



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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Arya Samaj West Midlands'
Annual Gala Charity Dinner and Dance
Friday 21 May 2010
VENUE:-Second City Suite

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MEANING OF THE SANDHYA MANTRAS (UPASTHAN – BEING WITH HIM)

By now the devotee has surveyed the knowledge and karma aspects of his life. The external world speaks of God's creativity and kindness in infinite measure. The same applies to the world within us. The devotee is determined to utilize life with its vitality and vigor to its utmost so that karma performed by him are of the highest order. That will lead him to qualify for the upasana segment of this inward journey, the primary objective of Sandhya. Now the set of four verses are applicable to those who are in the Paramaatma's exclusive club of 'Her loving children' called Devata/Deva.

The devotee realizes the special significance of this unique journey. Though we exercise great care in worldly activities to remain happy yet pain and suffering (tamas) do strike us. As a tired child, the devotee is intent upon being in the Cosmic Mother's lap where it is pure pristine pleasure (svah). But, where is She? The Cosmic Mother is so visible to everybody because She is the brightest light (surya – sun) and is the protector of every Deva (Devatra). She is a unique Deva that protects every Deva. Be fearless in this inward journey for She is our protector. It is a dynamic journey towards betterment, finally leading to the supreme bliss, from ut, to utara and then to uttamam – from the good world to a better one and then to the best one.

The devotee sees the destination of this journey but is puzzled about the route in the absence of a detailed roadmap. God assures that in this journey if taken in earnest then the devotee will that every tiny thing in the world carries (vahanti) signs/flagmasts (ketavah) as if every thing in the world speaks about the glory of God that is supreme Deva (Devam) and utmost creativity of everything in the universe including the Vedas (Jata-Vedasam) for all (vishvaya) truth-seekers to see (drishe) Her (Surya) clearly. There is absolutely no way that a devotee will get lost in this journey.

Well, I have reached Her, I can even touch Her but the Mother doesn't take me in Her lap yet! Some more tests are to be cleared by the devotee. The devotee must excel in his dealings of every moment by way of others perceiving him as a true friend (Mitra). Moreover, his interactions with everybody should be of superb nature that he is adored by everybody – Varuna. His innate nature should be lustrous that there is a self-illuminating aura that sends in a positive message to everybody without saying too many words – Agni, the self-illuminating. No sooner that the devotee walks through these three steps of graduation by becoming Mitra, Varuna and Agni than he realizes that the supreme mother was so close to his eyes! Nay, indeed She is the eyes – Chakshuh. All these years, the devotee intended to see Her through his beautiful eyes without realizing that the so-called 'his' eyes were actually Her gift to him. How ignorant and arrogant the common man is when he challenges God to appear in front of his eyes as if God wanted his certificate for His existence. Now, having understood the subtle difference between 'his' eyes and 'Her' eyes, he feels that he has achieved enormous strength (Devanam Udgaad-Anikam) by seeing the pristine beauty of the Mother who is both eyes and the picture – the Chakshuh and Chitra. She gave me the eyes and she creates the beautiful world that my eyes see every moment! Now I will return to the world a different person as if

I am the child of the Lord that rules the entire universe – the sun, earth and space in between (dyu, prithivi and antariksham), both sentient (Atma tashushah) and insentient (Surya jagat) worlds, and now I will speak (svaha) Her glory in a very different manner.

As an empowered person, a much different person after having been one-to-one with the Mother, the devotee now leads (ut-charat) a different life as if constantly following (purastat) God, the purest (shukram), the illuminating (chakshuh), well-wisher of devatas (deva-hitam). Now he sees (pashyema) Her glory every moment, breathes (jivema) Her glory every moment, hears (shrnuyama) Her glory every moment, speaks (pra bravama) Her glory every moment, shows no sign of poverty (adinah syama) any moment of his life that

goes on for a hundred years (sharadah shatam) and even beyond (sharadah shatat).

The above four verses constitute the inward journey that a devotee undertakes to be with God:

the destination is clearly visible – who could ever say that he can't see the sun, the roadmap is clearly defined – everything in the universe points towards Him, now I have reached Her and by becoming Mitra, Varun and Agni, She will take me in Her lap and I will feel empowered to the greatest extent as if I own the entire universe, and upon my return to the worldly life, I will live a different person – every moment I will see Her, breathe Her, hear Her, speak about Her, and own Her wealth for a hundred years and even beyond.

If I succeed in the above journey then I am face to face to Her. Then I sing the Gayatri verse that would be described in the next session.

Dr Harish Chandra

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Hidden Horizons, Unearthing 10,000 years of Indian Culture

By David Frawley and Dr. Navaratna S. Raja

HIDDEN HISTORY UNEARTHED:

India is one of the oldest, greatest and most profound of all civilizations. Its contribution to human knowledge and culture is enormous and many-sided, extending to all aspects of material, intellectual and spiritual realms. India provides a wealth of wisdom, inspiration and insight that remains relevant today to all the people of the world. Yet its history is seldom studied in depth, even by Indians, and many misconceptions still exist that often prevent even a dedicated student from understanding it properly....

Because of its recent history of colonization, modern historians have tended to present India mainly as a beneficiary of gifts from outsiders – in other words, as a civilization that has only borrowed and built on the creative ideas originated by other cultures. But those who have studied India and its many contributions more deeply recognize the truth to be the opposite of this: India has been one of the great creative forces in the history of civilization. The noted author Philip Rawson introduces his book "The art of Greater India" with the following words:

The culture of India has been one of the world's most powerful civilizing forces. Countries of the Far East, including China, Korea, Japan, Tibet and Mongolia owe much to what is best in their own cultures to the inspiration of ideas imported from India. The West, too, has its own debts. But the members of that circle of civilizations beyond Burma scattered around the Gulf of Siam and the Java Sea, virtually owe their very existence to the creative influence of Indian ideas.No conquest or invasion, no forced conversion imposed them. They were adopted because the people saw they were good and they could use them... their code of living, their conceptions of law and kingship, their rich literature and highly evolved philosophy of life.

.....
SCIENCE AND SPIRITUALITY:

India represents a civilization that has always valued knowledge, whether scientific or spiritual. It has not opposed science or religion, nor separated art and religion. It has always striven to make science spiritual and spirituality, a science. From its point of view, knowledge and practice are more important than dogma or belief.

Following this approach, we will explore the history of India as revealed both by modern science and by the traditional spiritual literature of the region. We will consider the role of natural history, geology, archaeology and genetics, on the one hand, and also show the relevance of the views of the great Rishis and yogis of India and

the vast literature, which they have left us, on the other. We will consider India's own historical records starting with the Vedas and Purans, and what India's own scientific heritage of astronomy, mathematics, linguistics and sociology has left us.

The book will outline now current scientific evidence about the history of India and the development of mankind is reflected in the cultural and literary traditions of India from the most ancient times. It will show how to make history relevant to both the cultural achievements of India and the spiritual aspirations of its people. This has always been the purpose of history or itihasa in Indian thought, which was not simply a matter of passing on dates and information, but of inspiring us towards a better life. ..

INDIA'S MATCHLESS HERITAGE

India represents one of the great civilizations of the world, with its own unique, diverse and profound culture going back many thousands of years. Notably, India has maintained the continuity of its culture perhaps better than any other civilization in the world, preserving its primary cultural and religious practices for over five thousand years. And this is going only by the preserved records in archeology and written literature. By a proper reading of the Vedas and the Purans we can get a glimpse of the primordial origins going back even before the ending of the last Ice Age.

The civilization of India has always oriented itself to the spiritual life, the liberation of the spirit, as the main goal of human existence. This we see in its many great yogic, religious and philosophical traditions, and in the many yogis, sadhu, mystics and sages it has produced in every generation. Whether it is meditation, yoga asanas, mantras, chanting, ritual or prayer, we find all such higher subjects taken up in great detail, depth and comprehensiveness. Certainly, at a spiritual and yogic level, India can claim to be the great mother of world civilization. We find this same focus in ancient India, whether in figures in Yoga postures on ancient Harappan seals or great Vedic chants to the cosmic powers.

Yet the civilization of India was rich not only spiritually but also materially. It had great wealth in agriculture, textiles, gold and gems that made it a goal for traders worldwide. It was this search for the legendary wealth of India which motivated Columbus to sail towards America in the first place and which has earlier brought Roman, Greek and Babylonian traders to the region.

According to economist Angus Maddison in "The World Economy: A Millennial Perspective" the region that today comprises the Indian Subcontinent held the largest share of the world's gross domestic product until the end of the 16th century. (India was the richest for over 75% of the world's counted calendar of history).

Ancient India also had a powerful warrior class and its own traditions of martial arts. Complementary to the spiritual dharma was a kingly dharma to protect those leading the spiritual life and to maintain peace and prosperity for the entire region. But India did not create a cult of foreign conquest. Even the king had to bow down before the ascetic and the renunciation and to retire to the forest for spiritual practices in his later years.

India today carries on this ancient spiritual and cultural heritage, which is developing anew in the modern world since India's return to its independence as a nation. India's gurus travel worldwide, with followers in every land, bringing deeper spiritual practices of yoga and meditation to all people. India's scientists are renowned worldwide for their skill and reliability. Its merchants are once more contributing to global prosperity and competing successfully in all the major cities of the world.

We will trace this great cultural current from its source at the beginning of what we know as history, and try to understand the forces and events that have shaped it and caused it to be what it is.

Swami Shraddhanand

Role of Mahatma Munshi Ram as Acharya

As Acharya of the institution, it was his daily routine, in the middle of the night to go for a round to Ashram (Boarding House), Hospital, Gaushala, and Gardens etc. He used to meet all the patients in the hospital wing of the gurukul in the day time.

Care of Sick Students

According to the rule, the students of the same class used to take care of the sick student every two hours in rotation. One student was very sick and wanted to vomit. The student on duty went to call the sweeper to bring some pot. In the meantime Mahatma ji came on round and found the student in a very uncomfortable situation. He observed that student is unable to stop vomiting. He looked under the bed for a pot but there was nothing. Mahatma ji offered his hands and requested the student to vomit in his hands.

Daily Care in the Hostel in the Middle of the Night

In the winter season, the young students often in deep sleep used to drop their blanket on the ground and Mahatma ji used to put the blanket on them. Sometime while tossing on the bed they used to fell down from the bed in deep sleep and Acharya ji used to put them on their bed.

When a Snake was curling around the leg of a Student

As the gurukul was situated near the thick forest, in summer, the scorpions and snakes were often seen in the rooms of the students. In those days, there was no electricity in the gurukul. One night when Acharya ji came for round, he found that one student, in deep sleep has fallen from the bed and a black snake is curled around his leg. Acharya ji was shocked to see the situation. He thought if he would try to wake up the student, the snake might bite him. The whole situation was very complex. At a little distance, the superintendent

was asleep. He awoke him up and explained the situation. He planned that the superintendent will pick up the student to put him on the bed and at the same time he will hit the snake on the head with the heavy blow of the stick

The action took place as planned and the snake was killed.

The Education of Orphan Students

The education in the gurukul was free but there were charges for the boarding house. There came the occasions when the earning member of the family died and the family did not have the means to support the expenses. In that situation, Acharya ji always assured the student to carry on the study diligently and the gurukul will bear the expenses until graduation. This was always kept confidential to maintain the dignity of the student.

The Two Wolves

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One evening an old man told his grandson about a battle that goes on inside people.

He said, "My son, the battle is between two wolves inside us all".

"One is Evil - It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego". "The other is Good - It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith".

The grandson thought about it for a minute and then asked his grandfather: "Which wolf wins?"

*The old man simply replied, "**The one you feed!**"*

Secretary's Corner

‘Holi Aayee Re Kanhai Holi Aayee Re’

Yes! Holi with Krishan Kanhai was celebrated in Arya Samaj on 28th Feb 2010. Krishana – a Myth or History-seminar was arranged by YHC. Based on archaeological & astronomical findings a good quality short film was shown, followed by the sharing of the experiences of Dr Manish Pandit. Audience was impressed by the variety of programmes provided by the ASWM in such an ambient atmosphere. Next event on the calendar of ASWM being Mother’s day was celebrated with great respect and love on 14th March. Mother has the topmost place in Vedic culture. Young mothers were blessed with Havan Mantras and small gifts offered by the Arya Community. Suketu touched everyone with his melodious song. Poems by Asha Varma and Daljit Nijjaran were equally poignant. The message by Dr Yadav was thought provoking. Now be ready with all the enthusiasm to celebrate the Vaisakhi and Arya Samaj Sathapana Diwas on 11th April. A short film on the life of Swami Dayanand ji- the founder of Arya Samaj will be shown along with other cultural programme. Come - Participate, celebrate, enjoy and fill life with colours of Peace, joy and happiness. *Om Shanti*

APRIL
2010
VEDIC VIVAH
LIST

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

Please go to our website

www.arya-samaj.org

and / or ring office 0121 359 7727

When Sri Aurobindo started his quarterly in 1914, he named it 'Arya' and **defined the term Arya** as follows :

The word Arya expresses a particular ethical and social order of well-governed life, candour, courtesy, nobility, straight dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberty, observance of social duties, eagerness for knowledge, respect for the wise

and the learned and the social accomplishment.

There is no word in human speech that has a nobler history. The Arya is one who strives and overcomes all outside him and within him that stands opposed to human advance. Self conquest is the first law of his nature. He overcomes mind and its habits and does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence, even as he is firm and strong in his will. The Arya is a worker and warrior. He always works for the coming kingdom of God within himself and the world.

(Sri Aurobindo, Arya Vol-I, p.63)

अग्निस्तिग्मेन शोचिषा यंसद् विश्वं न्यात्रिणम्। अग्निर्नो वसन्ते
रयिम्॥ सामवेद 22॥

**agnis tigmēna shochishāa yamsad vishvam nyāa trinam/
agninr nno vamste rayim// saam veda 22**

Meaning in Text Order:

Agnih= The Lord who guides us on the path of progress, tigmēn = very sharp, shochishāa= with lustrous knowledge, vishvam=all, atrinam = swallows our spiritual progress, nisamayāt= controls, agnim = God , nah= our, vamste= conquers, rayim= allsorts of wealth.

Meaning

O Lord , our guide , May you destroy all the destructive elements which are hindrance in our spiritual progress with your lustrous splendour knowledge. Only You can grant us real wealth of wisdom, peace and bliss.

Contemplation

Agni is the first word of first mantra of Rig Veda. According to great Sanskrit etymologist Yask- God is called agni :- as He always inspires us, leads us, guides us to progress in all walks of life for our betterment.

While we always wish for our comprehensive spiritual development, the impressions (sanskar) embedded on our mind drag us back. These are our enemies sitting within our mind. One of the destructive element is our non ending desires and when they are not fulfilled, they generate frustration and frustration generates anger which sometimes gets out of control. If we look at our genuine desires, they are very few but our greed makes them burdensome. Mahatma Gandhi said- you can meet the needs of a person but not the greed.

A devotee prays to God to control all the unrealistic and destructive wishes with His splendour of knowledge. When the desires remain under control, they become friends instead of becoming enemies. As Chankya said- a person should be contented with his wealth, wife and food but should not be contented with charity, penance and learning. He does not recommend uprooting the anger but advocates the anger within limited form. The mantra says – we are not asking to destroy our wishes absolutely but they should remain with us within control,not in excessive form.

Wealth earned with righteous means and possessions collected with that wealth make our journey of life successful. And finally helps us to achieve our ultimate aim of life of salvation.

Finally the mantra points out that whatever wealth or worldly possessions we obtain whether in the form of wisdom, peace and bliss, we should acknowledge as grace of God (prasad). We should always cultivate this spirit that, what ever we posses, all is bestowed by God, we are just an instrument. When we will control these elements of our mind and utilise them properly only then we will be able to abandon the vanity of its acquisition.

Character cannot be developed in ease and quiet.
Only through experience of trial and suffering
can the soul be strengthened, ambition inspired,
and success achieved.

Helen Keller

A river cuts through rock, not because of its power, but because of its persistence.

Jim Watkins

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वानप्रस्थ को ब्रह्म-प्राप्ति

आचार्य डा. उमेश यादव

कुछ विशेषताओं के साथ अगर वानप्रस्थ जीवन व्यतीत की जाए तब वह भी ब्रह्म-प्राप्ति का पात्र बन सकता है। जीवन का आखिरी उद्देश्य तो ब्रह्म-प्राप्ति ही है। इसे दूसरी भाषा में धर्मार्थकाममोक्ष की प्राप्ति भी कहा जाता है। व्यवहार शुद्धि से ही जीवन का धर्म शुद्ध श्रेष्ठ बनता है। इसी से काम, क्रोध, मद, मोह, लोभ आदि सब कुछ मूलरूप से छूट जाता है।

वस्तुतः गृहस्थ में यह इतना आसान नहीं है तथापि काफी गृहस्थियों का संयमी व मर्यादित जीवन पाया गया है जिन्होंने काम, क्रोध, मद,

मोह, लोभ आदि दोषों को जीता है अर्थात् इन दोषों से ऊपर उठकर जीवन को त्यागी व तपस्वी बनाया और ब्रह्म-प्राप्ति के मार्ग पर चलकर सफलता पायी। राजा जनक, याज्ञवल्क्य ऋषि आदि ऐसे ही गृहस्थ माने गये हैं। राजा जनक तो एक स्वयं में विदेह कहे गये। मर्यादा पुरुषोत्तम राम एवं योगीराज श्री कृष्ण भी ऐसे ही गृहस्थों के उदाहरण हैं।

पर सामान्यतया गृहस्थ के लिए उक्त दोषों से छूट पाना आसान नहीं है, यह भी सच है। इसीलिए वानप्रस्थ बनने की व्यवस्था बनायी गयी जहां इन सांसारिक गतिविधियों से ऊपर उठकर अध्यात्म के मार्ग पर त्यागपूर्वक चलें।

वानप्रस्थ-जीवन में विशेषकर तप, त्याग, स्वाध्याय, श्रद्धा, धर्मानुष्ठान, सेवा और भिक्षाटन जैसे महत्त्वपूर्ण व्यवहारों को महत्त्व दिया गया है। यहाँ भिक्षाटन एक अहं पहलू है। भिक्षाटन से अहंकार मिटता है और अध्यात्म-चिन्तन में पर्याप्त अनुकूलता होती है, साथ ही धनार्जन एवं धन-संचित करने की चिन्ता भी नहीं रहती। रोटी, कपड़ा और मकान इन तीन मूलभूत आवश्यकताओं की पूर्ति हेतु पृथक् चिन्ता न कर भिक्षाटन एवं भ्रमण द्वारा ही वानप्रस्थी पूरा कर लिया करते हैं। इसीलिए मुण्डकोपनिषद्-1-2-11 में एक सफल वानप्रस्थ का चित्रण इस प्रकार किया गया है।

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये, शान्ता विद्वान्सो भैक्षचर्याचरन्तः।
सूर्यावारेणतेविरजाः प्रयान्ति यत्राऽमृतं स पुरुषो ह्यव्ययात्मा ॥
प्रस्तुत उपनिषद् मंत्र में वानप्रस्थ की विशेषतायें निम्नलिखित बतायीं गयीं हैं।

1. तप अर्थात् धर्मानुष्ठान और सत्य की श्रद्धा करना ।
2. भिक्षा कार्य करके भोजन-पूर्ति करना एवं जंगल में रहना।
3. शान्त मनवाला होकर रहना ।
4. और विद्वान् होना ।

वानप्रस्थ के ऊपरोक्त ये गुण उन्हें निश्चय ही सफलता देंगे तथा जो परम ब्रह्म पुरुष अमृतरूप है, उसे अपनी आत्मा और अन्तःकरण से सम्यक् जानकर स्वस्थचित होकर आनन्द को पाये। ऐसा वानप्रस्थी एक स्थानी होकर अथवा विचरण करता हुआ शुद्ध भाव होकर धर्मोपदेश करे तो वह सत्य मार्ग का पथिक बनकर निष्ठापूर्वक ब्रह्म-प्राप्ति कर सकता है। यही तो मानव जीवन का अंतिम ध्येय है।

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The Rabbits and the Elephants

This is another nice story from the Hitopadesha collection. Once upon a time, there lived a herd of Elephants in a forest. A mighty Elephant by the name of Chaturdanta was their king. There was a big lake in the middle of the forest where all the animals used to go to drink water and to take a bath. Once it so happened, that there was no rain for the whole year and the lake dried up. Many of the birds and the animals died of thirst. The Elephants got worried that if they didn't get water soon many of them would die of thirst.

The Elephants decided to take the matter to their king, Chaturdanta. So they approached their king and said, "You Majesty, as you know there is no water in our forest, many of the birds and animals have died due to thirst. We require water in order to survive. If we will stay here soon many of us will die. We have to find out water as soon as possible". The King

Elephant considered the idea and asked the Elephants to go in different directions to find water. Fortunately, one of them found a large lake full of water in another jungle far away. The King Elephant got happy to hear this news. He ordered all his followers to make their way towards the lake. This lake was full of water and never went dry even if it didn't rain. On the way to this lake, there was a settlement of Rabbits. The Elephants had to pass through this settlement of Rabbits. Thousands of Rabbit got crushed under the heavy feet of the Elephants and many of them got wounded. The Rabbits fled in terror. The situation was getting severe, so the King of the Rabbits called up a meeting.

In the meeting, the King said, "A herd of Elephants is passing through our area. They have killed thousands of our friends. We are in a critical need to avoid more deaths. I want all of you to think of a way to save our race". All the Rabbits underwent a thought process. Suddenly, a little Rabbit derived a plan and said to the King, "Your Majesty, if you will send me as your messenger to the King of the Elephants, I might find a solution to this problem". The Rabbit King gave his approval to the idea. The little Rabbit rushed towards the lake.

When he saw the herd of Elephants returning from the lake, he realized that it was impossible to get near to them. Then he thought that how could he talk to the King of Elephants. Thus, he climbed up a hill and shouted, "O, King of the Elephants. Please listen to me". On hearing the Rabbit's voice, Chaturdanta stopped for a while and replied, "Who are you? From where have you come?" The smart Rabbit answered, "I am a messenger sent to you by the Moon God". The King of the Elephants said, "Why you have come here?"

The Rabbit replied, "Moon God has sent a message for you. A messenger speaks only truth. Please consider that a messenger is never punished for what he has to say. He is only doing his job

so you must not be angry with me”. Chaturdanta confirmed him that he won't be harmed in any way.

The little Rabbit said, “The Moon God is angry with you because you have brought your herd to his holy lake and have disturbed the peace. You have crushed thousands of Rabbits to death on the way to lake. Rabbits are under the special protection of Moon God. Since you have bothered the Moon God and his special creatures, he is extremely annoyed with you and wants you to leave his kingdom at once. If not, then you might face terrible consequences”.

The King Elephant was scared to hear this message from the Moon God. He said, “You are right. We have killed many rabbits on our way to the lake. But really that was done in ignorance. I will see that you do not suffer anymore. I want to request the Moon God to pardon me for my sins. Please advise me what I should do”. The Rabbit replied, “Ok. I will take you to the Moon God. Pay your homage to the God and ask him to forgive you for the crime you have committed. Come with me”.

At night, the Rabbit led the King of Elephants to the lake. Both, the Rabbit and the Elephant stood near the bank of the lake.

There they saw the reflected image of the Moon in the still water. Just then, a mild breeze blew disturbing the waters of the lake and the moon seemed to move to and fro. When

Chaturdanta saw this, he thought that the Moon God was really angry with him. He bowed to the Moon God in panic. The Rabbit said, “Oh Moon God, The King of Elephants has done a sin in ignorance. Please forgive him. He is taking away his herd from here and promising never to come back”.

Frightened Chaturdanta bowed once again to the Moon God and left the place with his herd immediately. And the Rabbits lived happily in their settlement ever after.

Moral: Wit can win over might.

माँ तेरे वेहड़े दियां लुट्ट के नी रौंनकां में
 लंघ आई समुंदरां तो पार
 छड आई सारे उत्थे गुड्डियां पटोले
 लेके दिल विच्च बस तेरा प्यार
 गल्ले-गल्ले जेडियां देंदी सी असीसाँ मेंनू
 ओह कम्म परदेसां विच्च औनियां
 छेती छेती हुण मेंथ्थों आया नहियों जाना
 छड् देवीं औंसियां तु पाओनियां
 नैना च छुपाओने तैत्थों अथरू में सिख लये
 हुण लाडो तेरी होई मुटियार
 माँ तेरे वेहड़े दियां लुट्ट के नी रौंनकां में
 लंघ आई समुंदरां तो पार
 घूर-घूर वेखदी हां टाली दियां लीकां वल
 ईहना कित्थे छोग खिलारी आ
 फ़िकर ना करीं खुश ऐत्थे हां बथेरी में
 नाले धी तेरी सब नु है प्यारी आ
 अर्शन दा छन्न जिहदे लर नी में लाईयां
 जान तु वी वद्ध करे प्यार
 माँ तेरे वेहड़े दियां लुट्ट के नी रौंनकां में
 लंघ आई समुंदरां तो पार
 भाभियां नु देवीं माये धीयां वाला रुतबा
 ओह ही बस तेरा बस सरमाया नी
 धीयां ने ते जाके किते सम्भाना ए होर घर
 जग ते बनया एह आया नी
 तेरे तों वी प्यारी हुन सस्स मेंनू आपनी
 झूठा एह संसार सारा नी
 माँ तेरे वेहड़े दियां लुट्ट के नी रौंनकां में
 लंघ आई समुंदरां तो पार



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- Drs Priya and Ashish Chopra, Son of Mr Krishan & Dr Raksha Chopra, on the birth of their daughter Sheyna.
- Stuart and Suman, daughter of Mr Chamanlal and Mrs Kaushalya Mendiratta on the Mundan Sanskar of their son Hari.
- Mr and Mrs Rajesh Kumar for the birthday of their daughter Aditi.
- Mr Atmanand and Mrs Shimla Seegal for their new home.

CONDOLENCE TO

- Mr Parmanand Auchoybur and Mrs Neela Ramcharan for the passing of their father Mr Premlal Auchoybur.
- Siddharth Sharma , Geetashri, Anjali and Vandana for the loss of their father Mr.Dharmvir Sharma.

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28.02.2010 Hindu Council Youth Wing

14.03.2010 Hiten and Shweta Pokar

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DATES FOR YOUR DIARY

- Seminars by Youth Wing Hindu Council Birmingham--
Last Sunday of every month 12 noon ,
next 25th April
- Ved Pracahr on Radio XL [7am-8am]
- First Sunday of every month, 7 am to 8 am
Next Sunday 4th April
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Sunday 11th April
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