



## **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**

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MONTHLY

SEPTEMBER 2011

**Sunday 25<sup>th</sup> September 2011**  
**Special Havan to bless the students**

**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**  
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# COME! 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 (Beginners' Level) at OUR Centre, 22A Caroline St, Birmingham B3 1UE, Wed 5:30 to 6:45pm from Sep 7, 2011**
- 2. Science of Yoga: Patanjali Meditation (Advanced Level) at Arya Samaj, 188 Inkerman Street, Birmingham, B7 4SA, Wed 8 to 9:30pm, from Sep 7, 2011**
- 3. 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)**
- 4. 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**

\*\*\*\*\*

£50 for 10 sessions/£6 per session (£25/3 students/unwaged) **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  No. 4

**Signature:**

**Date:**

## Our Consciousness

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

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

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

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

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

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

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

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

- Dr. Harish Chandra

B. Tech. (IIT Kanpur, India)

Ph. D. (Princeton, USA)

## **O Diligent Soul! Remember Your Ultimate Goal**

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता।

गोभाज इत्किलासथ यत्सनवथ पूरुषम्।

**ashvatehe vo nishdanam parne vo vastishkritaa |  
gobhaaj itkilasatha yatsanavatha pursham ||**

**- Rig Veda 10.97.5**

### **Meaning in Text Order**

Ashvathe (ashvah–sthah ) = we do not know about to-morrow, vah =your, nishdanam = condition of life, parne = shudders like a tree leaf, vah vasantih = your dwelling in enjoyment, ktita = is, gobhaajah= you are engaged in enjoyment of senses, yat = whatever, sanavatha = realization of, purusham = God , the ultimate reality.

### **Meaning**

Nothing is permanent in this world. The entire game is transitory. Try to understand the true nature of the world. O soul! Be diligent. The real penance of life is in attaining salvation.

### **Contemplation**

This universe in Sanskrit language is called, sansaar which means – ever changing and also Jagat, meaning it keeps on moving. These words illustrate that nothing remain permanent in this universe. It is amazing! People still get intoxicated by acquiring wealth, beauty, strength, knowledge and status even when they know that these possessions are not permanent. Bhartrihari summed up this theme in one of his shloka that the wealth, life and youth are transitory in this world but only permanent is the virtues earned by a person.

A poet points out this fact of life in a couplet. When there is spring in the garden and all the flowers are blossoming never take it for granted, there is autumn hiding behind the spring. When a person reaches at the heights in the life, he must understand that these heights will not remain for ever. Therefore this world is called **ashvath**. Ashvath is the synonym of tree. Trees also die down eventually but its leaves come and go every year. In spring the leaves appear on the tree and in autumn they fall from the tree. The human body is like a leaf. It has its own limits. We cherish to enjoy the luxuries of senses for ever. What more amazing it can be?

Sage Yaska has expressed the opinion of Varshneya that everything which takes birth in this world goes through six stages. These six stages are birth, existence, change, growth, decay and finally perishing.

There is a word in the mantra **purusham** which is worth understanding. Here the purusham means is pursharth which has been explained by Sage Kapil in Sankhya philosophy. According to Sage Kapil, the principal penance of life is to get rid of sorrow and the only way to get rid of sorrow is to obtain salvation or realization of God. Until we achieve salvation, our soul will take birth again and again and on birth, the sorrow and happiness will follow us like a shadow.

Krishan Chopra

*Vedic  
Vivah  
List*

*September  
2011*

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

## Independence Day of India

It is a matter of immense pride for all of us to report that the Independence day of India celebrated in Arya Samaj Bhawan on 21<sup>st</sup> August by ASWM, was a huge success. Despite the times and date clashing with Birmingham Mela and Sri Krishan Janamashtami, audience well over 115 attended & enjoyed; participating with 'sing-along'. The feedback is exceptionally heartening for the participants and the organising team of ASWM.

As usual it started with the Havan at 11AM sharp, then the flag hoisting by the chief guest Mr Rajinder Sharma, Mr K Laroiya and our Patron Mr G Chandra M B E. National Anthem lead by Mr Rajiv Datta & Mrs Deepika Datta was sung collectively by all with great pride.

As usual the cultural programme was varied and very-very relevant to the occasion. There were talks by our Acharyaji on definition of Swarashtra in Vedas and by Dr Harish Chandra, the Vedic missionary, on Raj Dharma.

Our local gifted poets Daljit Nijjar, Shail Agarwal and Nirmal Prinja ji beautifully expressed their emotions in their own words. A geet written by Chanchal Jain and sung in duo with Usha Sood was very impressive. Mrs Renu Agarwal enthralled the audience by her melodious voice. The Divya Arya children dance group danced on Vande Mataram. Mr Rajinder Kumar Sharma representing the Consul General of India in Birmingham expressed his views about Indian Diaspora all over the world and how they make their Janam Bhoomi & Karam Bhoomi proud with their contributions, especially mentioning the special relation between Britain and India.

*Contd. On page 21*

**E** The programme ended with President Vibha Cale giving  
**C** vote of thanks. First of all, she expressed her gratitude to  
**R** God almighty followed by thanking the community for  
**E** making everything worth doing with their presence &  
**T** contributions. Further, she thanked all the volunteers and  
**A** EC members. Here it is worth mentioning that over and  
**R** above the role of EC, we are also grateful to non-executive  
**Y'** volunteers specially Mr Keith Meredith, Mr Satpal Vohra,  
**S** and Mr Dhansukh Rana for photography, and Suketu  
**C** Yadav for looking after the Sound system.  
**O** Praying for Swaadheenta (Self Reliance) on all fronts -  
**R** physical, financial, mental and spiritual, the event finished  
**N** with Shanti Path and sumptuous Rishi Langar.  
**E**

**R** Om Shanti-Shanti-Shanti!

## **THE FOOLISH LION AND THE CLEVER RABBIT**

This is one of the most famous stories of the Panchatantra. Once upon a time, there lived a cruel lion by the name of Bhasuraka, in a dense forest. He was very powerful, ferocious and arrogant. He used to kill the animals of the forest to gratify his hunger. This action of the lion became the cause of worry for the animals of the forest. They were worried that after sometime none of them would be left alive. They discussed this problem among themselves and came upon the decision to hold a meeting with the lion. They wanted to arrive on a friendly settlement with the lion and to put an end to the problem.

One day, as per the plan, all the animals of the forest gathered under a big tree. They invited the King Lion to attend the meeting. In the meeting, the representative of the animals said, “Your Majesty, it is our happiness that we got you as our king. We are all the more happy that you are attending this meeting”. The King lion thanked them and replied, “What is the matter? Why we have gathered here?”

All the animals started looking at each other. They were recollecting enough courage to start the topic. One of the animals stood up and said, “Sir, it’s natural that you have to kill us for your food. But, killing more than what is required is not a good approach. If you go on killing the animals without any purpose, very soon a day will come when there will be no animal left in the forest.” The king lion roared, “So what do you want?”

One of the animals replied, “Your Majesty, we have already discussed the problem among ourselves and have come upon a solution. We have decided to send one animal daily to your den.”

You can kill and eat it, the way you like. This will also save you from the trouble of hunting.” The lion replied, “Fine, I agree to this proposal, but make sure that the animal must reach to me in time. Otherwise, I’ll kill all the animals of the jungle.” The animals agreed to this proposal.

From that day onwards, daily an animal was sent to the lion to become his food. The lion was very happy to have his food right before him without taking any pains of hunting. So, everyday it was the turn of one of the animals. Once, it was the turn of a rabbit to go to the lion’s den. The rabbit was old and wise. He was unwilling to go, but the other animals forced him to go. The rabbit thought of a plan which would save his life and the lives of other animals of the forest. He took his own sweet time to go to the Lion and reached the lion’s den a little late than the usual time.

The Lion was getting impatient on not seeing any animal by the time. The Lion got extremely furious when he saw a small rabbit for his meal. He swore to kill all the animals. The rabbit with folded hands hesitatingly explained, “Your Majesty. I am not to be blamed for that. Actually, six rabbits were sent to make your meal, but five of them were killed and devoured by another lion. He also claimed to be the king of the forest. I have somehow escaped to reach here safely.”

The king lion howled in great anger and said, “Impossible, there cannot be another king of this forest. Tell me. Who is he? I’ll kill him. Take me to the place, where you saw him.” The intelligent rabbit agreed and took the Lion towards a deep well, filled with water. When they reached near the well, the rabbit said, “This is the place where he lives. He might be hiding inside.”

The lion looked into the well and saw his own reflection. He thought it was the other Lion. The Lion was furious and started growling. Naturally the image in the water, the other Lion, was also equally angry. In order to kill the other Lion, he jumped into the well. The Lion darted his head against the rocks and drowned in the deep well.

The wise rabbit, with a sigh of relief went back to other animals and narrated the whole story. All the animals got happy and praised the rabbit for his wit. Thus, the jubilant rabbit saved all the animals from the proud Lion and they all lived cheerfully thereafter.

**Moral: Intelligence is superior to physical strength.**

## वैदिक राजधर्म-भाग-6

आचार्य डॉ. उमेश यादव

वैदिक राजधर्म में दण्ड एक महत्वपूर्ण विधा है। वह स्वयं में एक अनुशासन है। प्रजा दण्ड से डरकर पाप से बच जाती है और सत्कर्म में प्रवृत्त होकर आनन्द सुख की ओर आगे बढ़ने लगती है। यहाँ दण्ड को ऐसा बताया जैसे काले-लाल भयंकर आँखों वाला राजा का डर-- यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा। प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति--दण्ड के डर से प्रजायें मोह से भी नहीं बंधती और सन्मार्ग पर ही चलती हैं। पर यहाँ स्पष्ट कहा कि--नेता चेत्साधु पश्यति--अर्थात् राजा या मुखिया पक्षपातरहित महात्मा व सद्बिचार से युक्त विद्वान् हो। यह विचारणीय है कि जो राजा स्वयं चरित्रवान् एवं सिद्धान्तों पर चलने वाला है, उसी राजा का कठोर दण्ड सफल है। राजा सदा पक्षपातरहित, सत्यवादी (साधु) एवं सत्यप्रिय विचारवाला हो। व्यवहार में यह देखा जाता है कि लोग सत्य सुनना चाहते तो हैं पर स्वयं सत्य बोलते नहीं हैं। दूसरों के लिये दण्ड चाहते हैं पर स्वयं के लिये सातों खून माफ । वैदिक व्यवहार इसका घोर खण्डन करता है। --

**तस्याहुः संप्रणेतारं राजानं सत्यवादिनम्।**

**समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम्॥ मनु. 7.26**

उस राजा को उत्तम संचालक कहा जाता है जो सत्यवादी है। उसे ही समीक्षा करनेवाला, प्राज्ञ, तथा धर्म, अर्थ व काम जैसे जीवनकालीन मानवीय उद्देश्यों को समझनेवाला धर्मात्मा और प्रशस्त राजा समझा जाता है। इस चरित्र से राजा जहाँ अपना जीवन उत्तम व सफल करता है, वहीं समस्त प्रजाओं को भी

मानवीय लक्ष्यों के साधनायुक्त मार्गों पर चला सकने में समर्थ हो जाता है। यह एक अपने आप में बहुत बड़ा उपदेश है। आत्मदोष न देखकर पर-दोष दर्शन में लिप्त रहना मानव जीवन की सबसे बड़ी हानि है। ऐसा मुखिया या कोई भी न स्वयं को अच्छा बना पाते, न ही दूसरों को अच्छा जीवन दे सकते। अत एव वैदिक परम्परा हमें यह सीखाती है कि पहले स्वयं अच्छा, महान्, आदर्श व सत्य बनो तभी दूसरों को अनुशासित कर पाओगे। कितना स्पष्ट कहा—

**तं राजा प्रणयन्सम्यक्, त्रिवर्गणाभिवर्द्धते।**

**कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते॥ मनु. 7.28**

अच्छे सत्य चरित्रवाला राजा ही दण्ड को सम्यक् संचालन कर पाता है और प्रजाओं व स्वयं को भी "त्रिवर्गण" अर्थात् धर्म, अर्थ व काम के सन्मार्ग पर चला पाता है। पर जो राजा स्वयं विषयों में लम्पट (कामी), टेढ़ा, ईर्ष्यालु, क्षुद्र व नीचतायुक्त होता है, वह अपने ही स्थापित दण्ड से स्वयं मारा जाता है। वह आदर्श न्यायाधीश कभी हो ही नहीं सकता क्योंकि मूल में ही दोष है। अतः ऐसी स्थिति से राजा को हमेशा बचना चाहिये।

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

Contd. from Aryan Voice August 2011

**Dayananda and the New Age**

Dayananda while working for the Indian renaissance came in contact with Indian Princes also. He was not at all happy that India should be governed by people who do not belong to this country. The achievement of freedom from the foreign domination was in no way an easy task. The 1857 movement must have convinced him of the realities of the situation: the very infra-structure of the society and the social traditions needed revolution to attain and then sustain freedom. Dayananda had clearly a vision to see that science and technology on the one hand and democratic principles on the other were bringing out a new social order in the West, and that this would terribly react with the caste-ridden order in India. Dayananda instinctively responded to all these new ideas, and he had the sagacity to link all of them with the distant past Indian traditions. He was very much convinced of the fact that India's future did not lie in the imported ideas from the West, but her salvation lay in her deep-rooted traditions, carefully purged out of the dogmas and superstitions of the mediaeval days. He gave to the Arya Samaj a democratic constitution. The ten principles of the Arya Samaj are based on the eternal natural dharma of man, the high moral ethics and a high social conduct.

As we have said, Dayananda was always interested in creating a common platform of work, with only one condition: the adherence to sincerity and truth. He wanted people to sit together, discuss and accept the basic principles of discipline. And side by side, if necessary, he would stand alone to protest against fraudulence, bigotry and superstitions. After the Mutiny of 1857, Lord Canning organized a magnificent Durbar of Indian Princes at Agra. On this occasion, Dayananda's revered teacher, Swami Virajananda, made

frantic efforts through Maharaja Ram Singh to convene a Universal Council of Hinduism (the Sarvabhauma Sabha) but nothing came out of this effort. Dayananda also very much wanted to avail the occasion of a similar Durbar at Delhi, organized by Lord Lytton in 1877. Many of the leaders of the Hindu community were present at Delhi including Babu Kesab Candra Sen and Sir Syed Ahmad Khan.

### **Dawn of a New Era**

Swami Dayananda was an open book – a straight-forward man without duplicity or diplomacy. He was out-spoken in matters of truth, a man of courage, and as such he was so often misunderstood. But he was open-minded too. When he went to Calcutta in December 1872, he enjoyed the hospitality of the Tagore family, and got first hand information of the work which was going on in Bengal. From there, he came back imbued with new ideas. Justice Mahadeva Ranade of Poona was another great national figure and in the midst of this galaxy, very soon Dayananda became an all-India figure. By his erudition and scholarship, he became an international figure in the field of the Vedic studies. He never studied a Western language, much less the Western literature. He was through and through an indigenous person, and yet a man of great vision. He sent one of his illustrious disciples Shyamaji Krishna Verma, to European countries, who later on became one of the pioneering fighters of India's freedom movement abroad. Dadabhoy Navaraji got his ideas of svarajya from Dayanand's Satyarth Prakash. Dayananda took to social reforms, protested against the child marriages; he pointed out the evils of the caste system and the casteism, worked for the emancipation of the untouchables, he became an advocate of the woman education. It has been rightly observed that Dayananda's personality was not one easily captured in a simple formula for it had many complimentary facets. He was a man with great inner depth, yet totally involved in the present and always working for a better future. Dayananda was the first leader in the field of theology who welcomed the advances of science and technology. To him, the Vedas as the source book contain the seed of science, and to him, the Vedas advocate the philosophy of dynamic realism. Why should one

go for science? For three reasons: One, for India, it had been her oldest tradition to advance science; secondly, its study and adoption would help us in the fight against poverty; and thirdly, the study of science would uproot superstitions. A superstition is more damaging to a nation than an atom bomb. But Dayananda gave a caution too. The science should be based on a theistic outlook and should be used for the good of the society and be handled by those persons who cherish the good of all. To Dayananda, as to the rishis of the past, there could be no conflict between science and theism or between science and religion.

### **Arya Samaj Abroad**

Dayananda passed away in 1883 at an early age of 59 as a martyr to the cause of truth for which he courageously lived. After his death, his work has been taken up by the Arya Samaj, with hundreds of branches in India and abroad. The first Arya Samaj established in Rangoon was in 1898, in Bangkok in 1920, Singapore 1927, Fiji 1904, Mauritius 1902, in Pietermaritzburg, South Africa 1908, Guyana 1924, Surinam 1911, Trinidad 1904, Kenya 1903, Zanzibar 1907, Uganda and Tanzania 1908 and so on. Whilst Dayananda worked for renaissance along with many other stalwarts, the work is not yet finished. India still needs a shock-treatment after her thirty-five years of freedom.

(Source: "Dayananda and His Mission", Published by: Paropkarini Sabha - Ajmer)

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

Contd. from Aryan Voice August 2011

**Dayananda and the New Age**

Dayananda while working for the Indian renaissance came in contact with Indian Princes also. He was not at all happy that India should be governed by people who do not belong to this country. The achievement of freedom from the foreign domination was in no way an easy task. The 1857 movement must have convinced him of the realities of the situation: the very infra-structure of the society and the social traditions needed revolution to attain and then sustain freedom. Dayananda had clearly a vision to see that science and technology on the one hand and democratic principles on the other were bringing out a new social order in the West, and that this would terribly react with the caste-ridden order in India. Dayananda instinctively responded to all these new ideas, and he had the sagacity to link all of them with the distant past Indian traditions. He was very much convinced of the fact that India's future did not lie in the imported ideas from the West, but her salvation lay in her deep-rooted traditions, carefully purged out of the dogmas and superstitions of the mediaeval days. He gave to the Arya Samaj a democratic constitution. The ten principles of the Arya Samaj are based on the eternal natural dharma of man, the high moral ethics and a high social conduct.

As we have said, Dayananda was always interested in creating a common platform of work, with only one condition: the adherence to sincerity and truth. He wanted people to sit together, discuss and accept the basic principles of discipline. And side by side, if necessary, he would stand alone to protest against fraudulence, bigotry and superstitions. After the Mutiny of 1857, Lord Canning organized a magnificent Durbar of Indian Princes at Agra. On this occasion, Dayananda's revered teacher, Swami Virajananda, made

frantic efforts through Maharaja Ram Singh to convene a Universal Council of Hinduism (the Sarvabhauma Sabha) but nothing came out of this effort. Dayananda also very much wanted to avail the occasion of a similar Durbar at Delhi, organized by Lord Lytton in 1877. Many of the leaders of the Hindu community were present at Delhi including Babu Kesab Candra Sen and Sir Syed Ahmad Khan.

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## अरुण यह मधुमय देश हमारा।

अरुण यह मधुमय देश हमारा।  
जहाँ पहुँच अनजान क्षितिज को  
मिलता एक सहारा।

सरस तामरस गर्भ विभा पर  
नाच रही तरुशिखा मनोहर।  
छिटका जीवन हरियाली पर  
मंगल कुंकुम सारा॥

लघु सुरधनु से पंख पसारे  
शीतल मलय समीर सहारे।  
उड़ते खग जिस ओर मुँह किए  
समझ नीड़ निज प्यारा॥

बरसाती आँखों के बादल  
बनते जहाँ भरे करुणा जल।  
लहरें टकरातीं अनंत की  
पाकर जहाँ किनारा॥

हेम कुंभ ले उषा सवेरे  
भरती ढुलकाती सुख मेरे।  
मदिर ऊँघते रहते जब  
जग कर रजनी भर तारा॥

- जयशंकर प्रसाद

## **Plant Food Against Animal Food - Part 1**

There are many health benefits of vegetarian diet consumption. According to Dr Richard Schulze, a vegetarian diet detoxifies and builds the body, and also heals disease. He adds that vegetarians are generally healthier, have less illness, need less doctor visits as well as less medication, and also live longer. There are numerous studies and statistics on vegetarian diets which validate and support these claims.

Common sense alone tells us that when you eat and live smart, you can look and feel younger, feel lighter and less sluggish, have more energy and vitality, have a much stronger immune system, maintain a healthy weight, have better skin, suffer less pain, discomfort and illnesses, and even feel happier.

So, what are the benefits of a vegetarian diet?

The fact is, there is increasing evidence that the healthiest diets are filled with many plant-based foods and very low, or even void, on animal-based ones.

Even mainstream organizations like the American Dietetic Association and the Dieticians of Canada state that a well-planned vegetarian diet can satisfy the nutritional needs for all stages of life, including infancy, childhood, adolescence, pregnancy, lactation and old age.

These organizations championed the health benefits of vegetarian diet consumption when they stated that “vegetarian diets offer a number of nutritional benefits, including lower levels of saturated fat, cholesterol, and animal protein as well as higher levels of carbohydrates, fiber, magnesium, potassium, foliate, and antioxidants such as vitamins C and E and phytochemical”.

The truth is, a vegetarian diet even has enough of the nutrients which they have been mistakenly claimed to be lacking in, such as calcium, essential fatty acids, vitamin B12 and protein.

In fact, vegetarian diets provide many health benefits and large-scale studies have shown them to be very useful in preventing and even treating many diseases – risks for deadly diseases like cancer, heart disease and stroke are lower for vegetarians.

Eating less meat and more fruits and vegetables, is something which even mainstream organizations like the American Cancer Society and the American Heart Association recommends.

The conclusion almost always points in the same direction, that we should eat less animal-based food products, if not cut them out altogether, and consume more plant-based foods, in particular fruits and vegetables.

So, how do the health benefits of vegetarian diet consumption come about? Each health benefit of vegetarian diet choices is elaborated below.

Vegetarian plant foods are very nourishing; animal foods lack certain nutrients.

Plant foods provide many nutrients and phytochemical (plant chemicals) which boost the health benefits of vegetarian diet choices. They provide better nutrition to the body, in a form which is easier to digest and assimilate. This means the body requires less effort to digest the foods.

A healthy vegetarian diet is beneficial in the following ways.

#### Fiber-

Vegetables, fruits and whole grains are high in fiber – this helps the whole digestive system to work better, and helps better bowel movements. This then prevents constipation and other intestinal disturbances such as bloating, candida overgrowth, diarrhoea, flatulence, as well as many colon diseases which develop in the long-term, such as cancer and diverticulosis. High intake of dietary fiber has also been linked to reduction in risks for several other diseases, such as diabetes and heart disease. Soluble fiber also helps to lower blood cholesterol levels. There is no fiber in animal food products.

#### Various nutrients-

The health benefits of vegetarian diet foods are provided and boosted by the following important nutrients, which are present in high amounts in many plant foods.

- Carbohydrates – which is found in higher amounts in plant foods
- Carotenoids
- Folic acid – which reduces the risk of heart disease
- Magnesium
- Potassium
- Vitamin C
- Vitamin E

Antioxidants and phytochemicals found only in plant foods

Antioxidants such as vitamins C and E as well as carotenoids are present in large amounts in plant foods, especially raw ones, and help to protect body cells from free radical damage.

Another benefit of a vegetarian diet is that we are able to attain the health-promoting properties of many substances found only in plant foods.

Phytochemicals – examples include flavonoids, isothiocyanates and phytoestrogens – present in plants have been shown in studies to boost health and offer protective effects against degenerative diseases such as cancer and heart disease.

The positive effects of phytochemicals are often underestimated and they play a great part in the health benefits of vegetarian diet foods.

### **Congratulations on their Birthday to**

- Nisha niece of Mr Jaswant Singh Tank
- Madhav son of Mr Ashok and Mrs Sunita Bakshi.

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

Dr Harsh Vardhan and £31      Mr Jaswant Singh Tank £11  
Mrs Pratibha Arya  
Mr Sanjiv Mahandru      £5

### **YAJMANS IN SUNDAY CONGREGATION**

06.08.2011-Mr Ashok and Mrs Sunita Bakshi  
13.08.2011-Mr Rajesh Mayor

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

Brittanic Warehouse	£500	Mr Sehgal	£21
Mrs Indu Bala and Mr Ved Prakash	£10	Mr S.P. Dutta	£11
Mr A.V. and Mrs Renuka Chandan	£21	Mrs Chris Fletcher	£5
Mr. Andrew Lawson	£20	Mrs S. Grove	£20
Mrs Ashok Bakshi	£51	Mr. S.K. Oberai	£10
Mr G.M. Singhal	£20	Dr U.L. Udeshi	£30
Mr Prem Nanda	£21	Anonymous	£20
Mr Vivek Vadhva	£21	Mrs Madhu Sharma	£5
Mr T.S. Gandhi	£11	Mr. S Tandon	£10
Mr Sohan Singh Cooner	£10	Anonymous	£80

## **RISHI LANGAR DONATION**

14<sup>th</sup> August Rishi Langar donated by Mr Ahsok and Mrs Sunita Bakshi

## **DATES FOR YOUR DIARY**

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

## **Felicitations**

Dr Harish Chandra, Guest Vedic Scholar with Arya Samaj West Midlands is actively promoting true Patanjali Yoga (meditation). He was invited to present the paper on "Scientific Basis of Patanjali Yoga: Benefits & Challenges" in the recently held International Interdisciplinary Scientific Conference on 'Yoga in Science - Future and Perspectives' at Belgrade, Serbia, Aug 11-12, 2011. At the conclusion of the said conference he was **awarded** to be the Honorary Professor of the International Academy for Yoga Teachers Education, Belgrade, Serbia.

EC and Community of ASWM congratulate him for this honour.

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

*Tel. No. 0121 359 7727.*

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

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