



Swami Dayananda Saraswati



Vaidic Dhvani

QUARTERLY NEWSLETTER OF ARYA SAMAJ INDIRANAGAR

VOL 5 # 2

EDITION 18

JULY-SEPTEMBER 2014

ओ३म् उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

- ऋ १ । १ । ७ ॥

हे ज्ञानप्रकाश के अद्वितीय स्रोत प्यारे प्रभो! हम उपासकजन प्रतिदिन सांझ-सवेरे ज्ञान
एवम् कर्मपूर्वक अपने में नम्रता को धारण करते हुए तेरे समीप आ रहे हैं।

Day and night, we approach you, Lord, with reverential homage
through sublime thoughts and noble deeds.

- Swami Satya Prakash Saraswati,
Satyakam Vidyānkar



कृण्वन्तो विश्वमार्यम्
Krinvanto Vishvam Aryam
Make this world noble

C O N T E N T S	The Uniqueness of Swami Dayanand ...	3
	वैदिक राजनीति की उपयोगिता	6
	My Favourite Day - Today	7
	कर्म - व्यवस्था के आयाम	8
	Vedic Living in the 21st Century	10
	Stand for Something	12
	Way of Living	14

Editorial



Bangalore has been facing acute summer in the months of March & April. A few showers in the beginning of May have given much needed respite. The welcome rains have given us the opportunity to enjoy the melodious notes of the cuckoo bird. Here I'm reminded of John Keats, the famous poet of English literature. He says that the cuckoo bird singing sweet gives comfort not only to the tired traveller, but has a soothing effect on us all. The chorus of the early birds during the rainy season is comforting especially for those engrossed in daily chores & lost in the maddening noise of the worldly pursuits. It is at this moment that the man looks for some support, which cannot be procured from any better source than God Almighty. This idea is vividly expressed in the following mantra of Rig Veda -

आ त्वारम्भं न जित्रयो रम्भा शवसस्यते ।
उश्मसि त्वा सधस्य आ ॥

Here addressing God as the most powerful force, the man considers HIM as his SUPPORT SYSTEM & wishes Him to be always available & approachable. The mantra further explains that just as an old man takes the support of a stick without which he can't stand erect, similarly after having lived through a number of lives the person feels himself weak, shattered & deprived of all energy and ultimately, he becomes aware of His Power & His Strength. Just as an old man feels utterly helpless, when his stick, though in view is beyond his reach, similarly the man feels himself a physical wreck, when living in the presence of God but not being aware of Him. And then he prays to God to be his permanent Support System. As in today's world, we all look for some god father, some support to rely upon, why not take His Support, the one WHO IS ALWAYS AVAILABLE AND APPROACHABLE.

— Harsh Chawla

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Sujatha Complex, 1st Cross, Gandhinagar,
Bangalore 560 009 Phones 22254052 / 22265500

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VAIDIC DHWANI

A Quarterly Newsletter of Arya Samaj Indiranagar



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CONGRATULATIONS



Dr. P.C. Manav has been honoured by the Government of Karnataka for his poem "**Bharat Ki Dharti**" which has been included in the Hindi syllabus of PUC II.

Arya Samaj Indiranagar feels proud and congratulates him on his achievement.

The Uniqueness of Swami Dayanand

– Paropkari, Ajmer

People who do new things in the society tend to stand apart from the rest of the crowd. Swami Dayanand is one such personality who is not only different but is rather unique. From the smallest of things to the biggest of works, he is remarkably unparalleled. Both his preaching and practices have a deep intellect and allegiance to Dharma. It is not uncommon to see that the "intellectuals" have an ingrained tendency to be antagonistic towards Dharma and those who are religious tend to be far away from intellect. Rishi Dayanand is unique in this respect.

All the social reformers, scholars, religious gurus have had their own seats, that is they all had a place that was their center; they are synonymous with that place. Rishi Dayanand is unique here. He was a vagabond. After leaving his home, he studied for two to three years at Mathura under Swami Virajanand but we don't see any particular affection towards Mathura. From the time in Mathura till his death, Rishi Dayanand was always on the move. Though he had a library, a publication and the books were also sold, but even that could not be termed as his own place. Instead of staying at one place, he covered a large part of India along with his library and his assistants. His home was also on the move with him. This reminds me of a very emotional episode from his life: Swami ji kept a lot of his printed books at the house of his disciple, Master Sunderlal. When Master Sunderlal wrote to Swami ji that his books were still lying at his house, Swami ji replied that "I do not have a house, your house is like our house, let the books be where they are."

Swami ji had a lot of rich and influential disciples: the landlords, kings, businessmen. They all would have happily donated land and money for an Ashram. But Swami ji never thought of setting up



a Math or an Ashram. In his entire life we do not come across a single incidence of his affinity towards a person or a place.

It is the wandering ways of Rishi Dayanand that has earned him the title of Rishi. All the places, his birth place Tankara, Mathura, where he studied, Mumbai where Arya Samaj was founded, Jodhpur and Ajmer where Swami Dayanand sacrificed his life, all became pilgrimages for his disciples and followers. Places where Swami ji stayed and preached are also revered by his followers. We are attached to all these places due to him but the Rishi himself had no such attachments.

In Rishi Dayanand's life we also do not see any attachment towards any particular person either. He has a general goodwill towards all, the greater the devotion of a person towards the nation, the

more respect Rishi Dayanand had towards that person. We already saw that he had no intention of setting up Ashrams; similarly he didn't make his own disciples. There was no person appointed as his heir. He however made a lot of trusts. He established Arya Samaj's for social activities. The onus of propagating the principles of Swami Dayanand and that of Vedic Dharma is on **Arya Samaj**. To protect the cows and prosper agriculture in India he established the "**Gaukrishyadi Rakshini Sabha**". The responsibility of publication of his books and literature, preparing of new leaders of Arya Samaj who would go to far flung places in India and abroad to spread Vedic Dharma and Arya Samaj, upliftment of the downtrodden was entrusted with "**Paropkarini Sabha**". He planned these in Udaipur and also got them registered there. Six months after this Swami Dayanand bade farewell to this world. He was distraught to see "People Worship" in the name of religion. He refused to accept a person to be synonymous to or an incarnation of religion. In his ideas and ideologies he was light-years ahead of his contemporaries.

Till date anyone who has started a new faith, belief, community, and organization has promulgated his own ideology, but Swami Dayanand has done no such thing, he promulgated the ideology of the Vedic Dharma. All religious Gurus from the past and present, who boast of thousands and lakhs of followers, are sustaining themselves because their followers have no right to either question them or use their own logic and rationale. This is a secret, that you are a great intellectual only till the time a large army of fools is following you. This is possible when a person reserves the right of logic and reasoning only to him and discourages others the right to think independently. All Gurus and Mahatmas have become famous on this principle. Swami Dayanand stands singularly as he is the only one who considers the right to rationale and reasoning and logic as the fundamental right of a human being.

Swamiji doesn't allow accepting anything just because it has been said by someone or written somewhere. It has to be tested on the touchstone of principles:

- It is in accordance to the "**Gun, Karma and Swabhav of Ishwar**" and is according to the Vedas.
- What is according to the **Nature's principles** is the Truth; whatever is against is the Untruth. For example, if someone says a child was born without a father or a mother it is the untruth as it is against the Nature's principle.
- The company of scholars, religious people, truthful people is according to the preaching is "**Grahya** or acceptable" and whatever is opposite is "**Agrahya** or unacceptable"
- **Purity of the soul**, meaning the way we want to be happy and dislike misery, so do others. This as a universal fact applicable to all. We should realize that if we cause suffering to others they will also be unhappy and vice versa.
- All **eight Pramans**: Pratyaksha, Anuman, Upmaan, Shabd, Aitihya, Arthapatti, Sambhav and Abhaav.

Another example of his uniqueness is that he has integrated a democratic principle in religion and faith, something that was unheard. Normally we take someone to be a Guru depending on our faith and belief. All disciples tend to follow the teachings of their Guru and that Guru appoints his successor. Swami ji did not believe in this tradition. He advocated a democratic principle in the selection. A lot of people may argue that this method is also not 100% fault proof. But any principle established by man is not 100% fault free. Guru parampara, monarchy, dynasty all have their fair share of faults. It is therefore possible that even the principle of democracy has deficiencies. But this is the only system where even the last man has a right and an opportunity to rise to the top. The other systems have no place for abilities or qualifications. This is exactly the reason why Swami Dayanand advocated the principle of democracy in a religious organization as well.

His uniqueness is reflected in one more aspect of his life: He advocated the right to the study of Vedas for all. The Indian civilization and Vedas are not independent of each other. When a child

starts his formal education, we call that ceremony the "Vedarambh Sanskar". The objective of education is to realize the goal of being born as a human. It is possible through the study of Vedas. When we lead our lives according to the Vedic Principles we achieve the goal of being born as human. Our lives are inseparably twined with the Vedas; to deprive someone of studying Vedas is a sin akin to depriving someone of water or food. Swami Dayanand gave the right to study Vedas to those who had been deprived of it on the basis of birth or gender. There is a long list of his disciples who taught Vedas to women and shudras. Rishi believed that Vedas are the knowledge of God. As air, water, earth, sky belongs to all, so do the Vedas. All sons are equal heirs to a father's property, and all humans have a similar right over the Vedas.

He destroyed the impregnable fortress of those who had established their monopoly over the Vedas. All the Purans and references that were cited to deprive people of the Vedas were proven false by Swami Dayanand and were thrown out of the Vedic tradition. All the Vedic texts that were distorted for selfish interests were tested on the touchstone of the Vedas and all anomalies that were not in accordance with the Vedas were removed. All the texts and "Ved Bhashyas" which were not in line with the Vedas were kept out from the category of Vedic Literature. Swami Dayanand tested all the Vedic Literature on a criterion call "**AARSHA**", something that he had learnt from his teacher, Swami Dandi Virajanand. The literature that is Aarsha and in consonance with the Rishis is "Grahya" and whatever is against the Rishis and the Vedas is "Ananrsh" and therefore "Tyajya" This barometer was important in understanding of the Vedic Literature and whether it was in accordance to the Vedas.

Swami Dayanand gave every one the right to perform Yajyan. The Brahmins had established a monopoly over Vedas and Havan. They had introduced malpractices and sacrifices in the Yajyan to suit their own needs and interests. Rishi Dayanand gave the right to perform Yajyan to every human being. By making Yajyan an integral part of our life he made it as simple and easy as

eating food. The pundits had made the Yajyan so complicated that a normal person could not contemplate doing the Yajyan on his own. The costs of doing Yajyan were so high that only the zamindars, kings and rich business people could afford it. Yajyan's only objective was confined to extorting money on various pretexts of imaginary rewards. Violence had also become a part of the Havan. Swami Dayanand uprooted this falsehood from the Yajyan. He made it an environment purifying, peace giving, science promoting work, fit to be done by all humans. In the "Rigvedadi Bhashyabhoomika" he cites:

"Yajyen yad yad aavashyakam tad tad kartavyam netaret", "Do only what is necessary and useful in the Yajyan nothing else." All Mantras, samidhas and samagri needed for a yajyan have been prescribed by Swamiji. The fear of committing a sin by not following what the so called Pundits have said got slowly removed from the minds of the people. Swamiji had a scientific attitude towards Yajyan. He preached Yajyan to awaken the souls of the people. Yajyan not only benefits environment and society but also awaken our Aatma or soul. Yajyan is performed in a group therefore some rules and discipline is needed. They are there to make it more useful, beautiful and easy. For instance in Yajyan we do the "Aachaman" with our right hand, it is not a sin to do it with the left hand. It is only to establish discipline and uniformity in the ceremony. It is not even remotely linked to sin or blessings. If a person doesn't have a right hand, he would obviously do the "Aachman" with his left hand. This way, Swami Dayanand made the Yajyan for all and removed it from the clutches of the Brahmins and Shastras.

The rights to study of Vedas and perform Yajyans are the two of the biggest contributions of Swami Dayanand. Vedas represent the highest knowledge and Yajyan the best of Karmas. Rishi Dayanand freed us from the ties that were depriving us from knowledge and good Karmas and gave us the freedom to follow our own logic and reasoning.

It is his kindness that we can study Vedas and do Yajyans.

वैदिक राजनीति की उपयोगिता

- डॉ० अरुण देव शर्मा

राज्य के मूल तत्वों में प्रथम स्थान पृथ्वी का है। राज्य की स्थापना तथा विकास पृथ्वी पर ही सम्भव है, समुद्र या आकाश में नहीं। पृथिवी के पश्चात् अन्न, वनस्पति, औषधि, जल, खनिज तथा स्वर्ण, लोह, चांदी, धन आदि उपयोगी पदार्थों का महत्वपूर्ण स्थान है। इन्हीं संसाधनों को प्राप्त कर मनुष्य कृषि, व्यापार आदि कार्य करके धनोपार्जन कर अपनी आवश्यकताओं को पूरा करता है और सुख का भोग करता है। मनुष्य जब से भोग्य-पदार्थों में फँसकर काम और मोह के बंध में हुआ है तब से धर्म की आवश्यकता रही है। काम और मोह वर्तमान समय में भी मानव के भीतर विद्यमान हैं, जैसे कि सृष्टि के प्रारम्भ में थे। एक वैदिक मान्यता के अनुसार -

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यज्ञसिद्धयर्थमृग्यजुःसामलक्षणम् ॥ -मनु. १.२३

अर्थात् आदि-युग में ऋषियों ने वेदोपदेश के द्वारा मनुष्यों को काम और मोह को नियन्त्रण में रखने के उपाय बतलाए थे, तदनन्तर ब्रह्मा और उनकी परम्परा में अन्य स्मृतिकारों व शास्त्रकारों ने काम और मोह को नियन्त्रित रखने की शिक्षा और न्याय की व्यवस्था की। कालान्तर में जनसंख्या वृद्धि और वैदिक शिक्षा की न्यूनता आदि के कारण काम, क्रोध और मोह आदि दोष बढ़ने ही गए। मनुष्य की इन काम (राग), क्रोध (द्वेष) और मोह (मृदुता) आदि दुष्प्रवृत्तियों को रोकने के लिए राजधर्म (राजनीति) का निर्धारण किया गया। आज विश्व के अनेक देशों में राजनीति एक समान नहीं है। मनु महाराज ने लिखा है -

स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।

वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥ -मनु. ७.३५

वैदिक काल में समाज को व्यवस्थित रखने के लिए चार भागों में बांटा गया, जो कि चार वर्ण कहलाए - ब्राह्मण, क्षत्रिय, वैश्य और शूद्र। इनका कार्य अज्ञान, अन्याय, अभाव और आलस्य को दूर करके देश को शिक्षा, सुरक्षा, समृद्धि और सेवा से संतुष्ट करना होता था। देश में शान्ति व्यवस्था रखने के उद्देश्य को पूरा करने के लिए दो प्रकार के उपाय अपनाए जाते रहे हैं। एक-प्रेरणात्मक उपाय और दूसरे-प्रशासनात्मक उपाय। इन दोनों का उद्देश्य समाज को नियमित करके व्यवस्था में रखना है किन्तु इनकी कार्य-प्रणालियों में भेद है। शिक्षा, प्रेरणा, उपदेश आदि के द्वारा नियन्त्रण स्थापित करना ब्राह्मण-वर्ण का कार्य है और नीति, नियम, कानून, संविधान, आदेश व दण्ड के द्वारा समाज को नियन्त्रित करना प्रशासन, सरकार, न्यायालय अथवा क्षत्रिय-वर्ण का कार्य है, जिसे राजकीय-व्यवस्था भी कहते हैं। प्रेरणात्मक उपाय शिक्षा, अध्यात्म एवं धर्म के अन्तर्गत आते हैं और प्रशासनात्मक उपाय राज्य-व्यवस्था के अधिकार में आते हैं। उद्देश्य की दृष्टि से शिक्षा, धर्म, नीति, संविधान और सरकार आदि एक ही कार्य मुख्य

रूप से करते हैं कि समाज को नियन्त्रण और व्यवस्था में रखना।

वेदों के अध्ययन से विदित होता है कि राज्य-संस्था का निर्माण मुख्य रूप से निर्बल, धार्मिक, सज्जन, सदाचारी स्त्री-पुरुषों की बलवान्, अधार्मिक, दुष्ट, दुराचारी लोगों से रक्षा करने के लिए किया गया है। यजुर्वेद के अध्याय १० में स्वराज्य का वर्णन तो मिलता है किन्तु दूसरे देश के लोगों द्वारा शासित राज्य का कहीं कोई उल्लेख नहीं है। यज्ञ परम्परागत शासन का भी चतुर्वेदों में कहीं भी समर्थन नहीं है। वेदों में स्पष्ट रूप से जनता द्वारा चुने गए शासक का ही वर्णन मिलता है। वेदों में गणतन्त्रात्मक शासन प्रणाली का समर्थन किया गया है। वेद के अनुसार राजा का चुनाव जनता, विद्वान्, उपदेशक तथा राज्य कर्मचारी आदि के द्वारा बालिग मताधिकार द्वारा सम्पन्न होता था। यजुर्वेद के अध्याय १० के १, २, ३, ४ मन्त्रों में राजा के लिए कुछ विशेष गुणों का वर्णन किया गया है, तद्वत्था शासक को (वृष्णः) सुख की वर्षा करने वाला, विद्या के प्रसारक (वृषसेनः) पुष्ट सेना से युक्त (अर्थतः) श्रेष्ठ पदार्थों का ज्ञाता (ओजस्वनीः) जितेन्द्रिय, ओजस्यो (अपामृपतिः) प्राणों का रक्षक (अपामृगर्मः) प्रजाओं द्वारा प्रशंसनीय (सूर्यत्वचसः) सूर्य के समान तेजस्वी (मान्दाः) मनुष्यों को आनन्द देने वाला (व्रजक्षितः) स्थान आदि से पशुओं का रक्षक (याशाः) इच्छा युक्त (शविष्टाः) अत्यन्त बलवान् (शक्वरीः) सामर्थ्यवान् (जनभूतः) श्रेष्ठ मनुष्यों का पोषक (विश्वभूतः) सब संसार का पोषण करने में समर्थ होना चाहिए।

राजा, राज्य सभा और समिति से मिलकर संसद बनती है। संसद द्वारा नियम और कानून बनाए जाते हैं। जिन्हें राजा और समिति लागू करते हैं। न्याय सभा नियम-कानूनों की व्याख्या करती है तथा प्रजा के हित में उनमें संशोधन कर अथवा उन्हें रोक भी सकती है। वेद का राजा ईश्वर नहीं है वरन् वह एक चुना हुआ शासक है। वह सभा व न्याय समिति की सम्मति से ही निर्णय लेता है। वर्तमान समय में भी राजनीति और प्रशासन में भेद है। देश और राज्यों में नीतियों का निर्माण और निर्धारण प्रजा या जनता द्वारा निर्वाचित व्यवस्थापिका सभाओं (लोक-सभा व राज्य-सभाओं) द्वारा किया जाता है और प्रशासन के द्वारा उन निर्धारित नीतियों का क्रियान्वयन किया जाता है। वैदिक-युग के पश्चात् विश्व के अनेक देशों में प्रजातन्त्रात्मक शासन प्रणाली का विकास हुआ, जो कि वेद सम्मत है। प्रजातन्त्र को संघ राज्य, गण राज्य तथा लोकतन्त्र आदि नामों से जाना जाता है। भारत विश्व का एक प्रमुख जनतान्त्रिक देश है। महाभारत में कहा गया है - उपकाराय लोकस्य त्रिवर्गस्थापनाय च। नवनीतं सरस्वत्या बुद्धिरेषा प्रभाविता ॥ महाशान्ति पर्व ५९.७६ राजनीति की उत्पत्ति का मूल कारण सम्पूर्ण जगत् की रक्षा और धर्म, अर्थ तथा काम की स्थापना है। यह दुष्टों के निग्रह तथा सज्जनों के अनुग्रह-पूर्वक लोक-कल्याण के लिए प्रचारित की गई है।

My Favourite Day - Today



– Harsh Chawla

There is no greater day than today. What does it mean to each of us? How do we want to spend it? The rising Sun gifts us its beauty and aura. A blooming flower reminds us of the beauty that exists and also that all is well with the world. A new day that is today becomes our special tool to deal with. The future depends on the choice we make today.

Today presents the opportunities, challenges and possibilities to make a right choice. It gives us a chance to forgive and elevate ourselves to divinity. It also helps us let go the pain of the past and the emotions that wear us down. It enables us to listen more in order to learn more and see things with a new perspective of positivity. It may teach us to stop comparing with others and recognize the hidden talents within us. It may help us to develop more understanding and be more tolerant.

Today is the day which gives us a chance to work on the goal we gave up in distress. Do not waste 'today' & create a vacuum for tomorrow. What we learn or do today is important as we are paying a day of our life for it. The way we speak to others today, the words we choose to use, the tone and the pitch of our voice will influence others. Their reactions will bounce back to us, making us feel either negative or fill us with positive thoughts. So, let's do something positive today and move into a better tomorrow. Start doing not tomorrow but 'Today' because we have control over today and over the present moment.

In the journey of life, we take million steps, but the most precious and most important is the step taken right 'Now'. What is the power of Now? It is stressing the importance of living and working in the present moment and avoiding thoughts of past

and future. We should be aware of the present moment instead of losing ourselves in worry and anxiety. Past is all dead and gone and future uncertain. Why worry about the future problems, fears which may not occur at all or which we may not live to see. So what is important is present that is today which should be our favourite day, as we have the power to do whatever we want to. Many people live with a tormentor in their mind which continuously attacks and punishes them about their past and future. This saps and sucks their vitality. We can find ourselves by being in the present and never in the past or future. Life is now. Our obsession with past or future prevents us from giving full attention to the present moment.

Realize deeply that the present moment is all we have. Let's make NOW, the primary focus of our life. As soon as we honour the present moment, all unhappiness and struggle disappears. Life begins to flow with joy and ease when we act with the awareness of the present moment. Whatever we do becomes imbued with the sense of quality. All the negativity is caused by the denial of present, so the best would be to tap and train our mind to follow the principal 'Live a Moment, Live Today' that is our favourite day.

We'll never have this day again. Enjoy the moment. This day is a gift. Just breathe, notice, observe, pay attention and relish the charms of the present. ENJOY today, lest it should be over before we know it. Let's start from where we are ... Use what we have... and Do what we can. Fall in love with the present moment. Never blame anything. Good gives us happiness, bad gives us experience, worst gives lesson and the best gives us memories.

कर्म — व्यवस्था के आयाम

— उत्तरा नेरुरकर

सामान्य रूप से हम सभी कर्म-व्यवस्था (Laws of Karma) को समझते हैं — अच्छे कर्म करने से हम पुण्य अर्जित करते हैं, और बुरे कर्मों से पाप। पुण्य का फल सुख होता है, और पाप का दुःख। परन्तु हमारे शास्त्रों में इस विषय पर गहन रूप से विचार हुआ है, और इसके बहुत आयामों पर चर्चा की गई है। उनमें से कुछ मैंने इस लेख में दिए हैं।

सबसे पहले, 'कर्म' होता क्या है — हमें यह समझना पड़ेगा। कर्मों को तीन में विभाजित किया गया है

- **शारीरिक** — शरीर के अवयवों के द्वारा की गई कोई भी क्रिया, जैसे — उछलना, कूदना, देना, लेना, उठना, बैठना इत्यादि।
- **वाचिक** — वाणी से किए गए कर्म, जैसे — सच बोलना, झूठ बोलना, प्रशंसा करना, चुगली करना, डांटना, इत्यादि। वैसे तो जिह्वा भी शरीर का अवयव है, परन्तु इससे किए गए कर्म इतने विशेष होते हैं कि इनको शारीरिक कर्मों से अलग रखा गया है। जहां शारीरिक कर्म से हम वस्तुओं पर प्रभाव डालते हैं, वहां वाणी से हम दूसरे के मन पर प्रभाव डालते हैं, जिससे उसकी आत्मा पर प्रभाव पड़ता है। यहां तक कि हम अपने मन और आत्मा पर भी वाणी से प्रभाव डालते हैं — जप आदि का यही महत्व है। मन में जप करने से मन इतना एकाग्र नहीं होता जितना कि बोल कर जप करने से। अपने मन का हाल भी (जो कि आंखों से सर्वदा प्रकट नहीं हो पाता) हम वाणी से दूसरे को अवगत कराते हैं। इस प्रकार वाणी का कर्म बहुत ही विशेष होता है।
- **मानसिक** — मन भी शरीर का अवयव है। परन्तु, वाणी की तरह, यह भी अति-विशिष्ट है। मन का सीधा आत्मा से सम्बद्ध होता है। ज्ञान का वह मुख्य साधन है। मन से किए गए कर्म कुछ तो केवल मन ही करता है, जैसे — सोचना, सीखना, ईर्ष्या करना, सुखी होना इत्यादि, और कुछ शरीर के अन्य अवयवों के साथ मिलकर करता है, जैसे — देखना, सुनना, छूना इत्यादि। यहां संशय हो सकता है कि देखना, सुनना आदि तो शारीरिक कर्म हैं ? किन्तु, नहीं, इनको मानसिक में ही गिना जाता है, क्योंकि इनमें मन की क्रिया अधिक होती है। हम सभी ने अनुभव किया है कि, गम्भीर विचार में मग्न होने पर, आंखें खुली होते हुए भी नहीं देखतीं। यह इसी कारण से है कि आंखों से आते हुए चित्र पर जब तक मन ध्यान देकर उसको पहचानेगा नहीं, तब तक आंखें अपना काम सही रूप से करते हुए भी हमें कुछ नहीं बताएंगी। इसी प्रकार, पांचों ज्ञानेन्द्रियों से प्राप्त signals मन के analysis के बिना व्यर्थ हो जाते हैं।

वास्तव में, मन के बिना कोई कर्म होता ही नहीं। जिन भयंकर रोगों में मन काम करना बन्द कर देता है, वहां मानसिक ही नहीं, शारीरिक

और वाचिक क्रियाएं भी बन्द हो जाती हैं। दूसरी ओर, जिस क्रिया से मन युक्त नहीं होता, वह कर्म होता ही नहीं, जैसे — हृदय का धड़कना, पलक का झपकना। यहां तक कि अन्यमनस्क भाव से पैर या हाथ हिलाना आदि क्रियाएं कर्म नहीं होतीं (उस समय जो मन सोच रहा होता है, वही कर्म होता है, शारीरिक हिलाना नहीं)। सभी कर्मों में तीनों प्रकार का अंश होने पर भी, जिस क्रिया में जिस अवयव की प्रधानता होती है, हम उसे उसी नाम से पुकारते हैं।

अब देखते हैं कर्म के गुण। गुण की दृष्टि से कर्म चार प्रकार का होता है, जैसा कि व्यास मुनि ने पातंजलि योगदर्शन के भाष्य में लिखा है (कर्माशुक्लकृष्ण योगिनस्त्रिविधमितरेषाम्॥ योगदर्शनम् ४।७ और उसकी व्याख्या॥)। ये विभाजन मुख्यतः कर्म-फल की दृष्टि से हैं।

- **कृष्ण** — कृष्ण का अर्थ है काला। नाम के अनुसार ही, ये दुष्ट लोगों के द्वारा किए गए पूर्णतया हिंसात्मक कर्म होते हैं, जैसे — हत्या, चोरी, ईर्ष्या, द्रोह इत्यादि। यदि ये अच्छे लक्ष्य के लिए हों (या, दूसरे शब्दों में, शास्त्र-विहित हों), तो ये शुक्ल-कृष्ण कर्म में बदल जाते हैं, जैसे — राजा के द्वारा हत्यारे को मारने की आज्ञा, स्वतन्त्रता के लिए आततायियों से द्रोह।
- **शुक्ल-कृष्ण** — भले उद्देश्य से किए गए सांसारिक शारीरिक और वाचिक कर्मों में सदा ही हिंसा का लेश होता ही है। जैसे — झाड़ू लगाते समय हम कुछ चींटी, कीड़ों, आदि को जाने-अनजाने में मार देते हैं। ज्ञानार्जन में भी कागज बनाने के लिए पेड़ कटते हैं, स्याही बनाने में पर्यावरण दूषित होता है। इसी प्रकार बोलने के लिए मुंह खोलते समय हम मुंह या नाक से कीटाणुओं को अन्दर ले लेते हैं, जो अन्ततः पेट में मर जाते हैं। सो उपदेश देने में भी हिंसा है! मनु ने मनु-स्मृति में बताया है कि गृहस्थ के कार्यों में थोड़ी हिंसा अवश्य होती है —

पंच सूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

मनुस्मृति: ३ । ६८ ॥

अर्थात् चूल्हा, चक्की, झाड़ू, ओखली और पानी का घड़ा — इन पांचों से की गई हिंसा के द्वारा गृहस्थी (संसार से, जन्म के क्रम से) बन्ध जाता है। वानप्रस्थियों के अभक्ष्य पदार्थों में वे बताते हैं —

न फालकृष्टमश्रीयादुत्सृष्टमपि केनचित् ।
न ग्रामजातान्यातौऽपि मूलानि च फलानि च ॥

मनुस्मृति: ६ । १६ ॥

अर्थात् हल से जोती हुई भूमि से उत्पन्न अन्नादि को वानप्रस्थी न ग्रहण करे, चाहे वह उसे कोई भी दे। भूख से पीड़ित होने पर भी,

ग्राम में उत्पन्न फल और मूल न खाए। यह उन्होंने इसीलिए कहा है कि इन पदार्थों में हिंसा लिप्त है। और हिंसा से उत्पन्न वस्तु का उपभोग भी पापी होता है।

इस प्रकार, सामान्य लौकिक कर्म थोड़े श्वेत = सफेद (पुण्यात्मक), और थोड़े कृष्ण = काले (पापात्मक) होते हैं।

- शुक्ल — ये वे पुण्यात्मक कर्म हैं जिनमें हिंसा का लेशमात्र भी नहीं होता, केवल अपने या दूसरे के लिए उपकार ही होता है। इनको करने में केवल मन का उपयोग होता है, जैसे — तप, स्वाध्याय, ध्यान। इस प्रकार कोई भी हितकारी विचार शुक्ल होते हैं।
- अशुक्लाकृष्ण — जैसा कि नाम से ही ज्ञात होता है, ये कर्म न तो पुण्य देते हैं, न पाप के भागी बनाते हैं। हम इनको निष्काम कर्म के रूप में जानते हैं। लेकिन इनको सामान्य जन नहीं कर पाते हैं, क्योंकि, और कुछ नहीं तो, हम पुण्य की ही कामना करते हुए शास्त्रविहित कर्म करते हैं। ये कर्म वे योगी जन ही कर पाते हैं जिन्होंने अपने को जान लिया है, परमात्मा की झलक पा ली है। उसके उपरान्त उनके लिए शारीरिक कर्म व्यर्थ हो जाते हैं। वे जो कर्म करते हैं, वे या तो अपने शरीर को बनाए रखने के लिए करते हैं, या फिर दूसरों के उपकार के लिए करते हैं — लेकिन किसी पाप-पुण्य की कामना के बिना। इसलिए इन कर्मों के कोई फल नहीं होते।

कृष्ण, शुक्लकृष्ण व शुक्ल कर्मों के पुण्य व पापरूपी फल होते हैं। वास्तव में, 'पुण्य' और 'पाप' — ये कर्म करने के बाद और फल देने से पूर्व की अवस्थाएँ होती हैं, जिसको शास्त्र में 'कर्माशय' या 'अदृष्ट' कहा जाता है। हमारे किए हुए कर्म जैसे प्रकृति के ताने-बाने में बुन जाते हैं, और समय आने पर फल देते हैं। इस अवस्था में कर्मों को तीन वर्गों में समझा जाता है, जिनको कि हम बैंक के account के रूप में समझ सकते हैं —

- चसन्चित — यह एक savings account की तरह होता है, जिसमें कि जन्म-जन्मान्तरों से किए गये हमारे कर्म जुड़ते जाते हैं — पुण्य positive account balance में और पाप negative account balance में।
- प्रारब्ध — सन्चित में से जो कर्म इस जन्म में फलित होने वाले हैं, गर्भाधान होते ही, वे इस current account में transfer हो जाते हैं। जैसे-जैसे फल मिलता जाता है, वैसे-वैसे कर्माशय debit होकर, current account balance कम हो जाता है।
- क्रियमाण — इस जन्म में जो हम कर्म करते जा रहे हैं, उनके कर्माशय इसमें जुड़ता है। इनमें से कुछ कर्म इसी जन्म में फल देंगे। वे प्रारब्ध में transfer हो जाते हैं। जो अन्य जन्मों में फल देंगे, वे मृत्यु के बाद सन्चित कर्मों में जुड़ जायेंगे।

अब कर्म-फल पर दृष्टि दौड़ाते हैं। योगदर्शन में पातंजलि बताते हैं कि फल तीन रूपों में प्राप्त होते हैं (सति मूले तद्विपाको जात्यायुर्भोगाः ॥ योग० २ । १३ ॥) —

- जाति — यह हमारी योनि है — पेड़, कीड़ा, मछली, आदि से लेकर मनुष्य तक। इस सीढ़ी पर पेड़ सबसे नीचे हैं, और मनुष्य सबसे ऊपर। जैसे-जैसे हम इस सीढ़ी पर ऊपर चढ़ते जाते हैं, वैसे-वैसे हमारा ज्ञान बढ़ता जाता है, और हमारे भोग के प्रकार बढ़ते जाते हैं। और मनुष्य जन्म पर पहुँच कर, ये भी अपनी पराकाष्ठा को पहुँच जाते हैं।

मनुष्य जन्म कई प्रकार से बहुत ही विशेष है। जानवरों में प्रधानतः खाना-पीना, प्रजनन करना और निद्रा के सिवा, अन्य क्रियाएँ बहुत कम पाई जाती हैं। दूसरी ओर, मनुष्य अनेक प्रकार के ज्ञान प्राप्त कर सकता है — भौतिकी, गणित, अर्थशास्त्र, मनोविज्ञान, कृषि, लोहकारी आदि। और उसके मनोरंजन-रूपी भोगों का तो जैसे कोई अन्त ही नहीं है, जैसे — संगीत, नाटक, पहेली, क्रिकेट, आदि शारीरिक व मानसिक अनेकों झीझार। एक यही योनि है जिसमें हम इतना ज्ञानार्जन कर सकते हैं कि मोक्ष प्राप्त कर सकते हैं। इसीलिए मनुष्य जीवन को व्यर्थ मत जाने दो — ऐसा उपदेश बारम्बार हमारे शास्त्रों में पाया जाता है।

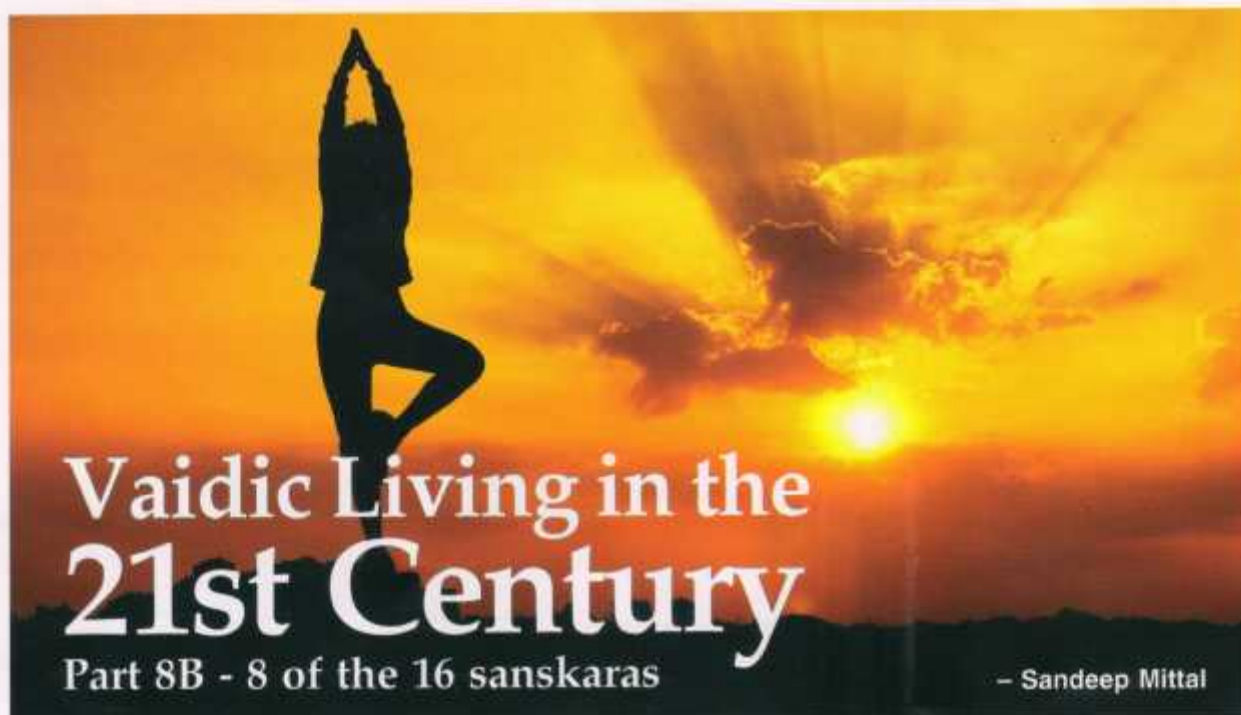
- आयु — जाति के समान, यह भी अगले विभाग — भोग — पर सीमा लगाती है। यही नहीं, मोक्ष की प्राप्ति के लिए भी जो अत्यन्त परिश्रम की आवश्यकता है, वह लम्बी आयु के बिना सम्भव नहीं है। इसलिए वेदों में परमात्मा ने मनुष्यों से सदा लम्बी आयु के लिए प्रयत्न करने का उपदेश दिया है — शजिजीविषेच्छतं समाः '(यजु० ४०। २)'।
- भोग — ये अन्य सभी भौतिक सुख-दुख हैं जो हमारे दैनिक जीवन का अंश हैं।

यहाँ यह समझना आवश्यक है कि एक कर्म का एक फल नहीं होता। हो सकता है कि कई कर्म जुड़ कर एक फल दें, जैसे — हमारी योनि। या हो सकता है कि एक कर्म अनेक फल दे, जैसे — ज्ञान-प्राप्ति में किया गया आलस हमें कई प्रकार से पीछे घसीटता है, दुःख देता है। यह व्यवस्था पूर्णतया परमात्मा के हाथों में है। हम तो इसे समझने में भी असमर्थ हैं क्योंकि यह इतनी क्लिष्ट है।

परन्तु, इसका यह अर्थ नहीं है कि हम अपना धर्म जानने से बच सकते हैं! हममें से जो समझते हैं कि अनजाने में किया गया पाप, पाप नहीं है — वे गलत समझते हैं! देखिए, किसी देश में रहने के लिए हमारे द्वारा उस देश के कर्तव्य-सम्बन्धी कानून जानने आवश्यक हैं। इन्कम-टैक्स कितना है, कैसे भरना है, जन्म-मरण की रजिस्ट्री कैसे करवानी है — क्या ये सब कानून जाने बिना किसी का गुजारा हो सकता है? यदि आप इन्कम-टैक्स वाले को कहते हैं कि "भाई, मैंने टैक्स नहीं भरा क्योंकि मुझे नियम मालुम नहीं था" तो आप जानते हैं कि वह क्या कहेगा, और आपको जुर्माना भी देना पड़ेगा! ठीक इसी प्रकार जीवन जीने के लिए परमात्मा ने वेद के रूप में धर्म और अधर्म का पूर्णतया उपदेश कर दिया है। और फिर यदि आप अपना कर्तव्य जानने में आलस करते हैं, तो जुर्माना तो आपको देना ही पड़ेगा!

कई बार हम यह भी सुनते हैं कि भला करने के लिए बुरा भी करना पड़े, तो वह ठीक है, उसमें कोई पाप नहीं है। स्मरण करिये युधिष्ठिर की कहानी जहाँ भले के लिए 'धृष्टद्युम्न (हाथी) मारा गया' — यह आधा सत्य कहने के लिए भी उन्हें नर्क में समय काटना पड़ा! परमात्मा की व्यवस्था यही है कि छोटे से छोटे कर्म का फल हमें मिलकर ही रहता है।

कर्मों, उनके आशयों और उनके फलों को इस प्रकार जानकर, हमें धर्म-अधर्म को समझने की, सत्कर्म करने की प्रेरणा मिलती है, और बुरे मार्ग को छोड़ने का कारण स्पष्ट हो जाता है। सांसारिक सुखों से धीरे-धीरे विरक्त होकर, हमारा संसार से बन्धन क्षीण होने लगता है, और परमात्मा से बन्धन दृढ़ होने लगता है।



Vaidic Living in the 21st Century

Part 8B - 8 of the 16 sanskaras

– Sandeep Mittal

In the last edition of Vaidic Dhwani we listed the 16 rituals or ceremonies that a human being must observe and perform in their lifetime for spiritual upliftment in accordance with the Vedas. We also reiterated that given 21st century compulsions of time and practicality it would be great if we can perform at least 8 of the 16 ceremonies ...

Jaatakarma - purification at childbirth

This is the first ceremony on birth of the child. Both mother and baby take bath and sit before a purificatory havan that not only purifies them but also the house and the environment making it conducive for the growth of the baby. The father writes 'aum' with a gold or silver stick dipped in honey on the tongue of the baby. This signifies that God's name is the first word to be pronounced by the child and may it grow to be sweet in its talks! Then the father whispers in the ears "vedaah asi" which means "The Vedas are yours". It also means the Vedas and child are inseparable.

Namakaran - naming of the child

This is quite a popular and well-known ceremony wherein the child is given a name. Important to note in Vaidic culture is that names are carefully chosen that convey a positive meaning, are sweet and beautiful in their composition and comprehension, and an inspiration to both the child and those who take his/her name. The relevant mantra is recited by the parents designed to spread good cheer and warm feelings all around.

Annaprashan - feeding first morsel - 5th month

This ceremony is about feeding the infant the first morsel of food. All this while the baby has been feeding on mother's milk but now has come the time to feed the first grain of rice or other staples of that region/community. In the process of feeding the infant, the parents recite the famous mantra that we all chant before partaking of food "Aum annapate annasya ... " This helps to ensure the food imbibes us with not only physical strength but mental well being and spiritual effulgence.

Mundana - shaving of hair - 3rd year

It has been proved scientifically that complete removal of hair of the head is healthy. It also leads to more luxuriant hair growth. The Vaidic people knew this from ancient times. Hence a ceremony for shaving of hair off the head of the child preferably in the third year.

Karnavedha - piercing of ears - 5th year

This ceremony is no longer observed in a widespread manner especially in the cities for boys since they don't wear ear-rings as in ancient times. However it has been included in the list of 8 because interest in accupuncture as a means of everlasting good health is returning and parents are seeking the piercing of ears for their sons too. Accupuncture is dismissed as a Chinese import whereas this ceremony proves accupuncture existed in India since Vaidic times.

Upanayan - initiation - sacred thread

The thread ceremony is mistakenly thought to be performed only for Brahmin boys but the beauty of the Vedas and Arya Samaj is that no discrimination is made on the basis of caste, creed, gender or community for any of the ceremonies. Anybody and everybody can partake of the goodness contained in the Vedas as facilitated by Arya Samaj.

The child, now grown up as a young boy or girl between 8th and 16th year, is initiated into righteous living. 'Upanayan' means 'taking near' - surrender to the master so as to acquire knowledge and attain enlightenment. A special string with 3 folds called 'yajnopaveet' is worn by the child. The 3 folds signify worship of divinity, service to parents and propagation of true knowledge. The 3 rounds also indicate purity of thought, word and deed.

Vivaha - marriage

Marriage is a big landmark in the life of a person and the Vedas treat it as a sacred institution. A person should have only one spouse in their lifetime, exhort the Vedas, and till the period of grihastha the couple must live in accordance with the injunctions contained therein.

The marriage ceremony imprints many such noble ideas in the minds of the bridegroom and bride. The ceremony itself with Vaidic havan (fire ritual) and established mantras is too elaborate to cover here. Its essence is well known to all, as vivaha by Arya Samaj is one of the most popular ceremonies to be performed nationwide. Even if the two families are not Arya Samajists they prefer such a wedding as it is the most complete, noble and sublime ceremonies performed by the priests of the Arya Samaj order. Plus Arya Samaj conducts mixed caste/religion marriages freely.

Antyesthi - cremation

This is obviously the final ceremony. Life is finite and all good things must come to an end. After a person dies the mortal remains have to be suitably disposed. The most scientific method is by consigning to the flames and thus return the corpse to the natural elements. When done the Vaidic way with sufficient quantities of selected woods, ghee, samagri it actually endows the atmosphere positively and does not pollute air, water, earth.

After placing the body on the funeral pyre and igniting the fire to the accompaniment of Vaidic mantras, regular ahuti (offerings) are made if it is the wood system or the same is done earlier if it is an electric crematorium and the transient nature of life is duly impressed on all those gathered. On the 3rd day the unburnt bones are collected and either buried or immersed in a nearby river.

Other ceremonies

There are ceremonies that are performed in real life like 'orientation' when one joins an educational institution to 'graduation' when one qualifies to obtain a degree but these two, known in Vaidic parlance as 'Vedarambh' and 'Samavartan' respectively, are held in modern campuses and the Vaidic rituals are usually never observed except for Sanskrit schools and Vaidic gurukuls.

A common thread that runs across all Vaidic ceremonies is the havan that is performed regularly at Arya Samaj mandirs and modified suitably for the specific situations. Aryas are persons of noble virtue led by light and the fire principle symbolises the same.

(The author acknowledges with thanks the content guidance from "Grace and Glory of the Vedic Dharma" by Pandit Sudhakar Chaturvedi, a centenarian Vaidic scholar, published by Arya Samaj VV Puram, Bangalore)



The greatest thing that can be said of a man, no matter how much has he achieved, is that he has kept his record clean.

Why is it that, in spite of the ravages of time, the reputation of Lincoln grows larger & his character means more to the world every year? It is because he kept his record clean & never prostituted his ability, nor gambled with his reputation.

Where, in all history, is there an example of a man who was merely rich, no matter how great his wealth, who exerted such a power for good, who was such a living force in civilization, as was this poor backward boy? What a powerful illustration of the fact that character is the greatest force in the world!

A man assumes importance and becomes a power in the world just as soon as it is found that he stands for something; that he is not for sale; that he will not lease his manhood for salary, for any amount of money or for any influence or position, that he will not lend his name to anything which he cannot endorse.

The trouble with so many men today is that they do not stand for anything outside of their vocation. They may be well educated, well up in their specialities, may have lots of expert knowledge, but they cannot be depended upon. There is some

flaw in them which takes the edge off their virtue. They may be fairly honest, but you cannot bank on them.

It is not difficult to find a lawyer or a physician who knows a good deal, who is eminent in his profession; but it is not easy to find one who is a man before he is a lawyer or a physician; whose name is a synonym for all that is clean, reliable, solid, and substantial. It is not difficult to find a good preacher; but it is not easy to find a real man, sterling manhood, back of the sermon. It is easy to find successful merchants, but not so easy to find men who put character above merchandise. What the world wants is men who have principle underlying their expertness - principle under their laws, their medicine, their business; men who stand for something in their community; whose very presence carries weight.

Everywhere we see smart clever, shrewd men but how comparatively rare to find one whose record is clean; who will not swerve for the right; who would rather fail than be party to a questionable transaction!

We see men worth millions of dollars filled with terror; trembling lest investigation may uncover things which will damn them in the public estimation! We see them cowed before the law like a whipped spaniel; catching at any straw that will save them from public disgrace.

What a terrible thing to live in the limelight of popular favour, to be envied as rich and powerful, to be esteemed as honourable and straightforward, and yet to be conscious all the time of not being what the world thinks we are; to live in constant terror of discovery, in fear that something may happen to unmask us and show us up in our true light! But no harm can come to the man who has nothing to cover up, nothing to hide from his fellows; who lives a transparent, clean life.

Lincoln resolved to keep his record clean, his name white, at all hazards. Everything else seemed unimportant in comparison.

Every man ought to feel that there is something in him that bribery cannot touch, that influence cannot buy; something that is not for sale.

Events



Smt Ved Kumari ji being felicitated on being honored with Padma Shri Award



Master Devansh being felicitated on his excellent performance in the Board Exams



Smt & Sh Bhardwaj being felicitated on their 59th Marriage Anniversary

Pravachans



Smt Ved Kumari ji



Dr Usha Shastri ji



Smt Suyasha Arya ji



Acharya Indra Dev ji



Sh Bhajan Lal ji

New Antarang Sabha Members

Elections for the Antarang Sabha were held at the Arya Samaj Indiranagar Bangalore on 30th March 2014. The following are the members of the new Antarang Sabha -



Smt Swatantra Lata Sharma
President Emeritus



Smt Harsh Chawla
President



Smt Sneha Lata Rakhra
Vice President



Sh Sandeep Mittal
Secretary



Sh Shrikant Arya
Treasurer



Sh Ravi Ochari
Jt Secretary



Sh Amar Sharma



Sh Arvind Kumar



Sh Aseem Rawat



Sh Ashok Kumar Verma



Smt Savita Agarwal



Smt Soma Sharma



Smt Suyasha Arya

Way of living

– Satyarth Prakash

We shall now discuss the right and wrong way of living, as well as propriety and impropriety of different foods:

(Manusmriti II 1-4, 6,8,9, 11-13, 26, 65)

***Vidvadbhihsevitahsadbhir-nityamadversaragibhih
Hrdayenabhyaanujnatoyodharmastannibodhata.***

1. People should always bear in mind that, only that path is worth accepting and following which is constantly followed by those learned men who are free from the defects of liking and disliking and which is declared right by the conscience.

***Kamatmatanaprasastanacaivehastyakamata
Kamyo hi vedadhigamahkarmayogascavaidikah.***

2. Because, in this world excessiveness of desires is not good, nor is total absence of desire that Vedic study and vedic actions proceed.

***Sankalpamulahkamovaiyajnahsankalpasambhavah
Vrataniyamadharmascasarvesankalpajahsmrtah.***

3. If anybody says he has no desire: whatsoever, he is wrong and if he wishes altogether devoid of desires, it is impossible. all actions, e.g. sacrifice, Truthfulness and other vows and practices of yama, niyama etc. are possible only from desire (Unless a man desires, he can do nothing).

***Akamasyakriyakaciddrsyatenehkarhicit
Yadyaddhikurutekincittattatkamasyacestitam.***

4. Whenever we move our hands, feet, eyes, mind etc. we do so by being actuated by desire. if there be no desire even the opening and closing of the eye would be impracticable.

***Vedo'khilodharmamulamsmrtisile ca tadvidam
Acarascaivasadhunamatmanastustireva ca.***

5. Therefore, it is proper to live in a way prescribed by the Veda, Manusmriti and scriptures written by Rishis followed by good men; and allowed by your inner self (conscience), i.e. in which there is felt is fear, hesitation, or shame. e.g. when a man intends to tell a lie or commit theft his heart feels fear, hesitation and shame; this shows that the action is improper.

***Sarvantusamaveksyedamnikhilamjnana - caksusa
Srutipramanyatovidvansvadharmanivisetavai.***

6. A man should enter the field of activities most suited to his nature after thoroughly seeing with his eye of knowledge and testifying from the Vedas, scriptures, the examples of great men and his own conscience.

***Srutismrtyuditamdharmamanutisthan hi manavah
Ihakirttimavapnotipretyacanuttamamsukham.***

7. That man obtains glory in this life and highest bliss after death who follows the path prescribed by the Vedas or by the not anti-vedicSmritis.

**Yo'vamanyetate mule hetusastrasrayaddvijah
Sasadhubhirkahiskaryonastikovedanindakah.**

8. Sruti means Veda and Smriti means other sacred scriptures. From them we should ascertain what is doable and what is not doable. if a man dishonors the Vedas, others should ostracize him. Whoever dishonors the Vedas is an atheist.

**Vedahsmrtihsadacarahsvasya ca priyamatmanah.
Etaccaturvidhamprahuhsaksaddharamasyalaksanam.**

9. Therefore, the following four are the criteria of righteous living: Vedas, Smritis, the example of good men and what appeals to one's own conscience.

**Artha-kamesvasaktanamdharmaajnanaividhiyate
Dharmamjijnasamananampramanamparamamsrutih.**

10. But only those men know what righteousness really means, who are free from greed and lust. The Vedas are a great authority for those who wish to know what righteousness is.

**Vaidikaihkarmabhihpunyairnisekadirdvijaanmanam.
Karyyahsarirasamskarahpavanahpretyaceha ca.**

11. Therefore all men, Brahmans, Kshatriyas and Vaisyas to perform, holy rites as prescribed by the Vedas to perform the ceremony of conception and other sacraments, which purify this and after life.

**Kesantahsodasevasebrahmansayavidhiyate
Rajanyabandhordvavimsevaisyasyadvadhiketatah**

12. The ceremony called kesanta (clipping the hair)ordained for a Brahman in the 16th year, for a Kshatriya in the 22nd year and for a Vaisya, two years later than that in such a way that with the exception of the Sikha all hair of head, mustaches, beard etc. should be regularly shaved. there is an exception if the country is cold. And if the country is hot even the Sikha can be dispensed with. Hair on the head increase heat and dwarfs intellect. Moustaches and beards also obstruct free use of mouth eating.

To be continued in the next edition....

Arya Samaj Indiranagar announces its workshop on Marital Awareness

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"And we lived happily ever after" is a scenario all couples dream of when they decide to get married.

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ACKNOWLEDGEMENT

Vaidic Dhvani acknowledges with thanks the English & Hindi typesetting by Smt. Suyasha Arya, Dr. Arun Dev Sharma and the layout design by Sh. Yashodhara S and Sh. Raghavendra T

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Cover Page Mantra has been taken from Rig Veda and checked by Dr. Arun Dev Sharma

Vaidic Dhvani is a quarterly newsletter published by Shri Sandeep Mittal of

Sandy Media and printing is contributed by M/s Pulani and Pullani, for and on behalf of ARYA SAMAJ MANDIR INDIRANAGAR (ASMI), mailed free of cost to members and interested individuals. It is for private circulation only.

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- **Annual Festivals – Valdikotsava and Varshikotsav**
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Griha Pravesh - house warming

Antyeshti - funeral rites

Shudhdhi - reversion from other faiths to Vaidic dharma with certificate valid in court of law

Havan - for any ceremony on any occasion, at any place

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- 2) Pandit Brij Kishor Shastri 97410 12159
- 3) Pandit Arun Dev Sharma 98446 25085
- 4) Smt Harsh Chawla 99726 14241

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- **Patanjali Yoga**
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Smt Malati Kapoor 9686579916
Smt Iravathi 98451 99904
Sri G S Paranjyothi 93412 28593
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Venue : Basement Hall
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