



## **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 2/2011-12

MONTHLY

AUGUST 2011

**Sunday 21st August 2011**  
**Celebration of India's Independence Day**  
**See page 30**

**Saturday 22<sup>nd</sup> October 2011**  
**Vedic Vivah Mela**  
**See page 10**

**VENUE :**

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

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## **THE INWARD JOURNEY - AN OUTLINE**

Last month we described three arms of inner sciences. The first arm will require us to probe inward, particularly what we call consciousness. The second arm will examine the infinitely large world, particularly its purpose. The third arm will attempt to connect these two arms, giving rise to a purposeful, meaningful and enjoyable life so that the entire humanity may live with a natural smile on its face. There should be no hatred, exploitation and killings. We should live together as one family as do the children of one mother and father in a tiny home. We seek universal love, brotherhood and peace among all members of humanity.

This month we will look at a broad outline of the articles that will develop the first arm of the inner sciences. We should be prepared to face intriguing questions related to:

### Our consciousness

- what is its ultimate seat within our body frame?
- is it distributed throughout the body or is it a point-like singularity?
- is it a resultant of the body chemistry or is it an independent presiding entity?
- is it same as what we humans have and what animals, birds, etc. have?

### 2. Our mind

- its nature and structure
- its functioning during acquisition of knowledge and performance of action
- its ability to store previously gained knowledge, namely, the memory
- its conditioning giving rise to formation of habits
- its ability to be equipped with talents at the time of our birth

### 3. Our basic instincts

- our voluntary and involuntary functions
- the nature of instinctive behavior
- how and why are we programmed to exhibit instincts

- the survival instinct
- the instinct to get away from pain

These are not simple issues. We may not have final and ultimate answers. But, this is the human destiny. We know that we will never know the exact answers to many questions and yet we attempt to find their answers. Even in the material world, we are told that according to the Heisenberg's principle of uncertainty, we cannot know both location and velocity of a particle simultaneously at the same time and yet we have developed so many branches of physical and engineering sciences. However, in the case of inner sciences, we are on a more slippery road that may even have patches of mysticism. Rather than being frightened of the unknown patches, we might as well adopt an adventurous spirit and learn to enjoy this exciting inward journey. Our love for truth and natural inquisitiveness will be the compass and fuel, respectively. If we reach quite close to the destination then the potential rewards are immense. Let us hope that the inward journey as a whole will be a fascinating experience.

As can be seen from the above outline, the Second Series of SpiritMag articles takes a closer look at our inner self. This is obviously necessary. If we find anything new then we must know what it is so that we can make best use of it. The same applies to our life. Having come into the world, we ought to know about us, including the inner self so that we can decide how best to utilize life. What we intend to do is not an intellectual pastime but it is a sheer necessity. We want to lead the human life in a dignified manner and not like a sheep being shepherded to unknown places.

In one of the articles in the present series, I will remember to discuss and possibly explode the myth that "material sciences are based on direct perception while spiritual sciences are based on inference." This is a very important aspect of our inward journey because the layman thinks that direct perception is a superior method to ascertain truth than inference is. In the second section of the above outline, once I have discussed the functioning of the mind then I will find an appropriate occasion to discuss this myth.

Next month we will explore our consciousness. We know what it is. My consciousness makes me the real complete human being. It makes the difference between life and death. Once it's gone forever then my wife and children will begin to wonder how to dispose off my body. They always welcome me when I return home but at that time they will take me away from home on my final journey, never to return back home. My consciousness makes me different from so many other things around me, such as, chairs, desks, computers, pens, papers, clocks, etc. though all these things are real too. All these things have name like I have. Some of these things are quite advanced too. For example, the computer does complex input-output functions that include decision-making too. Many times we trust 'computer generated results' more than anybody's. Yet, my consciousness makes me a superb thing distinctly apart from all these things around me. If somebody says that a computer 'thinks' the way we do then I will not enter into an unnecessary debate about what thinking is. Yes, one can find an overlap between a human being and a computer with regard to the existence, input-output functions, thinking and even food intake. One could argue that we eat food while a computer 'eats or consumes' electricity. Nonetheless, the final proof of my consciousness is my ability to feel pleasure and pain of life experiences. I smile and cry that a computer doesn't do. This is my consciousness. We have no doubt about it. We will examine next month where does it come from.

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

## Duties at Old Age

अमाजुरश्चिद्भवथो युवं भगोऽनाशोश्चिदवितारापमस्य चित्।

अन्धस्य चिन्नासत्या कृशस्य चिद्युवमिदामाहुर्भिषजा रुतस्य चित्॥

ऋग्वेद 10.39.3

**amaajurashchidbhavatho yuvam bhagoanashoshchidvitaaraapamasya  
chit /**

**andhasya chinnaasatyaa krishasya chidyuvamidaamaahurbhishjaa  
rutasya chit //**

**Rig Veda 10.39.3**

### Meaning in Text Order

Amaajurah= being companion till old age, bhavatah= spend your life, yuvam= you both husband and wife, bhagah= enjoying good fortunes, anaashochit= offer the food to hungry, avitaarah= remover of sufferings of others, apamasya= poor and infirm, andhasya = to blind, satyaa= who are ever true divines, krishasya= feeble, yuvaam= both Husband and wife, bhishjaa= through medication, rutasya= sick, aahu= called.

### Meaning

You both husband and wife being companion live a long life by following the truth, enjoying all fortunes but also fulfilling your obligations by providing food to hungry, shelter to needy, help to blind, protection to feeble and weak, comforting sick by providing medication and by removing their sufferings.

### Contemplation

Life is a journey. It becomes more comfortable if there is a companionship of a spouse. Husband and wife are both complimentary. At the Vedic marriage ceremony, in **saptapadi** the bridegroom requests his bride to put forward the seventh step. At that time he calls her as companion. The married life is indeed a companionship between husband and wife. At the age of maturity, this companionship becomes more mature with better understanding.

The mantra says to this extent that you obtained education to lead the worldly life and earned the wealth, had children and performed your duties to make them part of the civilized society now you have reached the stage

where you are enjoying all the fortunes of life. Now the time has come to perform five duties.

The first duty is to distribute food to the needy; but it must be delivered with the spirit of respect towards them. The excellent merit is when a person distributes the food considering it as a duty. In fact, whatever a person eats, it is a person's destiny but merit and demerit depends on a person's method and intention.

The second duty is to make a person self dependent. There are people who posses the potential to rise but they do not have the means to raise themselves. It is a great merit to provide them those means so they can live the life of self respect.

The third duty is to help the blind. If we really try to understand the handicap of a blind person, we can experience ourselves to keep our eyes close for a day. That will make us to understand the plight of a blind person. Blindness is such predicament which makes the people dependent on others. They deserve the support of others.

The fourth duty is towards those who are disabled or having the disease of leprosy. They are not enjoying the normal life and are dependent on others. We should understand their mental and physical difficulties. We should learn a lesson from the example of Mahatma Gandhi's life. He used to clean the wounds and apply the ointment on the wound of a leprosy patient. It was his daily routine.

The fifth duty is to provide medicine to those who are not able to afford it. The house holders should take the notice of these people. The substance of this mantra is that a person in the old age should not be content with the welfare of his own family but also look after those who are deprived and destitute.

**Krishan Chopra**

Pioneer of Indian Renaissance:  
SWAMI DAYANANDA SARASWATI  
by: Swami (Dr) Satya Prakash Saraswati  
(All India Radio, New Delhi, March 30, 1979)

Swami Dayananda Saraswati, the founder of the Arya Samaj movement, is one of the giant personalities who contributed to Indian renaissance during the closing half of the Nineteenth Century. Only four years back in 1975, the country celebrated the centenary of the foundation of the two great organizations, the Arya Samaj and the Theosophical Society. During the last five years or so, the Arya Samaj has been celebrating the Centenary of its several activities. The Satyarth Prakash, the magnum opus of the great reformer created great impacts on the society not only in the country but abroad also, where Indians have settled. The Arya Samaj movement in its own way has made an attempt to consolidate the Hindus and to revive the Indian culture in islands and peninsulas from the West India to the Cape Province in the South Africa.

### **Dayananda's Creative Period**

Swami Dayananda, born 1824 at Tankara, a small place in Kathiawar, left his home in the early part of his life, at an age of 22, while the arrangements were brisk for his marriage, and for a large number of years, up to 1860, he literally walked from place to place, from temples to monasteries, from hills to forests, from villages to large cities, along the banks of rivers for the satisfaction of his spiritual urge, and this gave him a unique opportunity of studying the conditions of his country and her people, demoralized to the core on account of personal strifes, internal conflicts and outside impacts. For long, he was in search of true Yogic preceptors and genuine Yogic practices. It did not take him long to see the hollowness of so many things which were going on in the name of theology. People were poor, naked and starving, and the social morality was at the lowest ebb. This made his heart bleat from within. In spite of the highest theistic philosophy and great cultural traditions, the country has lost her dynamism.

Rich in experiences, but without enlightenment, Dayananda arrived at Mathura in November 1860 as a mature man of thirty-six in the search of a perfect guru, a preceptor, who would show him a way to moksha, the final release from the bondage. And surprisingly, the guru he got was a blind saint, Virajananda, a great grammarian. Dayananda sat at his feet, and

within a period of less than three years, he found something which radically changed the direction of his life, so much so that when the disciple parted from his great preceptor, he did so with an explicit promise to work for the emancipation of the country. Virajananda himself wanted to revolutionize the country's system of education in the light of the glory of India's past which he called the Arsha period, the period of aryan rishis.

### **Dayananda Works for consolidation**

Dayananda started his mission work from the early months of 1867, just ten years after the Indian Mutiny. He chose Haridwar as the venue of work. This was a year of massive congregation; thousands of people from all parts of the country were on a sacred visit to this city. Dayananda chose this occasion to give shock to the Hindu masses, that what they practiced in the name of religion had no sanction in their oldest traditional books, the Vedas, the Upanishads, the Six Systems of Indian Philosophy and the Code of Manu, the Dharma Shastra. Dayananda wanted to integrate the entire Hindu community on the basis of the oldest texts. Raja Ram Mohan Roy and his followers remained contented with the Upanishads as the source literature of spirituality. Dayananda went a step further; he wanted people to go back to the original Vedas which are accepted as the supreme authority by the Upanishads and Shastra both.

Dayananda wanted all persons working for the rejuvenation or renaissance to join hands together in their supreme efforts. He invited leaders to come and meet on a common platform. In the fields of theology he wanted people to rise above petty differences of the sectarian nature and work out the greatest common multiple (the GCM) or the highest common factor (the HCF), and adopt principles on which everybody agrees upon. Dayananda was fully, confident of the fact that a country which had such a distinguished past in the fields of knowledge and culture should not suffer from the inferiority complex as a result of the outrages of the Western culture.

*To be Contd.*

## **VEDIC VIVAH EVENT**

**All MEMBERS of the VEDIC VIVAH service are welcome to meet prospective partners and ascertain mutual compatibility for possible future contact at Arya Samaj on:**

- **Saturday 22<sup>nd</sup> October 2011 (10.00am to 4.00pm )**

Following feedback and suggestions from previous members a conscious effort has been made to improve the ambience for everyone participating. The day will comprise:

- Short introduction to Arya Samaj West Midlands' service to community through the Vedic Vivah service
- Relaxed yet organised opportunity to meet other members.
- Food and refreshments
- **Only the registered members are allowed entry.**

**To aid arrangements on the day, please inform  
As soon as possible**

Mr Naginbhai Chauhan (Office Manager)

Monday to Friday :- 2pm to 6pm,

Except

Wednesday :- 9.30am to 1.30pm

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

If you are not a member of this extra ordinary, best value Vedic Vivah service; to attend the event please register soon. Until 1<sup>st</sup> September annual fee is frozen to £65.

*Vedic  
Vivah  
List*

*August  
2011*

**For the full list  
Please go to the  
Member Section  
of this Website**

## **DONATIONS GAYATRI MAHAYAJNA**

Mr Brij B.S.Agarwal	£31	Dr G. M. Singhal	£21
Praveen Kumar Ghai	£10	Mrs Sudershan Aggarwal	£21
Mrs Kanti Bajaj	£101	Mr S.P. Gupta	£51
Dr Badri Narayyan	£11	Mr Arun Kumar Singh	£11
Dr Narendra Kumar	£30	Sangeeta	£11
Mrs Neera Shukla	£11	Mrs Neelam Seth	£20
Mrs Manju Jharfee	£20	Tripta Soni	£20
Mr A. Sanehi	£25	Mrs Reena Ram	£11
Mrs Madhu Sharma	£20	Mr Rajesh Salota	£10
Mrs Vibha Cale	£30	Mrs Bala Sharma	£10
Mr Ashok Batohi	£21	Narinder Chawla	£20
Mr Rishi Bakhshi	£11	Mr Gan Sethi	£51
Mr Ashok Batohi	£21	Narinder Chawla	£20
Mr Rishi Bakhshi	£11	Mr Gian Sethi	£51
Datta Family	£11	Mrs Usha Sood	£11
Mr Anand.V and Mrs Renuka Chandan	£51	Mrs Manorma Sasan	£16
Rukmani Agarwal	£11	Mr Gareth Jones	£11
Mrs Madhu Sharma	£21	Mr Rajeev Aggarwal	£21
Mrs Gargi Prinja	£20	Mr J.P.Sethi	£51
Mr Rajiv Bali and family	£51	Mr C.K. Prinja	£101
Mr I.J. Sharma	£11	Mrs Pamla Vatra	£10
Dr U Kathuria	£101	Mr S.P. Vohra	£21
Mrs Nirmal Prinja	£21	Dr Shail Agarwal	£51
Mr Virender Bahal	£21	Mr V. Prakash	£21

**DONATIONS GAYATRI MAHAYA JNA** (Contd. From page 23)

Mr Sameer Bahal	£21	Mr Arun Bahal	£21
Neena Shingari	£10	Mrs Chanchal Jain	£10
Mr J Bector	£21	Mrs V. Dodd	£21
Mrs Pushpa Rani Bhardwaj	£11	Mr Desraj Gore	£10
Mrs Nischal	£11	Mrs Gagan Malhotra	£51
Miss S. Prinja	£15	Mrs Ved Datta	£21
Mrs S. Kanta Soni	£21	Mr Y.P. Handa	£21
Ms C.P. Snatak	£25	Mr Krishan Laroia	£51
Dr P.D. Gupta	£85	Anonymous	£21
Mr Prem Nanda	£51		

## **THE CROWS AND THE SERPENT**

Here is another interesting tale from the collection of Panchatantra. Once upon a time, there stood a huge banyan tree on the outskirts of a small village. In this, tree there lived a pair of crows with their young ones. One day, a snake came to live in the hole at the bottom of the tree. The crows were not happy at the arrival of the snake, but they could do nothing.

After a few days, the female crow hatched a few more eggs and some more baby crows were born. When the crows went out in search of food, the snake crawled up the tree and ate up the babies. When the crows came back, they could not locate their babies. They chased high and low, but to no avail. The crows were full of grief on the sad loss of their young ones.

After a few months, the female crow hatched some more eggs. This time female crow stayed in the nest while the male crow went out in search of food. The snake was greedy and ignoring the presence of the female crow, he crept up the tree and attacked the babies. The female crow who was keeping a watchful eye on her babies, tried to fight with the snake, but she was weak. Hearing the shriek of the female crow, other crows came to help her, but the snake had already eaten the young ones and slithered back into his hole.

This killing became the feature of their life. Every time the crows laid their eggs, the snake crawled up the tree and ate all the young ones. Due to this, the crows were never able to raise their young ones. The crows were sad, but they didn't know how to get free from this killer snake.

One day, the female crow asked the male crow that she wanted to leave this tree at once. The male crow consoled her by saying that the tree had been their home from the past many years and they should reside here. He considered of asking a wise fox for help in order to get rid of the snake. With this thought, both of them went to the place of the wise fox. The fox welcomed her friends and said, "Both of you seem to be very sad. What happened? "

The crows replied, "We are in a big problem. A snake is after us and he eats up our eggs and the young ones. We seek your help in this matter." They narrated the whole story to the fox. The fox was intelligent; she

thought for a few minutes and then laid out a brilliant plan before them. She said, "Listen carefully and do it as per the plan. In the morning, go to the river bank where the ladies of the royal family would be bathing. They keep their ornaments in a tray on the river bank. The guards keep a watch on them from a distance".

The fox suggested the crows to pick up a necklace from the tray and fly away making a loud noise. This would make the guards to chase them to the tree where the crows would drop the necklace into the hole of the snake. In order to get the necklace, the guards would kill the snake to save themselves and take the necklace. The crows liked the plan and swore to execute it the next morning.

So, the next morning, the crows were ready with their plan. The crow couple flew to the river bank; the female crow picked up the necklace and flew off. While, the male crow shrieked loudly to attract the guards' attention. The guards ran after the crows brandishing their sticks and swords. Soon, they reached the banyan tree where they saw the crows dropping the necklace into the snake hole.

As the guards were trying to take the necklace out with the help of a stick, the snake came out of the hole. The snake hissed at them and afraid of him, they killed the snake by sticks and swords. They took the necklace and returned to their place. The crows were happy to see the sight from a distance. They thanked the fox for her help. Thereafter, the crow couple lived happily with their young ones in the banyan tree.

**Moral:** Intelligence is greater than strength.

## COME I SIT & MEDITATE

This is a great opportunity to explore the cosmic connection of energy between you and the world by looking at the holistic picture between science, harmony and nature. Patanjali Meditation is a fantastic form of meditation if you are looking for **Stress-free living, a peaceful and relaxed mind, clear thoughts, blissful soul, and general health and wellness of the body.** The well designed, ten week intensive course is crafted and delivered by Harish Chandra; an eminent scholar of ancient Vedic philosophy, who also has a PhD in combustion sciences from Princeton University, USA.

### Weekly Classes (Ten Sessions)

- 1. Science of Yoga: Patanjali Meditation (Advanced Level) at Arya Samaj, 188 Inkerman Street, Birmingham, B7 4SA, Wed 6:30 to 8:00pm, from Sep 7, 2011**
- 2. Meditation and Total Womanhood at The Warehouse, 54-57 Allison Street, B'ham B5 5TH, Thu 5:30 to 6:45pm from Sep 8 (for ladies only)**
- 3. Science of Yoga: Patanjali Meditation (Beginner Level) at The Warehouse, Thu 7:00 to 8:30pm from Sep 8, 2011**

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**Don't Miss It**

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£60 for 10 sessions/£8 per session (£30/4 students/unwaged) - **£50/25** if your cheque reaches Arya Samaj before **22nd Aug.**

**Contact:** Mrs Vibha Cale, [vibhacale@yahoo.co.uk](mailto:vibhacale@yahoo.co.uk), 07877 302 761;

Dr Harish Chandra, [innersciences@yahoo.com](mailto:innersciences@yahoo.com), 07983 353 667

\_\_\_\_\_ (Tear Here) \_\_\_\_\_

### Registration Form

Name: \_\_\_\_\_ Email: \_\_\_\_\_

Tel: \_\_\_\_\_ Mobile: \_\_\_\_\_

I'll pay cash on the first day  cheque payable to **Arya Samaj** enclosed

I wish to attend the Course No. 1  No. 2  No. 3

Signature:

Date:

## **MEDITATION AND HEART ATTACK**

Patients with heart disease almost halved their risk of heart attack by practising meditation, according to recent research.

In the first study of its kind, patients with heart disease who practised transcendental meditation were found to have nearly 50% lower rates of heart attack, stroke, and death compared with other non-meditating patients.

In the nine year trial, 201 African-American men and women with an average age of 59 were randomly assigned to stress-reducing transcendental meditation or health education classes about the risk factors for heart disease, including diet and exercise.

All patients had narrowing of the arteries and everyone in the trial continued taking their usual drug regime.

The results showed a 47% reduction in combined death, heart attacks, and strokes in the meditating patients compared with those taking the health education classes. They also had lower blood pressure, according to the results of a first-ever study presented during the annual meeting of the American Heart Association.

Dr Robert Schneider, who led the study, said: "Previous research on transcendental meditation has shown reductions in blood pressure, psychological stress, and other risk factors for heart disease, irrespective of ethnicity.

"But this is the first controlled clinical trial to show that long-term practice of this particular stress reduction program reduces the incidence of clinical cardiovascular events, that is heart attacks, strokes and mortality."

Theodore Kotchen, professor of medicine at the Medical College of Wisconsin, said: "This study is an example of the contribution of a lifestyle intervention - stress management - to the prevention of cardiovascular disease in high-risk patients."

Dr. Schneider said that the effect of transcendental meditation in the trial was like adding a class of newly discovered medications for the prevention of heart disease.

"In this case, the new medications are derived from the body's own internal pharmacy stimulated by the transcendental meditation practice," he said.

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## 'PRESIDENT'S MESSAGE'

स्वयं कमाओ और स्वयं ही खाओ,--यह मानव की प्रकृति है  
स्वयं नहीं कमाओ, छीन कर खाओ-- यह मन की विकृति है  
स्वयं कमाओ और औरों को खिलाओ--यह हमारी संस्कृति है!!

Following our Sanskriti, Arya Samaj West Midlands, since Bihar Flood Calamity two years ago, has taken up gigantic projects—the Rehabilitation of Flood Victims and in line with that is this years charity—Jeevan Parbhat Orphanage.

**Jeevan Parbhat Gandhi Dham, India**—is a non governmental organisation funded & managed totally by volunteers and operated under the principles of Arya samaj. The project run by Arya Samaj is a permanent shelter for those who have been affected by natural calamities and became orphans and widows during devastating floods earthquakes, tsunamis in India.

We feel proud in informing you about our latest project VOCATIONAL TRAINING CENTRE for the children of Jeevan Prabhat and other underprivileged children of the area. This is a project which will be very beneficial to the children when they grow up and learn some trade which would make them stand them on their own feet.

We humbly request you to give your valuable support so that together we can bring back the smile on the faces of these unfortunate children and return them their childhood. Every Sunday, we pray here, O Lord make our life Yajnamayee. YAJNAMAYEE- means ever ready to give without any Selfishness, without any expectation of reward. My humble request & message today is please donate generously. Have Fun & Punya together.

**“No Man is an Island and Every success Depends on Others Generosities”.**

Everyone knows, with every new president, the direction changes but

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the goal remains the same ie the wholesome progress of the Organisation in the right direction. There have been many challenges, many un-nerving rather sometimes frustrating situations, where it seemed that wrong attitudes are winning. During such situations, Akabar Allahabadi's She'r would come to mind=  
रकीबों ने लिखाई है यह जाकर रपट थाने में,

**यह kya integrity की बात करती है इस ज़माने में!!**

So there had been challenges but I am glad to say that with the grace of God and with the sensibility and team spirit of our fabulous EC, we have been making progress in the right directions. Some successes are visible some are not. Some goals have been achieved, some others are taking time. But I can assure you that your Sanstha with your feedbacks and your support and your involvement would surely keep making progress. This Arya samaj has always considered it its prime duty to fulfil the needs of the Community. All the functions and activities of this Samaj have only one aim and that is serving the humanity. All the activities of this Samaj revolve around instilling real Vedic Values, and guiding our progeny to be true Aryas. Uplifting themselves not only physically and mentally but spiritually too. Amongst other things, It has provided you people with a learned Acharya ji to perform Havan Sanskars acc to Vedic Ways.

And to **transform the lives of youth** in today's stressfull times, it has procured the services of a Combustion Scientist Dr Harish Chandra ji. Ved Ratan, who runs Interactive courses on Meditation based on authentic 'Patanajli YogSutra' in English language to reach the youth of today thus ASWM has made arrangements both for physical mental and spiritual well-being of its community.

Having said all this, ther is no denying the fact that we need an injection of young blood. 'Yuva ka josh, vridh ka hosh'. Dynamism, enthusiasm of youth & experience of elderly together with integrity and commitment is the sure shot way to success.

I'd request you all to persuade your family members to accompany you to Arya Samaj, and devote sometime to the activities here.

Thanking you from the bottom of my heart for your co-operations

**Om Shanti**

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Arya Samaj West Midlands conducts several events a year all free of cost to the community but since the Bihar Floods, it has started to hold a ticketed event called ASWM Charity dinner for people to have 'Fun and Punya together'. This year's Gala dinner was held at Arya Samaj's own Bhawan in Nechells, Birmingham. The hall was full and the event started punctually at 7.30pm with Acharya Ji's Mantr-Occharan & Gayatri Invocation dance by Divya Arya Children Group.

After that Bhajans by Dr Deepika Dheer & Taru Sugandha, the Duo with very impressive CV to their credit took the stage followed by starters and back to back Dances by Junior chn, Senior chn and the adults. There were all formats of dances ie Contemporary, Fusion, Semi classical, classical and then in the end Songs in the melodious voices of Drupti Vaja and Hitesh. People enjoyed the sumptuous dinner with waiter service. The event finished with Finale from Prama & group with the very involving performances by public with DJ.

Each & every act was mesmerising but the Highlight of the day was Classical dance by Jessica Sannaiah. The people with the sense of understanding minuteness of Mudras praised her whole heartedly, commenting that "she has done Indian Tradition of Dance PROUD by showing the world that Indian Classical can be choreographed to express any thought in any language whereas other dance forms have their limitations. The Quality and Variety of Raffle prizes impressed the winners. All courtesy of Britannic warehouse Ltd. The Sumptuous food was sponsored by Shankar Sweet Centre. ASWM is grateful to their generosity. OM SHANTI

**Om Shanti-Shanti-Shanti**

## वैदिक राजधर्म-भाग-5

आचार्य डॉ. उमेश यादव)

स राजा पुरुषो दण्डः स नेता शासितश्च सः। चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः॥

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति। दण्डः सुप्तेषु जागर्ति दण्डं धर्मविदुर्बुधा॥

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः। असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः॥

दुष्येयुः सर्ववर्णाश्च भिद्येरन्सर्वसेतवः। सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात्॥  
मनु. 7/16-19

उपरोक्त श्लोकों के माध्यम से यह बतलाना उद्देश्य है कि वैदिक राजधर्म-व्यवस्था में एक सुदृढ़ दण्ड विधान है पर यह कोई बदले या ईर्ष्या-द्वेष की भावना का परिणाम नहीं है अपितु यह इसलिये है कि दण्ड के भय से दुष्ट के दुर्विचार दूर हों और उसमें सद्विचार आये जिससे प्रजा-सुख बढ़े। दण्डविधान राजा का गुण है। प्रथम श्लोक में यही बताया गया है कि दण्ड अपने-आप में राजा को सफलता दिलाने में स्वयं शासक का काम देता है। दण्ड ही पुरुष राजा है और वही नेता अर्थात् न्यायाचरण के मार्ग पर चलाने वाला अगुआ तथा वही स्वयं में शासनकर्ता भी है जो चारों आश्रमों एवं चारों वर्णों से निर्मित समाज व राष्ट्र का स्वयं धर्म सिद्ध होता है। हमारा समाज ब्राह्मण, क्षत्रिय, वैश्य व शूद्र मूलक है और राष्ट्र में ये ही चार वर्ण, जो आर्य परम्परा में गुण-कर्म-स्वभाव से मान्य हैं, चारों आश्रमों अर्थात् ब्रह्मचारी, गृहस्थ, वानप्रस्थ एवं संन्यास में विभक्त होकर अपने कार्यों के साथ अपना-अपना धर्म निभाते हैं।

राजा का दण्ड सब पर अपना प्रभाव रखता है। सभी स्वयं दण्ड के भय से अपने- अपने आचरण व कार्य को अच्छा बनाने में तत्पर रहते हैं और धर्माचरण के विकास से सर्वत्र सुख व आनन्द फैलाते हैं। इसीलिए दूसरे श्लोक में कहा कि विद्वान् दण्ड को धर्म कहते हैं-- दण्डं धर्मविदुर्बुधाः। सुप्तेषु जागर्ति अर्थात् सोते -जागते सर्वाः प्रजाः शास्ति--समस्त प्रजाओं को अनुशासित करने

एवं एवाभिरक्षति--उनकी रक्षा करने में दण्ड स्वयं में एक मजबूत अनुशासन ही नहीं वल्कि राजा की एक बहुत बड़ी ताकत है। हमें दण्ड को नकारना नहीं चाहिये। दूसरे शब्दों में इसे हम कानून कह सकते हैं। तीसरे श्लोक में कहा-- दण्ड या कानून-व्यवस्था को विधिवत् न लागू करने पर सर्वत्र विनाश होना प्रारम्भ हो जाता है पर इसे सही तरह अपनाया जाये--"समीक्ष्य स धृतः सम्यक्"--तो "सर्वा रञ्जयति प्रजाः"-- सारी प्रजायें खुशहाल हो जाती हैं। उस राजा के राज्य में दुष्ट कम और सज्जन अधिक होते हैं। प्रजायें निष्कण्टक अपना काम करती हैं तथा सुख से जीवन व्यतीत करती हुयी ऐसे ही उत्तम राजा की कामना करती हैं।

प्रस्तुत चौथे श्लोक में वर्णन है कि सभी वर्णों या आश्रमों में रहते हुये लोग भ्रष्ट आचरण वाले तभी होते हैं जब राजा स्वयं पक्षपाती होकर दुनियाबी आकर्षण व भोगविलास में फँस कर मोहवश दण्ड धर्म को भूल जाता है। याद रखने योग्य बात है कि दण्ड व्यवस्था केवल प्रजा के लिये ही नहीं अपितु राजा द्वारा निर्मित दण्ड राजा को भी मारता है जब वह विपरीत मार्ग पर चल पड़ता है। "दण्डस्य विभ्रमात्"--दण्ड के विभ्रम अर्थात् दूटने पर "सर्वलोकप्रकोपश्च भवेत्"--सर्वत्र प्रकोप फैल जाता है। "दुष्येयुः सर्ववर्णाश्च भिद्येरन्सर्वसेतवः"--और सब वर्णों के लोगों में दोष भरने लग जाता है तथा सब सुखों के मार्ग भी दूषित हो जाते हैं। अत एव निश्चितरूप से दण्ड इसी तरह का हो जैसा कि राजा की काली व लाल-लाल आँखें डरावनी होती हैं। ऐसा दण्ड ही पापनाशक, प्रजामोहभंजक एवं सर्वत्र सुखकारक होता है। मनुस्मृति का यह प्रमाण द्रष्टव्य है--यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा। प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति।।-मनु. 7-24. ऐसा होने पर ही पाप दूर होता है। प्रजायें भी मोह ग्रसित नहीं होतीं, न ही फिर पाप करती हैं। इस प्रकार राजा, नेता और सभी शासक-प्रशासक भी सर्वत्र भद्र-भद्र ही देखते हैं तब सबका भला ही होता है। हमें सदैव इसका अनुकरण करना चाहिये।

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**To Celebrate the Independence Day of India**

The EC & the Community of

Arya Samaj West Midlands

Cordially invites you, your family & Friends

To

**The Arya Samaj Bhawan**

**At**

**188 Inkerman St**

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

**On**

**Sunday 21<sup>st</sup> August 2011**

**At 1100-1330**

*Performances by Reputed & Popular Performers*

Followed by Rishi Langar (Veg Lunch)

For further Information ☎ 0121 359 7727

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

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### **Condolences to**

Mr Asok Bakshi for the loss of his older brother Mr Krishan Kumar Bakshi.

### **Congratulations**

#### **On their wedding to**

Roopa(daughter of Mr Madan Mohan and Mrs Madhu Sharma) and Vivek(son of Mr Surinderand Mrs Sangeeta Sarohia) Rajiv Gagan (son of Dr V. S. and Mrs D. Subbu) and Deena (daughter of Mr Deepak and Mrs Naina Patel). Acharyaji conducted the Sehrabandi ceremony before the departure of Barat.

**For the mundan ceremony** of their son Ayaan to Mr Ankur and Mrs Bhumaali Bagga.

For the **Grih Pravesh** and the birth of their **daughter** to Mr Vikram and Mrs Girija Chopra.

### **DONATIONS FOR PRIEST SERVICE**

Mr Ashok and Mrs Sunita Bakshi	£25	Mr Vinod Gulati	£30
Mr Anil Kumar	£20	Mr Madan Mohan Sharma	£51
Dr V.S. and Mrs D Subbu	£51	Mr Ankur and Mrs Bhumaali Bagga	£20
Mr Vikram and Mrs Girija Chopra	£21	Mr Raman Bhai Balsara	£21.25

### **YAJMANS IN SUNDAY CONGREGATION**

19.06.2011-Mrs Nirmal Prinja

03.07.2011-Mr V.P. Rawal

17.07.2011-Mr Brij And Mrs Minu Agarwal

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

Mrs Nirmal Prinja	£21	Mr V.P. Rawal	£25
Mr Brij Agarwal	£21	Mr Rishi Sapolia	£11
Anonymous	£21		

## **RISHI LANGAR DONATION**

Mrs Nirmal Prinja	£125	Mr V.P. Rawal	£115
Mr Brij B.S. Agarwal	£135	Mr Anand Vrat	£340
		Chandan (Gayatri Mahayajna)	

## **DATES FOR YOUR DIARY**

Celebration of Independence Day of India:

Sunday 21<sup>st</sup> August 2011

Students Special Havan Sunday 25<sup>th</sup> September

Vedic Vivah Mela Saturday 22<sup>nd</sup> October

Diwali Celebration Saturday 29<sup>th</sup> October

*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.*

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