

वेदों की खुशबू

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वेद सब के लिए

(धर्म मर्यादा फैलाकर लाभ दें संसार को)

VEDIC THOUGHTS

A perfect blend of Vedic Values and Modern Thinking

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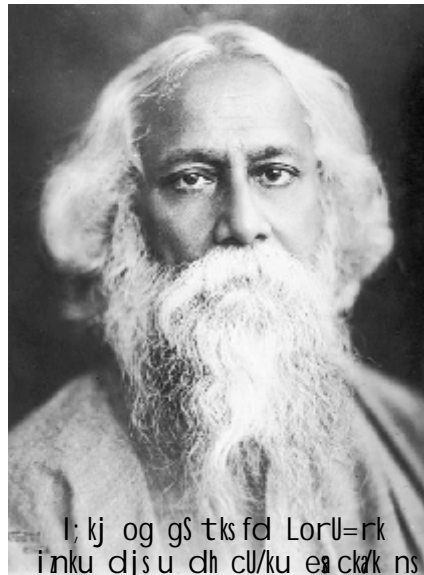
Contact: Bhartendu Sood, Publisher, Editor & Printer # 231, Sec. 45-A, Chandigarh 160047

Tele. 0172-2662870 (M.) 9217970381 E-mail : bhartsood@yahoo.co.in

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Editorial

Dharma & religion

The English word 'religion' does not fully convey the Indian concept of religion. Being an Indian, to me the word religion is quite different from 'Dharma' which finds its earliest known origin in Vedas. In Vedas the word 'Dharma' has a very wide meaning. One meaning of it is the 'moral values or ethics' on which the life is naturally regulated. Its centre points are truth, love, compassion, non violence, forgiveness, patience, tolerance, cleanliness of self and the environment, to shun the tendency to hoard (aprigrah), righteous conduct. Both Rishi Patanjali and Rishi Manu have also identified the above listed values to describe dharma. The righteous conduct whose touch stone is ---treat others as you will like to be treated, is the catalyst of harmony and love between two persons, two states and two nations.

Dharma transcends all distinctions of caste, creed, race, language, origin and demography. Dharma is ageless and universal. Dharma can be compared with the transcendent glory of the Sun which gives light and warmth to all in the Universe. One has not to make enquiries whether Sun has risen or not. The light and warmth associated with it leaves no scope for questioning. Likewise dharma if truly followed in its true perspective brings happiness, peace and prosperity all round. Dharma elicits respect and love and makes us humble.

It is beyond doubt that man since ages has

looked to dharma to make his life and karma better and in the process his regulated conduct should not only make his own life better but it should have infectious effect on the lives of the people around him what we call as society.



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On the other hand religion becomes dharma only when it encompasses in it all such values what constitutes 'dharma'. But, somehow this is not happening because man always has been more conscious of his identity and this identity is imparted by the organised religion by way of rituals, various signs etc. To create super visibility of his religious identity, man is always laying more stress on such rituals, body signs like beards, hair, attire and sometimes language too. So important has become this religious identity to the man that he has subordinated values of dharma to this religious identity and this is the cause of the strife what we are seeing in the name of religions.

For the vast majority, dharma and God are synonymous because they feel that God is embodiment of all that constitutes dharma and it is He whose grace is needed to embrace these virtues of dharma. But, one can be virtuous without accepting the existence of God.

After all good people who do virtuous acts are in plenty in Communist countries even. Then we have another section of people who feel that the man himself is the creator of his world with his actions karma and to them good karma

constitutes dharma.

Completely ignoring dharma can lead to an all-round impoverishment of human values. Following dharma creates in us capacity to love, to transcend self and live for others, even to the extent of risk taking and dying that others may live and have life in its fullness. It is dharma that humanizes us.

In the end, I just want to say two things. First, truth is everywhere the same I have understood a part of it, the others have understood other part of it. Second, the prime role of religion is to make us a better human being. If it is not happening then we need to revisit the way we are following our religion. In all likelihood, the fault does not lie with the religion but the way we have come to understand and follow it.

Again it must be understood that while time has no effect on dharma, religion is constantly undergoing change as it is man made. Men of all religions mould their respective religions in the manner it suits them from time to time.

Two great Indian sages who gave new direction to established religions of their respective times are Mahatma Buddha and Maharishi Dayanand Saraswati. Knowing it well that man for vested interests is in the habit of tinkering with the religion, both warned their disciples not to accept anything blindly, even if it is said by them.

In the words of Buddha, "Don't accept my words, simply because they are my words. Accept but only after duly examining them with reason. Believe in yourself only then you can be a torchbearer to yourself."- Attadipa Viharatha

Likewise Maharishi Dayanand Saraswati who was always guided by the supremacy of reason, in his magnum opus Light of Truth says, "Vedic Scriptures never ask to take anything on trust but to examine everything, and then to come to any conclusion. When we practice tapas we are called upon to practice our reason and reflection and judge them by our capacity to conform to laws of reason and thought."

Bhartendu Sood

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Some space for fellow human being too.

Neela Sood



In our country, we can see Inns known as *dharmshlas* in almost all cities, towns and places of pilgrimage. No doubt all are not in good condition but these continue to serve the common men.. Most of these were built by the philanthropists who wanted

their surplus money to be used for the public cause. Likewise there are numerous such schools and colleges in many towns and cities which came up with the donations of the rich people of that place. When water supply system was not there wells in the villages were generally dug up by the wealthy people who always felt that they were only the trustees of God's wealth. This practice was being followed in entire Asian subcontinent. Sometime back when I was in Dhaka, Bangladesh I was surprised to find that huge mansions which are the hostels for students in Dhaka University were donated by one philanthropist Mr. Jagan nath and today there is a University after his name.

But, what is really sad that as the prosperity is growing the number of such projects are becoming a trickle. In other words contributing something for the good of general public is not in the priority of today's man. The reason is not far to seek. We have become family centric. Irrespective of the amount of money that is earned by the family it is solely for the family members generally comprising of wife husband and one or two children. Forget the society in which we live we feel uncomfortable to share our earnings even with our real brothers & sisters and some times parents too. Earlier we would hear man is a social animal but now man doesn't appear to be even a family member.

All religions and sects implore man to make charity from his earnings and in a few sects there are fixed guide lines also.

In the face of this why should we leave every thing to the government or some NGO's who generally want to take up specialized developmental activities? Two areas where we need to revive the old zeal are drinking water and education of underprivileged. If one happens to travel by train via Panipat and Karnal in Haryana he would come across people at the railway station rushing to the compartments with glasses of cold water as soon as the train halts and it provides great succor to the parched throats of the commuters. I am watching it since the student days. They voluntarily give one or two hours for this humanitarian cause and have built up *piaos* at number of places in the various cities. All of us can take a leaf out of it and chose some project. Those who have the will easily find such a public cause. Recently I visited a Govt. office in Patiala for some official work. As the Lunch hours approached that female officer asked me to be excused for 30 minutes which was understandable. After lunch when she entered she looked cheerful and rejuvenated. I reinitiated dialogue by saying I can now value the importance of mid day meal." She laughed heartily and then said "I don't take lunch. Infact there is a Gurudwara very close to this office. I spend 30 minutes daily to clean utensils in the 'langar hall' and it rejuvenates me." The happiness which one derives from such noble projects is unfathomed and one gets lot of satisfaction in being useful to someone with whom he has only relationship of humanity.

Today in our country the number of people who have surplus money is increasing very fast. Therefore there is an urgent need to revive the old tradition of engaging oneself for a public cause.

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*In this world,
 Hate never yet dispelled hate
 Only love dispels hate
 This is the law
 Ancient and inexhaustible*

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LAUGH ::: WITH MALICE TOWARDS NONE

A man was going to his office when he noticed a most unusual funeral procession.

A funeral coffin was followed by a second one about 50 feet behind the first. Behind the second coffin was a solitary man walking with a black dog. Behind him was a queue of about 200 men walking in single line.

The man couldn't stand his curiosity. He approached the man walking with the dog, 'I am so sorry for your loss, and I know now is a bad time to disturb you, but I've never seen a funeral like this with so many of you walking in single line. Whose funeral is it?'

The man replied, 'Well, that first coffin is for my wife.'

The inquisitive man asked, 'What happened to her?'

The man replied, 'My dog attacked and killed her.'

He inquired further, 'Well, who is in the second coffin?'

The man answered, 'My mother-in-law. She was trying to help my wife when the dog attacked and killed her also.'

A thoughtful moment of silence passes between the two men.

Then the first one asks in excitement 'Can I borrow the dog?'

The man replied 'Please join the queue.'

"As a man thinketh, so he becometh"!

Urvashi Goel

Aristotle says: "The energy of the mind is the essence of life. It is our attitude which brings in thoughts and shows us the true outlook of life. Lots of patience is required to maintain a positive attitude. One must remember that we become whatever we think. So, we must do everything to prevent negative thoughts which often replace positive thoughts"

Man's brain is full of 'cant's' which have to be cauterized in order to be successful in life. You have within you the power to accomplish everything you want; that power lies in the will. Uncontrolled thoughts render the mind weak as a result of which. It is therefore of paramount importance that one analyses dispassionately one's thought patterns for at least fifteen minutes every day, preferably early in the morning and before going to bed. This sort of analysis with an open mind brings forth where we went wrong in our thought and resultant action. Introspection tells us that each of our habits creates a specific 'groove' in the brain and that these patterns make us behave in a certain way, often against our wish. However, through the practice of concentration and meditation, one can neutralise the dictates of these bad habits by creating thought patterns of good habits.

For example, thoughts of hatred and anger should be controlled by generating thoughts of forgiveness, mercy and nonviolence; thoughts of pride and arrogance should be eradicated through inculcating thoughts of humility and a down-to-earth attitude; greed and possessiveness should be dispelled by pursuit of magnanimity, contentment and non-covetousness; jealousy and meanness should be replaced with thoughts of love and generosity; and, above all, delusion and infatuation are best overcome by constant Self-inquiry and developing the power of discrimination.

It is a fact that a person commits suicide only because of the accumulation of negative thoughts.

Due to his inability to see any thing positive which could neutralize his negative thoughts, he starts finding his life worthless and resorts to the extreme step.

There is a small story which tells how positive thoughts can nullify the negative ones.

A boy from a lower middle class family rose to become a doctor. His wife with materialistic bent would continue to fuel his materialistic ambitions. They decided to build a palatial bungalow much beyond their means. Facing the shortfall of funds, his wife asked him to approach his father who had just retired and had received his future security funds. The father, very rightly refused to part with the money for his son's wanton passion. Helped by wife's constant prodding, the boy developed negative thoughts about his parents and would remain estranged and depressed. His boss at his work place, having noticed marked difference in his attitude, asked him to share his problem. The boy told everything. The boss who was quite matured told him-----"First, go back by 20 years to your childhood days. Do you think you could have become a doctor without the sacrifices of your parents? Second, put yourself in your father's place who has still long life before him. Would you part with the money which would see you through in the years to come with no other source to rely upon and the only son instead of helping placed his own demands for wanton passions? Third, do you think you need such a palatial bungalow? A smaller and simple house could have served the purpose. These thoughts are only your creation." Boy had understood everything and he came out from the room a changed person and took the next train to meet his parents. Whenever we are passing through such difficult times counseling, sharing problems with wise heads and reading of inspirational books help to nullify the negative thoughts.

But we need to keep in mind that Rome was not built in a day. Every masterpiece requires efforts to make things perfect. It is true with our mind also

best manifested by what Lord Krishna said to Arjun in Geeta-----“There is no doubt that it is very difficult to control the mind. But the one who has cultivated the virtue of self restrain by meditation and has the ability to give up what his intellect feels to be wrong, has his mind under his control.”

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Only reading is not enough. Reading must be followed by the following subsidiary means of reasoning:

1. **Listening** or reading most attentively with a calm mind to the lectures of a learned man and their books, and more so if the subjects are a divine Science, because it is the most abstruse and the subtlest of all the sciences.
2. **Thinking** over what one has heard or read in retirement, and in removing doubts if there be any by questioning the speaker and some times by self enquiry. Questions may sometimes be asked even in the middle of a discourse if the speaker and the audience think proper.
3. **Rationalizing** is the next step. When all doubts are cleared after hearing or reading a discourse and thinking over it, let the enquirer enter into the superior condition and see for himself by the help of yoga (self-realization through meditation) whether it is the same as he had heard and reasoned out or not.
4. The **result** is the correct knowledge of the nature, properties and characteristics of the desired object.

Kerala [just 1-state] temples spend Rs 10,408.42 cr per annum for rituals: Study

The amount spent on *payasam*, *sadya* and *prasadam* is enough to construct 5 medical colleges or 12 engineering colleges or 500 hospitals or 300 CBSE schools or a bank like Catholic Syrian Bank or 5 TV channels

Hyper-indulgence in rituals and edible items is costing the Hindu community dear. The expenditure incurred to run an average temple for 12 days is enough to run a church for a year and a mosque for a year and a half.

The study is claimed to be the first-ever on the economics of Hindu temples in the state. It was carried out by a Hindu religious speaker, with the backing of the Sanathana Dharma Parishad, a



conglomerate of 48 major Hindu organisations.

The study says that all the 36,400 temples in the state together spend a minimum of Rs 10,408.42 crore annually (nearly matching the state's annual plan) on a range of items from oil and coconuts and food items to fireworks and elephants.

"The figure is highly conservative, arrived at by calculating the usage of such items in small rural temples," said advocate S. Jayasooryan, a religious speaker who did the study.

Though extravagant in matters of faith, the Hindus seem to possess negligible social concerns, the study notes. For instance, the money spent by all the temples annually (Rs 580 crore) on *payasam*, *sadya* and *prasadam* is enough to construct 5 medical colleges or 12 engineering colleges or 500 hospitals or 300 CBSE schools or a bank like Catholic Syrian Bank or 5 TV channels.

The study says it is no wonder the Hindu community, which forms 56 per cent of the state's population, **owns only 2 per cent of the total schools, 17 per cent of the arts and science**

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CUSTODIANS OF RELIGIONS

Of all the tyrants the most formidable are those who claim divinity for themselves. They come as God's messengers with authorization that admits of no scrutiny. They bring slavery to their followers and not wisdom. They inflict blind following and credulity. They crush reasoning and develop blind faith. In short, they make men sheep and not thinking beings. They make themselves shepherds rather than teachers.

A real teacher will open the eyes of his disciples instead of closing them. He will care little for their faith in him. He will rather care for their faith in truth. The end in view is not that the teacher himself should be revered, but that truth should be revered. And the teacher is revered to the extent that he brings about reverence for truth.

This we do not find in religious leaders. They do not say, "Go to truth" or "Go to God." They say, "Come to us." "Surrender your body, mind and wealth to the preceptor" is their demand. And the followers, because of their weaknesses, forget to realize that the preceptor himself can not be a perfect person. He also can be wrong on certain issues.

From the book "Between Man and God" written by Pandit Ganga Prasad Upadhyaya.

"Swami Dayanand's views on early education"

Dr Vasundra Rehani

In Swami Dayanand's scheme of education, the education of the infants at home, before the actual school age of eight, occupies an important place. He begins the second chapter, EDUCATION ON CHILDREN, in SATYARTH PRAKASH with the statement from shatpath brahamana and goes on to say that a man is learned if he has three good teachers namely, the mother, the father and the teacher. Blessed is the family, fortunate is the child whose mother and father are righteous and learned. He has attached great importance to the home -the parents-as an agency of education. He firmly believed that "children do not receive so much good and benefit of education from any other person as they do it from the mother."



When Swami ji regarded a mother as a potentially great teacher of her child he foreshadowed what many child psychologist and researchers in the field

of child development discovered later. In this way, for the first five formative years he entrusts the education of the child to its mother, she alone being the most capable person to inculcate and nurture the seeds of culture and tradition in that developing child. And for that matter Swami Dayanand wants the mothers themselves to be educated in the first place. His scheme of infant instruction and training by the mother has the following characteristic features-

When the child learns to speak, the mother should begin the first phase of planned efforts to mould its tongue to ensure clear and distinct articulation. The child should be trained to pronounce every letter using its proper organ correctly and in proper stress of voice.

Child should be taught sweet speech and how to converse with the elders in the family and outside and with the other children of his age or below his age in the right manner. The stress should be on courteous, clear and graceful speech. The child is also to be taught how to behave himself towards persons in the family and outside the home and he advises to the parents-spare no pains to make children master of their senses, lovers of knowledge, and fond of good company. They should not unnecessarily be allowed to indulge in playing, weeping, joking, quarreling, bemoaning, fondling with

an object, envy, enmity and all other evil habits. They should not touch and irritate the generative organ. The children should be trained to acquire the habit of veracity, bravery, patience, amiability and similar virtues. (SATYARTH PRAKASH, chapter 2)

These ideas about the early education of children were expressed more than a century ago. Since then the educational thoughts and practices in the domain of early childhood education have made much advanced strides. Swami ji also implied that the mother, father and teacher should teach right type of personal and social habits to their children and pupils. Children should be taught to speak the truth and faithfully do the righteous work which their elders want them to do. They should be told to abstain from the use of non vegetarian food, wine and other intoxicants. They should be trained to have control over their speech and mind and be respectful to their parents, teachers and elders and guests. The most important thing Swami Dayanand suggests the parent to follow is -not to fondle or pamper their offsprings. While quoting Mahabhashya (8.18) he says "Those fathers and mothers and teachers who are severe in educating their children and pupils, are as it were

, giving them nectar to drink with their own hands, but those who fondly love them give them poison to eat, so to speak and thus spoil and ruin them "Thus parents should teach discipline to their children. In short Swami ji rightly made home as the first agency of educating the child. Therefore in the early childhood education scheme of Dayanand the primary stress has been laid on the immediate environs of the upcoming child, as according to the Indian tradition it is the age wherein one can mould the future pattern of not only the development of a child but also of the nation as a whole, the former becoming the mainstay of latter later on.

Dr. Vasundra Rehani is the Retired Professor from Sanskrit Dept. Panjab University. 9872661946

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Times, they are a -changing

Bhartendu Sood

I had grown up in a family where the use of footwear inside the house was a sacrilege. Any family member, entering the house, would place his shoes in the rack, kept near the main entrance, wash his hands and then go inside. Even the guests were not spared with the only difference that if they didn't like to move barefoot they had the option to wear wooden sleepers known as 'kharaoon', kept separately in the shoe rack.

After the death of my parents I religiously followed this practice and gave footwear the place, these deserved.

But, the other day when I was traveling from Delhi to Ahmedabad to attend the marriage of my friend's son, I learnt for the first time that the status of footwear had undergone a sea change. It so happened that I had the lower berth while a young boy who was working in an IT company had the upper berth. After our dinner, as he moved to his berth, he carried his shoes along with him. Startled at this action I howled, "Hey, what is this? You'd be sleeping with your shoes!" "Yes uncle, what's wrong in this. The price of this pair is Rs 3500 and I can't take the risk of keeping these down away from my watchful eyes." His reply left my eyes wide open and my jaw dropped.

After reaching my friend's place when I narrated this experience to my friend, Bhagwan Das, a well known jeweller in Ahmedabad, he had a hearty laugh and then to assuage me said in a conciliatory tone, "Bhartendu, you don't seem to have changed with time." Seeing every body moving inside the house in fancy and swanky footwear, I could understand why my friend had to defend the new culture.

It was the marriage day, after the routine rituals at the girls place, the time of departure had come. Just then we realized that the groom's shoes were missing. No body from us, made any efforts to search, as this was expected. The groom, his sisters and friends started waiting for the much awaited scene. Just then a group of exuberant, bubbly girls swathe in silk & swanky attire approached the groom laughing, giggling, grinning and teasing. Then one of them said with a mischievous smile, "Jiju, We really pity you but we can help you get your shoes back if you give a gold necklace to all of us. With gold price already Rs 30000, I had my heart in my mouth. But my friend Bhagwan was enjoying the delightful moments and his beaming face showed that he had come prepared for such a demand from the bride's sisters and her cohorts. Now it was the turn of the bride's side. One of the brides' friends came forward for bargaining, "Babes you are too small to wear necklace, and I think gold rings will be O.K." It created noisy scenes. Girls were not prepared to be accepted as babes and insisted for necklaces. I could not restrain myself and whispered to my friend, "Bhagwan, don't you think it will be better to forget the shoes?" One of the groom's friend had overheard it and after giving me a piercing stance snapped back, "Uncle you're looking at the shoes whereas we are looking at someone behind the shoes." Fearing that I may not be seen as party pooper I thought it fit to withdraw and take a back place. Thank God, after haggling two elder ones were given necklaces and rest all settled for ear rings.

Sitting in the train during my return journey, somehow I felt convinced that everything changes with time. Shoes are no more the shoes of yester years and it holds true for most of the things around us.



**Everything is changing with time.
shoes are no more the shoes of yester year.
it holds true for most of the things**

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