human being are now used to some new surprises all the times and  
scientists are keen to put more surprises in front of them.

The second speech is Yajur Veda, it is the Veda of action. It teaches us to do certain action for our own welfare and for the welfare of others. Knowledge is a wealth and an important wealth. When knowledge is properly utilised for the benefit of mankind, it proves to be boon but when it comes in the hand of cynical people, they use it for destruction of mankind then it becomes a curse. Therefore a devotee prays to God, may our knowledge and action be used for the purpose of progress and protection of others.

O master of the mighty forces, may you protect us through the third speech of Sam Veda. Sam Veda is the knowledge of devotion. Devotion of God generates such state of mind where a person in true sense is devoted to God. The nectar of purity will flow in our mind and it is impossible for us to think the adverse for others.

O dweller Lord, protect us through the fourth speech of Athrva Veda. The literal meaning of the word. Athrva is steadfastness and may we not become wavering in our approach to the practicalities of life. May we engage ourselves in noble actions with resolute mind. May we concentrate on ourselves and do not develop the habit of finding faults of others.

Krishan Chopra

## Inner Sciences: Can We Prove Them? – Part II

Last month we had discussed that the inner sciences must be provable. Then we went on to discuss pleasure and pain that the life experiences lead to. It is the inherent nature of our consciousness that we feel pleasure and pain. Then we asked, in the words of the ancient Sage Kapila, what could be the universally painful experience and universally pleasant experience, if any. Kapila had observed that hunger and sound sleep are the universally painful and pleasant experiences, respectively.

Let us now examine how Kapila made these observations and brought spirituality within the purview of a scientific inquiry. He observed that the sound sleep is the universally pleasant experience that has been experienced by one and all, right from an infant to the oldest person on the earth. Its universality is two-fold: 1) Every human being has had a taste of it, and 2) Whenever we go through it, we enjoy it. It should be pointed out here that the sound sleep is the deep sleep without dreams, called *susupti* in Sanskrit. While we may overlook sleep as a trivial event, Kapila's outstanding genius saw much within it. First and foremost, the sound sleep is an experience when our body and mind domains are void of any conscious voluntary functions. Any other life experience is made possible by a certain voluntary activity level in our body and/or mind domains.

For example, when I drink a cup of coffee and if I am enjoying its taste then my body and mind are functioning. My taste buds come in contact with the coffee and the mind is very much "connected to the 'taste signals' being brought in by my sense organ of taste." The particular taste signals, being to my liking at the particular moment of time, gives rise to the sensation of pleasure. Let us now discuss another kind of life experience when I am bodily inactive (except for the involuntary functions such as breathing, blood circulation, etc.) and I am lost in recollecting some past pleasant events. I find that the recollection of the past pleasant events is a pleasant experience and during this experience certain "voluntary functions" take place in the mind domain.

In contrast to the above two instances (the first one related to the drinking a cup of coffee and the second one pertaining to the recollection of the past pleasant events) when the body and mind domains are voluntarily active in the first instance and the mind domain alone is active in the second instance, the sound sleep is characterized as an experience when both, the body and mind domains are void of any voluntary functions. Kapila says that the fact

that 'I' enjoy sound sleep when my body and mind domains are inactive means that 'I' am something beyond my body and mind. That 'I' is truly the 'me' and my true consciousness. That is my spirit, my soul.

Furthermore, according to Kapila, the sound sleep is found to be pleasant by everybody and at all times, and therefore, it demonstrates that there is a source of absolute pleasure, called *ananda*. This Sanskrit word denotes an experience different from the typical joys and pleasures of the life that it has no negative counterpart as the other synonyms have (for example, *sukha-duhkha*, *santi-asanti*, etc.). Indeed, this absolute pleasure is possessed by the Cosmic Spirit that permeates through the entire universe. The Cosmic Spirit is called *saccidananda* in Sanskrit – this is a compound word made of *sat*, *cit* and *ananda*, meaning it is existent, consciousness and blissful.

The creation allows our tiny individual spirit to look forward to the absolute pleasure that has its infinite abundance in the infinite Cosmic Spirit. The Cosmic Spirit would share its tastiest sap with the deserving souls. The creation gives us an opportunity to demonstrate that we deserve the tastiest sap of *ananda*. By default every one of us has been enjoying the sound sleep as if to be reminded at the end of the day that "do not get lost in the world for the temporal pleasures that come and go, and can never become permanent." The fact that the sound sleep comes to every conscious being as default bears a condition that we are unaware of its real time pleasure. Though the sound sleep is universally pleasant yet we have no real time awareness of that 'universal pleasure.' However, it's a wonderful 'out of the world' experience and it leaves sufficient after-effect that once we are awake, we recall that 'I enjoyed the sleep.' As if the Cosmic Spirit would like us to become more deserving to obtain the absolute pleasure in its real time conscious mode. Kapila said that this indeed is the objective of the human life and is possible only in the human life though all species enjoy sound sleep. He then goes on to elaborate the principles of Yoga to realize this objective, and the same Yoga principles were further elaborated by Patanjali in his classic *Yoga-Darsanam* at a later time. It is heartening to see that the present world is making a conscious shift from the religious spirituality to the scientific spirituality when it is exploring more of itself inward while sitting for meditation.

In summary, Kapila proves that a tiny spirit exists within us because we feel the pleasant nature of the experience known as the sound sleep, called *susupti* in Sanskrit. During the sound sleep, both body and mind domains are void of voluntary functions. Therefore, the entity that recollects at the end of the

sound sleep that "I had a wonderful sleep" or "I enjoyed the sleep" must be an entity beyond the body and mind domains - that entity is my true spirit further inward to the domains of the body and mind. Indeed this is my true spirit that enjoys a cup of coffee and the recollection of the past pleasant events when the body and/or mind domains play merely the role of an instrument. Parenthetically, Kapila makes another important observation from the fact that the sound sleep is a universally pleasant experience. He says that an entity does exist in the universe that is abundant of *ananda*, a Sanskrit word for universal absolute pleasure. That entity is the Cosmic Spirit.

It should be sufficient at this stage to say that both the spirits, namely the tiny spirit of an individual human being and the Cosmic Spirit in the universe, are provable. As we will discuss the inner sciences further, we will get further closer to their understanding. Center for Inner Sciences (CIS) is committed to traversing this exciting journey with you in such a manner that it utilizes the myriads of the human faculties, and without forgetting that the bottom line is to enjoy every moment of this journey. The next article will emphasize that the human life must be lived in a dignified manner using all our potentials – both, the head and the heart. CIS believes in a rational approach that appeals to our head and get closer to the humanism that resides in the heart of every human being.

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Science of Yoga: Patanjali Meditation  
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## ओ३म्

*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.*

ASWM is following this 6th principle with heart & soul. We are a thriving institution, with time, more and more of people are joining in becoming part of community to serve the wider community. It is October. We are in the last quarter of the year 2010, and I would like to draw our readers' attention towards the celebrations still due this year.

- Arya Friends' Group, that meets every Wednesday in Arya Samaj premises, was started in year 2000. This year they are celebrating the 10<sup>th</sup> Anniversary of the Group. On Sunday the 3<sup>rd</sup> October, after the regular Havan, members of this Wednesday Friends group would show a glimpse of their activities to celebrate this 10<sup>th</sup> anniversary. Please do come with Family & Friends to support and enjoy the programme.
- The next big event in ASWM is Diwali to be celebrated with great enthusiasm again this year on Saturday the 6<sup>th</sup> November. Sri Gururaj Rao C G I in Birmingham would grace the event with his staff as the chief guest of the day. There would be a cultural programme, Dinner, Dance & Music. Come with family and friends and join in the fun. **For catering purpose** to have an idea of the **number of people attending**, Please **telephone** either office 0121359 7727 or **inform** one of the executive.

Though whole year had been full of useful and interesting events; but it is no time to be satisfied with our achievements and to sit down. We must always aim higher & higher.

Hence I would quote another of the ten principle of Arya Samaj

*None should remain satisfied with his own progress only, but incessantly strive for the social upliftment of fellow beings, realizing his own benefit in the advancement of all others*

So I am appealing every one to VOLUNTEER their services and become an active member of this community, give some of their time, to help us to serve others in our community here in U.K. and abroad.

I on behalf of our executive committee would look forward to your support in all the future activities of Arya Samaj West Midlands

**Om Shanti-Shanti-Shanti.**

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

- Miss Shallu Malhotra--havan for peace on the birthday of her Late mother Mrs. Madhu Malhotra-
- Pagari rasam for Mr Vikram Chopra for Late father Mr. Prithivi Chopra. He also leaves behind wife Mrs. Indu Chopra son Simon, daughter Seema, daughter in law Mrs. Vibha Chopra and grandson Master Rohan. It was held on 14.08.10 in Arya Samaj premises.
- Mr. Anil Gupta-simple havan for happiness
- Mrs. Bimla Karrah Mr. Ram Karrah-- Blessing havan for new couple Aman and Geeta Karrah
- Mr. Simon Hill and Mrs. Vineeta Hill d/o Mrs. Manorma Sasan and Mr. Rajan Sasan--havan for prosperity and happiness
- Mr. Anil Mangal and Mrs. Alka Mangal ,son and daughter in-law of Mrs. Prem Mangal--- Grih Pravesh havan.
- Mr. Ashwani Sahdev and Mrs. Ena Sahdev--Marriage of dayghter .Sarah with Bhavin s/o Mr.Bharat and Mrs. Usha Ahya.
- Mr. Deepak and Mrs. Madhu Mohan--18th birthday havan for son Sumeet Mohan
- Two more but the yajmans chose to be anonymous.

**DONATIONS TO ARYA SAMAJ WEST MIDLANDS**

Mrs Savita Budhraj	£50	Dr Kumar	£5
Mrs Asha Verma	£5	Mr Vikram Chopra	£275
Mrs Nirmala Joshi	£11	Mr Vikas Bali	£21
Mr Madan Mohan Sharma	£26	Dr Ashok Rai	£50
Mr Amit Jobanputra	£31		

## **CONGRATULATIONS TO**

- Sarah and Bhavin on their wedding.
- Mr Anil and Mrs Alka Mangal for their new home.
- Suhail, Anish and Anisha Singhal, grand children of Dr and Mrs S. Singhal, for their birthdays and success in their examinations.

## **VAJMANS IN SUNDAY CONGREGATION**

22.08.2010 Mr Sukhdev Oberoi

29.08.2010 Mr Rajive Bali& family

05.09.2010 Mr Amit and Mrs Manorma Jobanputra

12.09.2010 Suhail, Anish and Anusha Singhal

## **RISHI LANGAR DONATIONS**

Mr Sukhdev Oberoi                      £75      Mr A. Jobanputra

On 29 th August Bali family and on 12<sup>th</sup> September Singhal family

## **DONATIONS FOR PRIEST SERVICE**

Mr Ram Karrah                      £21      Mr Bharat Ahya                      £51

Miss Shalu Malhotra in Memory of mother Mrs Madhu Malhotra                      £51

Mr Vikram Chopra                      £150      Mr Anil Gupta                      £21

Mr Simon Hill                      £11      Mr Anil Mangal                      £31

Mr Deepak Mohan                      £11      Anonymous                      £21

Anonymous                      £11

*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)