Swami Dayananda Saraswati

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Vaidic Dhwani

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हे वरुण ! हमें अनृत–असत्य से मुक्त करो

बह्वी३दं राजन् वरुणानृतमाह पूरुषः ।
तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः ॥

– अथर्व० १९ ।४४।८

विनय – हे सच्चे राजा, हे पापनिवारक ! मनुष्य बहुत अनृत बोला करता है और बड़ी तुच्छ–तुच्छ बातों पर अनृत बोला करता है ।प्रातः से लेकर रात्रि तक एक दिन में ही न जाने कितनी बार असत्यभाषण करता है । हम मनुष्यों का जीवन इतना अनृतमय हो गया है कि प्रायः हम लोग यह अनुभव ही नहीं करते कि हम कितना अधिक असत्य बोलते हैं । यह अनुभव तो तब मिलता है जब मनुष्य सचमुच झूठ से घबराने लगता है और सत्य ही बोलने के लिए सदा सचिन्त रहने लगता है । उस समय मुख से निकली अपनी एक–एक वाणी पर पूरा–पूरा निरीक्षण और विवेचन करने पर उसे पता लगता है कि सूक्ष्म रूप में कितने अधिक असत्य बोलता है । सच तो यह है कि हममें से जो लोग अपने को सत्य बोलने वाला समझते हैं वे भी असल में बहुत असत्य बोलते हैं । जो पूरा सत्यवादी होगा, पतंजलि, व्यास आदि ऋषि–मुनियों के कथनानुसार, उसकी वाणी में तो ऐसा तेज आ जाएगा । यदि वह किसी को कहेगा कि 'तू नीरोग हो जा' तो वह नीरोग हो जाएगा अर्थात् जो कार्य हम हाथ–पैर आदि की स्थूल शक्ति से सिद्ध करते हैं वह पूरे सत्यवादी पुरुष की वाणी की शक्ति से हो जाता है, अतः वास्तव में हममें से ऊँचे–ऊँचे पुरुष भी अभी सर्वथा असत्यरहित नहीं हुए हैं ।

हे सहस्रवीर्य ! इस असत्य से तुम ही हमें बचाओ । हमने आत्मनिरीक्षण करते हुए सदा देखा है कि हम सदैव तुच्छ भय, लोभ, आसक्ति आदि के कारण ही, सदैव अपनी कमजोरी, निर्बलता, वीर्यहीनता के कारण ही असत्य बोलते हैं, अतः हे अपरिमित वीर्यवाले ! तुम हमें ऐसे वीर्य और बल से भर दो कि हम सदा निधड़क होकर सत्य ही बोलें, झूठ बोल ही न सकें, झूठ बोलने की कभी आवश्यकता ही अनुभव न करें । सचमुच आपकी सहस्रवीर्यता का ध्यान कर लेने पर हममें इतना बल–सञ्चार हो जाता है कि हम अनुभव करने लगते हैं कि हम भी कभी पूरे सत्यवादी हो जाएँगे । इस तरह, हे सहस्रवीर्य ! तुम हमें सदा असत्य से छुड़ाते रहो, असत्य के पाप से हमें सब ओर से मुक्त करते रहो ।

O Sovereign venerable Lord, man tells here many a lie, from that sin, may you of thousand fold strength, free us completely

– Swami Satya Prakash Saraswati
Udaya Vir Viraj

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Arya Samaj For Vaidic Dharma

कृण्वन्तो विश्वमार्यम्
Krinvanto Vishvam Aryam
Make this world noble

Editorial

स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥

– ऋग्वेद ५।५१।१५

This mantra of Rig Veda exhorts us to follow the right path like the sun and the moon. While embarking on the journey of life, the role model to follow should be objects of nature like the sun and the moon. The sun never deviates from its path and nor does the moon. So, while choosing our goal, we must notice how from no moon night to full moon night, the moon grows and develops in size one step at a time, which is known in Hindi as 'सोलह कलाएँ 'thus, teaching us never to lose heart, to continue the journey and to become the full moon night with all its elegance and beauty. The mantra tells us to follow in the footsteps of the learned and the scholarly and to keep distance from the wicked. While doing so, we should try to dedicate ourselves for the service of others and without ever feeling disheartened.

Just as the sun and the moon give life, joy and comfort to all the living beings, similarly we human beings should work for the welfare of others. As the saying goes in Neeti Vachan -

परोपकाराय फलन्ति वृक्षाः परोपकराय वहन्ति नद्यः ।
परोपकाराय दुहन्ति गावः परोपकारार्थमिदं शरीरम् ॥

Wishing you all the best of health and happiness in the new calendar year 2017

– Harsh Chawla

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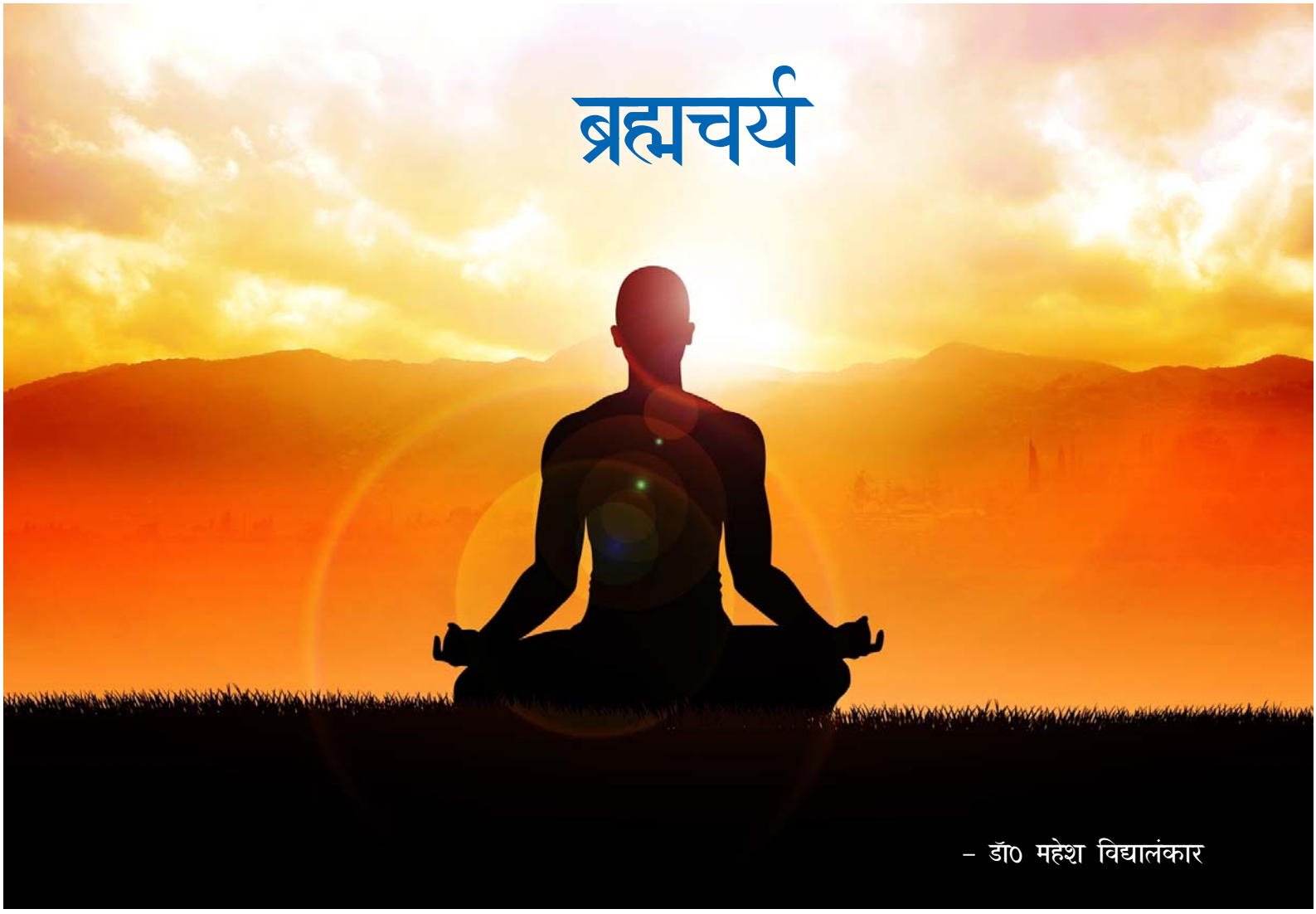
ब्रह्मचर्य



– डॉ० महेश विद्यालंकार

स्वास्थ्य का तीसरा आधार ब्रह्मचर्य माना गया है । वीर्य को शरीर का राजा कहा गया है । शरीर का सबसे अमूल्य तत्त्व वीर्य है । जिसका जितना ब्रह्मचर्य सुरक्षित है, वह उतना ही स्वस्थ, प्रसन्न तथा तेजस्वी है । ब्रह्मचर्य से प्राण सुदृढ़, आयु लम्बी तथा रोग दूर रहते हैं और शरीर और बुद्धि में चमक आती है । अनेक रोगों का कारण ब्रह्मचर्य का पतन माना गया है । आज लोग ब्रह्मचर्य के महत्त्व व उपयोगिता को भूल रहे हैं, जिससे अनेक प्रकार के रोग बढ़ और फैल रहे हैं । ब्रह्मचर्य की महिमा को सभी धर्मग्रन्थों और महापुरुषों ने गाया है । आयुर्वेद ब्रह्मचर्य को स्वस्थ जीवन की सबसे बड़ी औषध मानता है ।

भौतिकतावादी सभ्यता में ब्रह्मचर्य को कोई खास महत्त्व नहीं दिया जा रहा है । इसके बारे में पहले सावधानी एवं ध्यान रखा जाता था परन्तु आज दूरदर्शन के विज्ञापन, फैशन, शृंगार, अश्लील नृत्य, कामुकतापूर्ण दृश्य आदि ब्रह्मचर्य को नष्ट-भ्रष्ट कर रहे हैं । वीर्य के पतन से मनुष्य के अन्दर प्रतिरोधक व जीवनीशक्ति घट जाती है, चेहरे की कान्ति नष्ट हो जाती है और शरीर रोगी रहने लगता है । वीर्य-क्षीण होने से शरीर निःस्तेज व कमजोर हो जाता है और सदा निराशा व चिन्ता घेरे रहती है । शरीर बुझा-बुझा रहता है । ऐसे व्यक्तियों की सन्तानें रोगी व कमजोर होती है । वीर्य से शरीर में कान्ति, ओज, शक्ति व ऊर्जा आती है, जो दीर्घ जीवन में सहायक है । वर्त्तमान सभ्यता, जीवनशैली और युवा पीढ़ी ब्रह्मचर्य के महत्त्व, लाभ तथा उपयोगिता से अनभिज्ञ हो रही है । तभी उनके चेहरे पीले, तेजहीन एवं मुरझाए हुए हो रहे हैं । ब्रह्मचर्य के संयम के अभाव के कारण ही एड्स जैसे खतरनाक रोग तेजी से बढ़ व फैल रहे हैं । ब्रह्मचर्य के अभाव के कारण रोगों से लड़ने की प्रतिरोधक शक्ति घट रही है । ब्रह्मचर्य इस देश की जीवनशैली की विशेषता रही है । इसका इतिहास साक्षी है । ब्रह्मचर्य-पालन जनसंख्या वृद्धि के रोकथाम का वैदिक उपाय है ।

जीवन को स्वस्थ रखने के लिये ब्रह्मचर्य महौषध है । वेद कहता है – 'ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत' – ब्रह्मचर्य के तप से देवता मृत्यु को जीत लेते हैं । भीष्म पितामह ने ब्रह्मचर्य के बल से ही इच्छामरण की शक्ति प्राप्त की थी । वीर्यरक्षा आयु को बढ़ाने वाली मानी गई है । वीर्यरक्षा से बुढ़ापे, रोगों और शीघ्र मृत्यु से व्यक्ति बचा रहता है । लम्बी आयु के लिये ब्रह्मचर्य का पालन महत्त्वपूर्ण माना गया है । गृहस्थ में भी ब्रह्मचर्य के पालन का नियम है । वीर्य की न्यूनता के कारण सन्तानें कमजोर और रोगी पैदा होती हैं । जिसका जितना ब्रह्मचर्य सुरक्षित है, वह उतना ही बलवान् एवं स्वस्थ है तथा उसकी सन्तानें उतनी ही बलवान् और स्वस्थ पैदा होती हैं । स्वस्थ रहने के लिये वीर्यरक्षा करना परमावश्यक है । यही शरीर की जीवनीशक्ति है और इसमें ही लम्बी आयु व नीरोग रहने का रहस्य भरा हुआ है । आयुर्वेद में इसका विस्तृत चिन्तन तथा महत्त्व बताया गया है ।

मनुष्य में मनुष्यता ही धर्म है !

– डॉ० अरुण देव शर्मा

मनुष्य का शरीर प्राप्त होना एक बड़ी उपलब्धि है, मानव-देह पाने के बाद एक उन्नतिशील व्यक्ति और भी बहुत-सी उपलब्धियाँ पाना चाहता है; जैसे कि अच्छा स्वास्थ्य, सुरक्षा, धन-सम्पदा, परिवार, योग्यता, प्रतिष्ठा आदि । इन सब उपलब्धियों को पाने पर भी यदि मनुष्य में मनुष्यपन न हो तो उसका सारा विकास अधूरा है । मनुष्य को सदा से मनुष्यत्व की आवश्यकता रही है । संसार के विभिन्न सम्प्रदाय मनुष्यमात्र को ईसाई, मुसलमान, जैन, बौद्ध, आदि बनाने के लिए प्रयत्नशील हैं । किन्तु किसी महापुरुष का अनुयायी बनने से अधिक जरुरी मनुष्य बनना है । आज मनुष्यता-रूपी स्वधर्म को छोड़कर लोगों ने अपने-अपने दृष्टिकोण से विभिन्न संकुचित दलों-मत-सम्प्रदायों की रचना कर ली है और मानव-समाज को बाँट दिया है, जिसका परिणाम आज आतंकवाद, साम्प्रदायिक मार-काट, आपसी वैर-विरोध के रूप में हमारे सामने है ।

एक सर्वव्यापक, सच्चिदानन्द, न्यायकारी ईश्वर ने हमें मनुष्य का शरीर प्रदान कर बहुत बड़ा उपकार किया है और जीवमात्र के कल्याण के लिए अपनी अमृत वेदवाणी को प्रदान करके और भी बड़ा उपकार किया है । सृष्टि के प्रारम्भ में यदि ईश्वर हमें मनुष्य का शरीर देने के बाद अपनी पावनी वेदवाणी, वेदज्ञान न देता तो आज हम अन्य प्राणियों के समान ही होते । क्योंकि यदि आज भी बच्चों से माता-पिता आदि कोई भी भाषा न बोलें तो बच्चे कोई भी भाषा नहीं सीख सकते । इसलिए मानवमात्र के जीवन-निर्माण में एवं मानव-सभ्यता के विकास में वेदों के ज्ञान तथा ईश्वरीय वेद-वाणी की मुख्य भूमिका रही है ।

उस जगन्नियन्ता प्रभु ने वेद में हम सब मनुष्यों को एक ऐसी आज्ञा दी है कि जिससे उस एक बात से ही ईश्वर का वेदज्ञान सब मत-सम्प्रदायों से उत्तम सिद्ध होता है । इस वेद आज्ञा को प्रायः सामान्य व्यक्ति जीवनभर समझ नहीं पाता और इसे न समझने के कारण जन्म-जन्मान्तरों तक जन्म-मृत्यु के चक्र में फँसा रहता है । वह आज्ञा तो हमें पढ़ने-सुनने में साधारण ही लगेगी किन्तु उसका अर्थ बड़ा गहन है । उस आज्ञा में ईश्वर ने कहा है –

मनुर्भव । – ऋ० १०।५३।६

अर्थात् मनुष्य बन !

परमेश्वर ने हम सबको यह आज्ञा दी है कि – मनुर्भव । हे मानव ! तू मनुष्य बन ! क्या हम सब मनुष्य नहीं हैं ? जो कि वेद के माध्यम से ईश्वर हमें कह रहा है कि मनुष्य बन ! वैसे हम सब मानते हैं कि हम मनुष्य हैं, फिर यह कैसी बात है कि मनुष्य बनो ! इसमें क्या विशेष बात है कि ईश्वर हमें मनुष्य का शरीर धारण कराकर, हमें मनुष्य बनने की प्रेरणा दे रहा है ? इस बात को जानने की बहुत आवश्यकता है कि मनुष्य कौन होता है ? मनुष्य वास्तव में मनुष्य कैसे बनता है ? यह जानना बहुत जरुरी है ?

इसका समाधान इस 'मनुष्य' शब्द में छिपा हुआ है । 'मनुष्य' शब्द का अर्थ है कि

'मत्वा कर्माणि सीव्यति' – (निरुक्त ३।५)

जो विचार कर कर्म करता है, वह मनुष्य होता है । जो यह सोचता है कि मेरे मन-वाणी व शरीर से किए जा रहे कर्मों का क्या फल होगा ? उससे मुझे सुख होगा या दुःख होगा ?, वह मनुष्य होता है ।

इस अर्थ से स्पष्ट होता है कि मनुष्य-शरीरधारी होने मात्र से कोई व्यक्ति मनुष्य नहीं बन जाता । मानव-देह पाकर स्त्री या पुरुष होना मनुष्यता नहीं है, अच्छा स्वास्थ्य, सुरक्षा, धन-सम्पदा, परिवार, योग्यता, प्रतिष्ठा आदि मनुष्यता की पहचान नहीं है । मनुष्यता तो विचारशीलता है, वेदज्ञान से उत्पन्न विवेक है, आत्म-चिन्तन से उपजा बोध है । मनुष्यपन यही है कि अपने सुख-दुःख, मान-अपमान, हानि-लाभ के समान दूसरों के भी सुख-दुःख, मान-अपमान और हानि-लाभ को समझना । इसीलिए ईश्वर ने हमें यह आज्ञा दी है कि अपने सोच-समझ, वाणी और कार्यों को देखो ! कि तुम क्या सही और क्या गलत कर रहे हो ? मनुष्य बनना सरल नहीं है । मनुष्य तो कोई विरला व्यक्ति ही बनता है ।

प्रायः हम सब मानव-देह में जन्म लेने के बाद जैसे-जैसे अनुभव, ज्ञान, कर्म और उपलब्धियों को प्राप्त करने लगते हैं, हमारा झूठा अहंकार भी बढ़ने लगता है और इन्हीं के चक्कर में हम अपना पूरा समय बिता देते हैं और जीवन खाली-खाली रह जाता है ।

आत्मबोध के अभाव में नित्य निरन्तर बढ़ती देह को ही अपनी बढ़ोतरी मानने लगते हैं । निर्जीव, अशुद्ध स्त्री या पुरुष के शरीर को ही सजीव, शुद्ध आत्मा या मैं मानने लगते हैं । बचपन से बुढ़ापे तक दुनियावी चीजों को मेरी-मेरी कहते-मानते हुए चले जाते हैं, फिर भी यह संसार हमारा नहीं बनता और हम मनुष्य-देह पाकर भी मनुष्य नहीं बन पाते ।

आज संसार में सब जगह बहुत तेजी से निर्माण-कार्य हो रहे हैं, किन्तु यदि यें निर्माण कार्य तो होते रहें और हम अपना जीवन-निर्माण न करें तो यह बहुत विचारणीय बात है ! क्योंकि जिस मानव के लिए सारी दुनिया बनाई गई है यदि उसका निर्माण न हो तो इससे बुरी बात और क्या होगी ? मानव-निर्माण से भी बड़ा कोई निर्माण हो सकता है ?

आज दुनिया में सुख-सुविधा देने वाली वस्तुओं का उत्पादन व उपयोग भी दिनरात बढ़ रहा है किन्तु जिस मनुष्य के लिए इतनी अधिक वस्तुएँ बनाई जा रही हैं, उस मनुष्य को मनुष्य बनाने की ओर भी सबका ध्यान होना चाहिए ! जिसकी प्रत्येक व्यक्ति को हर समय सबसे अधिक आवश्यकता है कि सब आपस में मानवतापूर्ण आत्मवत् व्यवहार करें ! इसीलिए ईश्वर हमें वेद के माध्यम से कह रहा है कि हे मानव ! तू मनुष्य बन, विचारशील बन, बुद्धिमान् बन !

यदि कोई व्यक्ति मानव-तन पाकर भी मानव नहीं बनता, बल्कि दानव बन जाता है, सत्य, सरलता, अहिंसा, रक्षा आदि सद्गुणों को छोड़ झूठ, कठोरता और हिंसा आदि दुर्गुण अपनाता है तो पुनर्जन्म में ईश्वर भी उसे मनुष्य-शरीर नहीं देता । क्योंकि ईश्वर ने यह मानव शरीर-मन-बुद्धि आदि साधन हमें मानव बनने के लिए ही दिए हैं, मनुष्यता को छोड़कर कुछ का कुछ बनने के लिए नहीं । एक सच्चा मानव ही ईश्वर को सिद्ध करने के लिए धर्म-साधना का मार्ग अपनाता है । हम सब मनुष्य विचारपूर्वक वेदज्ञान प्राप्त करे और यज्ञ, सेवा आदि कर्म निःस्वार्थ भाव से करे तथा ईश्वरोपासना करने से ही इस मानव-जन्म में सफल होंगे ।

जीवन भर लोग यही सब देखने में लगे रहते हैं कि दूसरे क्या कर रहे हैं ? दूसरों को देखने के चक्कर में वह स्वयं को देखना भूल जाते हैं और बिगड़ते चले जाते हैं । यह सामान्य लोगों के द्वारा वस्तु-व्यक्तिमय संसार की उपासना हो रही है ! इस मरणशील वस्तु-व्यक्तिमय संसार की उपासना करने से परमात्मा हमें बारम्बार मनुष्य-पशु-पक्षी आदि का जन्म देता रहता है और हमें इसी अपने प्रिय संसार में भेजता रहता है । इस प्रकार का जीवन जीने वाले व्यक्तियों की इस भवसागर से कभी मुक्ति नहीं हो सकती ।

ईश्वर एवं वेद की दृष्टि से व्यक्ति पूर्ण मनुष्य तभी बनता है कि जब वह अपनी मनमानी करना छोड़ कर ईश्वर, वेद, ऋषियों तथा किसी सद्गुरु की बताई हुई शिक्षाओं पर चलता है ! उनके अनुरूप सबसे व्यवहार करता है और जीवन जीता है ! जब मनुष्य अपने समस्त मानसिक-वाचनिक व कायिक कर्म तथा व्यवहारों को ईश्वर की वेद आज्ञाओं के अनुसार करता है तथा समस्त संसार का, स्वयं का तथा सब कुछ का स्वामी परमात्मा को स्वीकार कर लेता है ! जब वह अपने झूठे अहंकार को, स्व-स्वामी-सम्बन्ध को समाप्त कर देता है, तब वह मनुष्य वास्तव में मनुष्य बनता है ! जब वह अपने आत्मा के समान सबके आत्माओं को जानकर सबसे आत्मवत् व्यवहार करता है, तब मनुष्य का जीवन पूर्ण होता ! जब वह सम्पूर्ण सत्य-असत्य को जानकर सत्य का ग्रहण और असत्य का परित्याग करता है, तब वह मनुष्य कहलाने योग्य होता है ।

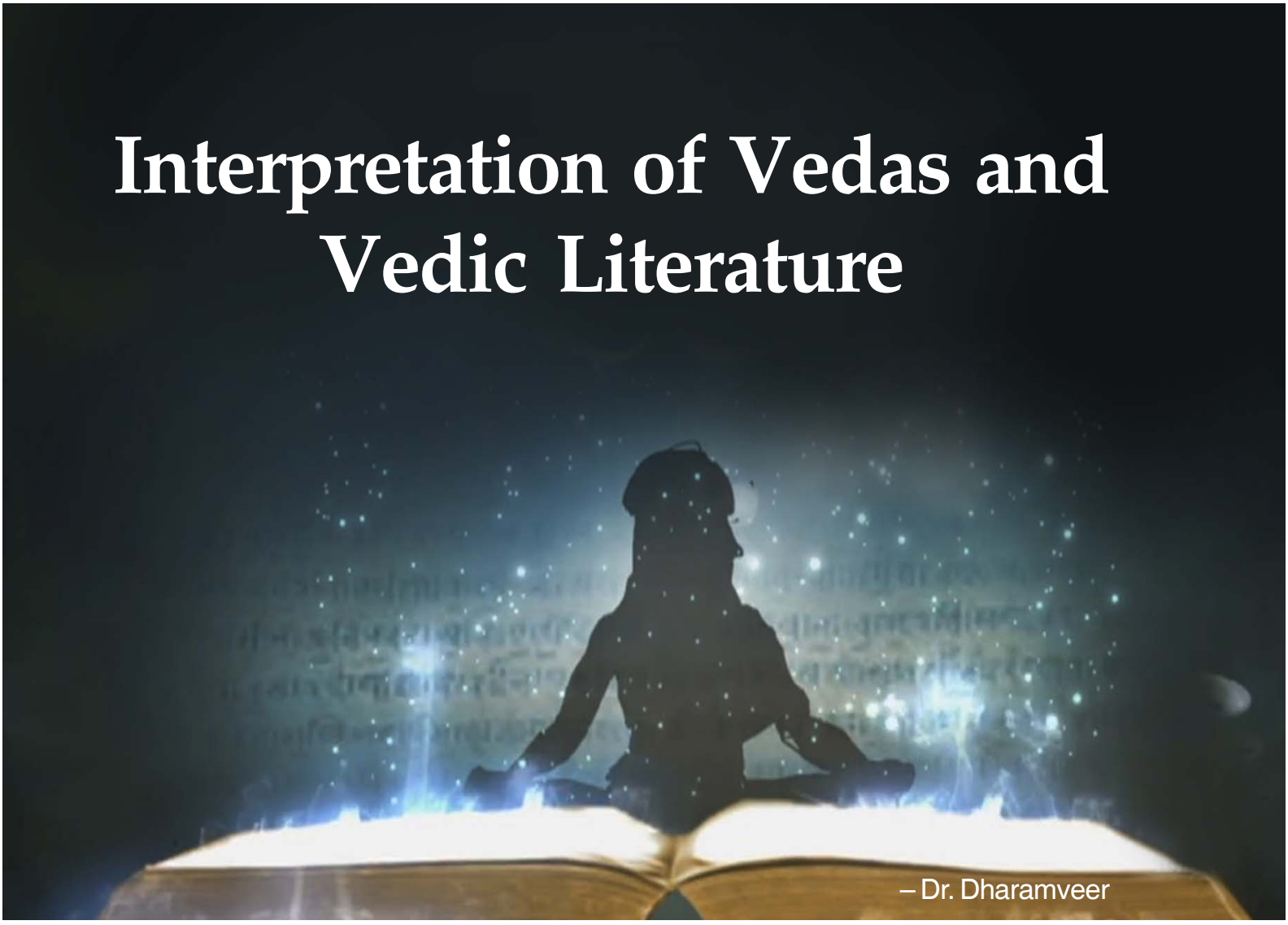
क्या हम किसी अविद्या-राग-द्वेष-मोह-अहंकार-हिंसा-असत्य-अन्याय आदि दुर्गुणों से युक्त व्यक्ति को मनुष्य कह सकते हैं ? क्या यें सभी दुर्गुण पशुओं में नहीं होते ? इन पाशविक, नीच प्रवृत्तियों वाले व्यक्ति को मनुष्य कदापि नहीं कहा जा सकता । ऐसे व्यक्ति अपना मनुष्य जीवन तो बिगाड़ते ही हैं, साथ ही अपने संगी-साथियों के जीवन को भी नरक बना देते हैं । जो लोग मनुष्य होकर भी सुविचार करना छोड़कर पशुता के काम करते हैं वें ही मरकर पशु आदि बनते हैं ।

हममें से भी कोई व्यक्ति यदि किसी एक भी व्यक्ति अथवा जीव से घृणा या द्वेष या उसकी हिंसा करता है, झूठ बोलता है, चोरी करता है, पक्षपात, अन्याय करता है तो वह कभी पूरी तरह मनुष्य नहीं बन सकता, सब दुःखों से नहीं छूट सकता और पूर्ण सुखी भी नहीं हो सकता तथा ईश्वर को प्राप्त नहीं कर सकता । हम किसी से द्वेष कब करते हैं कि जब हम अपने झूठे अहंकार से स्वयं को सामने वाले से बेहतर मान लेते हैं और तब उससे द्वेषपूर्ण व्यवहार करते हैं । कोई भी ईश्वर-प्राप्ति आदि उच्च लक्ष्य को साथ लेकर चलने वाला मनुष्य सबसे आत्मवत् व्यवहार ही करता है, पक्षपात या द्वेष आदि दुष्ट व्यवहार और कुकर्म नहीं करता ।

मैंने जीवन में 'मनुष्य' बनने की प्रेरणा अपने आदर्श योग-गुरु श्रद्धेय स्वामी श्री सत्यपति जी महाराज से प्राप्त की है । वें वेदों के प्रचार-प्रसार और पठन-पाठन में लगे हुए अपने विद्वान् शिष्यों के विषय में कहते हैं कि ईश्वर की महती कृपा से हमने इन्हें मनुष्य बनने की वैदिक योग-विद्या सिखाई है और इन्हें मनुष्य बनाने का प्रयास किया है । अब स्वामी जी के कथन से हम सोच सकते हैं कि एक ईमानदार, सच्चा, समझदार मनुष्य बनना कितना कठिन है ?

संसार में डॉक्टर, इन्जीनियर, व्यापारी, धनवान् आदि बनना आसान है, किन्तु ईमानदार, सच्चरित्र डॉक्टर, इन्जीनियर आदि बनने में इससेअधिक मेहनत लगती है ! हमारा पूर्ण विकास तभी होगा कि जब हम बहुत कुछ बनने के साथ-साथ इन्सान भी बनें ! क्योंकि बिना इन्सानियत के ही बड़े हुए कुछ पढ़े-लिखे डॉक्टर, इन्जीनियर, व्यापारी, मन्त्री आदि भी घर-बाहर, जहाँ-तहाँ जघन्य अपराध, भ्रष्टाचार, अन्याय, शोषण, अत्याचार आदि कुकर्मों में लिप्त हो रहे हैं ! इस प्रकार इन्सान का बड़ा, पढ़ा-लिखा होने के साथ-साथ झूठा, बेईमान, अपराधी, जानवर या हैवान बनना बड़ा खतरनाक और शर्मनाक है ! अतः मनुष्यता से ही हम सबका पूर्ण विकास होगा, अन्यथा नहीं ।

Interpretation of Vedas and Vedic Literature



– Dr. Dharamveer

The ancient scholars had devised a technique to understand the Vedic texts. It is called "Anubandh Chatushtaya". As suggested by the name, it is an inter relationship between four things which works towards removing any doubt in the interpretation of the text.

These 4 things are

- The Subject: that is the Shastra
- The Reader: who is capable of reading and understanding the Shastra
- The inter-relationship or Sambandh between the reader reading the text and the Shastra itself
- The purpose of reading

When these 4 points are clear, then it does not leave doubt in the minds of the readers or the teachers of the Shastra. The confusion and the mis-interpretation of the Vedas and the Vedic texts that we see today is because the readers are not acquainted with the Shastra. When a person starts reading the text abruptly without properly knowing about it, they derive their own interpretation of the text. They neither have the prior knowledge of the text nor do they have a tradition where the texts are read. In this situation it is not possible to do the correct interpretation of the Shastra. Consequently each reader tries to identify his own ideology and make his own interpretations that correspond to this ideology.

In the present times the readers of Sanskrit have declined and the ones with the basic knowledge of the Vedas are even less in number. The interpretation is therefore flawed and incorrect. Since no one has read the actual text, hardly any objections are raised on the mis-representation. I have listed here a few instances:

The Christians quote the 40th chapter of the Yajurveda and say the "Ishavasyamidam Saravam" refers to Isa or Jesus Christ, thereby drawing conclusion that Jesus Christ has been mentioned in the Vedas. The average public has no knowledge of the Vedas to contest this claim.

Another instance is when the followers of Kabir interpreted the word "Kavirmanishi Vedic Pad" as a reference to Kabir in the Vedas. This is no research but using the Vedas as a tool to achieve their selfish objective by fooling the public.

Once Swami Karpatri ji, a sanatan leader was asked to trace the origin of the word Hindu. He in reply combined the first 2 alphabet of two different lines of a Yajurveda mantra to prove that the word Hindu has been mentioned in the Vedas. The "Hin" part coming from the first word in the first line - "Hinkrinvanti" and the "Du" coming from the first word in the second line "Duhana". The Vedas have been subject to such intellectual bankruptcy for many years now. The followers of Islam are also not far behind. They also proved the existence of Mohammed in the Vedas. According to them, the Vedas describe a warrior on a white horse which as per them is the personality of Mohammed. Here the imagination was converted to reality.

There is another group of people who have misinterpreted the Vedas in the name of scholarly research. Saayan and Uvvat have given a ritualistic interpretation whereas Mahidhar has given a vulgar one. The western scholars created their downscale and standard of linguistics for the interpretation of the Vedas. They used these standards to draw the conclusions and meanings that they wanted. They did not understand the Vedas nor did they understand the inter-relationship between Vedas and other Vedic texts or the philosophy and ideology behind it. They concluded that the Vedic texts had no significance and carry no idea or principle other than as a reference from the point of linguistics.

The question that now arises before us is which interpretation to accept and which one to discard. If one of them is correct then by the same criteria/ logic all are correct and vice versa.

The first basis of correctly interpreting the Vedas is its own existence. Whatever has to be searched, whatever interpretation is to be made, needs to be evaluated from the Vedas themselves. It is not an imaginary text. Anything one says in favor of or against, can be verified from the Vedas. There is no need for a minute delineation in this article. We can however examine a few points. By reading the Vedas and the Vedic texts we understand their inter-relationship. Vedic Dharma is the religion of the Aryans and is interpreted from the Vedas. Vedas are the religious book of the Aryans and this is a fact beyond dispute. The Vedas, the Upanishads, the Aryanks, the Brahman texts are all inter-related. Their relationship being that of the principal text - the Vedas, and the secondary text - the Vedic literature. They are not independent of each other. The Upved is used with Ved, Aranyak Vedang and Shruti. This shows that they are inter-related and cannot be forcibly treated as separate texts or interpreted independently of each other.

There are 4 Vedas and several Brahman texts. A lot many Shakhas and Pratishakhas have been lost. However many are still available. The Indian philosophy is the Vedic philosophy, atheist philosophy. The Vedangs are a part of the Vedas. Though different books, they have the same

philosophy. If someone believes that the two texts are contradictory, the simple solution is the principle of "Swatah Pramaan and Paratah Pramaan". The Vedas are an authority in itself and are Swatah Pramaan. The other Vedic texts are Paratah Pramaan and are so considered as they are in accordance with the Vedas. The texts that are not accordance with the Vedas do not come under the category of Paratah Pramaan. The western scholars do not consider this as a valid evidence. It is their prerogative. The authors of the Vedic texts considered it as a proof. It cannot be dismissed just because the western scholars do not consider it proof enough. The Vedas are written in a language. A language has words which has meanings. It means they can be read and understood. Man uses language as a medium of expression which is the purpose of the language. If there were no meaning to the words there would have been no purpose of the Vedas.

The question is why we do not accept the meaning that has been assigned to the words in the Vedas by the others. The answer is whether the objective of the Vedas is being achieved by those translations? If yes, then it is acceptable. If not, it is definitely incorrect. Most of the interpretations done by different scholars have contradicted each other. Contradictory interpretations cannot be a scholarly work. There is a measure, a litmus test to interpret the Vedas and Vedic texts correctly. The Indian and the western scholars have not translated or interpreted the Vedas as per these guidelines, nor did they present any acceptable guideline for this. If we talk in very generic terms, even then there are a few basic guidelines which need to be adhered to while translating the Vedas -

1. The Vedas and the Vedic literature should not contradict each other. If there is a contradiction, it can mean two things - One, either there is a relatively new adulteration in the original text known as " Prakshep" or there is inaccuracy in our interpretation.
2. The translation or interpretation should be according to the context. If translated out of context, a word or sentence will definitely lead to misinterpretation. Yaskacharya has written to always translate the Mantras as per the context. He forbade translation out of context.
3. Whilst translating the Vedas we normally translate the words as per their meaning today as we know it. However over a period of years the meanings of the words change. The Vedas are ancient texts and we translate them as per our vocabulary today. This increases the probability of an incorrect translation. Therefore while translating we should refer to the Vedic texts and Vedic literature. To translate we should always use the Vedic dictionary. Most of the Vedic dictionaries have been lost over time. The one that is available even today is known as NIGHANTU. The explanation/ nterpretation of this is available as NIRUKTA. We should refer to this while translating the Vedas.
4. A word has different meanings. What a word would mean in a sentence depends on the context. For instance the modern scholars interpret the word "Gau" as cow. However in the first chapter of the first section of NIGHANTU, the word "Gau" means the earth. Therefore if the translation of the mantra is done without referring to NIGHANTU and without knowing whether it is used for the cow or the land, will definitely lead to misinterpretations.
5. The meanings of the word in the Vedas a "Yogik and Yog Rudha". If they are translated only as Rudha, it will also lead to misrepresentations.

Besides these, the comparison of contexts in Vedas and the Vedic texts also helps in correct interpretations. Whatever translations are done today, ignore these points and therefore fail to evoke sense of pride in us about our Vedas. If we follow the path shown by our Rishis, then we can achieve the correct translation of our vedic literature. In this era, the contribution of Swmai Dayanand in this regard, is exemplary. It is only by following this path, that we can protect our Vedas and the knowledge contained in them.

Lasting Happiness

– Swati Gupta

We all want everlasting happiness in life. Every act we do in our day to day life is directed towards achieving happiness from that act. Some actions may be providing instant happiness that lasts for few minutes to hours like having good food or enjoying a good movie. Some actions like working for the livelihood and earning money, marrying, having children and nurturing them, constructing a house provide us a sense of satisfaction and longer lasting happiness with a secured future. As a householder and members of the society, all of us have to work for fulfilling above mentioned actions within the framework of the rules laid by society. While it is generally thought as these above mentioned sources of happiness and enjoyments as merely materialistic happiness and success, but they are the very foundation of our (householders - Grihastha) lasting happiness and spiritual success. There is no escape for us to do away in life without performing above actions. Hence it is very important to understand that we are performing all our actions in a manner that we align our day to day goal of being happy and materialistically successful with ultimate goal of any human birth which is to attain "self realization" (Moksh) or ever lasting happiness.

The Upanishads talk about 5 Koshas or Sheaths in our body viz- Annamaya, Pranamaya, Manomaya, Vigyanamaya and Anandmaya. Everyone has to feed or nurture each kosha to reach to level of self-realization. It is experienced that higher or subtler the kosha, we get more happiness by nurturing it. If we look deeply, each of our Koshas are related to all our day to day activities. This leads to simple fact that all of us (whether we are rich or poor, male or female, old or young) live similar body with five koshas and live and perform similar actions in general (work for an earning, have a family, gather worldly possessions for security etc.) , but what makes one different or really successful or happy from others is "How we perform our actions".

There should be certain parameters on which we

should measure our quality of actions so as to ascertain that we are moving in right direction towards achieving the ultimate goal in our life.

For keeping the discussion simple and short, with assumptions that we are aware of in general on how to nurture our Food sheath and Vital Air/ Energy sheath, the rest of the article takes a glance on Manomaya and Vigyanmaya kosha, that is Mind and Intellect Sheaths and check on few parameters which if we are aware of will ensure that we get true happiness from these sheaths.

1. Every action should be conducted with full awareness of the Supreme Power, Ishwar, who is in-charge of this "Jagat" and is omnipresent and omniscient. This feeling in our mind will lead us in the purity of actions. Ishavasam Upanishad says -

ईशावास्यमिदं सर्वं यत्किचं जगत्याम् जगत ।
तेन त्यक्तेन भुन्जीथा मा गृधः कस्यस्थित्धनम् ॥

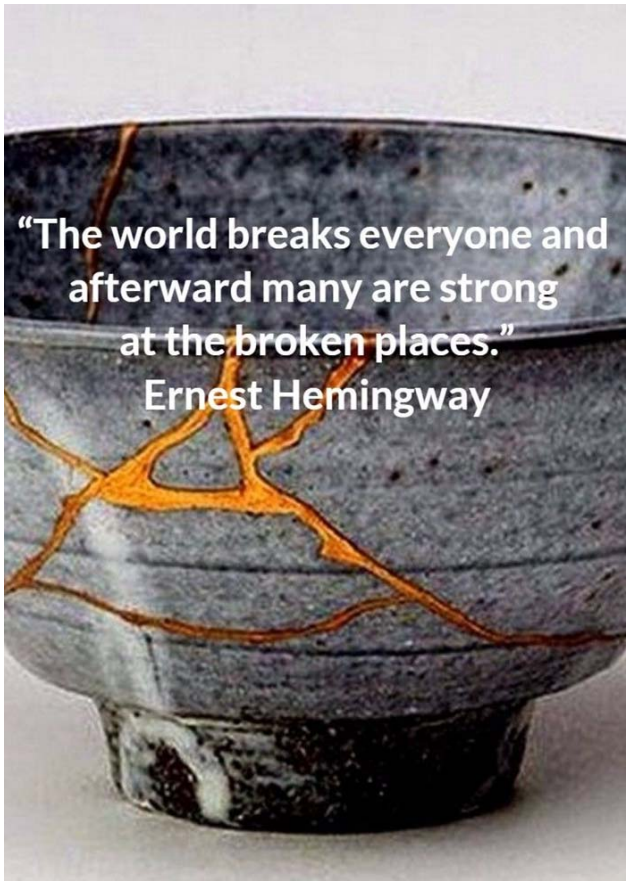
2. Every action should spring out of Love and not Fear. An action performed out of love can never be a "wrong" action or a misdeed. Fear leads us to do many wrong deeds. That is why Veads pray for making us "Abahya" or "Fearless"

   अभयं नः करत्यरिक्षमभयं ावापृथिवी उभे इमे । अभयं पश्चादभयं पुरस्तादुत्तराधरादभयं नो अस्तु ॥
   अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् । अभयं नक्तमभयं दिवा नः सर्वा आशा मम् मित्रं भवन्तु ॥

3. Every action should be filled with gratitude, knowing we are not doer but an instrument. This leads to ego-less mind. And that is what we learn while doing our Karmic ritual "Havan" when we say **इदं न मम् - Its not mine !**

If performed with above feelings, each and every action of ours in complete 24 hours cycle will become a prayer in itself. Even a simple action like "cooking" can be instrumental in achieving true and lasting happiness if done with mindfulness.

Apart from measuring our performance on above parameters, another important factor to look for is how "resilient" we are. No matter how much we try, there will be difficult times in our lives and we will have tears in our eyes. But how can we



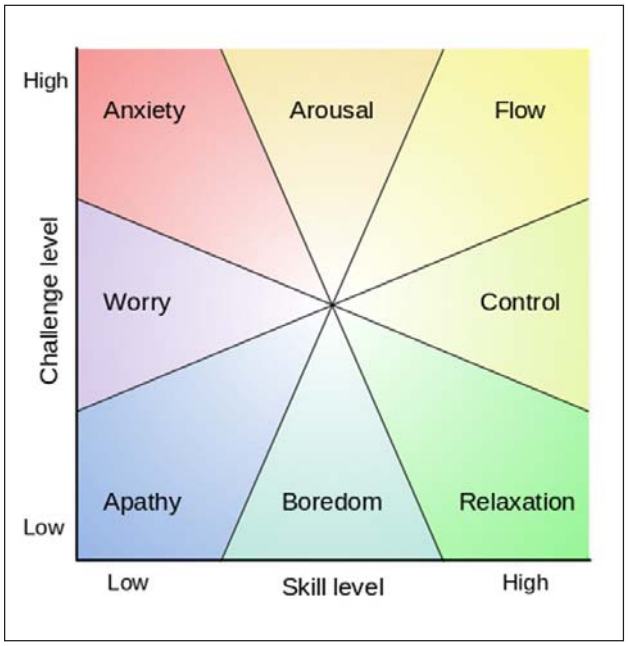
smile amidst tears and fight back in a manner that bad times open the doors for our spiritual journey and true happiness. Japanese call this as **"Kintsugi - The Art of Embracing the Damage".** The art which was developed to fill in crack or repair the broken pieces of pottery with lacquer/gold, making it more strong and beautiful than before, has a philosophical angle stating that we can also become stronger, beautiful, happier and more fulfilled if we embrace the damages filling them with actions leading to golden spiritual experiences.

Sage Patanjali puts very beautifully in his philosophy of Ashtang Yoga - 8 parts to reach to Samadhi State - The source of lasting happiness.

In 8th parts the, 1st four are - Yama (Moral Code), Niyam (Personal Discipline), Asana (Yogic postures), Pranayama (Yogic Breathing) and are connected to Food and Energy Sheath.

Pratyahara (Withdrawl of senses) is basically connected to Mind Sheath and , Dharana (Concentration on Object), Dhyan (Meditation) connected to Intellect Sheath.

Last - Samadhi (Salvation) is same as Bliss or



Anandmaya Sheath.

In our day to day life we do get glimpses of Dharana and Dhyaan (experienced during our "Ahaa" moments in deeply involved works). Hungarian Psychologist Mihaly Csikszentmihalyi calls this state as **"Flow" - a state of consciousness which make an experience genuinely satisfying and with lasting happiness.** It is a mental state of complete absorption in current experience.

The chart of FLOW shows how our skill levels and challenge level play an important role in the kind of feeling we get when performing any task. Doing a task with feelings of worry or boredom etc is not warranted and it either leads to depression or unhappiness. The feeling which we get when we perform a challenging task which needs high skills and we get into the FLOW of the task is most satisfying and is equivalent to meditation and is the door to our higher spiritual journey. If we have ever experienced this FLOW in our actions as an ordinary person performing daily chores in home, office and society, we can be sure that we are on right spiritual path and our "Bliss Sheath" is ready further to take on with "Samadhi" to attain the "ever lasting happiness".

Performing our daily chores with Mindfulness, Remembrance of God, and Moving with FLOW are the ways, we as ordinary mortals can ensure that all our actions are devoted to Divine and we are on right track on our Spiritual Journey.

Pravachans

Swami Amritanand Saraswati ji

Swami Vedpati ji Parivrajak

Dr Arun Dev Sharma ji

Dr Kapil Dev Sharma ji

Sh Ravi Bhatnagar ji

Ved Shatak & Gayatri Maha Yajna

After the tremendous response to the previous special yajna programs, Arya Samaj Indiranagar organized a "Ved Shatak and Gayatri Maha Yajna" on 23rd, 24th and 25th September 2016. The Ved Shatak Yajna covered shataks from Yajurved and Atharvaved. The program was spread over 3 sessions and evoked a large and enthusiastic participation from one and all. Below are some glimpses from the same.

A View of the proceedings

Ved Shatak & Gayatri Maha Yajna

Dr Kapil Dev Sharma ji being felicitated

The brahmacharis from Om Shanti Dham Gurukul being felicitated

Renowned Surgeon Dr S C Sharma ji being felicitated for his service to the society

Memoirs - A historical perspective on Arya Samaj Indiranagar by our beloved mataji Smt Swatantra Lata Sharma was released during this event

Smt Sneh Lata Rakhra ji singing Shanti Geet

Sh Sandeep Mittal ji delivering the Vote of Thanks

Glimpses of Weekly Satsang Yajna - Birthday Blessings

Ku Yukta speaking about the importance of Agnihotra and Mantras

Believe in Yourself

– Harsh Chawla

When you know yourself, you are empowered. When you accept yourself, you are invincible. Believe in yourself and you are capable of doing great and amazing things.

I believe God has bestowed us all with different gifts, talents and abilities.

Lincoln in September 1862, wrote in his diary, 'I promised my God I would do it' and he did it. We can accomplish whatever we undertake if we think we can. Lack of belief in oneself limits the person, no matter, how great the idea or opportunity maybe. Five out of ten who fail, believe they had no opportunities. The fact remains that success is in the man himself and not in the environment or opportunity. The difference between successful and unsuccessful people is that successful people are determined to make the circumstances work for them rather than being their victim.

True, no idea will work for every person, but many ideas would work for most. The most required aspects are willingness to work, to think differently and to act differently. We must remember that doubt devours our confidence, strips logic and reason from our mind and steals happiness from our heart thus leaving us with fear, insecurity and nothing else.

Majority of us keep struggling in spite of having the ability enough to take us to the heights where excellence dwells. There is no failure for the man who realizes his power, who has an unconquerable will and an unflinching determination. Fixing limitations upon ourselves is one of the cardinal sins of mankind. God never created the man to be a limited being. He made man for happiness and success.

The story of Arunima Sinha, the former national volleyball player who was thrown out from a running train by the thieves proves it. She is the living example of self-belief. When thrown out she broke her limbs and had multiple fractures. One of her leg had to be amputated to save her life but she never indulged in self-pity. On the contrary, she pledged to climb Mount Everest and she made it, thus, becoming the first female amputee to do so.

Self-belief does not mean arrogance nor does it mean being perfect. The important part of self-belief is knowing oneself, one's weakness and being relaxed about them.

The light at the end of the tunnel might seem a long way off, but the switch may be very near. So, start investing, creating and caring for yourself.

ARYA SAMAJ INDIRANAGAR

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- **Daily Havan** from 7.30 to 8.00 am
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  comprising havan, bhajans and discourses every Sunday from 10 to 11.45 am. Every last Sunday of the month, the programme extends to special discourse and Preeti-bhoj.
- **Annual Festivals - Varshikotsav, Vaidikotsav and Gayatri Maha Yajna**
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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 occassion, at any place

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  & 7.00 - 8.30 pm (Evening)
  Venue : Basement Hall
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