



आर्योदय ARYODAYE



Aryodaye No. 304

ARYA SABHA MAURITIUS

16th Mar. to 27th Mar. 2015

LET US
LOOK AT
EVERYONE
WITH A
FRIENDLY
EYE

- VEDA

Saraswati – The Goddess of Speech and Learning and The Patroness of the Arts

God is one, but a multitude of names have been attributed to Him in the context of the verses / mantras of the different chapters / suktas of the Vedas in relation to his qualities and the relative functions.

At times, He is addressed as Goddess (Devi), Mother (Māta), Father (Pitā), Brother (Bandhu), Friend (Mitra), Master (Mālik), the Patron/Patroness, (Sanrakshak) Lord (Deva), the Creator, The all pervading spirit of the universe (Brahma, Savita) The sustainer/the preserver of the Universe (Suparnā, Vishnu / Vishwambhara), the Dissolver of the Universe (Kalagni), Almighty (Indra, Parameshwar), Immortal (Aditya), Omniscient (Prajana), Omnipresent (Akshara / Sarvaviāpak), The Supreme Judge (Dharamraj, Yama, Nyayakāri), The Punisher of the wicked, the (Rudra, Varuna), the Protector (Vrihaspati, Aryana), the Ocean of mercy, the Sanctuary of the oppressed, the helpless, the weak, the needy and the rejected people of the society, etc. (Shiv, Shankar, Mahadev, Dayalu), the Remover of obstacles (Ganesh).

These are but a few examples of his different names. There are many others.

God, from whom all knowledge, skills and science flow, is invoked as Saraswati – The Goddess of Speech and Learning, and The Patroness of the Arts in the following three mantras of the Yajur Veda – (Saraswati Sukta) as follows :

(i) **Om ! Pavakā naha Saraswati vajēbhirvā-jinivati yajyam vashtou dhiyā vassouha.**

Yajur Veda 20/84

Interpretation : Saraswati, the Goddess of knowledge, the purifier, great in her power of knowledge, with intellect as her treasure may grace our oblation (prayer).

(ii) **Om ! Chodayitri sunritānām chētanti sumitanām.**

Yajyam dadhē Saraswati. Yajur Veda 20/85

Interpretation : Inspirer of truthful and sweet speech, instigator of excellent thoughts, may Saraswati uphold our dedicated life of sacrifice.

(iii) **Om ! Maho arnāha Saraswati prachētayati kētounā.**

Dhiyo vishwā virājati. Yajur Veda 20/86

Interpretation : Saraswati is like a great ocean of knowledge. Whatever we know is a small indication of the immeasurable knowledge existing in the world. Our knowledge is resplendent due to being a part of the Universal knowledge.

N. Ghoorah

Maharshi Dayanand and The Arya Samaj

Dr Oudaye Narain Gangoo, O.S.K., Arya Ratna

Every year we celebrate the 'Arya Samaj Sthapna Divas' – The Foundation Day of the Arya Samaj with great pomp and éclat. The youth must be taught about the teachings of the Arya Samaj.

The word Arya Samaj consist of two sanskrit words : 'Arya' and 'Samaj'. 'Arya' means righteous, noble, etc. and 'Samaj' means society. Hence, the word 'Arya Samaj' means the society of noble people.

This society is a reformist movement which was founded on the day of Yugadi. That is the first day of the New Year, according to the Hindu calendar.

The Arya Samaj was founded by the Maharshi Dayanand Saraswati in Bombay, India in 1875. Swami Dayanand was a great exponent of the Vedas. He devoted his whole life to the propagation of Vedic Philosophy. He was the most famous religious and social reformer of the 19th century.

Swami Dayanand Saraswati personally drafted the constitution of the Arya Samaj and framed ten principles which read as follows :

1. The first (efficient) cause of all true knowledge and all that is known through knowledge is Parameshvara - The Highest Lord i.e. God.
2. Ishvara (God) is Existent, Intelligent and Blissful. He is Formless, Omniscient, Omnipotent, Just, Merciful, Unborn, Endless, Unchangeable, Beginningless, the Support of all, the Master of all, Omnipresent, Immanent, Unageing, Immortal, Fearless, Eternal, Holy and the Maker of all. He alone is worthy of being worshipped.
3. Vedas are scriptures of true knowledge. It is the first duty of the Aryas to read them, teach them, recite them and hear them being read.
4. One should always be ready to accept truth and give up untruth.

5. One should always do everything according to the dictates of dharma, i.e. after due reflection over right and wrong.
6. Doing good to the whole world is the primary object of this Society- i.e. to look after its physical, spiritual and social welfare.
7. Let thy dealing with all be regulated by love and justice in accordance with the dictates of dharma.
8. One should promote Vidya (realisation of Subject and Object) and dispel Avidya (illusion).
9. One should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all.
10. One should regard one's self under restriction to follow altruistic ruling of Society, while in following rules of individual welfare all should be free.

The above mentioned principles emphasize on Maharshi Dayanand's object in founding the Arya Samaj. Swami Dayanand included in the ten principles of the Arya Samaj all that is necessary for the making of a noble, virtuous and religious man.

He required members of the Arya Samaj to believe in one True, Almighty and Everlasting God. He required a member of the Arya Samaj to study the Vedas to read them, to hear them being read and to recite the same to others. He made it an essential condition for entering the Arya Samaj that a man should be ever ready to embrace truth and forsake falsehood and that he should in all his being make justice the guiding principles. He hears out as an object the Arya Samaj to do good to humanity and ameliorate its physical, intellectual and social condition. He asked the members of the Arya Samaj to be kind to all their brethren and to diffuse knowledge and dispel ignorance in

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सम्पादकीय

आर्य समाज का उदय

आर्य समाज के संस्थापक महर्षि दयानन्द सरस्वती जी हैं। भारतीय जनता में जब अज्ञानता का घोर अन्धकार छाया हुआ था, मानव समाज में कुप्रथाएँ फैली हुई थीं, वैदिक-धर्म का प्रचार-प्रसार शिथिल पड़ गया था, ढोंग और अन्ध-विश्वास के कारण भारतीयों में ईश्वर-भक्ति की श्रद्धा घट गई थी और परमेश्वर पर से विश्वास उठ गया था, तभी ईश्वर की असीम कृपा से वरदपुत्र दयानन्द का प्रादुर्भाव हुआ था।

भारतीय जनता की दुर्दशा देखकर महर्षि जी ने सत्य-विद्याएँ ग्रहण कीं, सम्पूर्ण भारत की गम्भीर परिस्थिति का पूरा निरीक्षण किया, फिर वेदों का उद्धार करने के लिए तथा मानव समाज के कल्याण हेतु नवसंवत्सर की पुण्य तिथि चैत्र प्रतिपदा को दिनांक ७ अप्रैल सन् १८७५ ई० को बम्बई शहर में प्रथम बार आर्यसमाज की स्थापना की। उस ज्ञान प्रकाशक समाज से शीघ्र ही पूरे भारत में सत्य ज्ञान का आलोक फैला और मानव समाज से अज्ञान अन्धकार मिटने लगा। उसमें नई चेतना जागृत हुई, फिर नवजीवन का निर्माण होने लगा।

मानव को सत्यालोक में रखने वाला आर्यसमाज एक सर्वश्रेष्ठ संगठन माना जाता है। अविद्या, अन्धविश्वास, भ्रम, शत्रुता, वैमनस्य आदि दूर हटाकर सत्य-विद्याओं का प्रकाश फैलाना इस समाज का मुख्य उद्देश्य है। हमारे परिवारों में एवं शाखा समाजों में श्रेष्ठ, सभ्य, उत्तम, न्यायकारी, धर्मप्रिय, ज्ञानी और पुरुषार्थी व्यक्तियों का निर्माण करते रहना इस समाज का परम लक्ष्य है। प्रत्येक काल और परिस्थिति में संघर्ष करता हुआ यह श्रेष्ठ संगठन, आज तक जन-उद्धार करता जा रहा है और भविष्य में बराबर करता रहेगा, इसी कारण इसकी लोकप्रियता बढ़ती जा रही है।

भारत के अलावा विश्व के जिस देश में आर्यसमाज का उदय हुआ है, वहाँ मानव जाति का लाभ ही लाभ हुआ है। कभी किसी व्यक्ति की हानि नहीं हुई है। आज इस सुधारवादी संगठन के अद्भुत सुधार-कार्यों से प्रभावित होकर मानव-समाज उन्नति के शिखर पर अग्रसर होता जा रहा है, जिसकी प्रसिद्धि देखकर आर्य जगत् को गर्व है।

आज के इस कलियुग में सज्जनों, विद्वानों, साधु-संतों और आदर्श पुरुषों का निर्माण करने वाली एकमात्र संस्था आर्य समाज है। यह कल्याणकारी संगठन हर एक परिवार, तथा सामाजिक संस्था से धीरे-धीरे दुर्जनों, दुष्टों, मूर्खों, पाखण्डियों एवं देश-द्रोहियों को सही मार्ग दर्शन कराने का एक सहायनीय कार्य निभा रहा है। इस आंदोलनकारी संस्था का हर एक आर्य सिपाही किसी प्रकार के संकटों से कभी घबड़ाता नहीं। सभी आर्य-योद्धा सत्य पथिक बनकर आगे कदम बढ़ाते हुए आर्यत्व धर्म निभा रहे हैं। उनके तप-त्याग और विद्याबल आदि से आर्य समाज का नाम रोशन होता जा रहा है।

हमारे देश में महाप्रतापी, तपस्वी एवं अटल आत्मविश्वासी स्वर्गीय खेमलाल लाला जी, गुरुप्रसाद दलजीतलाल जी, जगमोहन गोपाल जी तथा उनके चन्द कर्मठ सहयोगियों के साहसपूर्ण आंदोलन से १९२ वर्ष पूर्व आर्य समाज की प्रथम स्थापना की गई थी, फिर बड़ी कठिनाई से कई गम्भीर परिस्थितियों का सामना करते हुए देश के विभिन्न स्थानों में आर्य समाज स्थापित होते गए। सत्यासत्य परखने वाले उन कर्मनिष्ठ आर्य पुरुषों की कृपा से आज यहाँ आर्य समाज जीवित, जागृत और संगठित है।

आज हम समस्त आर्य परिवारों का परम कर्तव्य है कि हम अपने-अपने गाँव या शहर में आर्य समाज को सुदृढ़ और सबल बनाने के लिए आपसी मतभेद, स्वार्थभाव, ईर्ष्या-द्वेष, द्वन्द्व आदि भावनाएँ दूर हटाकर निस्वार्थ भाव से आर्य समाज के सेवाकार्यों में पूरा सहयोग देते रहे, ताकि देवर्षि दयानन्द जी के तप-त्याग और मानवसेवा के प्रति हम सभी कर्तव्य परायण हों।

नव संवत्सरोत्सव एवं आर्य समाज स्थापना दिवस के शुभ अवसर पर हम सभी आर्य बन्धु बड़ी श्रद्धा-भक्ति से यज्ञ, वेदों का पठन-पाठन तथा धार्मिक-कृत्यों का अनुष्ठान करें। अपनी सामाजिक गतिविधियों को जागरूक रखें ताकि हमारे देश के सभी शाखा समाजों में निरन्तर जागरूकता उत्पन्न हो और उसकी मान्यता अन्य संस्थाओं में बढ़ती रहे। वेद की दिव्यज्योति विश्व में चमकती रहे। आर्य समाज का सत्यालोक सर्वत्र फैलता रहे।

बालचन्द तानाकूर

आर्य समाज की स्थापना व विस्तार

सत्यदेव प्रीतम, सी.एस.के., आर्य रत्न - उपप्रधान आर्य सभा मॉरीशस

मूलशंकर ने जब पितृगृह छोड़ा था तो उनके सामने दो बातें थीं। एक योग द्वारा मृत्यु पर विजय पाना और दूसरी सच्चे शिव की प्राप्ति। इन दोनों की खोज में १५ वर्ष गुजार दिये और ३६ वर्ष के प्रौढ़ संन्यासी हो गए थे। अब सच्चे ज्ञान की खोज करने में निकल पड़े। अन्त में मथुरा में सच्चे गुरु मिले। सच्चे शिष्य को सच्चे गुरु प्राप्त हुए और सच्चे गुरु को सच्चे शिष्य। लगभग ढाई तीन वर्ष में दण्डी स्वामी ने ज्ञान के भण्डार का कपाट खोलने की कुँजी दे दी। दयानन्द गुरु दक्षिणा देकर निकलने ही वाले थे कि गुरु ने रोका और वचन ले लिया कि दयानन्द वेद का प्रचार प्रसार करके भारत को रसातल के गर्त से निकाल कर ज्ञान के प्रकाश में लायेगा। इतना गुरुतर भार ढोना अकेले नहीं हो सकता। सहयोगी और सहायक की खोज में उत्तर भारत के गंगा तट में घूमते फिरते गंगा महानदी के मुहाने में पहुँच गये। कलकत्ता तत्कालीन भारत की राजधानी थी। उसी कलकत्ता में अंग्रेज़ व्यापारियों को शरण दी गई थी और वहीं से उन्हें निकाल बाहर करने का उपक्रम शुरू हुआ था। वहीं पर शस्य श्यामला भूमि में बैठकर बंकिमचन्द्र चट्टोपाध्याय ने अपने मशहूर उपन्यास आनन्दमठ में अपने अमर राष्ट्रीय गान लिखा था 'वन्दे मातरम् जो भारत माता को मुक्त करने के आन्दोलन में देश भक्त लोग गाया करते थे। बंग की उसी उर्बरा भूमि में पैदा हुए रवीन्द्र ने 'जन गण मन अधिनायक जय हो' गाया था। वह स्वतन्त्र भारत का राष्ट्रगान बना। उसी भूमि में स्वामी दयानन्द पहुँचे थे। सन् १८७२ के दिसम्बर मास में और १९७३ के अप्रैल महीने तक वहाँ रहे थे। बंगाल की राजधानी कलकत्ता में ही तत्कालीन समाज सुधारकों, सामाजिक सेवकों एवं भारतीय मस्तिष्क के मूर्धन्य बुद्धि जीवियों से मुलाकात हुई थी और विचार विनिमय हुआ था। वहीं पर ब्रह्म समाज के तरुण नेता केशवचन्द्र से भेंट हुई थी। उन्होंने ही स्वामी जी को हिदायत दी थी कि वे हिन्दी में लोगों को सम्बोधन करें, हिन्दी में लिखें और अपनी पुस्तकों का मुद्रण हिन्दी भाषा में करवाएँ। व्याख्यान भी देव भाषा हिन्दी में ही करें। स्वामी जी ने नोट लिया और केशवचन्द्र को वचन दिया और उसी अनुसार कार्य भी किया।

अब भारत के गंगातट को छोड़कर, हिन्दी बेल्ट को तिलांजलि देकर, मध्य प्रदेश से होते हुए बम्बई पहुँचे, पर वहाँ अल्प समय बिताने के पश्चात् प्रचार करते हुए मुहमदाबाद व गुजरात राज्य के राजकोट पहुँचे जहाँ पर पहली आर्य समाज की स्थापना की और राज्य के कुलीन विद्वान् व्यक्तियों को सामाजिक कार्यभार सौंपा। लेकिन वह नवोदित समाज दो चार महीने चलने के बाद बन्द हो गया वहाँ से स्वामी जी आये बम्बई और युगादि के शुभावसर पर १० अप्रैल को एक दूसरी समाज की स्थापना की। और उसी समाज की गणना इतिहास में होती है। पंजाब, गुजरात बम्बई से निकल कर पंजाब के बड़े शहरों जैसे – लाहौर, जालन्धर, अमृतसर आदि में समाज का विस्तार किया। धीरे-धीरे स्वामी जी के अनुयायियों और भक्तों की संख्या में दिन व दिन वृद्धि होने लगी। सम्पूर्ण हिन्दू समाज ने स्वीकार कर लिया कि स्वामी

जी भारतीयों के नेता, समाज सुधारक और रक्षक बनकर अवतरित हुए थे। पर भक्त लोग यह मानते हुए भी अनुयायी बनना नहीं चाहते थे। वे कहते थे स्वामी जी संन्यासी हैं उन्हें परिवार की जिम्मेदारी नहीं है। हमें समाज में रहना है। स्वामी जी के अनुयायी बनेंगे और उनके बताये हुए मार्ग पर चलेंगे, तो हमें समाज से वा परिवार से बहिस्कृत कर देंगे। हमें जीना कठिन हो जायेगा। पर कम संख्या में जो अनुयायी थे वे समाज की परवाह किये बगैर उनके बताये हुए मार्ग के पथिक बनें और तत्कालीन समाज के कहर को झेलना पड़ा।

मोरिशस में भी जब २० वीं शताब्दी के प्रथम दशक में आर्य समाज की स्थापना हुई थी तो यहाँ भी आरम्भ के पुरुषों को दुनिया भर की कठिनाइयों को झेलना पड़ा था। खेमलाल लाला को तो बिरादरी से तब निकाल दिया गया जब पिता जी की मृत्यु पर आग देना अस्वीकार किया था। ऐसे और कितने उदाहरण हैं। १९१२-१३ में डा० चिरञ्जीव भारद्वाज को पोर्ट लुई छोड़ने पर विवश कर दिया गया था वहाँ के उस समय के चन्द सनातनी पंडितों ने।

जैसे स्वामी दयानन्द ने किसी की भी परवाह किये बगैर वेद की आज्ञा को शिरोधार्य कर आगे ही आगे बढ़ते थे, वैसे ही यहाँ के हमारे लोगों ने किया था।

स्वामी जी जहाँ भी जाते, आर्य समाज की शाखा स्थापित करते और साप्ताहिक अधिवेशन रखने और हिन्दी व संस्कृत की पढ़ाई करने का आदेश देते जाते। मोरिशस में भी वही बात होती थी। आर्य समाज सुधारवादी समाज था है और रहेगा। खाली धर्म के नाम पर आर्य समाज खड़ा नहीं होता।

ऋषि का ध्यान सामाजिक व धार्मिक उत्थान के साथ आर्थिक विकास की ओर भी गया। उन्हें भली भाँति मालूम था कि भारतीयों की आर्थिक दशा अति दयनीय थी। उस स्थिति से जनता को उबारने के लिए गौ पालन का तगड़ा आन्दोलन शुरू किया। उसके लिए "गोकर्ण निधि" नाम की पुस्तिका लिखी। उसमें विशद रूप से गौ-पालन से क्या क्या फायदे होते हैं। ये सब बताये। गौ को माँ कहते हैं। जैसे माँ बच्चे को जन्म देकर पालन-पोषण करती है उसी प्रकार गौ माता से भी जीवन मिलता है।

उस वक्त के अंग्रेज वाईस रोय तक को स्वामी जी ने अपील भेजी और गौ रक्षा की माँग की थी। याद रहे कि गौ हत्या मुगल राज्य में नहीं होती थी। अंग्रेजी शासन काल में यह शुरू हुआ था। इसलिए स्वामी जी अंग्रेजों से माँग करते थे कि गोवध जघन्य पाप है। उसे रोकना चाहिए।

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Printer : BAHADOOR PRINTING LTD.
 Ave. St. Vincent de Paul, Les Pailles,
 Tel : 208-1317, Fax : 212-9038

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becoming members of the Arya Samaj he asked them to pledge themselves not to be content with the amelioration of their own condition but to ameliorate the condition of others also.

Lastly, the ten principles required the members not to sacrifice individuality in personal matters, but in matters concerning the well-being of society, to subordinate their private interest to the interests of others. It was a high ideal, which

Swami Dayanand sketch out in the ten principles of Arya Samaj for its members.

While paying a glowing tribute to Swami Dayanand Saraswati Dr Jackson Davis, an American Philosopher states that I am beholding a fire of universal love that was first burnt in the heart of Swami Dayanand Saraswati. This fire is burning to destroy all hatred and to establish pristine purity in the heart of every one.

Mahatma Gandhi stated -- "Where there is Arya Samaj there is life."

ARYA SABHA MAURITIUS Triennial Election of eighteen (18) members to sit on the Managing Committee of Arya Sabha Mauritius for the period 2015 - 2018

NOTICE OF POLLING DAY

Notice is hereby given to all compliant members of Arya Sabha Mauritius that a poll for the triennial election of eighteen (18) members to sit on the Managing Committee of the said Sabha for the period 2015-2018 will be conducted by the Office of the Electoral Commissioner on **Sunday the twenty-ninth (29th) day of March, 2015** between the hours of **12.00 noon and 5.00 p.m. at D.A.V. College, 1, Maharishi Dayanand Street, Port Louis.**

And that the candidates are as follows :

<i>Candidates</i>	<i>Symbol</i>
1. BANDHOO , Mudhoomatee	Flag
2. BHUGALOO , Rishiraj	Flag
3. BOOBUN , Chandrajyotee	Flag
4. BOODHUN , Pravin, also known as Anuraag	Diya
5. CHINTAMUNNEE , Kirtilal	Flag
6. CHUCKOWRY , Dhunishwar	Flag
7. DAMREE , Druvanand	Flag
8. DANAYAH , Daniah	Flag
9. DOMAH , Dharmjay	Diya
10. GANGOO , Cudaye Narain, also known as Oudaye Narain Gangoo	Diya
11. GANGOO , Dharamveer	Diya
12. GAONEADRY , Purmanund	Flag
13. GOWD , Ravindrasingh	Diya
14. GUTTEE , Rajnarain	Flag
15. JEEWOOTH , Prabhakar	Diya
16. JEEWUTH , Bholanath, also known as Vidhata	Diya
17. JOKHUN , Prembada	Flag
18. KHOOSSEA , Demianti	Hurricane lamp
19. KOKIL , Anil Kumar	Flag
20. LOCHUN , Vivekanand	Diya
21. LUTCHMUN , Prakarmajith Vijay	Flag
22. MATABUDUL , Pratima	Flag
23. NABAB , Rajnish	Flag
24. NARRAIN , Madhukar	Flag
25. NUNDALALEE , Ramsaran	Flag
26. PEERTHUM , Satterdeo, also known as Sattyadeo	Diya
27. RAMCHURN , Danwantee	Diya
28. RAMDHONY , Harrydev	Diya
29. RAMDHONY , Leckrajsing, also known as Shekhar	Diya
30. RAMDONEE , Vishnudeo	Flag
31. RAMJEE , Rajendra Prasad	Diya
32. RAMPHUL , Sutte	Diya
33. REETOO , Bozrazsing	Flag
34. RUGHOO YALLAPPA , Yalini Devi	Diya
35. SOMNA , Deoduth	Diya
36. TANAKOOR , Balchan	Diya
37. TEELUCK , Deelrazsingh	Diya

of which all persons are hereby required to take notice and govern themselves accordingly.

DIRECTIONS TO VOTERS

- When applying for a ballot paper, each member shall produce:
 - his **National Identity Card** or one of the following proofs of identity, namely **passport, driving licence or bus pass;**
AND
 - the **original letter of convocation** to the Annual General Meeting addressed to him by the Arya Sabha Mauritius under its seal.
- A member may vote for **NOT MORE THAN EIGHTEEN (18) CANDIDATES** by placing a cross (X) opposite the name and symbol of each of the candidates of his choice.
- If a member votes for more than eighteen (18) candidates or places any mark or writing on the ballot paper by which he can afterwards be identified, his vote(s) will be void and will not be counted.
- Voting by proxy is not allowed.

Given under my hand at Port Louis, this 10th day of March, 2015.

M.I. ABDOOL RAHMAN
 Electoral Commissioner

(i) this letter, bearing the original seal of Arya Sabha Mauritius for the purpose of voting, and (ii) your National Identity Card or the following proofs of Identity, namely Passport Driving Licence or bus pass.

Achieving long-lasting peace

Om Shantih, shantih, shantih || (Taittiriya Aranyaka 9.1).

In the RigVedādi Bhāshya Bhumikā Maharishi Dayānand Saraswati portrays this verse as an unequivocal prayer for universal peace, an appeal to God to shower upon us His grace: compassion and peace by freeing us from the three types of miseries: (1) *Adhyātmik* – distress arising out of sickness that affects our body; (2) *Adhibhautik* – distress arising out of nuisance from other living beings; and (3) *Adhidaivik* – distress arising out of inner chaos, malfunctioning of our sense organs, an impure and wavering mind and body. This verse is further integrated at the end of the *Shanti Pātha* as a conclusion to our prayers.

**Athah trividha-dukha-atyanta-nivritti-
atyanta-purushārthah ||** Sankhya Darshan Sutra 1.1

Maharishi Kapil here highlights on the need for the entire human race to put up the greatest efforts for a complete relief from the three types of sorrow. The end is of all sufferings is *moksha*, i.e. liberation from the cycle of birth and death in the course of self and God-realisation.

A scrutiny of the causes of distress also brings to light the efficient and effective ways to get relief from distress and take appropriate actions. The categorisation by the *rishis* (sages) is a scientific one which covers all types of afflictions affecting mankind.

So long as a person feels happy about his individual position in society he believes that peace is none-of-his-individual-concern but a collective issue and casts it aside as “agenda of conferences” in times of conflict. However, long-lasting peace is attainable only when the individual, as the smallest unit of the social fabric, enjoys peace of mind along with coherence in speech and actions. *The slightest discord between thoughts, speech and actions is bound to yield conflicts... thus goodbye to peace.*

Peace is related to the mental and emotional condition of the individual. The ingredients of long-lasting peace are serenity, self-control, self-confidence, tranquillity in times of rough and tough, and the likes. Peace is definitely an inner ornament that shines in the hearts of selfless human beings. Anyone who loses this invaluable ornament falls prey to anxiety, agitation, turmoil and chaos.

Nothing comes for free in this universe! The prevailing conflicts across families, social groups, nations and world is the sum total of the fruits of the past and present actions of each individual. And these actions also impact on the future. Man needs to upgrade himself to the status of human and subsequently to spiritual being. Auto-discipline is an essential building block for a harmonious personality. It liberates man from the insatiable hunger of *sakāma karma*, i.e. deeds which pays off instant rewards: fame, material gains at the detriment of the community, etc.

God created this universe from *prakriti* which has the three prime attributes (*Trigunas* – *sattva*, *raja* and *tama*). A *satvic* milieu yields to an equitable and bright state of affairs; a *rājsic* one – an unstable and insecure condition; and a *tāmasic* one – a shady and dull setting.

Given that these *gunas*, in various mixes, turn on the workings of the universe, there exists no such object or place constituted only by either *sattva* or *raja* or *tama*. Hence, the *satvic* milieu is bound to be, at one time or the other, subdued to the influence of *raja* and *tama*. Our rishis rightly affirmed that each unit of happiness derived from worldly things is also dosed with two units of gloom (1 *raja* & 1 *tama*). Immaculate bliss is experienced only in *moksha*. *Yama* and *Niyama* constitute the starting block in the race to Self and God-realisation.

Evil company leaves evil imprints (*sam-skāras*), ruins the human quality, devalues life and reduces man as a man only in appearance where he fails to be human in thoughts, words and deeds. Such a circle Man needs to upgrade himself to the status of human and subsequently to spiritual being like the worm which lives within a fruit and eats it from the inside.

Man should strive to (i) give up closeness with evil people; (ii) develop friendship with noble people; (iii) do deeds that trigger good feelings and bestow good sleep at night; and (iv) differentiate between the eternal (God) and the ephemeral where everything born or created is fated to die or decay.”

Young people should be empowered to nurture humanitarian feelings and qualities, participate in activities that enhance the physical, moral / spiritual and social standards. *The basic lessons are learnt at home and consolidated at school.* Regrettably, both parents and teachers are passing the ball! Children fail to grasp the values that would have empowered them with wisdom to tackle obstacles in life. Parents and

teachers need to assume their duty and adopt the carrot and stick policy, i.e. reward or reprimand as per merits. Children would thus grow up to lead a life of exemplary excellence.

Humans shine in their full splendour once they eradicate the internal enemies: (i) ignorance (*avidyā*), (ii) confound the body with the soul despite the fact that they are two separate things (*asmitā*), (iii) obsession (*rāga*), (iv) hatred (*dvesha*), and (iv) the fake notion that ‘I will not die!’ in spite of the fact that one sees animals and people dying daily (*abhinivesha*).

If a plant bends while it is a sapling, it can never be straightened when it becomes a tree! An unsettled debt grows by leaps and bounds and assumes a greater-than-the-original amount. The traces of the disease left in a patient may relapse and prove disastrous to him. The remnants of a fire may blaze into a calamity. Likewise *avidyā* needs to be wiped out as it is the breeding ground for *asmitā*, *rāga*, *dvesha* and *abhinivesha*. The waves of *kāma* (lust), *krodha* (anger), *lobha* (greed) and *moha* (infatuation) need be nipped in the bud. That is why our rishis have qualified *childhood and youth as the most appropriate periods to cultivate ‘self-control and be in command of the mind.’*

External enemies are easier to quash as compared to internal enemies. Hardly noticeable and difficult to flush out, *Avidyā*, *asmitā*, *rāga*, *dvesha*, *abhinivesha*, *kāma*, *krodha*, *lobha*, *moha*, etc... (the internal enemies) keep resurfacing in the same way as oil comes back to the surface however deep it is dumped under water. Only the complete extinction of those invisible internal enemies brings ongoing peace to man.

Peace arises in the human heart when man is unaffected by the three attributes *prakriti*. We need to put up earnest efforts to develop *viveka* (knowledge that empowers a person to sift truth from untruth), *vairāgya* (awareness of the real goals of human life) *upekshā* (indifference) and *anāsakti* (de-addiction from physical gratification).

Peace is also equated with ‘purity of the mind’. True education is the training of the mind. *Life is of no use in the absence of ‘restraint of the mind’ in spite of one’s high intelligence and status.* An undisciplined lifestyle looks a lot like: “worship without the purity of the mind... spiritual practice without the purity of the self... storing milk without the purity of the vessel ... bound to end in a rot!!!”

Nobody can rest peacefully in a room where venomous worms crawl. There will be no peace for man as long as the worms of *avidyā*, *asmitā*, *rāga*, *dvesha*, *abhinivesha*, *kāma*, *krodha*, *lobha* and *moha* breed in *chitta* (memory) and *mana* (seat of feelings). There is a dire need for each and every individual to root out these worms to progress towards peace.

Thoughts determine our conduct. It only when noble thoughts come to us from all sides (*ā no bhadrā kratavo yantu vishvato*) that we would cultivate noble thoughts. When a piece of charcoal and a burning ember are brought into contact, the charcoal gradually loses its blackness and glows with increasing intensity as the heat and the fire of the ember enters into it. The charcoal in turn becomes an ember to the extent it allows itself to be consumed by fire.

This is the miracle of transformation produced by *satsangh* (the company of people with noble thoughts, speech and deeds). We need to revisit history and take cognisance of the transformation of Amichand, Gurudutt Vidyārthi, Swami Shradhdhānand, and numerous stalwarts who emerged at the budding stage of the Arya Samāj movement just after the demise of its founder Maharishi Swāmī Dayānand Saraswati. These persons are dearly remembered as stalwarts because they practiced the “walk-the-talk” type of living. Their thoughts, speech and deeds were in absolute harmony. They were extremely committed to the cause they stood for. Their towering personality stood out like the baobab tree among bushes. They would stand as odds if they could have been migrated into the current times. They were torchbearers and militants of long-lasting peace who carried the message of **Om Shantih, shantih, shantih ||**

The company of a burning ember transforms...

A black piece of charcoal into another ember. Being ‘Near’ to noble company is not enough... More important is to be ‘Dear’ to the root of such nobility. And adopt the noble traits, deeds and intrinsic virtues. We need to live the ideals of peace in thoughts, speech and deeds

Serve as role models,

Be sincere advocates of peace... ahead of our time!

BramhaDeva Mukundlall

**Darshan Yog MahāVidyālaya, Gujarat, India
Rojad, Gujarat, India**

Savanne Arya Zila Parishad

Arya Samaj Sthapnah Diwas

The President and Members of Savanne Arya Zila Parishad in collaboration with Savanne Arya Yuvak and Yuvati Sangh under the aegis of Arya Sabha Mauritius are organizing one month activities on the occasion of Arya Samaj Sthapnah Diwas.

Activities as follows :

Sunday 1st March

– 14hrs00 **Vreed Diwas** by Savanne Senior Citizen, Yaj, Bhajan at Foolbassea Babooram Sewa Ashram.

Thursday 5th March

– 09hrs00 **Purnamasee Yaj** and Sandesh at Souillac Gurukul.

Sunday 8th March

– 13hrs00 **Mahila Diwas** at Grand Bois Arya Samaj.

Thursday 12th March

– 09hrs00 **Independence Day** celebrated cultural Programme at Chamouny Arya Samaj.

Friday 13th March

– 16hrs00 **Sita Ashthami** at Illet Camp-Diable Arya Samaj.

Sunday 15th March

– 09hrs00 **Bal Diwas** Chateau Benares Arya Samaj.

Sunday 22nd March

– 13hrs00 **Yuva Diwas** Cultural Programme and Prize Giving Ceremony at Souillac Arya Bhawan.

Saturday 28th March

– 09hrs00 **Ram Navmee** at Souillac Gurukul.

All Samaj Members family and friends are kindly invited to attend the activities.

Your presence will be highly appreciated.

Bhagwandass Boolaky

President

Rajen Ramjee, M.S.K

Secretary

Barendeo Bhowon

Treasurer

MAHARSHI DAYANAND

SARASWATI -

A GREAT HUMANITARIAN

The opinion of learned men in this connection :

“Great men saved us from getting drowned, but Maharshi Dayanand taught us to swim.”

MOVING ON

It is HARD to accept the death of a loved one; especially when you didn’t have the chance to say goodbye; especially when the deceased was taken so suddenly and so shockingly at the prime of life and most especially when it seems like an irreplaceable part of your world is gone. The grief and the pain can be unbearable; you cry a river and your sorrow knows no end. You never really know what it’s like until you are there yourself, but you look to God because he’s the only one who can comfort you. You pray and hope that sometime somewhere our prayers will unite us.

Death and indeed a death so sudden and painful like the death of our adorable wife, daughter in law, sister in law and moreover our sweet and memorable Bani Kamna, who passed away suddenly. Makes us realize the brevity of life. We often take life for granted; too much so. Her death has made us sit down and reflect. It has made us take time to appreciate the loved ones in our lives because we don’t know what tomorrow will bring. It’s made us put things in perspective. We want to live life and love it, we don’t want to spend our lives being unhappy or dissatisfied, we want to put a smile on our faces because that’s what can make a dark day seem bright and we want to play the game of life to the very end.

So for those of you who can identify themselves with us in grief, make it your aim to try and look past it and move on. Our dear beloved Kamna is gone; we cannot bring her back, but at least in memory of her, we can live our lives that we know she would be proud of. Our loved ones may be dead and gone but we are privileged to still be living owe it to them to live fulfilling lives.

From Loving Husband, Rajiv
Neewoor and Family.

हमारा देश हमारी शान

भगवन्ती घूरा

मोरिशस देश है हमारा हिन्द महा सागर का तारा ।
पर्वत पहाड़ तालाब नदी नाले से पड़ा है पाला ।
स्वच्छ वातावरण का आधार है शुद्ध जल वायु की धारा ।
जैसे रंग बिरंगे फूलों से सजती है माला ।
भिन्न भिन्न जातियों से बसी यह देश है निराला ।
यह देश हमारी जन्म भूमि है हमारे पूर्वजों की देन ।
तेन मन धन से करना है हमें इसकी हिफाजत दिन रैन ।
अन्न जल उपयुक्त उपार्जन से कुशल मंगल है यहाँ जीवन ।
सुव्यवस्थित परिवार और समाज से राष्ट्र मैं है अमन ।
अमन का सार सत्य और अहिंसा का नारा है बलुंद ।
हर्ष से मनोवै हम स्वतंत्रता और गणतन्त्र दिवस ।
प्रकट करें आभार बलिदानी पूर्वजों के प्रति ।
सब मिलकर देश की उज्ज्वल भविष्य की करें कामना ।
ईश्वर कृपा सदैव सब पर बनी रहे है हमारा अरमान ।
एक बुंद जल सीप में पड़कर बन जाता मोती ।
हिन्द महासागर में एक बिंदु स्वरूप धरती चमकती रहे बनके हीरे मोती ।