



## **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 34

1/2010-11

MONTHLY BULLETIN

JULY 2010

**Arya Samaj West Midlands'**

**AGM**

**SUNDAY 18<sup>TH</sup> JULY 2010**

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**Arya samaj West Midlands celebrating  
Independence Day of India  
SUNDAY 15<sup>TH</sup> AUGUST 2010**

**all the members and wellwishers are invited**

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(CHARITY REGISTRATION No. 506019)  
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## CONTENTS

Homosexuality and the Vedic perspective	Dr Vidhu Mayor	3
संन्यास धर्म	आचार्य डॉ उमेश यादव	8
Pillars Of Arya Samaj (Swami Shraddhanand)	Sri Krishan Chopra	10
Secretary's Corner	Mrs Vibha Cale	12
Matrimonial List		13
Services of Arya Samaj West Midlands		25
Mantra	Shri Krishan Chopra	26
Name the man who was	<i>Children Corner</i>	28
The Bottom Line of Life Experiences	Dr Harish Chandra	30
Benefit of G30reen Tea		33
The Real Talent		34
News(पारिवारिक समाचार)		35

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## **Homosexuality: the Vedic perspective**

For homosexuality to be critically repudiated from the Vedic perspective it needs to be emphasised as a starting point that Vedic knowledge is of Divine authorship. In other words, the Vedas are revealed to rishis (sages) in the beginning of each cycle of creation for the guidance and benefit of mankind; as such this wisdom is eternal. Texts such as the Yajur Veda and Shatapatha Braahmana state that the Rig veda, Shaama veda, Yajur veda and Atharva veda originated from God at the beginning of the creation. That great historical text, the Manu Smriti further names the four rishis (sages) to whom each of the four Vedas were revealed respectively; since then this revelation has been preserved in its original pure form and passed on to us via successive human generations.

So, why has God given us the Vedic 'dharma'? The first humans created would have needed to learn the essentials of everyday life without which their survival would have been impossible. Although, like all other creatures man has been equipped with 'instinct', this instinctive knowledge is limited to the basic impulse of preservation of our genes (with its three components of self-defence, self-procreation and self-perpetuation). Without additional enlightenment, man would not have been able to traverse the road to civilisation. Interestingly, it must be noted that the second and third elements of survival (firstly having children and then fiercely protecting them so that they also go on to procreate in order to perpetuate our genes) are predicated entirely on mating with someone of the opposite sex. This must be the key explanation as to why homosexual behaviour is completely absent – other than in humans - from the animal kingdom.

In this context, the concept of dharma needs further explanation. The greatest Indian rishi of recent millennia, Swami Dayanand Saraswati (1824-1883) defined dharma as truthfulness in thought, word and action leading humans to practise justice. [That he is worthy of such an immense accolade is, briefly, justified by the unprecedented quality

– and humility - of his interpretation and translation of the Vedas; he also had the intellectual capacity to study the works of the great

etymologist, Yaska and the renowned grammarians Paanini and Patanjli to do so]. According to Dayanand dharma, ‘in a word is that which is in conformity with the will of God as embodied in the Vedas’. If for nothing

else, humanity needs these universal dharmic truths to be comprehensible to our children and thus we must be able to differentiate right from wrong in a form that is simple enough for all to see (irrespective of age or level of basic education). In this light, the numerous modern-day ethical dilemmas (such as euthanasia, genetic modification by science to produce new foods and therapies, assisted suicide, abortion and homosexuality etc.) all need to be judged in the court of dharma. That is, they are either right or wrong (but cannot be partly both) when adjudicated by the ‘law’ of God’s word as contained in the Vedas.

It is a fact that we teach our children that certain behaviours such as throwing litter, using bad language or telling lies are unacceptable because they are – quite simply - wrong. For aeons, humankind has evolved legal systems that are founded on differentiating right from wrong; otherwise anarchy would prevail. A variant of such ‘judgmentalism’ is the concept of deviancy to describe acts such as paedophilia, transvestitism, child marriage and polygamy. Why then the nervousness, if not hypocrisy, over judging sexually deviant behaviour as being wrong? The truth is that if we are selective in our application of dharma, humanity causes itself no end of trouble. For example, is there any wonder why human societies all over the world are being ravaged by adversities such as divorce and the breakdown of the family when we in the west encourage promiscuity and the premature sexualisation of children (not to mention the most recent sexually transmitted disease ‘plague’ of AIDS)?

Let us now further consider dharma as elucidated by Patanjli, one of the great maharishis of pre-historic India . In writing one of the six

classics of Indian philosophy, Yoga sutra (the science of meditational yoga) Patanjali described 5 yamas(our duties to society) and 5 niyamas (one's duties to oneself). By doing so, he effectively simplified dharma into ten 'Vedic commandments'. Relevant to homosexuality are the three yamas of brahmcharya, ahimsa and satya as well the niyamas of shaucha, santosha and tapah.

Brahmcharya comprises the two key injunctions of celibacy and education that the Vedic Dharma imposes on human beings from birth till marriage. In simple terms, from the viewpoint of sexuality before marriage, a male should view a female as if she is his mother, sister or daughter, and vice versa. After marriage, the constraint is that sexual intercourse must be for the function of procreation, not hedonistic. Dayanand cited Mantras III,55.16 and I,178.1 of Rig veda to elaborate on this in greater detail. By implication, therefore, the Vedic dharma permits neither homosexual nor heterosexual behaviour purely for the means of seeking the gratification of pleasure (because it is not procreative). Incidentally, the Vedic Sandhyaa contains the lines Om nabhi and later Om janah punaatanabhyam(God....creator....purify....fertility). Therefore, our daily prayer reminds us (twice a day) that our reproductive organs (nabhiyam) are there to create healthy offspring.

Ahimsa (not to hurt others whether by thoughts, words or deeds) actually takes pride of place as the first yama listed by Patanjali. It helps us to critically evaluate homophobia, a word that merits closer scrutiny. If understood to denote the hatred of and the persecution of homosexuals, then the Vedic ethic of non-violence in word (angry incitement of hatred) and aversion to physical violence incontrovertibly condemns and rejects all types of persecution or discrimination against any minority. It is also worth returning to Sandhyaa - which comprises mantras that are Vedic jewels of such quality that they are intended for humans to contemplate twice a day - to note the line yo asmaan dveshti yam vayam dwishmastam vo jambhe dadhma. This plea to God, to administer justice to those who offend us or those who we offend us - so that we strive to refrain from the self-damaging emotion of

hatred, is actually repeated six times!

However, the word phobia means fear (and not hatred). Thus, the word homophobia is – in the main – currently being mis-used to conflate reasoned criticism of homosexual behaviour with hatred. A critique of its immorality is signally not the ‘homophobic’ incitement to hating or villifying its exponents. However, misusers of the label ‘homophobia’ have, by their vehement opposition to such criticisms, more or less succeeded in thwarting the public airing of such misgivings.

This neatly leads us to now discuss satya (truthfulness – in thought, words and deeds, and indeed a natural proclivity for seeking out true knowledge). We all know how complex it can be to ascertain what is true or not. In theory, it most certainly is not difficult to voice the truth. However, these days political correctness militates against the type of totally frank and honest candour that follows in this paragraph; be warned that it is not reading for the faint-hearted! The satya about the word homosexuality is that it is actually – in the main – a euphemism for the act of anal sexual intercourse. In days gone by, words such as sodomy and buggery were used to describe this utterly perverted act, irrespective of whether it is homosexual or heterosexual. In fact, the act of male orgasm taking place in the rectum (an organ nature has designed for the storage of faeces) has been ‘sanitised’ by the use of soft words such as ‘gay’, ‘queer’, ‘pink’ or ‘homosexual’ as a code to describe people who indulge in this particular activity. Such sophistry has been necessary to even allow it to be promoted to young schoolchildren that it is as an acceptable alternative lifestyle, and to silence criticism of it being carnal behaviour that from a moral viewpoint is the epitome of depravity.

That homosexuality breaches the vedic ethic of shaucha (hygiene – that humans have a duty to keep clean the interior and exterior of their body, as well as cleanliness of the mind and the environment) is self-evident. Proof of its dangers from a health viewpoint is that it is a scientifically accepted fact that in North America, Western Europe

and Australia the highest incidence of AIDS occurs in homosexual and bisexual men.

How should we deal with the defence that homosexuality is, allegedly, an inborn urge that cannot be 'cured'? The response from a Vedic point of view, simply, is that gays must discipline themselves to acquire the yama of celibacy and the niyama of santosha (contentment: to serenely accept one's financial, psychological and social condition and diligently working to ameliorate it). Is this type of self-control not exactly what we expect from heterosexuals pre-maritally, as well as after marriage in asking that they do not fall prey to the temptation of adultery, and for that matter all other sins? Also necessary to avoid succumbing to base temptation is the yama of tapa (having the strength of character, courage and perseverance for our actions to conform with the dictates of dharma).

The final piece of Vedic thought offered, constructively, is that of the Law of Karma. This holds that the motive for a soul to be virtuous is that sinning is – always and without exception - accorded a proportionate punishment by God that manifests as suffering. The means of salvation of the soul from such pain are the unfailing performance of righteous deeds, the worship of god through the practice of meditational yoga and the acquisition of true knowledge; in short embracing the Vedic dharma as a way of life. Otherwise, souls will not receive the bliss and freedom of emancipation and are instead condemned to the bondage of earthly suffering.

It is appropriate to end, as we started, by quoting the words of Maharishi Dayanand from his classic book 'Satyarth Prakash – Light of Truth': 'The four Vedas.... are the Word of God....They are absolutely free of error, and are an authority in themselves.' He further likens them to the sun – God being the definitive source of all true knowledge, as the sun is the primary source of light. In conclusion, the greatest indictment of homosexuality must be the fact that this scripture, that contains the richness of over 20,000 mantras, not once mentions the act of homosexuality (or for that matter divorce), - not even proscriptively.

## संन्यास धर्म- भाग-3

---आचार्य डॉ. उमेश यादव

मनुष्य-जीवन में संन्यास ग्रहण करें या न करें पर एक उम्र में आकर मनुष्य अपने जीवन में संन्यास-वृत्ति अवश्य धारण करे। त्याग और ज्ञान के मार्ग पर चलकर निःस्वार्थ भाव से संसार का भला करना ही संन्यास वृत्ति है। अविद्या के दायरे से अलग हटकर ज्ञानबोध को अपनाना आवश्यक है। कई बार ऐसा होता है कि मनुष्य बड़ा होकर भी बालबुद्धि का ही शिकार होता है। यही अविद्या है। केवल कर्मकाण्ड में फंसा रहकर भी वह स्वयं को सदैव "कृतार्थ" समझता है अर्थात् सफल और सिद्ध समझता है जिससे वह राग से कभी छूट नहीं पाता। वह परिणामतः संसार के जन्म-मरण-रूप दुःख में ही गिरा रहता है। रागजन्य मोह-ममता से वह छूट नहीं पाता फलतः मुक्ति सुख भी प्राप्त नहीं कर पाता। ठीक ही लिखा है--

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः।  
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते॥

मुण्डको. 1-2-9

अविद्या में प्रायः पड़े हुये "हम कृतार्थ हैं"-ऐसा बालबुद्धि वाले ही मानते हैं। राग से न छूटने वाले आतुर कर्मकाण्डी लोग सदा क्षीणलोक अर्थात् दुःखजन्य लोक को ही प्राप्त होते हैं। अत एव यह निश्चित ही है कि ईश्वर-प्रतिपादित वेद मंत्रों का अर्थज्ञान और तदनुरूप आचरण ही मनुष्य को शुद्धान्तःकरण वाला बनाकर



परमेश्वर से संयुक्त कर परमसुख अर्थात् मुक्तिसुख का भागी बनाता है--इसका यह प्रमाण है--वेदान्तविज्ञान सुनिश्चितार्थाः संन्यासयोगाद्यतयःशुद्धसत्त्वाः। ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे॥ मुण्डको. 3-2-6

यहां वेदान्तविज्ञान का मतलब वेदज्ञान से है। शुद्धसत्त्वाः का अर्थ है--शुद्धविचार और आचरणवाले। यही संन्यासवृत्ति है। ऐसे ही लोग परान्तकाल अर्थात् मुक्तिसुख की अवधि बित जाने पर "ब्रह्मलोकेषु परामृताः" परम अमृत पद अर्थात् मुक्तिसुख प्राप्त होने पर भी "सर्वे परिमुच्यन्ति" वहां से सब छूटकर फिर संसार में आते हैं। यह ठीक है कि मुक्तिसुख की अवधि बहुत बड़ी होने से मनुष्य का अंतिम लक्ष्य वही परम आनन्दयुक्त सुख को पाना है। पर सृष्टि और प्रलय के अटूट सम्बन्ध होने से मुष्यात्मा मुक्तिसुख पाने के बाद भी पुनः संसार में जन्ममरण का सम्बन्ध स्थापित करता है लेकिन कोई मनुष्य ऐसा न सोचे कि फिर मुक्तिसुख हेतु प्रयास ही क्यों करें जब उसे भी एक दिन छोड़ना है। नहीं; ऐसा कभी न सोचें क्योंकि जीवात्मा के पास आनन्द नहीं है अत एव वह सद्ज्ञान और सत्कर्म के आधार पर परम शुद्ध होकर आनन्द सुख तक पहुंचना चाहता है। यह मनुष्य धर्म है। मनुष्य-योनि ही इसके लिये उपयुक्त है। अतः हर मनुष्य को अपना धर्म हरदम निभाना चाहिये। और लक्ष्य की ओर सदा प्रवृत्त रहना चाहिये।

# Swami Shraddhanand

## Initiation into Sanyas

Mahtama ji devoted nineteen years of his precious life for the institution. He was the gardener of this beautiful garden. Now he saw the spring of the garden where the flowers were in full blossom and this is what every gardener wishes to dream. The ultimate worry of every gardener is to find a suitable successor who can keep the garden ever blooming according to the expectation and aspirations. He was very fortunate that he found Acharya Ram Dev as his successor whom he nurtured from his youth and was able to understand his aspirations.

Since 1902, he acted as Superintendent ( adhishtata) and Acharya of gurukul as a vanprasthi. Now he decided to take sanyas and to bid good bye to gurukul.

The first and foremost condition of sanyas is to sacrifice the three attachment ; the attachment of off springs, the attachment of wealth and attachment of fame. He proved to be a man of resolution. On 12<sup>th</sup> April 1917, on the last day of the annual function of gurukul, in the presence of twenty thousand gathering he took the initiation of sanyas ashram. At the time of the ceremony, he did not choose anyone as his guru but on the seat of Brahma (the conductor) of the ceremony a copy of Satyarth Prakash was placed and the ceremony was conducted by Swami Satyanand , a famous sanyasi of Arya Samaj.

After the ceremony he addressed the audience,  
**“I have completed my life till to- day inspired by faith (shraddha). I revere the faith as my Godess. Now inspired by faith, I am initiating into sanyas. Inspired by faith, in the presence of sacred fire of yajna, I am embracing the name of Shraddhanand so that I may succeed in future imbided with faith.”**

Then he took off his yellow clothes and put on saffron clothes, it appeared as after Dayanand another sanyasi has come forward to sacrifice his life on the altar of dharma. In the evening he took the train for Delhi.

## **Branches of Gurukul**

Swami Shraddhanand established the branches of gurukul at various places in the country.

1. Gurukul Multan
2. Gurukul Kurukshetra
3. Gurukul Indraprasth near Delhi
4. Gurukul Matindu (Rohtak)
5. Gurukul Raikot (Ludhiana)
6. Gurukul Supa (Gujrat)
7. Kanya gurukul (Delhi ) Later transferred to Dehra Doon

The foundation of Gurukul Matindu, Rai kot and Supa was liad down by Swami ji after sanyas Deeksha.

## ***Secretary's Corner***

The root words that define 'Gantantra' in nut-shell, are the words of the tenth principle of Arya Samaj, and they are- "in matters which affect the well being of all people, the individual should subordinate his personal rights; in matters that affect him alone he is free to exercise his human rights". In line with this Vedic democratic way of life; the executive Committee of your Arya Samaj West Midlands runs your Sanstha. As per rules nobody can hold a chair for more than two consecutive terms i.e. 4 years in a row, so many of the chair persons would be changing there caps this AGM. Hence be ready to chose your executive members & chair holders in the coming AGM scheduled to take place on 18<sup>th</sup> July 2010. We request you to think hard & deep and vote for the person you deem to be absolutely fit for the job and who according to the fifth principle can 'Perform all acts in conformity to Dharma ie after due consideration of right & wrong'. The executive members are there to do the service of running your Sanstha in an organised & progressive way, taking everyone along to the path of righteousness. To do service to your Sanstha and to the humanity, you don't have to be a chair holder. We are always in desperate need of dedicated, committed volunteers. So, if wish to utilise your time in a fruitful, useful, positive way, wish to utilise your skills in the service of humanity-please get in touch with the secretary and register your name as a Volunteer. Arya Samaj in word & deed is committed to enhance everyone's personality in a wholesome manner in all directions. Surely, being a volunteer at ASWM will transform you from inside out enhancing your self-esteem and calmness.

*OM SHANTI*

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

and / or ring office 0121 359 7727

## **Arya Samaj West Midlands in Service of the Community**

### **1) Weekly Satsang every Sunday:-**

- Havan (11 am to 12 noon) followed by Devotional Bhajans
- Discourse by Dr Umesh Yadav or a visiting scholar/ dignitary
- Rishi Langar (Vegetarian Lunch) 1 pm

### **2) Free Pranayam and Yoga classes: Every Tuesday 7 pm**

### **3) Friends' Group: Every Wednesday**

- Pranayam and Aasans: 11 am to 12 noon
- group conversation: 12 noon to 1pm
- Lunch: 1 pm
- Games etc. till 3 pm

### **4) Monthly Ved Prachar at Radio XL**

- 1<sup>st</sup> Sunday of every month 7 am to 8 am

**5) Priest Service:** for Weddings and other Sanskars we have a highly qualified resident priest Dr Umesh Yadav. Contact him on 0121 359 7727.

**6) Dance Classes:** A highly qualified dance teacher **trained in India**, teaching Indian classical and group dances every Sunday, 11am to 1pm in Arya Samaj premises.

**7) Library:** Vedic, religious and other relevant books. Please take advantage of the extensive collection.

**8) Vedic Vivah (Matrimonial) Service:** Our service is one of the best in the UK. We have more than seven hundred members and it is updated with new entries every week.

**9) Arya Samaj (Vedic Mission) West Midlands Hall is available for hire at a very reasonable cost. Besides the hall, there is a kitchen recently refurbished, dining area and an annexe room.**

**Our premises are licensed for the civil marriage ceremony**

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणोः।  
न विन्धे अस्य सुष्टुतिम् ॥ ऋग्वेद 1.7.7

**tunje tunje ya uttare stomaa indrasya vajrinah /  
na vindhe asya sushtutim // Rig Veda 1.7.7**

### **Meaning in Text Order**

tunje tunje=for every gift, ye= whatever, uttare= stomaa= more and more praises, indrasya= the master of all pleasures, vajrinah=All powerful Lord, na= not, vindhe= do not find, asya= His, sushututim = befitting homage.

### **Meaning**

We offer most deserving praises to the All powerful Lord for bestowing each gift upon us but we do not find befitting words to offer our homage to Him.

### **Contemplation**

God has bestowed upon us numerous gifts in different forms. Let us concentrate at the most closest ones, sense organs in our body. At our command, they bring all the information of taste, smell, touching etc to us and we are able to see everything at our will. Just imagine, how miserable our life would have been if He had snatched these faculties from us. Each sense organ is a gift of God. The same way, our action organs such as hands, legs etc are useful in our daily life. We wonder how we would have managed without them in our daily life. Just think about the movements of our fingers and how they fold to pick up things and how with their help we are able to write and tongue, with the help of that we communicate with others. If we think

deeply they are all gift of God. At every gift when we concentrate, they make us realise about His marvellous gift which makes us wonder.

He knows our needs very well. Whenever we need anything for our welfare, He provides us. But there are people in this world who are always dissatisfied and discontented. Either they do not understand the value of the natural gifts of God or they are ungrateful.

Whenever we concentrate on His natural gifts, we are more convinced that God is full of compassion. This feeling gives us an internal satisfaction. We express a sense of gratitude towards Him. We pour out our sense of gratitude in form of praises to God and still we feel these words are not adequate to express our feelings and we are not finding the fitting words to offer our homage to the Lord. His praises are never enough.

Krishan Chopra

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### **I am responsible.**

Although I may not be able to prevent the worst from happening, I am responsible for my attitude toward the inevitable misfortunes that darken life.

Bad things do happen; how I respond to them defines my character and the quality of my life.

I can choose to sit in perpetual sadness, immobilized by the gravity of my loss, or I can choose to rise from the pain and treasure the most precious gift I have - life itself.

Walter Anderson



Name the man who was

- A social reformer who fought for a caste-less society though born in a Brahmin family,
- A kind hearted soul for women education
- An educationist who revived the traditional *gurukul* education
- A man with sterling *Brahmacharya*
- A pragmatist who thundered against evils and superstitions in Haridwar Kumbh Fair
- A brave man roared in Varanasi against all interpolations in the Vedic literature
- A nationalist who brought Indian kings together for national unity
- A proud man who taught us to hold our head high, be proud of our ancient glory, and reminded us of our true name, *Arya*
- An open minded person who invited people of different faiths to reach a consensus on religious teachings

- A farsighted man who wanted to send boys to study modern engineering in Germany
- A patriot who said that Self-Rule is better than the best benevolent foreign rule
- A penetrating intellect who authored several books including Light of Truth
- An excellent orator who spoke to hold the audience spellbound for hours together
- A sage with radiance that made even the evil people change their hearts
- A Rishi who walked on the earth after a gap of 5000 years (after Jaimini, the author of Mimansa) and revived the correct classical method of interpretation of the Vedas

The man with all these and many more qualities rolled into one was none other than:

**Maharshi Dayanand Sarasvati (1824-'83), the founder of Arya Samaj**

Read his biography and writings in our library!

## The Bottom Line of the Life Experiences

In the previous article, we discussed what could be called "the inner sciences." Lest our discussion digress to a purposeless hyperbolic mental gymnastic, in this second article we want to bring its objective in a yet sharper focus. The objective of the human life is to make it an enjoyable experience. However, the study of the inner sciences should ensure that the objective is attained in a rational and scientific manner so that the life continues to remain an enjoyable experience in a sustained manner in the future too. Thus, we have a dual purpose in our discussion. Our discussion should meet the scrutiny of an intelligent human mind while leading us towards making our life more enjoyable. In other words, it should appeal to both, the head and the heart.

The first obvious question we ask is: what is it that we find enjoyable in the life? Here itself, we are confronted with a myriad of answers depending on whom we have asked this question. A child may say that she enjoys eating ice cream. But if we probe further she may say that she enjoys the moments she has with her mother. She may also say that she enjoys playing with her friends, reading books, watching her favorite programs on a TV, and so on. The same question will bring different answers from the layman. He is interested in collecting a number of material things for his personal and family needs. If a superior agency were to supply all that he needed even then we know very well that he will not be the happiest person in the world. A few weeks later, if we were to ask him, how is it going? He may come up with another list of material things, which in his view, may further improve the quality of his life.

Suppose he was a more matured person then he might say that there are a few more things between him and the lady luck of happiness, such as the relationship with his wife/children/others going through a slide, or his incomplete creation of a poetry,

melody, enterprise, or he is disturbed by the injustice suffered by the people in his neighborhood, community, country or in another far away corner of the earth such as Iraq, Afghanistan, etc., or the incomplete nature of his intellectual pursuits in mathematics, or any other subject in which he has scholarship, or the incomplete nature of his spiritual quest. One can be away from "the happy life" due to a number of reasons pertaining to our needs in several domains.

By now, it is obvious to us that the simple question such as, what do you enjoy in the life, may not bring a universally acceptable reply. This is an irony of the human destiny. We all seek pleasures of the life but we do not know what will give us pleasure. At any point of time, we are after one particular pleasure. Once we have obtained it, its charm gets reduced, or some other painful event strikes us. So we have to go after another pleasure – an unending exercise. The question then naturally arises, is the human life merely a mirage. Or, does something like an "absolute pleasure" exist in the universe? Could it be that if the so-called absolute pleasure<sup>2</sup> is obtained then one has no more thirst for any other pleasure.

These questions have indeed obtained attention since the ancient times. AAAThe sage Kapila, in his treatise of *Samkhyā*, raises the issue of absolute pleasure. In his unique, beautiful and persuasive style he is able to prove that it indeed exists. This is his remarkable genius to point out that the sound (dreamless) sleep is the unique experience that whenever we have it, the very next moment we feel that it was a wonderful experience. This proves the existence of absolute pleasure, called *ananda* in the Sanskrit language. It is but the genius of Kapila that could have noticed the unique strength of such a mundane activity, namely that of the sound sleep, called *susupti* in the ancient literature. It is the wonderful design of the cosmic spirit that every human being, and even the animals and birds, have been enjoying *susupti* since birth. However, this state is

characterised by the absence of the real time pleasure - we know that we had a wonderful sleep only when we emerge out of the sleep. We remain unaware during the hours of sleep; we are in an unconscious mode. In other words, we do not have the real time taste of this pleasure, probably because it comes to us as a default - we haven't done anything special to deserve it. We have been enjoying it as a default. However the human beings tend to lose the benefit and associated pleasure of *susupti* if they lead their life wrongly. On the other hand, Kapila states that the right way to live in the world is to continue to enjoy the pleasure of *susupti* as such, and furthermore, we should progress to enjoy the absolute pleasure (*ananda*) even in the conscious mode. This is the objective of the Yoga practices – to enjoy the absolute pleasure in real time when we remain conscious.

It would be my constant endeavor to seek out the ways to improve the quality of life so that we attain greater ability to deserve the absolute pleasure (*ananda*) without compromising on the rationality and rigor of our scientific inquiry. As stated by Kapila, one must use all the domains and faculties of our body, mind and intellect to reach the ultimate and absolute pleasure that is reserved for deserving human beings only, and it is in the reach of the human beings alone. There is absolutely no way to taste *ananda* without a firm intellectual scrutiny because it is the same cosmic spirit who gives us *ananda* and who has given us the body, mind and intellect.

Next article will attempt to prove what I have said above. Can we prove what we call inner sciences? Can we prove that something like *ananda* indeed exists?

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Green tea has increasingly become a very popular drink worldwide because of its immensely powerful health benefits.

It is extraordinarily amazing what green tea can do for your health.

And if you're not drinking 3 to 4 cups of green tea today, you're definitely NOT doing your health a big favor.

Here Are The 25 Reasons Why You Should Start Drinking Green Tea Right Now:

#### 1. Green Tea and Cancer

Green tea helps reduce the risk of cancer.

The antioxidant in green tea is 100 times more effective than vitamin C and 25 times better than vitamin E.

This helps your body at protecting cells from damage believed to be linked to cancer.

#### 2. Green Tea and Heart Disease

Green tea helps prevent heart disease and stroke by lowering the level of cholesterol.

Even after the heart attack, it prevents cell deaths and speeds up the recovery of heart cells.

#### 3. Green Tea and Anti-Aging

Green tea contains antioxidant known as polyphenols which fight against free radicals.

What this means it helps you fight against aging and promotes longevity.

#### 4. Green Tea and Weight Loss

Green tea helps with your body weight loss. Green tea burns fat and boosts your metabolism rate naturally.

It can help you burn up to 70 calories in just one day.

That translates to 7 pounds in one year.

#### 5. Green Tea and Skin

Antioxidant in green tea protects the skin from the harmful effects of free radicals, which cause wrinkling and skin aging.

Green tea also helps fight against skin cancer.

#### 6. Green Tea and Arthritis

Green tea can help prevent and reduce the risk of rheumatoid arthritis.

Green tea has benefit for your health as it protects the cartilage by blocking the enzyme that destroys cartilage.

#### 7. Green Tea and Bones

The very key to this is high fluoride content found in green tea.

## The Real Talent

After winning several archery contests, the young and rather boastful champion challenged a master who was renowned for his skill as an archer. The young man demonstrated remarkable technical proficiency when he hit a distant bull's eye on his first try, and then split that arrow with his second shot.

"There," he said to the old man, "see if you can match that!"

Undisturbed, the master did not draw his bow, but rather motioned for the young archer to follow him up the mountain. Curious about the old fellow's intentions, the champion followed him high into the mountain until they reached a deep chasm spanned by a rather flimsy and shaky log.

Calmly stepping out onto the middle of the unsteady and certainly perilous bridge, the old master picked a far away tree as a target, drew his bow, and fired a clean, direct hit.

"Now it is your turn," he said as he gracefully stepped back onto the safe ground.

Staring with terror into the seemingly bottomless and beckoning abyss, the young man could not force himself to step out onto the log, no less shoot at a target.

"You have much skill with your bow," the master said, sensing his challenger's predicament, "but you have little skill with the mind that lets loose the shot."

"The real talent is being able to apply your skills even in the most adverse situation- without fear, hesitation, or doubt."

## **CONGRATULATIONS TO**

- Acharya Dr Umesh and Mrs Shanti Yadav on their silver wedding anniversary.
- Mr Asok Pandey and family for the Mundan ceremony of his grandson Amar, son of Rohit and Komal Pandey
- Smiriti daughter of (Madhu and Ashok Sharma) and Narinder son of (Mrs & Mr S.S.Juss) on their wedding.

## **CONDOLENCE TO**

Micky for the loss of his mother Mrs Rekha Arora and to Mr Bharat Khanna for the loss of a dear sister.

## **YAJMANS IN SUNDAY CONGREGATION**

30.05.2010 Acharya Dr Umesh and Mrs Shanti Yadav

06.06.2010 Mr Trilok and Mrs Mamta Gupta

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

Mr Paul Nischal	£50	Mrs Shalini Aggarwal	£21
Anonymoyus	£50	Mr Sanjay Jain	£101
Mr Prem Kharbanda	£51	Mrs Passi	£21
Mr S.K.Verma	£5	Mr John Ashton	£25
Miss Ria Pokar	£20	Mr Trilok Gupta	£51
Mr Prem Nanda	£21	Acharya Dr. Umesh Yadav	£14

## **RISHI LANGAR DONATIONS**

Acharya Dr Umesh Yadav	£87	Mr Trilok Gupta	£100
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## **DONATIONS FOR PRIEST SERVICE**

Mr Bharat Khanna	£50	Mr Ashok Pandey	£51
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## **DATES FOR YOUR DIARY**

- Seminars by Youth Wing Hindu Council Birmingham-- Last Sunday of every month 12 noon, next 25<sup>th</sup> July.
  - Topic: Aryan invasion - Did it really happen?
  - Guest Speaker: Ravi Ladwa
- Ved Pracahr on Radio XL [7am-8am] First Sunday of every month, 7 am to 8 am, next 4<sup>th</sup> July
- AGM . Sunday 18<sup>th</sup> July
- Independence Day of India Sunday 15<sup>th</sup> August

### **The dance classes – A great success.**

New term starts in July. **All ages welcome.** Children, Mums and even grandmothers. For details ring 0121 359 7727.

### **Arya Friends Group**

We have our regular Wednesday meeting starting with Yoga and Pranayam followed by the mutual discussions interaction, Hot Lunch and games. Young and old, men and women all welcome.

It was started 10 years back in June 2000. The members would be celebrating the event in near future. The date would be announced soon.

### **Gayatri Mahayajna:--**

Scheduled for Sunday 27<sup>th</sup> June 2010 .

July Aryan Voice went to print before that. Therefore the report and the donor list would be published in the August issue.

*Every effort has been taken that information given is correct and complete. But if any mistake is spotted please inform the office, Tel. No. 0121 359 7727. Or*

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