



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.

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- **Ved Prachar will start on Sunday 10th August 2014 and finish on Sunday 17th August 2014.**
- **Indian Independence Day will be celebrated on Sunday 17th August 2014.**
(Please see page 42 for detailed information)
- **Vedic Vivah Mela (Matrimonial Get Together) Saturday 18th October - Register NOW for a place.**
(See pages 40, 41 and enclosed application form)

ARYA SAMAJ (Vedic Mission) WEST MIDLANDS

(Charity Registration No. 1156785)

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Discriminate Among Aryas and Dasyu

By Krishan Chopra

वि जानीहयार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ।

शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥

ऋग्वेद १८.५१.

vi jaaneehyaaryaan ye cha dasyavo barhishmate randhyaa
shaasadavrataan I

shaaki bhava yajmaanasya choditaa vishveta taa te sadamaadeshu
chaakana II

Rig 1.51.8

Meaning in Text Order

- vi jaaneehi = you should know them particularly
- aaryaan = noble people
- ye = those
- cha = and
- dasvavah = evil people
- barhishmate = for the betterment of society
- randhyaa = punish
- shaasat = educate them
- avrataan = devoid of vows
- shaaee = strong
- bhava = be
- yajmaanasya = of the performer
- choditaa = stimulator
- vishvaa it = for all actions
- samaadeshu = in ceremonial celebrations
- chaakan = I desire

Meaning

O men! Discriminate between noble and evil. Inspire them who are righteous, benevolent, truthful, learned and engaged in performing useful and noble deeds. Punish those who are evil and wicked, devoid of vows, cause sufferings to others. Encourage those who are selfless and act for the betterment of humanity. May the glory of nobles proclaimed in all ceremonial celebrations

Contemplation

The success of life quite depends on the discrimination of noble and evil people. The evil minded people are so clever that sometimes it is very difficult to recognize them as they are cunningly expert in deceiving other and projecting themselves as noble people. The exterior appearance and mannerism can be deceptive sometimes and could not give the clear picture of a person's character. It is important to keep an eye on the inner secret agenda and hidden activities of a person.

The great qualities of a noble person are: being kind hearted and no discrepancy in thoughts, words and deeds and respect for the humane values.

You keep of the people who are constructive and keep away from those who are destructive and are leading their lives without any aim and ambition.

O soul! You recognize you're potential. Be strong mentally, physically and spiritually. Encourage those who are engaged in welfare of society and stimulate them. Inspire those who are dutiful, righteous, dignified, far sighted and the helper to lift the nation. Do not ignore these people as they are the foundation of a nation.

O soul! You are full of potentials. You are the king of all your physical faculties. Always keep a watchful eye on your noble and evil thoughts which take birth in your mind from time to time. Discriminate among them. Destroy the evil thoughts from the surface of your mind as soon as they take birth and stimulate the noble thoughts in your mind. Keep reminding yourself that the thoughts of a person shape the personality of an individual. Thus people will sing the glory of your songs.

सँस्कार-भाग-५

आचार्य डॉ. उमेश यादव

महर्षि दयानन्द सरस्वती ने अपनी पुस्तक सँस्कार विधि के गर्भाधान प्रक्रिया में निम्नलिखित विशेष पहलुओं पर हमारा विशेष ध्यान आकर्षित किया । १. आयु-विचार २. ऋतु-विचार ३. पुत्र-पुत्री-विचार ४. गर्भाधान-सुकर्म -विचार । हम इन्हें क्रमशः समझने का प्रयत्न करें-

आयु-विचार-गर्भाधान की भी आयु वही होती है जो विवाह की होती है । विवाह के ठीक पश्चात् गर्भाधान की अवस्था आती है । गर्भाधान हेतु तीन महत्त्वपूर्ण बातों को समझना बहुत ही आवश्यक है ।

१. वाल्यावस्था-पुरुष के लिये-१६ वर्ष से पूर्व, कन्या के लिये-१२ वर्ष से पूर्व ।
२. किशोरावस्था-पुरुष के लिये-२५ वर्ष से पूर्व, कन्या के लिये-१८ वर्ष से पूर्व ।
३. युवावस्था- पुरुष के लिये-२५ वर्ष के बाद (वैदिक), किन्तु संवैधानिक(constitutional) २१ वर्ष के बाद ही, कन्या के लिये-१८ वर्ष के बाद (संवैधानिक/constitutional)

वाल्य-जीवन व किशोर-जीवन वैदिक मर्यादा में विवाह के लिये निषेध है । युवा काल ही विवाह के लिये उपयुक्त माना गया है । अतः गर्भाधान हेतु उपयुक्त काल कन्या हेतु १८ के बाद, कम से कम १६ वर्ष अवश्य हो, और पुरुष हेतु २५ के बाद उपयुक्त है, कम से कम २१ वर्ष अवश्य हो । बाल व किशोर विवाह दुर्भाग्यपूर्ण मान्य है ।

शरीर-वैज्ञानिकों को मानना है कि बाल-जीवन में गर्भाधान होने पर होने वाली संताने निर्बल, बुद्धिहीन, रोगयुक्त तथा अल्पायु होती है । किशोर

जीवन के गर्भाधान से संताने शरीर से थोड़ा स्वस्थ सम्भव है, पर मस्तिष्क, ज्ञान-विज्ञान व बुद्धि से पूर्ण विकसित होने में कठिनाई का होना सम्भावित है अर्थात् ज्ञानेन्द्रियों के पूर्ण विकास में कमी का रह जाना सम्भव है ।

फलतः इस उम्र में गर्भाधानित संताने प्रायः मूर्ख वा अपूर्ण विकसित रह जाती है । युवा कालीन गर्भाधान से उत्पन्न संतानें शरीर, मन, बुद्धि आदि सब रूप से स्वस्थ व विकसित होती हैं । अतः हमें नितान्त ध्यान रखना है कि विवाह युवा काल में ही हो ताकि उनकी आने वाली संतानें भी स्वस्थ, सुन्दर, मानवीय गुणों से ओत-प्रोत हों तथा अपरिपक्वता के शिकार वे न हों । अपरिपक्व अवस्था के कारण संतानें भी अपरिपक्वता का शिकार होकर प्रायः अपंग हो जाती हैं, कई बार तो, यह वंशानुक्रमण बन जाता है । पीढ़ी-दर-पीढ़ी यह परिवार में बिमारी रहने लग जाती है, इसलिये यह बहुत ही आवश्यक है कि समाज में बाल व किशोर विवाह सर्वथा वर्जित हों और केवल युवा-विवाह ही सदा प्रचलित हो ।

ऋतुक्षेत्र-विचार- जैसे शरद, ग्रीष्म और वर्षा ऋतुयें क्रमशः आती हैं और भूमि को बीज और जल के सम्पर्क से उर्वरा (फर्टिलाइज्ड) बना देती हैं, वैसे ही स्त्री का शरीर -भूमि (क्षेत्र) तथा मासिक रक्त-स्राव का समय ऋतु काल है । दूषित रक्त स्राव से शरीर शुद्ध होता है मानो उर्वरा क्षेत्र (fertilised) तैयार हो रहा है । रक्त स्राव के बाद ४ दिन छोड़कर बाकी के १२ दिन स्त्री के लिये ऋतु काल के रूप में गर्भाधान के लिये अत्यन्त उपयुक्त काल होता है । इस का विचार करना ही ऋतु क्षेत्र-विचार है । उपयुक्त काल में गर्भाधान ही मानो बीजाम्बु (शुक्राणु और रजस) का उपयुक्त ऋतुदान है । इस प्रकार ऊपरोक्त तिथियों में विधिवत् गर्भाधान करना उत्तरोत्तर तिथि-चयन उत्तम है ।

विचारणीय है कि गर्भाधान एक संतानोत्पत्ति हेतु श्रेष्ठ विधि है । यों तो जब से कन्या का रजोदर्शन प्रारम्भ होता है, उसके शरीर रूपी क्षेत्र में संतानोत्पत्ति की

क्षमता आ जाती है पर जैसे-जैसे वर्णित युवा काल की ओर कन्या बढ़ती है, वैसे-वैसे उसका शरीर रुपी क्षेत्र अधिक सक्षम होता जाता है । प्रथम रजोदर्शन (Period) शुरु होने के लगभग ४-५ वर्षों बाद ही स्त्री का गर्भ-क्षेत्र गर्भ ग्रहण हेतु परिपक्व हो पाता है । इन्हीं सब वैज्ञानिक कारणों को ध्यान में रखकर

महर्षि दयानन्द ने विवाह और विवाह के पश्चात्गर्भाधान हेतु वर और कन्या की न्युनतम आयु २५ वर्ष पुरुष और १६ वर्ष कन्या की निर्धारित की है । संवैधानिक रूप से भी विवाह के लिये पुरुष की न्युनतम आयु २१ वर्ष और कन्या की १८ वर्ष ही मान्य है ।

पुत्र-पुत्री-विचार- इस के सम्बन्ध में पूर्व के अंकों में भी पर्याप्त लिखा गया है तथापि कुछ परीक्षण और प्रमाणों के आधार पर संक्षेप से इतना जानें-

१. पुरुष शुक्राणु अधिक होने पर लड़का होगा और रजः कण अधिक होने पर संतान कन्या होगी ।
२. पुरुष शरीर से मजबूत हो , बड़ी उम्र का हो और स्त्री कृश काय/पतले शरीर वाली हो तथा संतुलित गर्भाधान हुआ हो, तब भी पुत्र पैदा होगा ।
३. पुरुष और स्त्री द्वारा निर्धारित ऋतुकाल के सम/जोड़े दिनों में गर्भाधान करने पर लड़का और विषम दिनों/ औड्डेज में सहवास बनाने से कन्या की उत्पत्ति की सम्भावना अधिक है ।
४. पुरुष के दायीं ओर के शुक्राणु से पुत्र और बायीं ओर के शुक्राणु से कन्या सम्भावित है ।
५. स्त्री के दायीं डिम्ब (Ovary) से रजः स्राव वाले शुद्धिमास में ऋतुकाल के नियमानुसार गर्भाधान की स्थिति में पुत्र और बायीं डिम्ब (Ovary) से रजः स्राव वाले मास की गर्भ-स्थिति में कन्या की सम्भावना बनती है ।

विशेष जानकारी के लिये संस्कार चन्द्रिका, लेखक-डॉ. सत्यव्रत सिद्धान्तालंकार पढ़ें-साभार (नोट- स्त्री का मासिक रक्त स्राव एक मास में उसकी दायीं डिम्ब (ovary) से होता है तथा दूसरे मास में क्रमशः बायीं डिम्ब (ovary) से होता है । इससे गर्भाधान तिथि निर्धारण करने में मदद मिल सकती है ।) गर्भाधान सुकर्म विचार- वैदिक संस्कृति में गर्भाधान एक धार्मिक संस्कार है । यह एक सम्मानित कृत्य होने से पूर्णतया मर्यादित है । कुछ लोगों में कुछ ऐसा शर्म सा है कि यह एक घृणित, शर्मनाक कुकृत्य है पर, वैदिक धर्म में विवाहोपरान्त गर्भाधान

संस्कार अत्यन्त मर्यादित, सम्मानित, महत्त्वपूर्ण और विधिपूर्वक करने योग्य कार्य है । इसका कारण है कि इस संस्कार के आधार पर ही नये शरीर में एक पवित्र आत्मा संतान के रूप में स्थान ग्रहण करती है । तब स्त्री-पुरुष माता-पिता की पदवी प्राप्त कर परिवार, समाज और राष्ट्र में गौरवान्वित होते हैं और सम्बन्धित सम्बन्धियों व मित्रों को नया परिचय देते हुये नयी खुशियाँ प्रदान करते हैं । क्यों नहीं, क्योंकि इसी संस्कार के मूल में एक अनुपम श्रृष्टि का मूल निहित है । सुख, संतोष, हर्ष, सम्मान और परिवार, समाज तथा राष्ट्र की प्रतिष्ठा निहित है । अत एव इस संस्कार को एक निर्माणात्मक कार्य मानकर शिवसंकल्प और विधिपूर्वक इसे पूरा करना होगा तभी हम निश्चितरूप से अपनी भावनाओं के अनुरूप बलशाली, बुद्धिमान्, तेजस्वी, और होनहार संतानें प्राप्त कर सकेंगे । आखिरकार, दिव्य विद्युत्तरंगों में विचरण करने वाली दिव्य आत्माओं में से स्त्री-पुरुष शिवसंकल्प व यज्ञ विधा से एक होनहार शुद्ध आत्मा का आहवाहन करते हैं और प्रभु-कृपा से उसे गर्भ-स्थिति द्वारा संतानरूप में प्राप्त भी कर लेते हैं । इस कारण ही मातायें विशेष कर दिव्य और होनहार संतानों के लिये सदा गौरवान्वित रही हैं । हमें नितान्त इनका अनुकरण करना चाहिये ।

अध्यात्म के शिखर पर-११

आचार्य डॉ. उमेश यादव

बात योग की चल रही है। यम-नियम आदि पूर्व पाँच अंगों के बारे में हमने अभी पूर्व के विवरण में जाना है। अब हम योग के अंतिम तीन महत्त्वपूर्ण अंगों - धारणा, ध्यान और समाधि की चर्चा करेंगे। महर्षि दयानन्द ने भी इन पहलुओं पर वही माना है जो महर्षि पतंजलि ने अपने अमर ग्रन्थ योग दर्शन में कहा है। वस्तुतः वेदों में वीज रूप से योग-विषय वर्णित है पर इस विषय को उभारते हुए सरल और सूत्रात्मक ढंग से महर्षि पतंजलि ने ही योग-दर्शन के रूप में एक अनुपम रचना प्रस्तुत की है। इन सूत्रों को सब ने अपनी-अपनी समझ से व्याख्या की है। वेदज्ञ महर्षि दयानन्द सरस्वती ने भी अपने ग्रन्थ ऋग्वेदादि भाष्य भूमिका में इसका विस्तार से वर्णन किया। तदनुरूप हम भी यहाँ विचार करते हैं।

धारणा:- देशबन्धचित्तस्य धारणा-योग-सूत्र ३/१ - चित्त का देशबन्ध ही धारणा है। पहले देशबन्ध समझें। किसी स्थान विशेष पर स्थिर करना देशबन्ध है। चित्तस्य धारणा- चित्त का रूक जाना ही धारणा है। सीधे रूप में हम ऐसा जानें - चित्त का देशबन्ध होना अर्थात् किसी स्थान विशेष पर चित्त/ मन का रूक जाना ही धारणा है। धारणा में कोई एक स्थान निश्चित करना होता है। आप मस्तक (चोटी-स्थान), भ्रूमध्य (ललाट), नासिकाग्र, कण्ठ, हृदय, नाभि तथा पीछे की रीढ़ की हड्डी में से कोई भी एक स्थान-बिन्दु चुन वहाँ पर मन को टिकाने की कोशिश कर सकते हैं। जब किसी निश्चित किये हुए स्थान-बिन्दु पर मन टिक जाए, तो इसी को धारणा कहते हैं। इन सब बिन्दुओं में महर्षि दयानन्द की दृष्टि में रीढ़

की हड्डियों में से कोई स्थान-बिन्दु भी उतना ही महत्त्वपूर्ण है जितना अन्य

स्थानीय बिन्दु । वस्तुतः ऊपरोक्त सभी स्थान सुशुम्णा नाड़ी से जुड़े हुये हैं । कुण्डलिनी जागृति में यह नाड़ी अत्यन्त महत्त्वपूर्ण भूमिका निभाती है । यह नाड़ी मूल चक्र से ऊपर जाती हुयी ब्रह्म-रन्ध्र (मस्तक का बीचला बिन्दु) तक छूता है । योगी ध्यानावस्थित होकर सुशुम्णा नाड़ी को जागृत कर लेता है अर्थात् उसके दोनों सिरे एक निचे मूलचक्र से और दूसरा ऊपर ब्रह्म-चक्र से मिल जाता है । इससे योगी ऊर्ध्व रेता बन जाता है । ऐसी अवस्था आने पर योगी के अन्दर अन्तर्दीप्ति होती है । अन्तरात्मा में प्रकाश फैल जाता है जिससे जीवात्मा शरीर में रहकर भी अन्तर्दीप्ति से युक्त होकर प्रकाशित होता हुआ भीतर ही भीतर आनन्द रस से भी भर जाता है । इसी कारण योगी अपने अनुभव के आधार पर ही ऊपरोक्त स्थान-बिन्दुओं में किसी एक बिन्दु को धारणा हेतु चुनने की वरीयता देते हैं ।

ध्यान:- तत्र प्रत्ययैकतानता ध्यानम्योग सूत्र-३/२ - तत्र-निर्धारित धारणा बिन्दु पर, प्रत्यय+एकतानता एक वस्तु के ज्ञान का प्रवाह बना रहना ही ध्यानमध्यान कहलाता है । यहाँ पर समझने वाली बात है कि धारणा के लिये जिस स्थान-बिन्दु को निर्धारित किया है वहाँ पर मन से किसी एक वस्तु के ज्ञान का प्रवाह बनाये रखना है । मन, इन्द्रियाँ और जीवात्मा तीनों एकाकार होकर एक दिशा में जब साँसारिक विषय या वस्तु का चिन्तन न करके केवल ईश्वर के गुण, कर्म और स्वभाव का ही चिन्तन प्रवाह रूप से करते रहने में ही टिके रहते हैं तब ही वहाँ ध्यान सिद्ध होता है । यह भी समझने की बात है कि जब हम ईश्वर को जानने के लिये संकल्प करते हैं, तब एतदर्थ कोई वेद-मन्त्र पढ़ते हैं अथवा किसी

विद्वान्का प्रवचन सुनकर मन में भाव पालते हैं कि हम भी ईश्वर को जानें जिसके बारे में पढ़ा या सुना, तभी हम संकल्पपूर्वक योग की गतिविधियों में आकर “ध्यान” को सिद्ध करते हैं । जब ध्यान सिद्ध हो जाता है तब वही ध्यान प्रयत्न से दीर्घकाल तक लगा रहता है और उस ध्यान में ही ईश्वर की प्रतीति

होने लगती है । हम कह सकते हैं कि ध्यान में लीन होकर जब हम ईश्वर के बारे में वेदों में जैसा पढ़ा या ऋषि-मुनियों से जैसा सुना, वैसा ही ईश्वर की प्रत्यक्ष अनुभूति होना प्रारम्भ होने लगा जिसमें अपना स्वरूप मानो शून्य हो गया हो और ईश्वर के अनुभव में लीन होकर आनन्द निमग्न होने लगे हों तो समझें समाधि की अवस्था आ गयी । ध्यान देने योग्य बात है कि ध्यान में ईश्वर की तलाश रहती है और समाधि में ईश्वर की प्राप्ति मानी जाती है । बस, इतना ही अन्तर है ध्यान और समाधि में । तभी तो कहा-

समाधि:- तदेवार्थं मात्रनिर्भासं स्वरूपशून्यमिव समाधि:-योग सूत्र ३/३ - तदेव= वही ध्यान, अर्थमात्रनिर्भासम्=केवल वस्तु (ईश्वर) के स्वरूप का प्रकाशित करने वाला, स्वरूपशून्यं इव अपने स्वरूप से रहित होकर मानो ईश्वर में डूब जाना ही समाधि:= समाधि है । समाधि एक अवस्था है जिसमें योगी ईश्वरीय आनन्द और प्रकाश में निमग्न हो प्रकाशित रहते हैं ।

स्पष्ट है कि जीव समाधि में अपने आपमें खो जाता है जब ईश्वरीय आनन्द में निमग्न होता है । ऐसी अवस्था में वह स्वस्वरूप को मानो शून्य सा समझने लगता है । इसका मतलब यह कदापि नहीं है कि समाधि की अवस्था में जीव का अस्तित्व ही समाप्त हो जाता है । जीव हरदम अपने अस्तित्व को बनाये ही रखता है, तभी तो ईश्वर का प्रत्यक्ष

कर आनन्द की अनुभूति कर पाता है । जरा विचारिये, जब जीव रहेगा ही नहीं तो आनन्द की अनुभूति कौन करेगा ? यहाँ सूत्र में “शून्यं इव” प्रयुक्त शब्द-द्वय से पूर्णतया स्पष्ट हो रहा है कि जीव शून्य नहीं हो जाता अपितु शून्य-सा होने की अनुभूति करता है । बस, स्वयं को “शून्य-सा” और ईश्वर को सर्व मात्र समझना ही समाधि का उद्देश्य है । यही वस्तविकता है कि सदैव जीव के लिये आनन्दस्वरूप ईश्वर ही सर्वोपरि है । वही सर्वदा उपास्य है ।

What do stress hormones actually do?

There are many hormones which are used to respond to stressful situations but Cortisol and Adrenaline are the two main ones.

Adrenaline is used to give you a quick boost of energy and this is responsible for the fight or flight response many of us feels in a stressful situation. It enables us to run like mad from the danger or to turn around and fight.

Adrenaline produces effects in your body which are often the ones you will notice first when you are feeling stressed. It:

Increases the heart and breathing rate, this you to think quicker and gives you faster muscle response.

Helps the blood to clot faster and draws it away from the skin. (Useful to avoid excessive bleeding)

Draws blood away from your digestive tract to help reduce the possibility of vomiting.

These actions can cause you to feel and experience:

- Pounding in the chest, often described as palpitations.
- Experience a cold sweat
- Feel butterflies or knots in the stomach.

Cortisol is designed to keep your response to the stressful situation going for as long as possible. So if you are in as stressful situation that needs you to be on full alert for a extended period of time, you will be ready and able to respond quickly to it.

As you can see both these stress hormones and their effects are vital for your survival in an emergency situation.

But what happens if you are experiencing stressful situations on a regular basis which also makes your body react in the same way.

Too much of a good thing

The trouble with adrenaline and Cortisol is that if you are releasing it every day into your blood stream it will eventually cause other more unwanted and unpleasant results too. Such as:

- Exhaustion
- Physical pain
- Lack of concentration
- Memory problems
- Anger
- Sleep problems
- Aggression

Because of the way Cortisol works it can also produce symptoms in the long term which you may not realize is a result of stress, such as:

Excessive levels in your bloodstream can suppress the immune system. Thus you may experience more colds than normal.

You may experience an increase in allergies

Asthma sufferers may experience worse symptoms.

It can also play a big part in feelings of failure, anxiety and depression.

Experience of Nithya Shanti as related on his Face Book Page

So, I almost died last night. Really. We were returning from Mumbai to Pune last evening on the expressway. I was scheduled to return alone in a cab, then at the last minute a friend had also joined me. We were sitting in the back, talking amongst ourselves and also to our driver. It was about 8:30pm in the evening and it was raining outside.

Without warning, our driver suddenly jerked his head to the back and released the steering wheel. The car began moving off the road. I shouted at him to look ahead. He didn't respond and began falling off his seat. I realized he was having some kind of a seizure or fit. I tried to get up and grab the steering wheel. But my seat belt was on and prevented me. Quickly, I managed to click off my seat belt and leapt up to catch the steering wheel over the frothing face and stiffened body of the half supine driver. Just seconds before a full speed collision with the side rails on the highway, I managed to straighten the car enough that it barely scraped the side rail. The car was now moving parallel to the rail in the emergency lane.

Luckily the driver's foot was off the accelerator and the car began to very slowly, decelerate. Steering from the back, over the body of the driver, I managed to keep the car in the emergency lane, as traffic sped past us in the other lanes. Very slowly the car began to slow down, but it still wouldn't stop! I could not reach the brake pedal from where I was standing and the driver was a heavy man, blocking all access to the front. I reached for the ignition and switched off the car. It came to a halt. I then searched for the hazard lights in the unfamiliar console. Found them, and turned them on to warn the other cars. Reached for the emergency brakes and brought the car to a stable stop.

I asked my friend to call for help as I administered emergency aid and stimulated vital acupressure points on the gasping and frothing driver. I then stepped out of the car to try and get help. However it was dark, raining

and no car was willing to stop. I then realized that I actually didn't need any car to stop, as this car probably still worked just fine! So I opened the driver's door and found the driver sitting up looking totally disoriented. He was mumbling. Didn't know where he was and who we were!

After a lot of coaxing and reassuring we got the hesitant driver who was very suspicious of us and couldn't understand what we were telling him to get out of the driver's seat and take the short, yet incredibly long and dangerous journey from the front to the back seat on the edge of the curving, rainy and busy highway. He was unaware of his surroundings and quite capable of stepping right onto the road.

Then I took the wheels and began driving as my friend kept trying to reach for help - as is usual for India, emergency numbers were unreachable when we most needed them. By a stroke of luck we happened to see an ambulance on the highway! I sped up to it and we honked and gestured and indicated for it to stop. It did. We told the ambulance driver our situation. He was sympathetic but said that there were no paramedics on board and that the ambulance was carrying a dead body, but he said if we followed him he would try to get us help.

So now we followed this ambulance as it lit up the highway with its shiny strobe lights. Meanwhile our driver had began to come around and was talking more coherently. He had began to understand what had happened and was afraid that he would lose his job. We told him to be thankful that he did not just lose his life!

Soon we came across a highway police car. We stopped it the same way and the cops told us to proceed to the next toll station where help would be at hand. So we kept driving. Meanwhile our driver was crying and pleading with us not to hand him over to the police! We said we were just trying to get him medical attention, but he was filled with paranoia.

We managed to contact the owner of the cab service and informed him of the situation. I told him to speak kindly to this driver and reassure him. Once the owner spoke to the driver he calmed down considerably. The owner said that he would send another driver to collect the car from any place we would leave it.

As we approached the toll station, I parked the car to a side and examined the damage. Amazingly, there were only a few small scratches on the side of the car and the front door did not open fully. Apart from that, the car was looking and working just fine! The situation would have been very different if we had had a full frontal collision with the side rails at the speed we were going!

I won't go into all the other details of the rest of the evening, but the driver was taken care of, we both reached home safe and the car was taken back to its owner.

Now for the lessons:

I believe meditation and mindfulness saved three lives yesterday. I am pretty sure all of us would be dead or at least seriously injured if there had not been the presence of mind to respond in the few seconds between the driver having the seizure and the car hitting the side rails and probably tumbling off the road entirely.

The whole time this happened I was in a state of zen like clarity and a supreme sense that it was all so surreal, like being in a video game. Not once in the whole incident was there any stress or worry. Just the clarity of what was happening and the next important decision to be made, and thing to be done. And one by one, everything got done.

My friend said she completely froze when she saw the driver turn his head back - didn't know what to say or do - a very natural and normal response in such circumstances. The ability to respond quickly, yet calmly in the face of a challenge is one of the things which develops as we practice being more conscious and present. I share this not to praise myself and my reflexes - but to highlight the value of spiritual practice to face life, life threatening situations, and when required, even death.

The whole evening there was a deep sense of calm, grace and gratefulness. Traffic did not bother me, slow cars in front did not bother me. Red lights did not bother me. It was all in perspective - we had almost not survived! Before sleeping I re-dedicated this life, so nearly lost, in service of love, truth and enlightenment for all. How wonderful!

SHRI KRISHNA : OUR BEAU IDEAL

By Brigadier Chitranjan Sawant, VSM

When I relax and think of the most excellent man who walked on this earth, the profile of Shri Krishna flashes across my mind. He was indeed the most beautiful person that one can think of. He was and continues to be the Beau ideal of millions of men and women in many a millennium. He shared the joys and sorrows of kings and commoners alike. He was born in Dwapar Yug, the mega unit of Time just preceding our Kaliyug. By and large we agree that it was 5,000 years ago that he was born in Mathura of pious parents who were put in prison by a close relative called Kansa, the then king. Thus Shri Krishna was born in captivity but he, by dint of merit, hard work and humane nature became a liberator of Mankind.

Shri Krishna was so sweet by nature, word and deed that not only humans but animals too loved him. All living beings longed to be near him. He embraced one and all as if they were his kith and kin. This is what the Ved mantra enjoined on men and women:

Mitrasya Chakshusha sarvani bhutani samikshantam

Let us treat all living beings as our friends: that was the Vedic teaching and Shri Krishna followed it in letter and spirit. After all, he had received his education in the Gurukul Ashram of Rishi Sandipani and had graduated to worldly life there from. The legendary friendship with a poor Brahmin had a beginning there and Shri Krishna nourished it in later life too. As the King of Dwarka had accorded same honour and respect to poor Sudama as to a fellow king or a mighty warrior. Of course, the large hearted largesse was in evidence too. Indeed it was a fine example of life-long friendship, notwithstanding the colossal difference in social status. A friend in need was a friend in deed; so said Shri Krishna through his actions.

Among the animals the Cow was at the centre of attention throughout. He loved cows. He cared for cows. For cows he was just a cowherd. He played his flute for cows and they came flocking to him. It was a genuine love for cows; not for their milk but for their loving company. It was the same type of soul or Jeevatma that stood embodied for action or Karma. So, the companionship with cows was also philosophical. Shri Krishna showed the way as a leader of men in loving animals and his kith and kin followed suit. A fraternity of human beings and other living beings symbolized by the cow was born here. One has to know and experience the Vedic ethos to appreciate this bond of love. Indeed the strife-torn world needs this philosophy of life more today than ever before. Shri Krishna is, inter alia, known as Gopal, that is the preserver and protector of cows. Let us emulate him and enlist ourselves as neo-gopals to protect and preserve the progeny of Cow. The world economy and environment will improve and love, instead of hatred, will prevail. It will indeed be a precursor of Peace on Earth.

Among numerous biographies of Shri Krishna there are references to folklore portraying wrongly his amorous nature. Suffice it to say that the so-called playful love of Radha Ji and Shri Krishna is philosophised by some scholars as the affinity of Atman or soul with Parmatman or God. In the present script we are portraying Shri Krishna as a Maha-Purush or a great man. No man is or should be equated with the Almighty. Therefore, the philosophy of love referred to above is fallacious and fails the litmus test of the Vedas.

At best, one can say that when Shri Krishna left Vrindavan for Mathura to do away with the diabolical influence of demons he was just at the threshold of becoming a teenager. Radha was a full-fledged housewife. There was no chance of even an infatuation, what to say of a calf-love. The umpteen number of overlores are pure figments of poetic imagination that have done more harm than good to the otherwise unblemished character of the great man. Let us leave it at that.

Let us quote Maharishi Swami Dayanand Saraswati on Shri Krishna : “ Shri Krishna’s story (history) as told in the Mahabharat is indeed par excellence. His qualities, thought and action, character and totality of personality rank in the class of the Enlightened Ones. There is no reference therein to show that he deviated from the Dharm Path from birth to death. “The great Rishi has really summed up well what the personality of Shri Krishna was. Indeed it was the epic battle of

Mahabharat and epoch-making events preceding it that bring out the best of Shri Krishna. He emerges as a Yogeshwar, one who had mastered the art and science of Yoga, the physical, mental and spiritual meeting points – convergence of diverse forces for greater good of the greater numbers. Leaving folklore of boyhood days aside, we proceed to events that bring out sterling qualities of character of Shri Krishna.

Yogeshwar Shri Krishna emerges as a great man who put society before self. Whatever he did was for the good of the common man. No selfishness at all. Going chronologically, King Kansa was his first major kill. After removing that tyrant and eliminating him from the scene, he did not usurp kingdom of the deceased. He, in his charitable style, put Kansa's father, Ugrasen, on the throne. The common man was happy as a benevolent ruler was once again at the helm of affairs. Peace prevailed.

Shri Krishna made it a point to punish the wrong-doer. It did not matter if the man to be punished was a king or a commoner. It was immaterial if the sinner was his close relative. An example was made of his first cousin, Shishupal. Notwithstanding his royal status, Shishupal was killed by Shri Krishna in public for his acts and omissions amounting to crime against humanity.

Shri Krishna was a Peacenik. Never was he a war-monger. When Duryodhan, the leader of evil forces refused to give to the Pandavas what was their due, Shri Krishna volunteered to present himself at the Kaurav Court as a Messenger of Peace. He played well the role of a peace maker. He offered to convince the Pandavas of the futility of war provided the Kauravas gave them just five villages, instead of a kingdom, and let them live with honour and dignity. It was the evil-doer Duryodhan who threw a red herring and refused to give the Pandavas even land covered by a needle-point. The blind King Dhritrashtra, remained blind to national interest and promoted his son blindly. Thus the peace mission failed. The war was inevitable. Mahabharat was the answer to oppression of the forces of the Good by the forces of Evil.

Of course, before going into battle Shri Krishna tried the path of diplomacy too. He knew that once Maharathi Karna abandoned Kauravas and joined the

Pandavas where he belonged, the battle would be over before it began. He persuaded Kunti to go to Karna and make a clean breast of the past that the latter was indeed her son conceived and begotten before marriage and had to be abandoned. Shri Krishna made a sincere effort to convince Karna to save the society by eschewing the path of violence paved by the Kauravas. However, it was just too little and too late. Karna chose to stick to the Kauravas, come rain come shine. Now, the writing was on the wall. War, war and war.

Kurukshetra is the chosen battleground for an epic battle that lasted eighteen days. It was Mahabharat. It left an indelible mark on the history of Bharat. Before the battle began , Arjun, the commander-in-chief of the Pandava army lost heart. The will to do battle was missing. He did not want to kill his kith and kin and the acharyas for a mundane kingdom. In fact, he was so non-plussed that he abandoned his bow and arrow and was not in a fit state of mind to command his army. Here Yogeshwar Shri Krishna played a major role as a motivator of men who were in a state of bewilderment. His teaching and psychological approach made Arjun sit up, take stock of the situation and resume the operational command. Not doing so would have made Arjun go down in history as a coward and as a shammer who shunned his duty. “ Do thy duty, reward is not thy concern, “ said Shri Krishna. He emphasized that it was the laid down duty of a Kshatriya(the man of the warrior class) to protect the Dharma or righteousness and eliminate the forces of evil. So, one has to fight with Determination and win- so said Shri Krishna. The message as relevant to men and women to-day as it was to Arjun in the Mahabharat. At the end of the war, the Pandavas were victorious and the Kauravas were vanquished. Shri Krishna was the guiding spirit through it all.

Shri Krishna is addressed as a Yogeshwar because he preached and practiced Yoga. He advocated complete balance in life, be it in food or behaviour in society or in our Karma, that is action in pursuance of duty to self and society. The same balance is to be maintained in our meditation and God-realisation. Shri Krishna himself summed it beautifully in this seventeenth sloka of the sixth chapter of the Shrimadbhagwat Gita :

**Yuktaharviharasya yukta cheshtasya karmasu
Yukta swapnavabodhasya yogo bhavati dukhha.**

SHRI SHYAMJI KRISHNA VERMA

He is one of the unsung hero of the history of India Freedom Struggle from 1857 to 1947.

Early Life

Shyamji Krishna Verma was born on 4th October 1857 in Mandvi, Kutch province, son of a labourer for Cotton Press Company. His mother died when he was only 11 years old. He was raised by his grandmother. After completing early education in Bhuj he went to Mumbai for further education at Wilson High School. While in Mumbai he learnt Sanskrit. In 1875 Shyamji got married to Bhanumati, a daughter of wealthy business man. Then he got in touch with greatest nationalist and revolutionist, Swami Dayananda, a radical reformer and exponent of Vedas, who had founded Arya samaj in Bombay On 10th April 1875. Shyamji became his disciple and was soon conducting lectures on Vedic philosophy. In 1877, a public speaking tour secured him a great public recognition all over India. He came to the attention of Sir Monier Williams, an Oxford Professor of Sanskrit who offered him a job as his assistant.

Shyamji arrived in England and joined balliol College, Oxford on 25th April 1879. He passed his B.A. In 1883. In 1881, he represented India at the Berlin Congress of Orientalist.

Legal carrier

Shyamji returned to India in 1885 and started practice as a lawyer. He was appointed as a Diwan (Chief Minister) by the King of Ratlam state. But ill health forced him to retire from his post with a lump sum gratuity of Rs. 32052 for his service.

After a short stay in Mumbai, he settled in Ajmer. He served for Maharaja of Udaipur as a Council member from 1893 to 1895 followed by the

position of Diwan of Junagadh State. He resigned in 1897 after a bitter experience with a British agent that shook his faith in British rule.

Nationalism

Shyamji Krishna Verma, while in Ajmer, read the Satyarth Prakash and other books of Swami Dayanand Saraswati. He was very impressed with Swamiji's philosophy, his writings and his spirit of Nationalism.

It was upon Swami Dayanad's inspiration, Shyamji set up a base in England. In year 1900, he bought an expensive big house (£1000) at 65, Cromwell Avenue, Highgate, North London.

His home in London became a base for all political leaders of India like Bal gangadhar Tilak, Lala Lajpat Rai, Gopal Krishna Gokhle, Mahatma Gandhi and Lenin etc. All visited him to discuss the Indian Independence movement.

Shyamji rejected the petitioning, praying, protesting, cooperating and collaborating policy of Congress Party which he considered undignified and shameful.

In 1905, Shyamji focussed his activity as a political propagandist and organiser for the complete independence of India. He published the first issue of his English monthly, The Indian Sociologist, an organ of freedom and of political, social and religious reform. This was an assertive, ideological monthly aimed at inspiring mass opposition to British rule, which stimulated many intellectuals to fight for India.

On 18th February 1905, Shyamji inaugurated a new organisation called “ Indian Home Rule Society”. Its objectives were

1. Securing Home Rule for India
2. Carrying on propaganda in England by all practical means for Independence of India

3. Spreading among people of India the objectives of freedom and national unity.

Shyamji hoped India House would produce Indian revolutionaries and it did. Mrs. Bhikaiji Cama, Veer Savarkar, Lala Hardayal, Madan Lal Dhingra, Bhagat Singh, Virendra Chattopadhyaya were all associated with it.

Shyamji activities in England aroused the concern of British Government. Most of the British press were anti Shyamji. The Times referred to him "Notorious

Krishna Verma". His movements were closely watched by British Secret Services. So he decided to shift his headquarter to Paris, leaving India House in charge of Vir Savarkar.

He arrived in Paris in early 1907 to continue his work. The British Government tried to have him extradited from France without success as he gained the support of many top French politicians.

Shyamji work in Paris helped to gain support for Indian Independence from European countries. He agitated for the release of Veer Savarkar and acquired great support all over Europe and Russia.

In 1914, his presence became an embarrassment as French politicians had invited King George fifth to Paris. Shyamji foresaw this and shifted his headquarter to Geneva. In Geneva, he spent time with Dr. Briess, President of the Pro India Committee in Geneva, whom he later discovered was a paid secret agent of British Government.

He published the issue of Sociologist in Geneva in Dec'1920 and in August and September 1922.

He became ill and died in a hospital at 11.30pm on 30th March 1930, leaving his wife Mrs. Bhanumati Krishna Verma.

News of his death was suppressed by the British Government in India.

Tributes were paid to him by Sardar Bhagat Singh and other co-revolutionist brothers in Lahore jail.

Maratha, a daily newspaper started by Lokmanya Tilak in Marathi paid a very touching tribute to him as a great revolutionary.

Pandit Shyamji Krishna Verma did not live to witness the Independence of India but his confidence in India gaining its freedom from British rule in future was so strong that he made prepaid arrangements with the local government of Geneva and St. Georges Cemetery to preserve his and his wife's ashes at the cemetery for 100 years and to send their urns(Asthi) to India whenever it became independent in that period.

The Congress party who took over control of India at the end of British Rule did not bother to pursue the matter of bringing his ashes for sectarian reasons. In 1980 Mrs. Indira Gandhi showed some interest.

In the end due to joint efforts of Mangal Lakhamsi Bhanushali, Corporator of Mumbai and Trustee of Krishna Verma Foundation, Mandavi, Shri Kirit Somaiya, MP, Mulund, Mumbai, Hemant Kumar Padhya, founder President of Hindu Swatantravir Smriti Sansthanam, Milton Keynes, UK and many others including Vinod Khanna, MP and Bollywood actor and Minister of External Affairs for Government of India and Mr. Narendra Modi, Chief Minister of Gujrat state, the urns of Shyamji Krishna Verma and his wife Bhanumati were officially handed over to the Chief Minister of Gujrat Mr. Narendra Modi on 22nd August 2003 by the Ville de Geneva and the Swiss Government 55 years after Indian independence.

In 1970's a new town developed in his native state of Kutch was named after him as Shyamji Krishna Verma Nagar in his memory and honour.

The 10 Principles of Arya Samaj

1. God is the primary source of all true knowledge and all that is known by its means.
2. God is existent, formless and unchangeable. He is incomparable, omniscient, unborn, endless, just, pure, merciful, beginningless, omnipotent, the support and master of all, omnipresent, unaging, immortal, fearless, eternal, and holy, and the creator of the universe. To him alone is worship due.
3. Vedas are the scripture of all true knowledge. It is the paramount duty of all Aryas to read them, teach and recite them to others and hear them being read.
4. All persons should always be ready to accept the truth and to give up untruth.
5. All our actions should be according to the principles of Dharma, i.e. after differentiating right from wrong.
6. The primary aim of the Arya Samaj is to do good to the whole world i.e. to its physical, spiritual and social welfare.
7. All ought to be treated with love, justice, and according to their merits as dictated by Dharma.
8. We should all promote knowledge (vidya) and dispel ignorance (avidya).
9. One should not be content with one's own welfare alone, but should look for one's welfare in the welfare of all.
10. In matters which affect the well-being of all people the individual should subordinate any personal rights that are in conflict with the wishes of the majority; in matters that affect him alone he is free to exercise his human rights.

Cost changes for our services

- Hire of our hall £250 for 6 hours.
- Matrimonial service charge has increased to £90 from 1st July 2014.
- Marriage Ceremony performed by our priest will be £400.
- Havan performed at home by our priest will be £51

Dates for your diary 2014.

- Indian Independence Day will be celebrated on Sunday 17th August 2014 at 11am and thereafter Rishi Langer.
- Ved Prachar will start on Sunday 10th August 2014 and finish on Sunday 17th August 2014.
- Gayatri Maha Yajna will be held on Sunday 7th September 2014.
- Matrimonial Get together to be held on Saturday 18th October 2014.
- Dipawali celebration on Saturday 25th October 2014.

AN APPEAL FROM THE CHAIRMAN

Arya Samaj (Vedic Mission) West Midlands is working on the project of opening a Faith Oriented Free school in Birmingham. This School will be based on Vedic Philosophy and will follow National Curriculum and teach students about other prevailing religions in UK. Vedas teach us to be polite, courteous, tolerant and patience to other human beings. These moral values will be passed on to the students of our School. This School will have to provide a high quality education to children.

We are in the process of obtaining permission from the DAV College Managing Committee, New Delhi, India in order to use the name of DAV Academy School.

To start with the proposed School will admit children from 5 to 16 years age group.

This School will be under the guidance of Arya Samaj West Midlands as such. Arya Samaj movement, as founded by Swami Dayanand Saraswati, has been for the education of all human beings including girls.

This is a big project. We need the wholehearted support of our community for this project. This appeal is not just for our membership but whole of our community.

Those of you who can dedicate their time, energy and money please come forward and let us know.

Those of you, who can give moral support please write to us or email us with your name, address including your post code, E-mail address and telephone number.

We have to collect about ten thousands signatures in support of this project. We need to tell the Department of Education, London of your demand and support for such a School in Birmingham.

So please get involved in any way you can to achieve our goal. I am writing down the email address and telephone number of Arya Samaj (Vedic Mission) West Midlands for your convenience.

E-mail: enquiries@arya-samaj.org

Tel. No.: 0121 3597727

Kind regards.

Dr. Narendra Kumar

Chairman

The Board of Trustees

Arya Samaj (Vedic Mission) West Midlands

VEDIC VIVAH (MATRIMONIAL) SERVICE

The vedic vivah (matrimonial) service has been running for over 15 years at Arya Samaj (West Midland) with professional members from all over the UK.

Join today.....

Applications forms and more information can be found on the website or by call us

www.arya-samaj.org or 0121 359 7727

Monday to Friday between: - 2pm to 6pm,
Except Wednesday: - 10.30am to 1.00pm
Bank Holidays - Closed

Notices for Vedic Vivah Service (matrimonial)

- Vedic Vivah Mela (Matrimonial gathering) on Saturday 18th October 2014. – Please see enclosed application form to book your place.
- Matrimonial service charge has increase to £90.
- Please note that Arya Samaj Birmingham and Arya Samaj London are not linked. We both have our **OWN** Matrimonial list and all events are organized **separately**.
- Please note in every issue of Aryan Voice, if anyone that has a * asterisk at the end of there Job, **ONLY** wants to marry in there own caste. Eg

B4745 Hindu Brahmin Boy 26 5 ' 7" Chartered Accountancy*

- All members' records have not been changed yet, as we are still waiting on caste forms, please keep checking this information every issue before you call.
- If you would like to add your caste to records or state if you only want to marry in caste. Please e-mail or call us, so we can update your record.
- Everymonth in matrimonial list please check whole list, as members that have been deleted, may renew again months later and are being missed, as they take there place on the list depending on ref number order.
- Please inform us when your son or daughter is engaged or married, so we can remove their detail from the list.

VEDIC VIVAH MELA (Matrimonial Get Together) **2014**

Date: Saturday 18th October 2014

Venue: Arya Samaj West Midlands, Erskine Street, Nechells,
Birmingham B7 4SA (Road Map available on our Website)
www.arya-samaj.org

Time: To be confirmed (but will be a day time event)

Cost: £25.00 per applicant. **NO GUESTS**

Buffet: Vegetarian meal included with soft drinks (no alcohol will be allowed or served)

How will it work?

We will have registration, welcome drink, light snacks and mingling.

Speed dating - Members will meet each other for a period of 3 to 4 minutes, during which you will be able to chat and find out about each other. (If you like the person, make a note of their ref number on the packs given on the day and we will send you there information by email). When the time is up, a bell will sound; you will change partner and repeat the process.

Once the speed dating is over, late lunch will be served and everyone is free to mingle some more before the end of the event.

We will explain the above and other details of the event on the day,

What you need to do now:

This Get-together is strictly for Arya samaj west Midlands registered matrimonial service candidates only. So if you are not registered as yet and wish to benefit from this event where you can meet personally a number of prospective partners hurry up and join. Forms are available on our website www.arya-samaj.org. Or tel. 0121 359 7727

This time we have decided to limit the number of participants, so please send your application forms well before the day of the event because it is first come first served basis. (Form enclosed). **We would also like to have age groups 18-30 30-40 and 40-50, but this can only happen if you put your name down ASAP, if we feel there is not enough of your age group you will get a full refund.** For the smooth running of the event, all the information must be processed and the paper work completed for the participants on their arrival. Applications received after 10th October 2014, would not be entertained. But please do not wait till the last date. It might be too late.

Sorry at this event we are not allowing guest. If you bring someone with you on the day they will be refused entry.

Please send application forms and cheques made payable to 'Arya Samaj West Midlands. (**Applicants £25**) with a self addressed stamped envelope to Arya Samaj West Midlands, Erskine Street, Nechells, Birmingham B7 4SA .You will be sent confirmation by post and email. You will have to bring this with you on the day or no entry will be allowed. Regrettably no entry will be available on the day, so please register in advance.. **If you come on the day without an entry confirmation it would be a wasted journey.**

So what are you waiting for? Look no further and think no further! Send in your application forms and cheque today!

We look forward to welcoming you to the event were you have the prospect of meeting that special SOMEONE!!

News and Events August 2014

Ved Prachar and Bhajanopadesh

**11th Aug to 16th Aug 2014 every evening at 7.00pm to 9.00pm.
At end of programme, every evening, there will be light refreshment
together.**

Celebrations of

**Raksha bandhan - on Sunday 10th Aug 2014
11am Havan, 12 noon Bhajan and Katha, 1.30p, Rishi Langer.**

**Krishna Janmaashthmee & Indian Independence Day Celebrations –
on Sunday 17th Aug. 2014
11am Havan, 12pm to 1.30pm Celebrations and there after Rishi
Langer.**

In Our Bhavan

**(Arya Samaj West Midlands, Erskine Steet, Nechells, Birmingham, B7
4SA)**

**Subject: For Ved Katha - Vedas and Bhagvad Geeta in view of Arya
Samaj; Maharshi Dayanand**

**Pravachan Karta (Scholars) - Acharya Dr. Umesh Yadav, Our
learned Resident Priest**

**FOR FURTHER INFORMATION CONTACT:
ACHARYA DR. UMESH YADAV OR OFFICE MANAGER MS. RAJI CHAUHAN
TEL: 0121 359 7727**

E-mail- enquiries@arya-samaj.org website: www.arya-samaj.org

Member or non member wishing to be a Yajman in the Sunday congregation to celebrate an occasion or to remember a departed dear one please contact Acharya Dr Umeh Yadav on 0121 359 7727

Donations to Arya Samaj West Midlands

1. Mrs. Asha Verma	£5
2. Mrs Krishna Bhasin (London)	£20
3. Mr. Krishan Laroiya	£51
4. Mrs. Mina Wadhia	£20
5. Mr S.P. Dutta	£11
6. Mr. Shambhu Lal Gohil	£201
7. Mr Monish Malhotra	£101

Yajman with his family and friends in the memory of his Benkouver on 6th July 2014. It is been ten years since Shrimati Benkouver has passed away.

Rishi Langar Contribution

1. Mr. Rajender Khosla	£50
2. Mr. Brij Bhushan Agarwal	£21
3. Mr. Krishan Chopra	£100
4. Mr Monish Malhotra	£100

**Yajman on 13th July 2014 from Trustee –rota
Mr Shaambhu Lal Gohil provided the Rishi Langar on 6th July 2014**

Donations to Arya Samaj WM through the priest-service

Congratulations to his daughter Dr. Sahita Koneru and Dr. Nitin Gupta for their wedding on 21st June 2014

- | | |
|--|------|
| 1. Dr. Seshu Koneru | £400 |
| 2. Mrs. Indu Chopra have Havan performed | £ 50 |
| 3. Mr. Prem Kharbanda and family | £100 |

Have Havan and Ved Path performed
With the get well wishes for Mrs Kanta Kharbanda
We all pray for Mrs Kanta Kharbanda's good health

Our premises are licensed for the civil marriage ceremony

- Please join in the Social group at Arya Samaj West Midlands every Wednesday from 11am. Emphasis is on keeping healthy and fit with yoga and Pranayam. Hot vegetarian Lunch is provided at 1pm.
- Ved Prachar by our learned Priest Dr Umesh Yadav on Radio XL 7 to 8 am, first Sunday of the month. Next 3rd August 2014 and 7th September 2014.

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.

E-mail- enquiries@arya-samaj.org

Website: www.ara-samaj.org