



Swami Dayananda Saraswati



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कृण्वन्तो विश्वमार्यम्

Krinvanto Vishvam Aryam
Make this world noble

आत्माग्नि का प्रदीपन

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।
अग्निमीधे विवस्वभिः ॥

— ऋ० ८ । १०२ । २२,; साम० पू० १ । १ । २ । ९

विनय - मैं जो प्रतिदिन आग जलाकर अग्निहोत्र करता हूँ उससे क्या हुआ, यदि इस अग्नि-दीपन से मेरे अन्दर की आत्म-ज्योति न जग सकी। यदि मेरे प्रतिदिन अग्निहोत्र करते रहने पर भी मेरे जीवन में कुछ भेद न आया, मेरा व्यवहार-आचरण वैसा-का-वैसा रहा, न मुझमें सदबुद्धि ही जाग्रत् हुई और न मैं सत्कर्मों में प्रेरित हुआ, तो मेरा यह सब अग्निचर्या करना व्यर्थ है। सचमुच हरेक बाह्य-यज्ञ अन्दर के यज्ञ के लिए है। बाहर की अग्नि इसलिए प्रदीप्त की जाती है कि उस द्वारा एक दिन अन्दर की आत्माग्नि प्रदीप्त हो जाए। यह आत्माग्नि मन द्वारा प्रदीप्त की जाती है, इसलिए कहा गया है कि बाहर के द्रव्यमय यज्ञ की अपेक्षा अन्दर का मानसिक यज्ञ हजार गुणा श्रेष्ठ होता है, अतः मनुष्य को चाहिए कि मन द्वारा अपनी आन्तर अग्नि को जलाये, आत्माग्नि को प्रदीप्त करे और इस प्रकार 'धी' को, सदबुद्धि को प्राप्त कर ले तथा सत्कर्म में प्रेरित होता हुआ आत्मकल्याण को पा जाए। जो मनुष्य मनन करते हैं, अर्थात् आत्मनिरीक्षण, आत्मचिन्तन, विचार और भावना करते हैं, जाप करते हैं तथा धारणा, ध्यान, समाधि लगाते हैं, वे इन सब मानसिक प्रक्रियाओं द्वारा आत्मज्योति को जगा लेते हैं और उन्हें सत्यबुद्धि, ज्ञानप्रकाश, सदा ठीक कर्म में ही प्रवृत्त करानेवाली समझ मिल जाती है, अतः आज से मैं इस अग्नि को प्रदीप्त करूँगा, विवस्वतों द्वारा-तमोनिवारक ज्ञानकिरणों द्वारा इस अग्नि को प्रज्वलित करना प्रारम्भ करूँगा। जैसे सूर्यकिरणों द्वारा संसार की सब प्रकार की ज्योतियाँ प्रदीप्त और प्रकाशित होती हैं, वैसे उस ज्ञान-सूर्य-सविता-परम आत्मा की किरणों द्वारा मैं अपनी आत्माग्नि को प्रदीप्त करूँगा। सत्यज्ञान देनेवाले सब वेदादि ग्रन्थ, सत्य का उपदेश देनेवाले सब गुरु, आचार्य, मेरे अन्दर मन की सब सात्त्विक वृत्तियाँ-ये सब उसी ज्ञान-सूर्य की भिन्न-भिन्न क्षेत्रों में फैली हुई किरणें हैं, विवस्वत् हैं। मैं इनके द्वारा आज से अपनी आत्माग्नि को प्रतिदिन प्रदीप्त करता जाऊँगा। यही मेरे उद्धार का सीधा, साफ और चौड़ा मार्ग है।

Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.

- Swami Satya Prakash Saraswati
- Satyam Vidyalkar



Editorial



God being all great does not need the services of we meek human beings. His knowledge is limitless. He is omniscient. One life after another is also not enough to gain all His knowledge. He has created this vast beautiful universe. His

presence can be felt everywhere. This idea is beautifully illustrated by John Milton in the poem, "On His Blindness". Milton wanted to serve God by writing poetry as he had been gifted with this poetic talent.

Unfortunately, he lost his vision at the age of 44. He was afraid lest God should punish him for not making use of his talent. His patience and his conscience came to his rescue guiding him that God doesn't need either our services or our prayers. The only thing required is our silent submission to His Will. This awakening helped him write the great epic, "The Paradise Lost", which earned him the reputation of being one of the most famous poets of English literature.

Whatever good work or prayer we do, we do for us and not for Him. It benefits us alone. We usually remain under the impression that our prayers please the Almighty God and we may incur His Wrath if we ignore him. The fact is just the opposite. When we pray, we are choosing to spend the time with Him, an attempt to grow close to Him. It's a constant reminder that God is our source of help and strength. The Samveda describes in the following mantra -

कदु प्रचेतसे महे वचो देवाय शस्यते ।
तदिद्वयस्य वर्धनम् ।

– साम० पू० ३।१।४।२

If we pray to Him and sing His Praises, the comfort and the contentment that we get is far more superior and lasting as compared to the worldly pleasures. These luxuries give us pleasures, which end in pain whereas His Prayer gives us happiness, helping our spiritual growth thus rendering mental peace. So, what is important is - Sincere Prayer, Faithfulness and Total Surrender to His Will.

– Harsh Chawla

Pravachans



Sh. Lucky Khemani ji



Smt Ved Kumari ji



Dr Mahavir ji



Smt Swati Gupta ji



Sh Ravi Bhatnagar ji



Dr Arun Dev Sharma ji



Smt Usha Shastri ji



Acharya Vishwamitra swami

Let's be Nachiketa!

- Summary of Kathopanishad

– By Swati Gupta

There is a beautiful story of an adolescent boy Nachiketa in Kathopanishad (one of the 11 Principal Upanishads), who with his inquisitive mind, determination and fearlessness faces boldly "the Lord of Death - Yama" to quench his spiritual thirst of knowing answers to most fundamental questions of "Life and its purpose" and "Death - the unknown destination" and how to attain "moksha".

In a beautiful poetic language, the Upanishad takes us through how to live simple life performing our duties and actions through Shreya path by the inspiring story of Nachiketa. The story reveals answers to the more complicated subject of mystery of life and death through a very scientific approach. It appeals to everyone who wants to follow the spiritual path and attain liberation. The Upanishad belongs to the Taittiriya School of Yajurveda and consists of two chapters each of which have 3 sections called Vallis and total of 119 Verses.

Pratham Valli (1st Section)

As the story goes, Nachiketa (meaning - the One who is continuously Looking for Nothing but the Un-ending Spiritual Energy), an observant boy, sees his father Vajashravasa, donating only those cows that were old, barren, blind, or lame for attaining a position in heaven. He knows instantly that such a donation will lead to hell and not heaven and in order to help his father, he offers "himself" as an object of donation to attain the

desired position in heaven and asks innocently to his father - "I too am yours, to which god will you offer me?" Father thought this to be disrespectful and answered in a fit of anger, **"I give you to Death (Yama).** मृत्यवे त्वा ददामीति".

A shocked Nachiketa, thinks over why such a curse has befallen him even when he has always been one of the best and most obeying disciples of his guru - rishi Vajashravasa and he also starts thinking as to what will happen after he meets "death", may be as a life cycle of a seed and plant, we are born again. Having many questions in his mind, Nachiketa starts his long and tiring journey to abode of Yama. Having waited at the doors of Yama's home for 3 days and nights without food and water, when Yama comes back, he grants Nachiketa three boons for having waited for three days and nights.

As a loving and concerned son, Nachiketa asks for peace for his father from anger as his **first boon** and as Yama grants this boon, Nachiketa intelligently ensures that he is free from the claws of death and will be back to life at earth.

As second boon, Nachiketa asks Yama the secret of FIRE (meditating upon which) leads one to heaven (a place where there is no fear of old age or death and transcending both hunger and thirst, leaving sorrow behind, one rejoices in the heavenly realm). Yama explains both ritualistic and spiritualistic aspect of Brahma Yagya and pleased with the memory and dedication of

learning declares that hence for the Agni will be known as Nachiketa Agni.

What is Nachiketa Agni ?

The gyaan and karm Agni which takes us towards Brahma Yaag. In life we cross three "Sandhi" (meeting points)

1. Bhrahmacharya to Grihastha
2. Grihastha to Vanaprastha
3. Vanaprastha to Sanyas

The crossing of all obstacles **in these 3 turning points in life** and growing up is "attaining Nachiket Agni"

As the Third Boon, Nachiketa asks Yama -as to what happens to a person after death?He requests him to impart detailed knowledge on this subject as well as means to attain liberation.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विधामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीय ॥ १.२०

Yama becomes very un-comfortable as well as astonished to get such deep questions from a young boy and tries his best to discourage Nachiketa from this boon by various means of temptations. Instead of this knowledge he asks Nachiketa to choose sons and grandsons that shall live a hundred years, cattle in plenty, elephants, gold and horses, vast expanses of land and to choose life for yourself as many years as per will , choose noble maidens with chariots

and musical instruments. But Nachiketa responds with logic and determination to Yama's futile efforts to dissuade him.

He says -

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव ब्रह्मास्तव नृत्यगीते ॥ १.२६
न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ १.२७

O Death, ephemeral are all these, and they waste away the vigour of all the senses that a person has. All life, without exception, is short indeed. Let the vehicles be yours alone: let the dances and songs be yours. One can never be contented with wealth. Shall we enjoy prosperity when we have seen you? Let me live as long as you wish. That alone is (still) the boon chosen by me.

No temptations of Profit, Pleasures, Power and Long life affect Nachiketa. And thus tested by Yama, Nachiketa who has a deep desire for the highest knowledge and ultimate happiness, obtains the secret of the knowledge of Brahman which carries with it the blessing of immortality. He asks for self-knowledge, atma-vijñanam, which is beyond the power of death and not subject to loss or diminution

DvitiyaValli (2nd Section)

Having accepted Nachiketa as his disciple, Yama imparts the highest knowledge to him and explains that **there are two paths; the good and**

Difference between Preya and Shreya Path.

Preya Path	Shreya Path
Immediate Pleasure and profit but is impermanent perennial	Needs patience to provide happiness which
Demands Freedom of Senses	Delivers Freedom from Senses
Attractive on surface but hollow inside depths	Involves initial privation, solid inside the
Fruits are like shining shells on surface of the sea	Fruits are like pearls in sea, deep diving and patience needed
Result of Avidya - Ignorance or absence of discriminative intelligence and result of Yog-Shema (Greed and attachment)	The true seekers do not move away from this path
Takes away the light and life	Leads to light and life - eternal

the pleasant - Shreya and Preya respectively.

Both paths are different and both bind us. Of these two, it is well for wise one who takes hold of the good; but the ignorant one who chooses the pleasant, loses the very objective of human life which is to attain moksha and realise Paramatma.

अन्यच्छ्रेयोऽन्यदुत्तैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः । तयोः
श्रेय आददानस्य साधु भवति हीयतेऽर्थाच्च उ प्रेयो वृणीते ॥ २.१

Yama explains the nature of Atma and Paramatma. The ?tman, smaller than the atom and greater than the cosmos, is ever present in the heart of this creature. One who is free from desire realizes the glory of the ?tman through purity and transparency of the senses and the mind, and (thereby becomes) free from grief. Param?tman, difficult to be seen, deeply hidden, situated in the cave (of the heart/intellect), dwelling in the depth, can be realised through self-contemplation (Sadhana) by the process of Shravan(Hearing), Manan (Reflecting), and Nidhiyasana (Deep Meditation). And **his syllable of OM indeed, is the highest Self; knowing this very syllable, whatever anyone desires will be his.**

And the mystery of death is that "The self (Atma) is uborn (aja) eternal (nitya) and death does not refer to it."

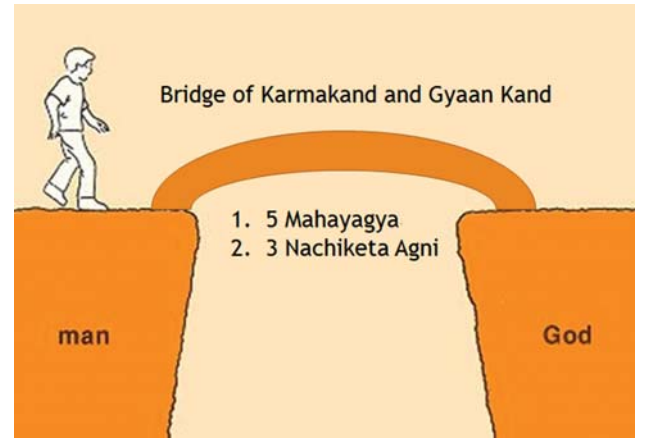
TrityaValli (3rd Section)

The clarion call which has been motivating factor for many a people to achieve their respective goals in life is the 14th verse of section 3

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । क्षुरस्य धारा निशिता
दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥

Arise, awake, having obtained your boons, realise (them). Sharp as the edge of a razor and hard to cross, difficult to tread is that path (so) sages declare.

The 3rd chapter explains about the creation and its element and their relationships. Meditation on the inner Self (jivatman) leads to the knowledge of the Supreme (paramatman) because the latter is individual self in the cave of the human intelligence. Through the bridge of Karmakand which involves five Mahayagyas (Brahmayajna,



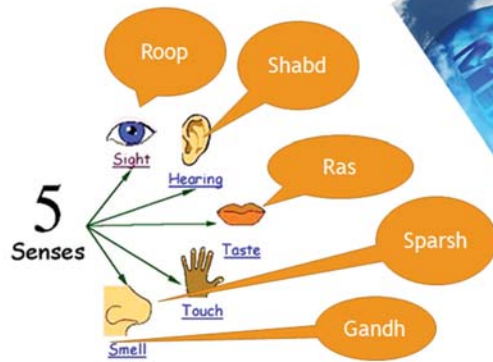
Pitriyajna, Bhootayajna, Devayajna, Atithiyajna) and Gyaankand which involves performing three Nachiketa Agni yagya, Atman can cross over and have knowledge of Paramatman.



The Atman is the lord of the chariot and the body as, verily, the chariot, the intellect as the charioteer and the mind are the reins. The senses, they say, are the horses; the objects of enjoyment the paths; [the Self] associated with the body; [comprised of] the senses and the mind - the enlightened ones declare - is the enjoyer. One who has insight for the driver of the chariot and controls the rein of the mind, reaches the end of the journey, that supreme abode of the all-pervading Vishnu. The sense-objects are higher than the sense-organs; the manas is higher than the objects; the buddhi is higher than the manas; the mahanatma (great self) is higher than the buddhi.

Beyond the Great Self is the Unmanifest; beyond the Unmanifest is the Purusha (that which fills the universe). Beyond that Purusha there is nothing higher. That is the end (of the journey); that is the final goal.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥



The sense-objects are higher than the sense-organs; the manas is higher than the objects; the buddhi is higher than the manas; the mahān ātmā (great self) is higher than the buddhi.

The Upanishad declares -

एष सर्वेषु भूतेषु गूढात्मा न प्रकाशते । दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ ३.१२

The Self, though hidden in all beings, is not apparent. But can be conceived by those subtle seers, through their sharp and subtle intelligence.

Chaturth 4th, Pancham 5th and Shashtam 6th Valli (Sections)

The further sections dive deep into subject of "knowledge and ignorance" and "science and metaphysics of body (gross and subtle) and Atman and Paramatman." It says that the childish pursue outward pleasures. They become entangled in the snare of ever-present death. The wise, however, aware of immortality, do not seek permanence in things which are impermanent.

Verse 6.8

अव्यक्तात् परः पुरुषो व्यापकोऽलिङ्ग एव च । यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥

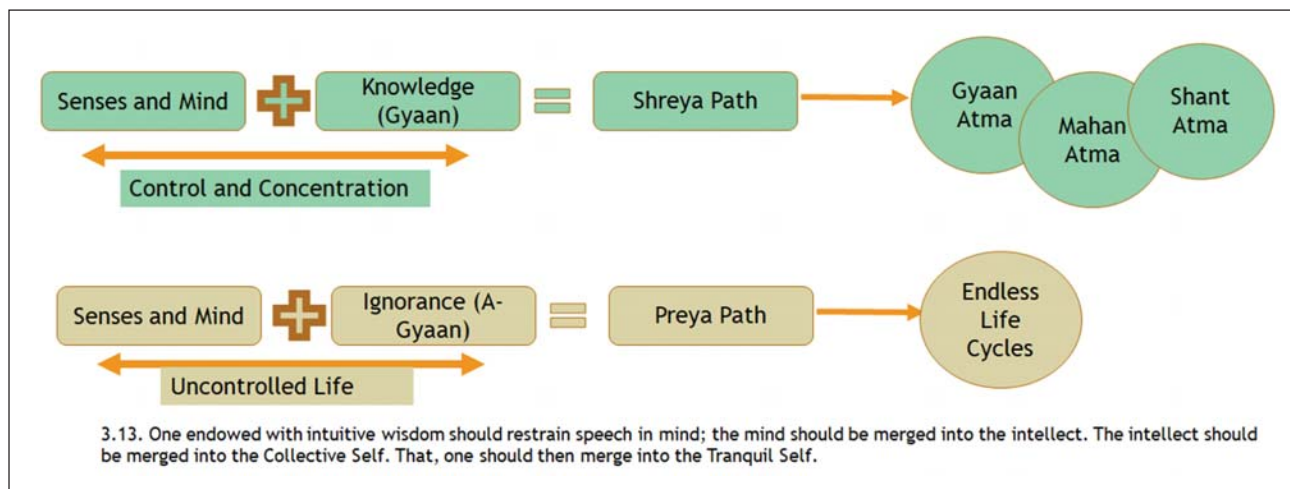
Beyond the unmanifest is the Purusha, all-pervading and without any identifying mark whatever. By knowing whom, a person is liberated and achieves deathlessness.

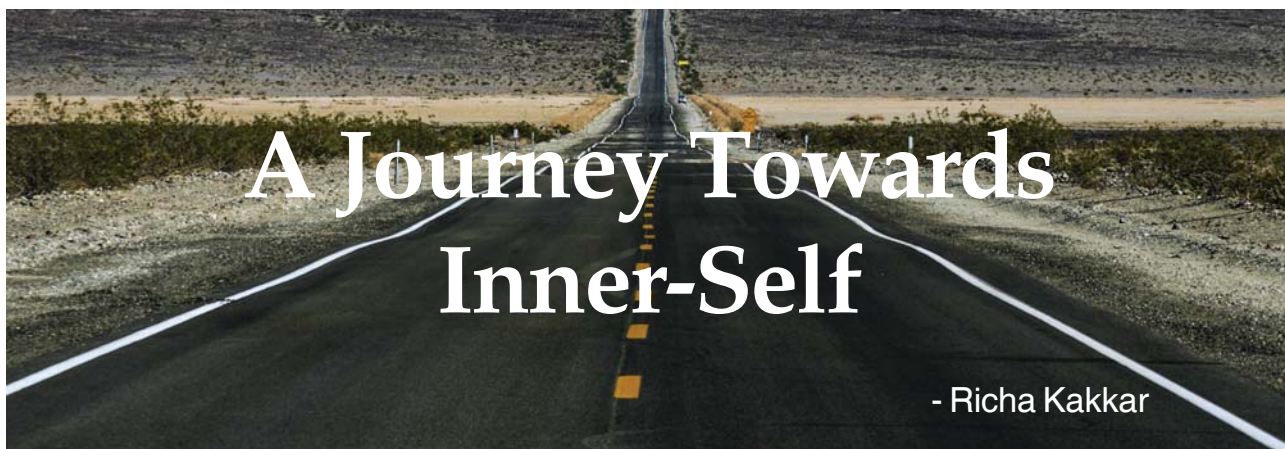
And finally the verse 18 of chapter 6 says

मृत्युप्रेक्षां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥

Then Nachiketa, having gained this knowledge declared by Yama (Death) and through teaching of Yoga, attained Brahman and became free from passion and from death. And so may others who know this part of Spirituality.

The source and inspiration of above content and pics is "Ekadashopaniṣad by Dr. Satyavrata Sidhantankar" and Internet. The book is available in Arya Samaj, Indiranagar, Bengaluru and can be studied for further knowledge on the subject.





A Journey Towards Inner-Self

- Richa Kakkar

When I set out from my place to reach the Shivr venue, which was quite far away from where I stay, I started wondering if all these efforts are even worth it. Fortunately I went ahead to attend it. None of those with whom I travelled were known to me before the Shivr, neither were the others who had come to attend it. The place, place everything was very new to me. The place had a serene atmosphere, in the midst of forest, at the banks of river Cauvery. Equally pleasant was the company of all those who had come to attend the Shivr.

The very knowledgeable, influential and humble Acharya Ashish ji 'Darshanacharya' had come to bless us with his extensive knowledge in ancient Vedic traditions and philosophies and enlightened us about how we can improve ourselves in all spheres of life by application of ancient Vedic knowledge. True to his identity of 'Acharya', there is so much one can learn from him by merely observing the way he conducts himself and interacts with others. His humbleness has no match.

Getting irked or irritated when things are not going according to our wish is a very common experience to all of us. Also, we often start thinking about our past experiences or problems that we 'might' encounter in future. What happens in such cases is that we get distracted from our present and get occupied by things of past and future that we do not have any control over. Learning to remain in present helps a lot in concentrating all our energy and efforts into things that are in our hand. This was the first lesson we learnt in the Shivr. Although most of us know about these

things, the difference where this Shivr made was to bring this knowledge into practice, by the time Shivr ends. Keeping a count of the times our mind wanders away from present, is one extremely helpful technique suggested by Acharya ji, of slowly getting rid of unnecessary thoughts which creates space for constructive ones. Those who have made a decision to take the path of spirituality (Aadhyaatm), need to take care of this consciously, to keep an eye on their thoughts and actions, or in other words make 'themselves' the target of their life. No action of such a person should contradict his/her goal of constantly trying to maintain inner peace, of striving hard to keep upgrading the level of their deeds; because the target is 'Self'. Only when one makes himself/herself the focus of life in this way, he/she can influence the society and all those around, in a positive way.

While working towards oneself, journey begins from small initial steps, which includes imbibing habits that are helpful in maintaining good physical and mental health that acts as a catalyst in marching forward in the direction of your goal. Acharya ji gave some very useful tips in this regard.

We see around us, even well-off people suffering at a psychological level, struggling to fill that emptiness they feel even after earning all material wealth in the world. Such people who feel hollow and are wandering in search of contentment get trapped by those who are looking to exploit people who lack knowledge and logical understanding of things. Acharya ji enlightened us to always stay alert from such

trickery so that we do not deviate from the original Vedic teachings. We were also enlightened about the original form of Yog, Ashtang Yog of Maharishi Patanjali. Since only Vedas have a fool-proof system to protect itself from any adulteration and other scriptures do not, over a period of time they have got adulterated. However, there are authors who have worked hard in removing the adulterated content and preserving the original form of scriptures, such as 'Shudh Manusmriti' by Prof Surendra Kumar, 'Shudh Ramayan' and 'Shudh Mahabharat' by Swami Jagdishwaranand Saraswati among others. Preserving original scriptures are of importance because they protect us from the ploy of superstitions and practices that degrade our society.

In our day-to-day life, there are plenty of things to take care of, like students need to focus on their

studies, sports etc. and parents need to take care of their home, children, elders etc. However, if one wishes to make time for oneself along with these things, one needs to spend/use his/her time as one spends money. The only sure shot way of managing time is simply not wasting it. Remain engaged in some or the other work (according to priority) throughout the day. Guilt of pending chores can be removed only when we 'act' in direction of completing that particular work without wasting another second. A very valuable lesson!

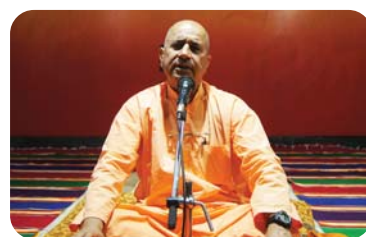
Personally, for me, becoming conscious about my actions so that the good ones ultimately become a part of my nature is the best thing that has happened through this Shivar. As a whole, the three-day experience was enriching, informative and an extremely motivating one with the very insightful Acharyaji, lovely company and a peaceful environment.

Shivar

Arya Samaj Indiranagar, Bangalore organized Shivar 2018 - A Vaidic Detox Programme on 12th and 13th January 2018 under the guidance of Swami Vivekanand ji from Rojhad, Gujarat. The Shivar was an excellent opportunity to experience an induction into the authentic Vaidic Way of Living Life, Optimal Behaviour and Karm Phal Siddhant. The Shivar was very well received and with a very positive feedback, more such events are being planned in the future.



View of the session in progress



Shivar was conducted by renowned scholar Swami Vivekanand ji



Participants of the Shivar 2018 at Arya Samaj Indiranagar Bengaluru

साध्य, साधक और साधन का चिन्तन करें

— डॉ० अरुण देव शर्मा

संसार में हम सब अपने समस्त दुःखों से छूटकर अधिकतम सुख पाना चाहते हैं। हमारे इस प्रयोजन को पूर्ण करने के लिए ही ईश्वर ने यह संसार रचाया है। यदि हम भगवान् के व उसके पावन-ज्ञान वेद के अनुसार सुखी होने का प्रयत्न करें तो इसी जीवन में पूर्ण सुखी हो सकते हैं। किन्तु जब हम स्वयं की प्रिय बातों और क्रियाओं को ही प्रमाण व उन्हें उचित मानने लगते हैं और शरीर, भूमि, भवन, धन आदि जड़ वस्तुओं को भोगने से ही तृप्त होना चाहते हैं तो तृप्त होने के स्थान पर और अधिक असन्तुष्ट हो जाते हैं।

हम भगवान् के संसार को अपना मानते हुए इसे अपनी ही दृष्टि से देख-समझकर भोगना चाहते हैं। जब हम संसार को ईश्वर तथा उसके भक्तों की दृष्टि से देखना प्रारम्भ करते हैं तब हमें अपनी दृष्टि संकीर्ण दीखने लगती है। जिसमें अनेक अज्ञान, राग-द्वेष, मोह आदि दोष होते हैं। जिसको छोड़कर फिर बुद्धिमान् व्यक्ति ईश्वर तथा ऋषियों की दिव्य-दृष्टि को पाते हैं। जबकि इतर-जन संसार को ही सर्वोपरि व मुख्य मानकर इसमें खो जाते हैं। हमारे पूर्वज ऋषि-मुनि, योगी-विद्वान् आर्यो ने जो दिव्यज्ञान ईश्वर और गुरुजनों में अत्यन्त श्रद्धा आदि से प्राप्त किया था। हमें भी वह उसी प्रकार प्राप्त करना चाहिए।

तमोगुण या अज्ञानयुक्त व्यक्ति संसार में शरीर, भूमि, धनादि जड़ पदार्थों को अमृत मानकर इन पर मोहित रहते हैं और जन्म-जन्मान्तरों तक अनन्त अज्ञान व क्लेशादि दुःखों से दुःखी रहते हैं। वे तब तक अपने अमर आत्मस्वरूप और परमात्मा से तथा संसार से अनभिज्ञ ही रहते हैं कि जब तक उन्हें सत्सङ्ग नहीं मिलता। सौभाग्य से ही हमें किसी योग्य विद्वान् गुरु का सत्सङ्ग मिलता है। उनके सत्योपदेश से ही हमारे ज्ञानचक्षु खुलते हैं। जिनसे हमें अपने तथा अन्यो के विचार, व्यवहार और जीवन सुधारने की सत्प्रेरणाएँ मिलती हैं। बहुश्रुत होकर जब व्यक्ति ऐसे सद्गुरुओं से सद्ज्ञान प्राप्त करते हैं तब उन्हें संसार का, अपना तथा ईश्वर का वास्तविक स्वरूप समझ में आता है।

व्यक्ति अपनी अज्ञानता, अविद्या, कुसंस्कार और बुरे कर्माशय व

कर्मा से अपनी तथा दूसरों की हानि करते ही रहते हैं। जिससे वे अपनी व अन्यो की उन्नति में सबसे बड़े बाधक बन जाते हैं। इनसे विपरीत व्यक्ति ज्ञान, विद्या, सुसंस्कार व अच्छे कर्माशय व कर्मा से सबकी उन्नति में साधक बनते हैं। यदि हम चाहें तो अपनी ओर की बाधाओं को हटा सकते हैं, ईश्वर/गुरु व सद्ज्ञान के अनुकूल होकर सत्य विचारना-बोलना और सत्कर्म करना सीख सकते हैं। यदि ऐसा नहीं करते तो यह जीवन कभी दुःखरहित तथा विज्ञान-आनन्द से पूर्ण नहीं होगा।

हमारे लिए सबसे प्रारम्भिक आत्मोद्धारक यदि कोई साधन है तो वह है – श्रद्धापूर्वक किया हुआ सत्सङ्ग। उससे ही हमें आत्मनिरीक्षण, मोक्षशास्त्रों के स्वाध्याय और ईश्वर-समर्पित होने की सही दिशा मिलती है। क्योंकि हमारा सबसे अधिक उपकार ईश्वर और उसकी सदा आज्ञापालन करने वाले भक्त/योगी-साधक गुरु ही कर सकते हैं, अन्य कोई नहीं।

हम सब परस्पर एक-दूसरे का उपकार कर सकें, इसलिए ईश्वर ने आदि सृष्टि में अपना पावन वेदज्ञान चार महान् ऋषियों (अग्नि, वायु, आदित्य और अङ्गिरा) को दिया था। सारे ऋषि-महापुरुष भी इसी परोपकारी ईश्वरीय-दृष्टि से संसार का उपकार करते रहे हैं और आज भी कर रहे हैं। उन्होंने वेदों की ईश्वरीय विद्याओं को ईश्वर तथा आदर्श गुरुजनों से समझकर अनेक लोकोपकारक शास्त्रों की, पुस्तकों की रचना की है। आर्य समाज का भी मुख्य काम यही है कि सबका शारीरिक, आत्मिक और सामाजिक उपकार करना –

"संसार का उपकार करना इस समाज का मुख्य उद्देश्य है अर्थात् शारीरिक, आत्मिक और सामाजिक उन्नति करना।" – आर्य समाज का नियम ९

विश्व का आदि और मुख्य गुरु ईश्वर है। जिसके वेदज्ञान में सबका उपकार करने की अनेक विद्याएँ वर्णित हैं। ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद; इन चार वेदों और अन्य ऋषियों के वैदिक शास्त्रों में मुख्य रूप से तीन पदार्थों का वर्णन हुआ है – एक ईश्वर

का, दूसरा जीव (आत्मा) का और तीसरा प्रकृति (संसार के मूलद्रव्य) का। ये तीनों पदार्थ अनादि, अनुत्पन्न और अपना स्वतन्त्र अस्तित्व रखते हैं। इनमें से एक ईश्वर ही हमारा साध्य है। जिसकी सिद्धि करने के लिए हमें अष्टाङ्ग-योगरूप साधना करनी चाहिए।

ईश्वर, जीव, प्रकृति का संक्षिप्त परिचय – ईश्वर और जीव; ये दो चेतन पदार्थ हैं तथा प्रकृति जड़ पदार्थ है। चेतन उसको कहते हैं कि जिसमें इच्छा करना, जानना व प्रयत्न करना आदि गुण होते हैं, ये गुण परमात्मा व जीवात्मा; इन दो तत्त्वों में होते हैं, इसलिए ये दो चेतन पदार्थ कहलाते हैं। ईश्वर में हम सब जीवों के लिए सृष्टि बनाने की इच्छा, ज्ञान और सामर्थ्य आदि सदा रहते हैं, तभी उसने हमारे लिए प्रकृति को कारणरूप से कार्यरूप में परिणत करके इस बहुपयोगी सृष्टि की रचना की है।

प्रकृति में इच्छा, ज्ञान, प्रयत्न आदि गुण नहीं होते। इसलिए यह जड़ पदार्थ कहलाती है। यह सृष्टि जड़ प्रकृति से बनी हुई है। जिसे एक सर्वव्यापक, सर्वज्ञ और सर्वशक्तिमान् परमात्मा ने अपने असीमित विज्ञान-बल आदि सामर्थ्य से उत्पन्न किया है। प्रकृति त्रिगुणात्मक है अर्थात् इसमें तीन गुण हैं – सत्त्वगुण, रजोगुण तथा तमोगुण। ये तीनों गुण कारणरूप प्रकृति में होने से कार्यरूप संसार के शरीर, पृथिवी, मन, अन्न, रस, वाणी आदि सभी पदार्थों में भी देखे जाते हैं। जीव/आत्मा संख्या में असंख्य, निराकार और एकदेशी अर्थात् एक स्थान-विशेष में रहते हैं। ईश्वर आकाश के समान निराकार और सब जीव/आत्माओं के कर्मों को यथावत् देखकर न्याय करने वाला और सृष्टिकर्त्ता है। ईश्वर ने हम सब प्राणियों के शरीरों का निर्माण करके इस प्राकृतिक जगत् में हमें बसाया हुआ है। ईश्वर हमारा सब जन्मों का सर्वश्रेष्ठ माता-पिता-गुरु-राजा-स्वामी और उपास्य है। वह अनन्त काल से हमारे लिए सृष्टियों को उत्पन्न करके इस प्रकार धारण करता है, जैसे एक माता अपनी सन्तान को अपने सब सामर्थ्य से गर्भ में धारण करती है।

सृष्टि में मनुष्य आदि असंख्य प्राणी सदैव अपने अल्प-ज्ञान व शक्ति से अनेक दुःखों से दूटने और सुखों को पाने का यत्न करते रहते हैं। जिनमें से केवल मनुष्य ही एक ऐसा प्राणी है कि जो अपने समस्त दुःखों से मुक्त होकर पूर्ण सुखी हो सकता है। क्योंकि परमात्मा ने मनुष्य के शरीर-मन-बुद्धि आदि को ऐसा बनाया है कि जिनसे वह अपने पूर्व मनुष्यजन्म में किए हुए शुभ-अशुभ कर्मों का सुख-दुःखरूप फल भी भोग सके और ईश्वर, जीव, प्रकृति का शुद्ध ज्ञान भी प्राप्त कर सके। जिस शुद्ध ज्ञान से वह शुभ निष्काम कर्म और ईश्वरोपासना करके मोक्ष को भी प्राप्त कर सके। इसलिए मनुष्य की योनि भोगयोनि व कर्मयोनि दोनों है।

मनुष्य कर्म करने में स्वतन्त्र है किन्तु ईश्वर की कर्मफल-व्यवस्था में परतन्त्र है। कोई व्यक्ति मानवीय न्याय-व्यवस्था से तो बच सकता है किन्तु ईश्वर की पक्षपातरहित न्यायदृष्टि से नहीं बच सकता। ईश्वर जन्म-जन्मान्तर में सबका पूर्ण न्याय कर देता है। जो व्यक्ति अपने मानवीय अङ्ग, मन-बुद्धि-इन्द्रिय-वाणी, धन, पद आदि साधनों का दुरुपयोग करते हैं, ईश्वर की वेद आज्ञाओं के

अनुसार अपने सब व्यवहार और कर्म नहीं करते, मनमाने पापकर्म करते हैं तो ईश्वर उन्हें अगली बार इन सभी साधनों से वंचित करके अत्यन्त अज्ञान व दुःखरूप पशु-पक्षी आदि के शरीर व भोग आदि देता है।

ये असंख्य टेढ़ी चाल चलने वाले चित्र-विचित्र प्राणी पहले मनुष्य होते थे। इन्होंने पूर्वजन्म में लोभ-क्रोध-मोह पूर्वक बहुत से टेढ़े काम किए थे, जिनके फलस्वरूप ईश्वर ने इन्हें ऐसे अजीबोगरीब शरीरों में बाँध दिया है। जो मनुष्य-जन्म पाकर भी ईश्वर-जीव-प्रकृति और अपने धर्म-अधर्म को नहीं जानते तथा सच बोलना, न्याय करना, ईश्वरोपासना, परोपकार आदि शुभकर्म नहीं करते तथा अशुभ-कर्म करते हैं, वे भी इन निकृष्ट योनियों में जन्मादि दुःखों को प्राप्त होंगे। अतः जब तक हम इन तीन पदार्थों को साक्षात् नहीं जान लेते, तब तक अपने तथा अन्यो के अज्ञान, असत्य, अन्याय आदि अधर्म का नाश भी नहीं कर सकते और अगले जन्म-मृत्यु आदि दुःखों से भी नहीं बच सकते।

हमें अपने जीवन में अनेक सज्जन, विद्वान्, पुस्तक, उपदेश और अवसर ऐसे मिलते हैं, जिनकी प्रेरणा से हम साधारण मनुष्य भी धार्मिक, विद्वान् और महान् बन सकते हैं। जिसके लिए हमें जागरूक होकर उन अवसरों को पहचानना चाहिए। यदि हम अज्ञान और अधर्म आदि की नींद से नहीं जागे तो फिर बार-बार ये अवसर हमें नहीं मिलेंगे और हम संसार की भूल-भुलैया में भटकते रहेंगे।

सर्वान्तर्यामी ईश्वर हमें पिछली मृतदेह से निकालकर इस नूतन मानव-देह में लाता है। फिर अपनी उत्तम पालन-व्यवस्था से हमें माता के दुग्ध तथा जल, वायु, अन्न आदि पदार्थ प्राप्त कराता है। ईश्वर ही हमें माता-पिता-गुरु-बन्धु-बान्धवों से मिलाता है। वही हमारे खाने-पीने-देखने और सुखपूर्वक जीने के लिए इतने बड़े संसार को बनाकर धारण कर रहा है। हमें जितना ईश्वर देखता है, उतना कोई नहीं देखता। हमारी जितनी सेवा, रक्षा, सहायता ईश्वर करता है उतनी कोई नहीं कर सकता। ऐसे दयालु, कृपालु ईश्वर के उपकारों के प्रति हमें सदा कृतज्ञ होना चाहिए और उसकी वेद आज्ञाओं का पालन अवश्य करना चाहिए।

यह बड़ी कृतघ्नता की बात है कि लोग ईश्वर की इतनी दया व कृपा को पाकर भी उससे अनजान रहते हैं और ईश्वर के महान् कार्यों का विचार तक नहीं करते। उसकी बनाई हुई दुनिया में, उसी की दी हुई इन्द्रियों से, उसकी ही चीजों को खाते-पीते और उपयोग में लाते हैं। फिर भी उसे नहीं जानते और न जानने का प्रयास करते। इनसे भी अधिक कृतघ्न वे लोग हैं कि जो मनुष्यपन-रूप विचारशीलता को छोड़कर, विचारहीन होकर परमेश्वर की आज्ञा के विरुद्ध कुविचार, दुर्व्यवहार और अन्याय आदि अधर्म करते हैं, दूसरों को सताने, मारने और खाने जैसे आसुरी काम करते हैं। जिससे वे अनन्त अज्ञान और दुःखों में गिरते हैं। इस प्रकार के जीवन से बचने के लिए हमें हर समय ईश्वर का धन्यवाद-जप-ध्यान करना चाहिए। जिससे हमारा मन अज्ञान, राग-द्वेष, अभिमान आदि क्लेशों और अधर्म से पृथक् रहे, यही सब दुःखों से मुक्त होने का उपाय है।



Why Study Sanskrit

- Dr. Dharamvir

I was once sitting at the residence of a very well respected man in New Delhi, he cordially introduced me to his daughter-in-law and enthusiastically told her that my family speaks Sanskrit at home. He was not even able to complete his sentence when the daughter-in-law retorted that they are not such fanatics. The gentleman and I were both stunned. In times, when listening to your child speak fluent English is a mark of progress and insisting to use your own language is dubbed as fanaticism, speaking Sanskrit is definitely pushing your country towards decline. I wonder, what these progressive people will do when their ideals start falling in love with Sanskrit. Of late, there have been articles where computer scientists have been talking about Sanskrit. A new class of people has therefore risen who are making an effort to introduce their children to Sanskrit. Many people have now started relating Sanskrit with computers but many of them are not aware as to why Sanskrit- of all languages, is being discussed with computers. It seems only relevant that we explore the relation between the two.

Over the last 50 years, efforts have been made to translate one language to another with the assistance of computers. Synonyms were fed in to the computer for translation. However the language is more than a literal translation. The first question is - How does the human brain understand a language. This process is best and most clearly explained with Sanskrit. The same process is then applied to the computers. This is where Sanskrit and computers come together. It is the duty of the Sanskrit scholars to conduct

research in this field and establish Sanskrit in the world again.

Computers have two main characteristics - ability to hold unimaginably large data and speed. This characteristic is chiefly that of the human mind. To increase their capacity humans first created books and stored facts in them. The next stage was that of computers where the facts can not only be stored but also processed and analysed. The same characteristics are found in the Sanskrit language.

The language used in computers is an artificial language. In the history of artificial languages, Panini is considered the first to create an artificial language. Scientists today call it "Meta Language". The information in the 32000 alphabet of "Ashtadhyayi" is not found in any other book in the world except for "Mahabharat". "Ashtadhyayi" is a unique collection of information and rules that has forced scientists to study it. They aim to understand Sanskrit grammar, its process and rules so that enormous data can be stored in a concise way over a long duration. Computer scientists believe that the Panini grammar is so vast that even a large hard disk (as against a floppy or CD or DVD) of a 5th generation computer is insufficient to hold it. The grammar and literature in Sanskrit is so detailed and widespread that it is a very difficult to evaluate it fully. The complication of this for the linguists can be understood from the fact that the single alphabet "अ" has 2438 forms. Such detailed study of sounds is not available in any other language of the world. It is known with the noun "Brahma".

Professor Kapil Kapoor of Linguistic department at JNU, informed that they conduct a 6 months program at their university where they use Ashtadhyayi, Vakyapadiyam, Naatyashastram and Yogdarshan by Patanjali to study computers. The medium of instruction is English. This helps in the understanding of the process and formation. Three things become quite clear:

- 1) What is Grammar
- 2) What is the process of creating Grammar
- 3) The basis of how the brain works

Vakyapadiyam by Bhartrihari is known as the philosophy or the doctrine of grammar and language. Natyashastram explains the process of communication. Study of Yogdarshan by Patanjali improves thought process. A continuous prolonged practice improves mind power and enables extraordinary perception. The various books and texts written by the sages of India were also based on this extraordinary perception. Modern science has now been forced to acknowledge this. Today scientists use various instruments and scientific tools to unravel the mysteries of the universe. The ancient scientists of India were able to understand these with their extraordinary perception. That is why, what Aryabhatta said in the 4th Century is reiterated by Galileo in the 14th century.

Linguistic scholar and cognitive scientist Noam Chomsky has been studying languages over the past 50 years. He is considered to be the co-creator of universal grammar. The underlying principal is that a certain set of structural rules of grammar are innate to human being, therefore the children do not make grammatical mistakes in their mother tongue. In his last visit to India he said that the Sanskrit grammar and philosophy as till date most advanced one. The concept of noun, verb, case, the creation of rules (नाम आख्यात कल्पना) is a unique concept of ashtadhyayi.

Panini's Sanskrit grammar is an epitome of excellence. It disappeared many times in history but was revived again. In the recorded history, when it disappeared it was resurrected by Vyadi. The second time was during the reign of

Pusyamitra by Patanjali. In the modern era, Swami Dayananda brought back Panini grammar which had gone out of the field of study of Sanskrit. This has been described by Scholar Yudhishtir Mimamsaka in his commentary of the history of Sanskrit grammar. Rishi Dayananda received the knowledge from his teacher Swami Virjanandji. The story is that Swami Virjanandji used Siddhant Kaumudi to teach grammar. In Rishikesh while bathing on the banks of the river Ganga, he came across a south Indian scholar who would recite Ashtadhyayi on the banks of the river. His recitation kindled the knowledge of the Panini Grammar rules in his brain and he started teaching Ashtadhyayi in his school. He became such an ardent admirer and teacher of Panini and his grammar that he asked his students to throw away the texts based on Kaumudi grammar. He also composed a shlok in commendation of Panini:

अष्टाध्यायी महाभाष्ये द्वे व्याकरण पुस्तके ।

अतो न्यत् यत् नत् सर्वं धूर्तं चेष्टितम् ।

Everything other than the Ashtadhyayi is the composition of crooks. This was not said in vain. Even though we abandoned the tradition during the 200 years of British rule, it is still preserved in some corner of the world. In the decade of 1960, Dr. Raghuveer (Bhartiya Hindi Sevi) narrated an interesting incident in an address in Gurukul Jhajjar. He said he was travelling in the Siberia region of Russia, a shepherd approached him. When he realised that Dr. Raghuveer was from India, he removed his shoes and bowed and asked if he has studied Ashtadhyayi. Dr. Raghuveer was extremely shocked and replied in affirmative. The shepherd then asked him the meaning of the final Sutra "अ अ" and showed him the Ashtadhyayi engraved on a wooden board that he carried on his pony.

It is not the first time that the world is recognising the potential of Panini grammar. India lost its self-confidence and pride during British rule. Swami Dayananda made efforts to revive it but is still incomplete. When complete, we will understand this line by Patanjali:

ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदाऽध्येयो ज्ञेयश्चेति – महाभाष्य

Parenting



- Omanashu Agarwal

To be a great parent is an art. Although anyone can become a father or a mother but to be a good parent is not so simple. Not everyone can dream of becoming great here.

So many people have climbed the Everest, so many have won Nobel Prizes in various fields, so many have won Olympic Medals in various sports. But how many of these greats went on to become great parents as well?

A major mistake in bringing up children is the idea that they belong to you. They come through you; Yes, you have been a passage, but they don't belong to you. They are not your possessions. Out of this idea of possessiveness, many mistakes arise.

Once you start thinking that they are your possessions, you have reduced them into things, because only things can be possessed, not human beings. So, you end up behaving with your children in the same way as you behave with things.

This treatment by parents towards their children of treating them as things is a clever ploy. The reason why parents treat their children as objects or things is that it is simpler to impose something on the child. Then he is obedient; then he is not rebellious. He does not give you any trouble and he is not a nuisance. But, if you give him total freedom and help him to be free and an individual, he is going to give you trouble about many things. People have chosen to destroy the child rather than accept the troubles.

Remember, every child is born intelligent. No child is ever born idiotic. To become an idiot one needs to be educated! It's natural to be intelligent - as natural as breathing. But, idiocy is unnatural. Watch any child. All children are intelligent and all children are beautiful. Have you ever seen an ugly or a stupid child? It's the egoistic parents in the

garb of being 'concerned' who convert this beautiful child into an ugly child thereby destroying the child's innocence.

They fail to recognize the child as one independent individual & forget that the child may be thinking more creatively than them.

Therefore, the most important thing to remember is not to reduce the child into a thing, by any of your efforts. Give him individuality; don't impose a personality on him.

Why is the world so miserable? Ninety percent of its misery and anguish comes from the fact that everybody is doing somebody else's work. A great artiste is a professor somewhere & a great professor is playing cricket! Naturally, intrinsically such people cannot be happy; they cannot put their whole soul into their life, thereby remaining miserable.

Perhaps if we go by what the child is truly capable of, he may not become world famous, but who cares? How many people know him does not make any difference. But, in dancing or singing or painting, he will have a fulfillment, a flowering. His aura will be of joy. His presence will radiate & he will spread happiness wherever he goes. If he is happy & he spreads happiness, what else is there to be achieved?

Another important thing for a parent is to have a relationship with their children that is non-serious, zestful & comical. This behavior gives children the freedom to open up & be themselves. This freedom in turn builds confidence in them to do well in whatever they choose to do with all honesty & integrity.

Love is the fulcrum on which all other virtues are placed. A relationship between a parent & child based on love allows the relationship to blossom to its fullest potential. A loveful atmosphere for

the children to be free to commit mistakes makes a joyful home. Otherwise one would end up having a mistake-free but sad home.

Lastly, another important aspect is free discussions between all age groups in the house. No subject should be taboo. For example: I am the only male member in the house but my daughters are more comfortable discussing 'girly' topics with me!

Parents should not use comparison and competition as stimuli for achievement and performance. Life is so vast, individuals so unique, and there are so many human gifts that cannot be quantified, tested or measured: for example, a loving heart, sensitivity, courage, awareness, honesty, vitality, being generous or understanding - all these qualities are valued as precious, in fact priceless.

This whole world can be a paradise; we just have to put everybody in his own place. Right now, everybody is in the wrong place: nobody is happy, nobody is blissful, nobody is contented.

Parents are the first teachers of the children and their homes their first classroom. Great parents can make this world a paradise again.

ऋषि दयानन्द महिमा (मेरा अपना तजुर्बा)

– रवि भटनागर

मेरा अपना तजुर्बा है, तुम्हें बतला रहा हूँ मैं ।
ऋषि महिमा सुनी थी तब की, अब तक गा रहा हूँ मैं ॥

वो थे सिद्धान्त के पक्के, थे व्यवहारिक भी वो इतने ।
सभी का ही भला चाहा, यही समझा रहा हूँ मैं ।
ऋषि महिमा सुनी थी तब की, अब तक गा रहा हूँ मैं ॥

कुपंथों और कुचालों में, फँसी पूरी तरह दुनिया ।
ऋचाएँ वेद की ही सच, उन्हीं को गा रहा हूँ मैं ॥

ऋषि महिमा सुनी थी तब की, अब तक गा रहा हूँ मैं ॥

सही व्याख्या करी उत्कृष्ट, वैदिक संस्कृति की पर ।
समन्वय भी किया विज्ञान का, दिखला रहा हूँ मैं ॥

ऋषि महिमा सुनी थी तब की, अब तक गा रहा हूँ मैं ॥

पिलाया जहर का प्याला, उन्हें नादान घातक ने ।
अभय का दान भी उसको दिया, बतला रहा हूँ मैं ॥

ऋषि महिमा सुनी थी तब की, अब तक गा रहा हूँ मैं ॥

कि इस मृत आर्य जाति को, पुनः जिसने जिलाया है ।
उसी गुरुदेव दयानन्द पे, बलि जा रहा हूँ मैं ॥

ऋषि महिमा सुनी थी तब की, अब तक गा रहा हूँ मैं ॥

Birthday Blessings

The Birthday Blessings are now organized every week during our regular weekly satsang. All members and their families whose birthdays fall during the week are invited to be the "yajmaan" for the Havan on the Sunday following their birthday (or that Sunday itself if their birthday is on that day). Below are some glimpses from the Birthday Blessings Yajnas at Samaj



Varshikotsav 2018

Our Annual Festival - Varshikotsav was organized on Saturday 13th and Sunday 14th January 2018. Renowned vedic scholar Swami Vivekanand ji (from Rohad, Gujarat) graced the event. Like last year, this year also, the event was webcasted live on our Facebook page. Please like and follow our Facebook page - www.facebook.com/asmiblir for all latest updates and events organized at Arya Samaj Indiranagar.



Each of the sessions of the Varshikotsav began with the Vaidic Agnihotra



Swami Vivekanand ji delivering his pravachan



Smt Harsh Chawla introducing Swami Vivekanand ji and welcoming the audience to the Varshikotsav



Smt Harsh Chawla presenting the activities of Arya Samaj Indiranagar



Swami Vivekanand ji being felicitated by Sh Himanshu Agarwal and Sh Narendra Arya



Sh Himanshu Agarwal reading out the felicitation honors for Smt Sneh Lata Rakhra



Smt Sneh Lata Rakhra ji being honored and felicitated by Arya Samaj Indiranagar



Smt Sneh Rakhra singing the Shanti Geet



A view of the audience

ARYA SAMAJ INDIRANAGAR

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SERVICES OFFERED

SAMAJ CONDUCTS AT MANDIR

- **Daily Havan** from 7.30 to 8.00 am
- **Weekly Satsang**
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, Gayatri Maha Yajna and Shivr**
2-3 days of programmes of havan, bhajans, discourses and camps focussed on vaidic philosophy by renowned scholars conducted once every quarter

SAMAJ CONDUCTS AT MANDIR OR YOUR VENUE

Namkaran & Annaprashan

- naming & first grain

Mundan & Upanayan

- head shaving & thread

Vivah - marriage with certificate

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

Contact

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

YOGA & PRANAYAM

- **Yoga** (Evening) - 45 days
Time : Every Mon/Tue/Thu/Fri - 7.00 - 8.30 pm
- **Pranayam** - 11 days
Time : Mon to Sat - 6.00 - 7.15 am (Morning)
& 7.00 - 8.30 pm (Evening)
Venue : Basement Hall
Sri Nanjunde Gowda 98458 56204

MEDITATION

Manasa Light Age Foundation - Starting from first Wednesday of every month and every Wednesday

Time : 7 - 8 pm

Venue : Arya Samaj

080 28465280, 9900075280

MUSIC

- **Vocal**
Time : Sat & Sun 2 - 4 pm
Smt Seethalakshmi 96200 56218
- **Kathak Dance**
Time : Sat 12 - 2 pm & Sun 7 - 8.30 pm
Smt Lakshmi Prarooha 98447 31615
- **Instrumental Music**
Time : Tue & Sat 4.30 - 7.30 pm
Sri N K Babu 98441 22738