



## **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 35

12/2011-12

MONTHLY

JUNE 2012

**Vedic Vivah Mela 2012**

**Saturday 16<sup>th</sup> June**

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**Gayatri Mahayajna**

**Sunday 24<sup>th</sup> June 2012**

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**AGM Sunday 15<sup>th</sup> July**

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**ARYA SAMAJ (Vedic Mission) WEST MIDLANDS**

(Charity Registraton No. 506019)

**VEDIC CULTURAL AND SPIRITUAL CENTRE**

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Monday to Friday :- 2pm to 6pm,

Except

Wednesday :- 9.30am to 1.30pm

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## वैदिक राजधर्म-भाग-15

धनुर्दुर्गं महीर्दुर्गमब्दुर्गं वार्क्षमेव वा।  
नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत् पुरम्॥  
एकः शतं योधयति प्राकारस्थो धनुर्धरः।  
शतं दश सहस्राणि तस्माद्दुर्गं विधीयते॥  
तत्स्यादायुधसम्पन्नं धन धान्येन वाहनैः।  
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च॥  
तस्य मध्ये सुपर्याप्तं कारयेद् गृहमात्मनः।  
गुप्तं सर्वतुकं शुभ्रं जलवक्षसमन्वितम्॥  
ददध्यास्योद्वहेद्भार्या सवर्णा लक्षणान्विताम्।  
कुले महति सम्भूताः ह्यद्यां रूपगुणान्विताम्॥  
पुरोहितं प्रकुर्वीत वृणुयादेव चत्विजम्।  
तेऽस्य गृहाणि कर्माणि कुर्युर्वै तानि कानि च॥

मनु. 7.70, 74—78

महर्षि दयानन्द सरस्वती ने मनुस्मृति के इन श्लोकों को अपने अमर ग्रंथ सत्यार्थप्रकाश में उद्धृत करके इनके अनुसार एक वैदिक राज महल (दुर्ग) के निर्माण की कलाओं का वर्णन किया है। साथ ही उस दुर्ग में रहने वाले राजा के साथ विवाहित होने वाली कन्या की विशेषताओं का भी वर्णन किया। इतना ही नहीं, राज-दुर्ग में रहने वाले सभी राज कर्मचारी, सेना-मंडल, सभापति व अन्य राज सम्बन्धित लोगों की मर्यादा का वर्णन, पुरोहित की विधिवत् स्थापना, सबको वैदिक जीवन विताने हेतु उचित शिक्षा व संस्कार मिले, इसके लिये यज्ञशाला-देवालय (मन्दिर) का निर्माण दिग्दर्शन भी प्राप्त है। इन विशेषताओं को हम क्रमशः इस प्रकार समझ सकते हैं।

1. राज-दुर्ग एक सुन्दर वन व धन-धान्ययुक्त स्थान में हो जहाँ धनुर्धारी वीर पुरुषों से पूर्ण सुरक्षित हो। वह दुर्ग मिट्टी के उँचे-उँचे

टिले व गहरे जल के नालों से घिरा हो। चारों ओर वन-सौन्दर्य, सम्पूर्ण सेना तथा पहाड़ भी खड़े हों। पहाड़ों के बीच कोट और कोट के बीच नगर वसे। कोट भी एक प्रकार की सीमा घेरा है।

2. बीच में बने नगर को भी प्रकोट अर्थात् एक अन्य सीमा घेरा से घेरें। उसमें एक अत्यन्त वीर धनुर्धारी शस्त्रयुक्त योद्धा पुरुष नियुक्त हो जो सौ पुरुषों के साथ और वे सौ दस सहस्र पुरुषों के साथ युद्ध कर सकने में समर्थ हों।
3. वह दुर्ग शस्त्रास्त्र, धन-धान्य वाहन आदि से सम्पन्न हो, वहाँ सदुपदेश हेतु वैदिक विद्वान् (ब्राह्मणवृत्ति) की स्थापना हो जो राजा और राज-महल के सभी पुरुषों को वेदादि सद् विद्याओं का उपदेश कर सके। शिल्प-कारीगरी, यन्त्र, विभिन्न कलाओं से पूर्ण गौ, गज, अश्वदि पशुओं के लिये घासादि चारा व जल की पूरी व्यवस्था हो।
4. दुर्ग के मध्य व ईर्द-गिर्द राजा व राजमहल में रहने वाले सब स्त्री-पुरुष व अन्य प्राणियों की सुख-सुविधाओं को ध्यान करके ऋतुओं के अनुसार वृक्ष, पुष्प, लतायें, तडाग, जलाशय आदि की सुन्दर व्यवस्था हो।
5. राजा अपनी मर्यादा के अनुसार अपने ही सदृश सुन्दर गुण-कर्म-स्वभावयुक्त शिक्षित व वैदिक संस्कारों से संस्कारित एक ही कुलीन स्त्री से विवाह करे और ऐसा ही नगरवासियों को भी व्यवस्था देकर सबको अनुशासित व संस्कारित करे। राजा व अन्य लोग अन्य स्त्री को दृष्टि में भी न लावें अर्थात् अपनी विवाहित स्त्री के संग ही रमण करें।
6. इन सब वैदिक संस्कारों को उपलब्ध कराने के लिये राज-दुर्ग में विधिवत् पुरोहित व ऋत्विज की नियुक्ति हो जो वहाँ सबका ब्रह्म-यज्ञ (संध्या), देव-यज्ञ (अग्निहोत्र), अतिथि यज्ञ, पितृ-यज्ञ तथा वलिवैश्वदेव-यज्ञ (पशु-पक्षि-कीटादि अन्य प्राणियों की रक्षार्थ) नियतकाल से पूरा करने में पूर्ण सहयोग कर सकें।

इस प्रकार राजा व अन्य सब वैदिक चेतनाओं से सर्वथा संस्कारित रहेंगे और अन्यों को भी वैदिक राजकार्य करने में सहयोग देंगे। अत एव यह स्पष्ट है कि वैदिक नित्य कर्म विधि राज-कर्मचारी ही नहीं बल्कि राजा के लिये भी उतना ही जरूरी है। मूलतः यही संस्कार भूमि है। यहीं से समस्त प्रजागण तक वैदिक शिक्षा व संस्कृति की प्रेरणा पहुँचती है। कहावत ठीक ही है—जैसा राजा, वैसी प्रजा। उत्तम राजा तो उत्तम प्रजा वरणा इसके विपरीत घटिया राजा तो घटिया प्रजा ही चरितार्थ होगा।

**आचार्य डॉ. उमेश यादव**

## Our Consciousness

Our consciousness is a fascinating thing, and is most intriguing too. It is the heart and soul of life. Indeed, without it we have no life. But, where does consciousness emanate from? Could it be the property of the body? Could it be that the body cells functioning in a particular manner give rise to our consciousness. For example, when all the parts of an automobile are spread on the floor then they do not become an automobile. But if they are brought together in a particular manner then they give rise to an automobile. Likewise, could it be that the billions of body cells we consist of, could give rise to consciousness when they are put together to function in a particular manner. In that event, we do not have to imagine another entity beyond the body that must give rise to consciousness. However, this possibility is not tenable for the following reason. We see that our body undergoes great changes since we were born as an infant. From infancy to old age, the body goes through enormous changes yet we have a strong feeling of 'constancy' – that I am the same person that went to that elementary school some decades ago. Besides the major body changes, it is said that the billions of body cells change in a matter of few days but we do not feel that we are a changed person in this duration. In other words, the feeling of constancy that I am the same person that was a child some decades ago must be coming from another entity different from the body but within it. Therefore, we must investigate what could be within our body frame that has the property of consciousness. This idea gets further strengthened because of the following observation.

At this moment while I am writing, my hand and fingers function very consciously. The same hand and fingers will not be as conscious when I will be deep in sleep in the middle of the night that somebody may even lift my hand and shift it to another place without my being aware of it. In other words, the hand and fingers exhibit consciousness during the day but not in deep sleep though their gross chemistry continue to take place, such as, the blood circulation, etc.

This leads us to think that the consciousness that the hand and fingers exhibit during the day is not their own property. It was borrowed by them from another entity. That is to say, there is another entity that has the inherent property of consciousness. Let us call it X for the time being. X is the source of consciousness and it lends its consciousness to the hand and fingers during the day time. This concept of another entity X different from the body though living in the body is further strengthened by the fact that a person lives consciously even after a significant number of body organs are missing. For example, a person will remain alive and conscious without any change whatsoever to his consciousness even if his hands and feet are chopped off. From the body perspective, this is a significant change but the person remains the same – the person as a conscious being hasn't changed by an iota though the body has undergone major changes. The same applies to the people who were severely burnt and are still alive; their body has undergone a massive change but the person remains the same. This proves that we are something beyond the body and that something has the property of consciousness.

The above indicates that the body inhabits another entity that has consciousness as its intrinsic and inherent property, what we have temporarily called as X. Before we give it a more acceptable name, we must explore its nature to some extent. The first thing that comes in mind is that it must be different from the body in certain respects. Indeed, the moment a person dies then the body is more or less the same in the very next moment but consciousness has disappeared forever. So, X must be a non-material thing, markedly different from the body frame, and also it must be so because consciousness is absent in the myriads of material things that we see around us. Therefore, we can say that besides material things in the world, there must be a non-material thing that has consciousness. Thus, X is a non-material thing. We can call it our true spirit, our soul. As long as it resides in the body, I have life. Its union with the body was my birth and its separation from the body will be death.

The body-soul combine can be viewed as a room with a lamp. When the electricity passes through the lamp then it emits light in the whole room and all its corners brighten up. Similarly, when the soul lends its consciousness then the whole body behaves as a conscious body exhibiting all kinds of voluntary functions. When the soul does not want to use the body then it withdraws its consciousness within it and then the body exhibits no voluntary functions. This is similar to switching off the lamp when the entire room comes under the cover of darkness though the lamp is present in the room – this is so because its electricity has been switched off. And if the lamp is physically removed then there is darkness forever in the room. Likewise, when the soul has left the body then the body is pronounced as a dead body – never to regain its consciousness. The present analogy helps us understand the pair of the body and soul through the pair of a room and a lamp. The consciousness of soul is the light emitted by the lamp. However, the body-soul combine is more complex because there are certain functions that are always taking place in the body domain, such as, breathing, blood circulation, digestion of food, etc. They are involuntary functions in which we do not have much direct role to play. The involuntary functions can be viewed as the natural light that is always in the room whether the lamp is switched on or off. We will have another occasion to discuss the source and nature of involuntary functions. It would be sufficient now for us to view them as the outside natural light that enters into the room even when the lamp is switched off.

The room is wide enough but the lamp is a tiny thing. However, once the lamp is energized appropriately then it brightens up the large room. Similar is the role of the soul. The soul is a non-material thing – infinitesimally small. We are familiar with such 'small' things in mathematics. For example, we are told that a point has no length and breadth though we draw it with a pointed pencil that may have a tiny length and breadth. However, conceptually, the point has merely a location but no size of its own. The soul can be viewed as a similar singularity. But its potency and strength is unmatched that it can make the difference between life and death, as that tiny lamp could

do to the entire room – the room could be brightly lit or be in darkness. Those more familiar with mathematics, may consider the soul as a delta function. It has an infinitely large value at a point but is zero elsewhere. Its integral value is one. So is the soul. It resides at a point as the source of consciousness. Its overall/integral effect is equivalent to 'the life' in a conscious being.

Next month we will discuss how the body and soul function as a coordinated unit. They need a connectivity for the body is made of matter while the soul is non-material; the body is large and gross and the soul is a point-like singularity; the body goes through manifestations but the soul is always the same, an un-manifest.

- Dr. Harish Chandra  
B. Tech. (IIT Kanpur, India)  
Ph. D. (Princeton, USA)



**ARYA SAMAJ WEST MIDLANDS IS HAPPY TO PRESENT...**

**VEDIC VIVAH MELA  
ON  
16<sup>th</sup> JUNE 2012**

**AT  
188 INNKERMAN STREET,  
ERSKINE STREET,  
NECHELLS,  
BIRMINGHAM  
B7 4SA**

**PROGRAMME:**

- ***12pm-1pm: Arrival and Refreshments***
- ***1pm-2.30pm: Session 1  
(with additional comfort break)***
- ***2.30pm -3.00pm: Light Lunch***
- ***3.00pm-4.30pm: Session 2:  
(with additional comfort break)***
- ***4.30pm-6.00pm: Closing address  
and time to mingle.  
(Programme subject to change)***

**Tickets price £25 members ONLY**

*Vedic  
Vivah  
List*

*June  
2012*

*For the Full list  
Please visit  
The Member Section  
of this Website*

### **Worry:**

Worry is destructive; it spoils happiness and clear thinking. Most of us are chronic sufferers from this disease. All of us have severe attacks of it from time to time. It is greater enemy to health and efficient living. You need to form a habit of action instead of worry. If you are very worried try doing some thing of which your conscience whole heartedly approved.

Mr Gyan Sethi

## 10 Principles of Arya Samaj

1. God is the efficient cause of all true knowledge and all that is known through knowledge.
2. God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal and holy, and the maker of all. He alone is worthy of being worshiped.
3. The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them, teach them, recite them and to hear them being read.
4. One should always be ready to accept truth and to renounce untruth.
5. All acts should be performed in accordance with Dharma that is, after deliberating what is right and wrong.
6. The prime object of the Arya Samaj is to do good to the world, that is, to promote physical, spiritual and social good of everyone.
7. Our conduct towards all should be guided by love, righteousness and justice.
8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).
9. No one should be content with promoting his/her good only; on the contrary, one should look for his/her good in promoting the good of all.
10. One should regard oneself under restriction to follow the rules of society calculated to promote the well being of all, while in following the rules of individual welfare all should be free.

Dear Bandhu

The next A G M of Arya Samaj West Midlands will be held on **Sunday 15<sup>th</sup> July 2012 at 12.05 p.m.** after the weekly Havan Satsang at Arya Samaj Bhavan, 188-Inkerman St. Nechells, B.Ham B7 4SA. Please do make it your priority to attend and contribute in the running of your Sanstha. All members are requested to be on time & register their attendance so that the meeting can commence punctually.

### **AGENDA.**

1. Welcome & formal opening of the meeting by the Patron Mr G Chandra M B E.
2. Apologies
3. Minutes of the last A.G.M. meeting held on 17<sup>th</sup> July 2011
4. Secretary's Report
5. Treasurer's Report & Presentation of Accounts.
6. Message by the outgoing President
7. Dissolution of the cabinet, taken over by the Patron Mr G Chandra M B E.
8. Election of the *Office Bearers and members of Executive Committee:*
  - a) President b) Vice President
  - c) General Secretary
  - d) Joint Secretary e) Treasurer

h) A Librarian    j) Five Executive members

**9. *Welcome speech by the New President.***

10. Shanti Path Followed Rishi Langar (Veg Lunch)

All life members and fully paid Annual Members both of at least ONE YEAR standing will be eligible to exercise their voting rights.

Yours Sincerely

*Minu Agarwal*

Minu Agarwal (Mrs)

Joint Secretary ASWM

E-Mail: [secretary@arya-samaj.org](mailto:secretary@arya-samaj.org)

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

☎ : 0121 359 7727

***Nomination forms are enclosed with this issue of Aryan Voice.***

**COME WITH FAMILY &  
FRIENDS**

**To  
JOIN IN THE**

***GAYATRI MAHA YAJNA***

**ON  
Sunday 24<sup>th</sup> June 2012**

**AT  
11am Sharp**

**IN  
Arya Samaj Bhawan  
Erskine St,  
Off**

**Vauxhall Rd,  
Nechells, B.Ham B7 4SA**

*Number of Havan Kunds would be set up so that  
all the Yajmans and their families can sit*

*together to take part in this auspicious event & get the Punya.*

*For catering purposes please inform  
Acharya ji Dr Yadav  
☎ 0121-359-7727*

E-Mail: [enquiries@arya-samaj.org](mailto:enquiries@arya-samaj.org),  
Website: [www.arya-samaj.org](http://www.arya-samaj.org)

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**Dear Bandhu**

**If you are unable to participate and would *like to contribute* to this auspicious occasion by donating: £.....**

Please make cheques payable to:  
**Arya Samaj West Midlands**

And send it to:  
**Arya Samaj West Midlands, 188-Inkerman St, Nechells,  
Birmingham, B7 4SA.**

*Please do write Gayatri Mahayajna (GMY) with your name, address & Phone number at the Back of the cheque. -----*

*Thanks*

## The Sparrow and the Elephant

This is a nice fable from the album of Panchatantra. Once upon a time, there lived a sparrow with her husband on a banyan tree. They built a nest and the sparrow laid her eggs in the nest. One afternoon, a wild elephant came under the tree unable to bear the heat of the sun. Suddenly in a fit of rage, the elephant broke a branch of the tree on which the nest was built. Unfortunately, all the eggs of the sparrow got crushed though the parents were saved. The she-sparrow was full of grief and began weeping for her eggs.

A woodpecker, a close friend of the sparrow, heard her crying and moved by her grief asked her, “Why are you crying, my friend?” The she-sparrow said, “The wicked elephant has destroyed my offspring. If you are a true friend of mine suggest a way to kill him”. The woodpecker consoled her and told her that he knew a fly and she would definitely help them, to kill the elephant.

Both of them together went to seek the help of the fly. On meeting the fly, the woodpecker said, “This is my dearest friend. A wild elephant has crushed her eggs. You have to find a way to kill that elephant. We need your help.” The fly replied, “One of my friends is a frog. Let us go to him and take his help too”. The she-sparrow, the woodpecker and the fly went to the frog and narrated the whole incident.

The frog said, “What can an elephant do before a united crowd like us? Do what I tell you. Dear Fly, you go to the elephant when the sun is high in the sky and hum a sweet tune into his ears. When he closes his eyes in delight, the woodpecker will scoop his eyes out. Like this, he will become blind. When he

will get thirsty, he will look for water. I will go to a marshy land and begin croaking there. Thinking that there is water, the elephant will come there. He will sink into the marshy area and die.”

The next day in the noon, all the three played out the plan and the elephant was killed, when he drowned into a marshy area after being blinded by the woodpecker, when he closed his eyes in response to the music. Thus, with the smartness of all the three animals, the sparrow took her revenge on the elephant.

Moral: Wit is superior to brute force.

## Generosity is Divinity

सदा गावः शुचयो विश्वधायसः।  
सदा देवा अरापसः॥ साम वेद 442

**sadaa gaavah shucahyo vishvadhaayasah I**  
**sadaa devaa araapasah II Saam Veda 442**

### Meaning in Text Order

Sadaa = always, gaavah = cows – rays of sun, shucahyah = pure, vishvadhaayasah = nourishing of all, sadaa = always, devaah = enlightened entities, araapasah = free from blemish.

### Meaning

The rays of sun are always virtuous and pure and these provide nourishment to mankind in different ways. Those who are generous for others are always free from blemish.

### Contemplation

Cow is symbol of purity and provider of nectar in the form of milk. Her milk provides nourishment not only to our physical health but also to mental health. Through the urine of cow many diseases are cured.

The second meaning of **gou** is the Veda. They are virtuous and pure and make them pure who recite them as the mantra of Athrv Veda say- **paavmani dvijaanaam**. The teachings of the Veda give the message of purification to mankind which is beneficial for all

The third meaning of **gou** is the rays of sun. The rays of sun are also pure. They clean the dirt of the environment with their own

purity. They provide nourishment to all of us when they evaporate water from the ocean and turn them into clouds. These clouds shower water in the form of rain. The water of rain provides life to plants and vegetation which provides human beings nourishment in the form of food.

In the last part of mantra it is illustrated that the enlightened entities are free from blemish. The word **deva** in Sanskrit literature is unique and its concept in Vedic literature is divine entity. According to sage Yask, those are all divine entities who give us, enlighten our minds and all the planets which provide us light or are the source of light. The divine entities i.e. father, mother, preceptor, guest, teacher and preacher are supposed to be ideal. Their action, thoughts and speech should be beneficial for others without any expectation of reward.

When we glance at nature sun, moon and fire are divine entities and are respectable. They are fault proof. If there will be any fault in them, the nature will cure it automatically.

Devta is the one with the inherent characteristic of giving. This generous quality is a virtuous quality. This quality only makes them a divine entity. Greed is the root of all evils and this evil leads us away from the path of divinity.

Krishan Chopra

## Symptoms of Stress

The symptoms of stress are so varied and affect so many different areas of the body that it is often only a professional who will recognise the symptoms presented as being caused by stress.

Because stress can build up and eventually contribute or even cause other illnesses, the stressed person may not have realised that their symptoms are due to being stressed and only go to the doctors once a more obvious illness occurs.

So recognising the symptoms of stress as early as you can is vital in preventing future problems and illnesses.

Some of the more common symptoms range from physical stress symptoms to Psychological stress symptoms.

## Early Signs Of Stress

There are of course early signs of stress which most people will recognise as being caused by stress. These include:

- Feeling tense
- Feeling hassled
- Feeling under pressure
- Unable to cope with every day tasks as well as you once could
- Loss of sense of humour or being able to shrug things off

These are just a few early signs of stress and they can build up quickly if not checked. It is important that when these first symptoms of stress appear that you take control of them as soon as you can.

Kate Tilmouth

***P.S.***

***For the Benefit of Meditation for Stress please read May issue of Aryan Voice.***

***We invite you to attend*** our regular **meditation-based stress relieving workshops and seminars** on Saturdays (2.30 to 3.30 pm) at Arya samaj premises in Birmingham, and also at other venues in Warwick, London, Liverpool, Leicester etc. conducted by Our Vedic Missionary **Ved Ratna Dr Harish Chandra** (079833 53667)

## **HEARTFELT CONDOLENCES TO**

Mrs Brij Bala Duggal (Nèe Kapoor) and her family on the passing away of Mr Sarvajit Duggal

## **CONGRATULATIONS TO**

- Nischal and Sasan family for the birthday of Aarav and Joe.
- Sood and Kapoor family for the first birthday of Sarika.

## **.YAJMANS IN SUNDAY CONGREGATION**

22.04.2012---Mrs Sukshma Khattar and family

29.04.2012— Mrs Surat and Mr Krishan Nischal and family

05.05.2012— Mrs Usha and Mr B.P. Sood

Mrs Renu and Mr Amit Kapoor

## **RISHI LANGAR DONATION**

Mrs Sukshma Khattar	£240	Mr Krishan Nischal	£150
Mrs Usha Sood	£165	Mr Raghbir S. Berry MBE	£151

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

Mrs Sukshma Khattar	£50	Mr Vinod Gulati	£50
Mr Ajaya Kharbanda	£21	Mr Anil Kumar	£50
Mrs Manorma Sasan	£10	Mr Kannan	£25
Mr Krishan Nischal	£21	Mrs Asha Verma	£15
Mr Rajiv Datta	£140	Mr Amit Kapoor	£70

## **DONATIONS TO ASWM through PRIEST SERVICE**

Drs Gautam and Madhurima Rajkhova	£51	Mr Gyanchand and Mrs Urmila Farmah	£100
Mrs Brij Bala Duggal	£101	Mr Ajit Kapoor	£11
Mr Anil Kapoor	£11		

## **DONATIONS through Seminars of Vedic Missionary**

Birmingham	£15	Liverpool	£184
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London

£210

**DATES FOR YOUR DIARY**

Vedic Vivah Mela	Saturday	16 <sup>th</sup> June
Gayatri Mahayajna	Sunday	24 <sup>th</sup> June
AGM + Open Forum for Public Suggestions	Sunday	15 <sup>th</sup> July

**Weekly activities at Arya Samaj Wesst Midlands**

**Monday :7 to 8 pm Yogaasan**

**Wednesday: 11am to 3 pm: Arya Friends Group.  
Yogaasan, Hot Dinner and relaxation.**

**Saturday :2.30 pm to 3.30 pm**

**Seminar :Road to Peace and Happiness.**

**Sundays:**

- **Regular Congregation. 11am start with Havan  
1pm Rishi Langar (Vegetarian Lunch)**
- **Dance classes for all age group from 11am by qualified teacher**

**Ved Prachar on Radio XL [7am-8am] First Sunday of every month by  
our learned speakers. 3rd Jun, 1st July.**

Detailed information of all these events would be published in Aryan  
Voice nearer the time. Or contact *office*

*Tel. No. 0121 359 7727.*

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

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

*Every effort has been taken that information given is correct and complete.  
But if any mistake is spotted please inform the office.*