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ओ३म् सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते।
त्वामभि प्र णोनुमो जेतारमपराजितम्।

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हे परम ईश्वर! तुम्हें अपना सखा जानकर अब संसार में और किसी से क्या डरना है। सब बल के स्वामी 'शवसस्पति' तो तुम हो। तुमसे बल–ज्ञान पाकर, 'वाजी' होकर कैसा डरना? तुम्हारा सहारा पकड़कर अब कैसा भय? अदूर भविष्य चाहे अन्धकारमय दीख रहा हो, सामने चाहे कितना विकट संकट आता दीखता हो, फिर भी हम निर्भय हैं, क्योंकि हम जानते हैं कि इस सबको यदि तुम चाहो तो एक क्षण में टाल सकते हो। जब तुमसे नाता जोड़ लिया, जब तुम्हारी राह में चल पड़े, तो दुख–पीड़ा अर्थनाश, सम्बन्धियों का वियोग, जग–हँसाई आदि के सह लेने में क्या पड़ा है? तुम महाबली का नाम लेते हुए हम भारी से भारी अत्याचारों को हँसते–हँसते सहते जाते हैं। तुम्हारे प्यारे सच्चे मार्ग पर चलते हुए एक बार नहीं, लाख बार यदि मौत आए तो हम उसे भी आनन्दमग्न होकर स्वीकार करते जाते हैं। इनमें भय की क्या बात है? सचमुच हे इन्द्र! तेरे सख्य को पाकर हम निर्भय हो गए हैं, दुर्लभ 'अभय' पद को पा गए हैं, अभय बन गए हैं, पर इस उच्च अभय–अवस्था को प्राप्त हो कर भी, हे मेरे स्वामिन! हम कभी मन में अभिमान को कैसे ला सकते हैं? क्या हम नहीं जानते कि संसार की सब विजय तुम्हारे बल द्वारा ही प्राप्त हो रही है, तुम्हीं संसार में एकमात्र जेता हो, विजयी होनेवाले हो? तुम्हें, तुम्हारी शक्ति को संसार में और कोई पराजित नहीं कर सकता। यह अनुभव करते हुए, हे मेरे सखा! ज्यों–ज्यों हममें आत्माभिमान बढ़ता गया है, त्यों–त्यों तुम्हारे प्रति नम्रता भी बढ़ती गयी है। ज्यों–ज्यों तुम्हारी कृपा से हममें अभयता आती गयी है, त्यों–त्यों तुम्हारे चरणों में भक्ति भी बढ़ती गयी है। इसलिये हमें अभयपद प्रदान करने वाले हे प्रभो! हम तुम्हें प्रणाम करते हैं! हे जेतः! हे अपराजित! हम तुम्हारा स्तुति–गान करते हैं! तुम्हारा नित्य निरन्तर गुण–कीर्तन करते हैं! ओह! तुम्हारा गुण–कीर्तन करते हुए हम कभी नहीं थकते, हम कभी नहीं थकते।

O cherisher of strength and conqueror, the unconquered God, supported by your friendship, may we never be afraid of evil forces.

– Swami Satya Prakash Saraswati Satyakam Vidyalankar

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Arya Samaj For Vaidic Dharma

कृण्वन्तो विश्वमार्यम्
Krinvanto Vishvam Aryam
Make this world noble

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Editorial

The news of the ugly treatment meted out to females has been rather disturbing. The saddest part is that even a girl child has not been spared of this wolfish act. The media by highlighting such incidents is creating fear & a kind of awareness which is actually not helping the society much. The Government has instructed to put CCTV cameras at all vulnerable places. Would this solution really work? I have my doubts. Had this been a possible solution, the crime rate by this time would have been reduced if not stopped completely.

And this is what made me think deep within my mind of the CCTV camera that God Almighty has fixed in us all. We are under his constant surveillance and this camera of God is fault-free and can never get damaged. It records every activity going on within us and around us. Once we become aware of the camera fitted within, do we need any external surveillance? The restrictions imposed externally can work temporarily but self imposed discipline works best.

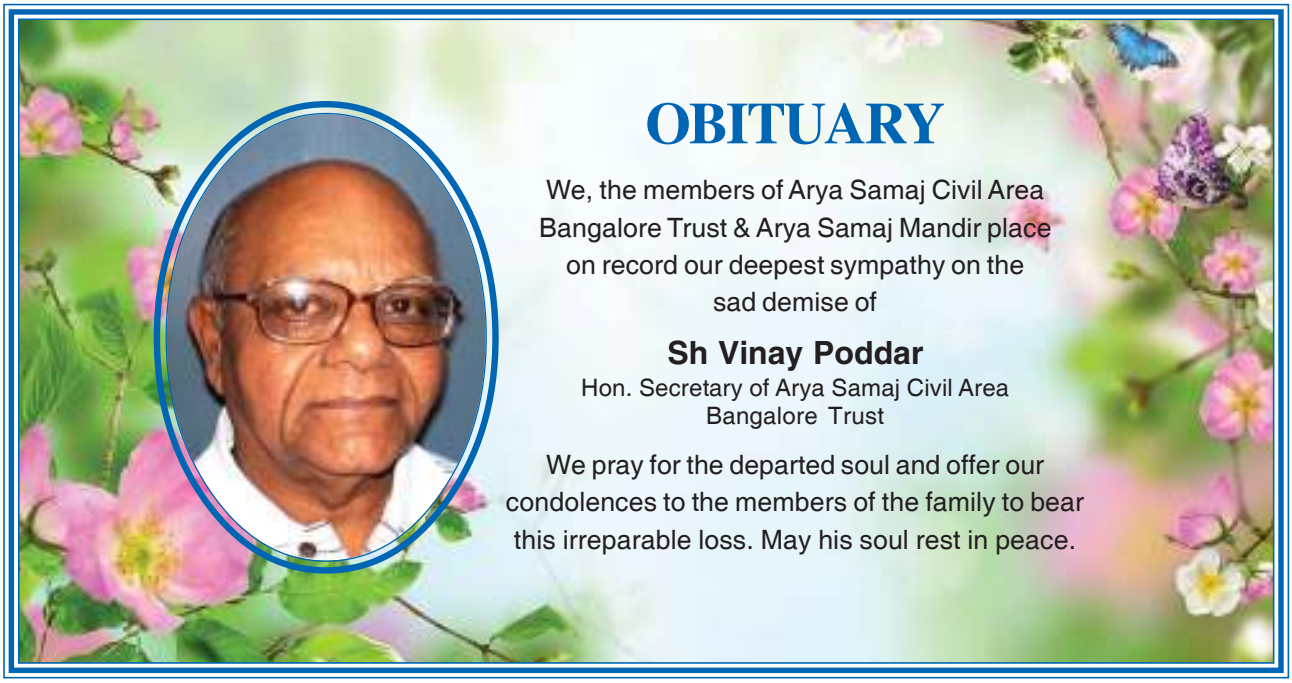
But, how to have that kind of a discipline? May be, by being aware of the omni-present God? Have we developed that awareness? No? Then what could be the reasons for us not being aware of this all pervading power of God? May be, because, we have never seen Him. Just pause…have we seen the hunger, the thirst or for that matter, have we seen the air, the heat or the cold? No, we haven't but we are certain of their existence. How could we be so sure of these things when these are all non-living & inanimate? And the surprising thing is that He being Live & Animate & "Chetan" does not make us feel His presence.

When we put little pressure on our mind, we shall realize the need to develop and inculcate the habit of creating this awareness. And this awareness of His presence enables us to follow the right and shun the evil. As we try to imbibe His qualities, the awakening comes from within. And this has to be attained by nothing other than prayer and meditation. So, the need of the hour is to awaken our conscience towards this spiritual aspect of prayer. Once we start praying to Him, we will automatically imbibe His qualities. And then, this monster, this devil within our mind would cease to exist.

So, let us be aware of Him

हिरण्मयेन पात्रेण सत्यस्यपिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५॥
ओ३म् खं ब्रह्म ।

– Harsh Chawla



– डॉ० महेश विद्यालंकार

मानव-शरीर में आत्मा के बाद बुद्धि का सर्वोत्तम स्थान है । बुद्धि मनुष्य के लिए दिया परमात्मा का श्रेष्ठ वरदान है । बुद्धि का बल सबसे बड़ा बल माना गया है । बुद्धि संसार-यात्रा में पग-पग और क्षण-क्षण में साथ देती है । बुद्धि हीन व्यक्ति अन्धा और दानव कहलाता है । मानव और पशु के भेद में बुद्धि का ऊँचा स्थान है । बुद्धि में थोड़ा उलट-फेर होने पर जीवन एवं जगत् की सारी व्यवस्था बदल जाती है । रथ-रूपी शरीर की सारथी बुद्धि है । यदि रथ को चलाने वाला कुशल एवं सावधान सारथी नहीं है, तो मंजिल नहीं मिलेगी । भले-बुरे का निश्चय करने वाली बुद्धि ही है । बुद्धि से ही सत्य-असत्य, पाप-पुण्य, धर्म-अधर्म आदि का निर्णय होता है । मानव-सृष्टि में बुद्धि का ही चमत्कार है । दुनिया में समस्त श्रेष्ठ कार्य बुद्धि का ही परिणाम हैं ।

जैसे प्रत्येक गाड़ी में जरुरी पुर्जा ब्रेक माना गया है । यदि गाड़ी में ब्रेक न हो तो पता नहीं कहाँ गिरेगी व कितना अनर्थ करेगी । कई बार ब्रेक फेल होने से सब कुछ नष्ट हो जाता है । ऐसे ही मानव-शरीर में बुद्धि का स्थान है । यदि बुद्धि बिगड़ गई और गन्दी हो गई, तो न जाने कितना विनाश कर दे ! समस्त पूजा-प्रार्थनाओं में प्रभु से सद्बुद्धि की याचना व कामना की गई है । सद्बुद्धि जीवन को सन्मार्ग की ओर ले जाती है और प्रभु से मेल कराती है । गीता में मन से ऊपर बुद्धि का महत्त्व व स्थान है । इन्द्रियों तथा मन को संभालने, सुधारने और ठीक मार्ग पर चलाने के लिए बुद्धि का श्रेष्ठ होना अत्यन्त आवश्यक है । श्रेष्ठ बुद्धि पवित्र एवं मंगल कारी कर्मों व विचारों की ओर ले जाती है । बुरी बुद्धि गन्दे विचारों और पतित व राक्षसी कर्मों की ओर खींचती है । पाप तथा अधर्म आसुरी बुद्धि से होते हैं । गीता कहती है –

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मस्थं मनः कृत्वा किंचिदपि चिन्तयेत् ॥

धीरे-धीरे विषयों से उपराम होते हुए धैर्यपूर्वक बुद्धि द्वारा आत्मतत्त्व को प्राप्त करे । गीता का मत है कि विषयों का सम्बन्ध इन्द्रियों के साथ है । इन्द्रियों के ऊपर मन, मन के ऊपर बुद्धि, बुद्धि के ऊपर आत्मा और आत्मा के ऊपर परमात्मा है । इसी क्रम से साधना और जीवन-लक्ष्य की प्राप्ति करनी है । यदि मूल को पकड़ व संभाल कर चलेंगे, तभी अन्तिम लक्ष्य तक पहुँचना संभव है । गीता में सात्विक, राजसिक तथा तामसिक बुद्धि का विस्तार से वर्णन है । चंचल मन बुद्धि की पकड़ में आता है । रोगी, भोगी और अशान्त मन को बुद्धि ही नियम, संयम व शान्ति में लाती है । सात्विक बुद्धि ज्ञान, विवेक व सन्मार्ग बताती है । पाप, अधर्म तथा पतन से सावधान करती है । वह मन की बिखरी शक्ति को केन्द्रित करके सार्थक, उपयोगी व मंगल-कारी कार्यों में लगाती है; साथ ही परमार्थ-चिन्तन की दृष्टि भी देती है ।

जो दुःख में दुःखी न हो, सुख में अहंकार न करे, विपत्ति में घबराए नहीं, अपने धर्म व कर्त्तव्य से पीछे न हटे, हर हालात में सन्तुष्ट, प्रसन्न एवं शान्त रहते हुए प्रभु का आभारी तथा धन्यवादी हो, ऐसा व्यक्ति स्थिरमति कहलाता है । गीता में श्रीकृष्ण कहते हैं – नहि ज्ञानेन सदृशं पवित्रमिह विद्यते । दुनिया में ज्ञान से बढ़कर और कोई श्रेष्ठ व पवित्र वस्तु नहीं है । ज्ञान मनुष्य का तीसरा नेत्र कहलाता है । बिना ज्ञान के सत्य का बोध नहीं होता है । सत्य से अज्ञान हटता और मायावी बन्धन छूटते हैं । जिसके हाथ में ज्ञान की मशाल है, वह कहीं रहे, कहीं जाए, उठे-बैठे और कुछ भी करे, उसे कोई खतरा नहीं हो सकता है क्योंकि उसकी ज्ञान की आँखे खुली हैं । ऐसे जागृत व्यक्ति की विवेक-बुद्धि मन को सदा पाप और अधर्म से हटाती तथा सन्मार्ग की ओर प्रेरित करती रहती है । वह जो कुछ भी करेगा, वह नियम-सयंमपूर्ण व मंगलमय होगा । गीता कहती है – अज्ञान से ज्ञान, असत्य से सत्य, अधर्म से धर्म, शरीर से आत्मा और प्रकृति से परमात्मा ढका हुआ है । ज्ञानी मनुष्य ज्ञान के द्वारा जगत् को स्वर्ग बनाकर जीता है परन्तु अज्ञानी व्यक्ति जीवन एवं जगत् को नरक बनाकर स्वयं भी कष्ट-क्लेश भोगता है और दूसरों को भी दुःखी करता है । जिस मानव, परिवार तथा समाज में सुमति रहती है, वहाँ सब ठीक रहता है । गीता संसार से भागने का नहीं, बुद्धि से जागने का सन्देश देती है । उम्र के ढलान के पड़ाव तक आते-आते मनुष्य को ज्ञान, विवेक, वैराग्य, शान्ति, सन्तोष, सत्संग और भगवद्भक्ति आदि में रुचि व भावना जागृत कर ही लेनी

चाहिए । नहीं तो कई लोग अपनी वाणी, स्वभाव, आदतों, रुचि आदि के दूषित होने के कारण अपना बुढ़ापा खराब कर लेते है भगवान् श्रीकृष्ण ने अर्जुन को सद्ज्ञान के द्वारा अन्दर से जगाया । जो व्यक्ति अन्दर से जाग जाता है, वह संसार में कमलवत् रहता है । जागृत इन्सान ज्ञानी कहलाता है । बुद्धि ज्ञान से शुद्ध व सात्त्विक बनती है । गायत्री मन्त्र बुद्धि की शुद्धि का मन्त्र है । इसमें केवल परमात्मा से सद्बुद्धि की प्रार्थना की गई है । सात्त्विक बुद्धि वाले के लिए कहा गया है - ऊर्ध्वं गच्छन्ति सत्त्वस्थाः । जागृत ज्ञानी की सोच, कर्म, आचरण, जीवन आदि उच्च व आदर्शपूर्ण होते है । तमोगुणी के लिए कहा गया है - अधो गच्छन्ति तामसाः । तमोगुणी अज्ञानी व्यक्ति के कर्म, जीवन, सोच, उद्देश्य, आदर्श आदि नीचे पतन की ओर ले जाने वाले होते हैं । गीता सात्त्विक सद्बुद्धि पर विशेष बल देती है । जीवन तथा जगत् की समस्त उलझनों, झगड़ों, विवादों, अशान्ति तथा दुःखों का समाधान सद्बुद्धि और जागरुकता है । काम, क्रोध व लोभ इन तीनों के आवेगों से बुद्धि असन्तुलित हो जाती है । इन तीनों के सन्तुलन व संयम से ही जीवन ठीक चलेगा । आज आचार-विचार, खान-पान व भोग-विलास से बुद्धि दूषित तथा भ्रष्ट हो रही है । जो लोग दिन-रात भौतिक भोग-पदार्थों, धन, ऐश्वर्य आदि में लीन रहते हैं, उनकी बुद्धि चंचल एवं भूली-भटकी रहती है । जो प्रभु को प्रीतिपूर्वक स्मरण करता है, उसे सद्बुद्धि प्राप्त होती है । सद्बुद्धि से विवेक उत्पन्न होता है । विवेक से सत्य-असत्य, पाप-पुण्य, धर्म-अधर्म का बोध होता है । सत्य-असत्य के ज्ञान से हम बुरे कर्मों से बच जाते हैं । गलत कर्मों से बचने के कारण पापपूर्ण कर्मों के कुफलों - दुख, रोग, पीड़ा, अभाव आदि से भी बचे रहते हैं । मनुष्य की बुद्धि कुसंग, कुविचार, स्वार्थ, क्रोध, अहंकार, गलत खान-पान (मांस, मदिरा, धूम्रपान) और अत्यन्त भोग-विलास आदि से बिगड़ती है । लड़ाई-झगड़े, विवाद, संघर्ष आदि पहले मस्तिष्क में होते हैं, फिर बाहर प्रकट होते है । इसीलिए दिमाग को ठण्डा रखने की बात कही जाती है । बुद्धि को सुबुद्धि, सात्त्विक, पवित्र बनाए रखने के लिए गीता कहती है - व्यक्ति को सत्संग, स्वाध्याय, प्रभु-भक्ति, आत्मचिन्तन, सेवा आदिकार्यों में रुचि व प्रवृत्ति बनाए रखनी चाहिए । आज बुद्धिभाग दौड़, धन तथा भोगों के संग्रह में लग गई है । इससे धर्म व अध्यात्म का मार्ग छूट रहा है । अतः कुमार्गों का त्याग कर बुद्धि की शुद्धि करनी चाहिए जिससे आत्मा को बल, प्रेरणा व शक्ति मिले । गीता कहती है -

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्यश्रुतस्य च ॥

जब मनुष्य की बुद्धि मोह-माया, आसक्ति आदि के दलदल से पार हो जाएगी, तब वह संसार को तटस्थ भाव से देखेगा । अन्दर से जागने का नाम ही वैराग्य है । यह संसार पाठशाला है, इसमें आँखें खोलकर चलने वाला व्यक्ति जीवन पर्यन्त कुछ न कुछ सीख सकता है । ज्ञान की प्राप्ति में आयु की कोई सीमा नहीं होती है । गीता कहती है - "श्रद्धावान् लभते ज्ञानम् "। ज्ञान प्राप्त करने वाले को श्रद्धालु, विनम्र और जिज्ञासु होना चाहिए । ज्ञान प्रकाश है जो हमें अन्धकार से बचाता है । सद्ज्ञान इन्सान को अशान्ति, संघर्ष, कलह, व्यर्थ की बातों से बचाता है । गीता में आता है कि भगवान् जिनका कल्याण चाहता है उनकी इच्छाएँ, कामनाएँ और वासनाएँ आदि को ज्ञान द्वारा हटा देता है । उनके हृदय में ज्ञाान के भाव जगा देता है । इससे जो जीवन में दुर्गुण, दोष, बुराइयाँ आदि होती हैं, वे समाप्त हो जाती हैं । जब जीवन में ज्ञान की अग्नि प्रज्जवलित होती है, तब बुरे भाव, विचार, अधर्म और पापपूर्ण कर्म समाप्त हो जाते हैं । प्रभु ने मनुष्य को ए ेसी बुद्धि व शक्ति दी है जिससे वह पाप व बुराइयों से बच सकता है । अन्दर की प्रेरक आवाज हमें सदा सावधान करती है । गीता में सात्त्विक बुद्धि, सात्त्विक भोजन तथा सात्त्विक आचार-विचार पर विशेष बल दिया है । ये जीवन के आधार हैं । इन्हीं से जीवन बनता और बिगड़ता है । गीता सच्चे अर्थों में मानव को मानव बनने तथा सुखी, स्वस्थ व शान्त रहने का रास्ता बताती है । यह तभी सम्भव होगा जब मनुष्य के पास सद्बुद्धि, सद्विचार तथा सत्कर्म होंगे । ऐसा तत्त्वज्ञान सद्बुद्धि और आत्मज्ञान से आए गा । गीता बौद्धिक जागरुकता का सन्देश देती है ।

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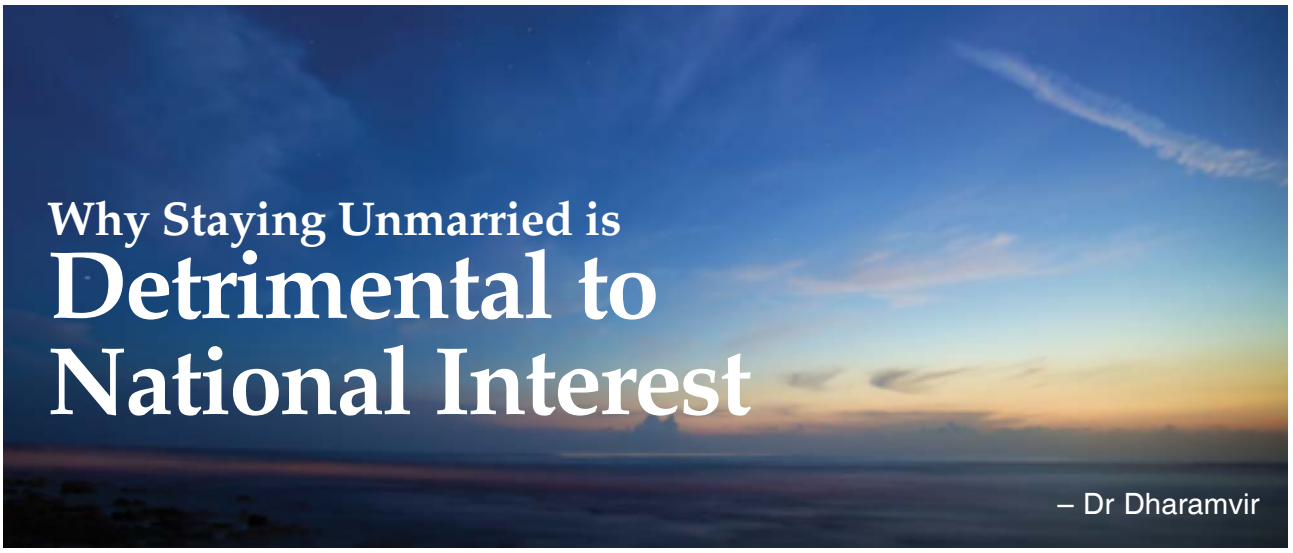


Why Staying Unmarried is Detrimental to National Interest

– Dr Dharamvir

In the entire world perhaps the Vedic religion is the only religion that has a "Rashtrabhrit Hom" or Yajyan for the country as a part of its wedding ceremony. On the surface the Rashtrabhrit hom, doesn't seem to be directly related to the marriage ceremony, but the unit which starts with a man, then family, society finally reaches the country, therefore it is not possible that we are not related to it. Therefore our Rishis tried to explain at the time of our marriage itself, that this marriage is for the country and the children from the marriage are the heritage of the country. Another important message that the Rishis gave is that the family should progress, but their progress should not be pernicious to the country.

Some people choose not to get married, that is an exception. Marriage is a natural progression. while leaving the Gurukul, one of the teaching that the Acharya gives is, not allowing the abscission of the genus or the lineage. Being an ascetic and choosing not to get married are rare exceptions.

There are two categories of people who advocate not marrying: ones who think that this world is a misery to escape this one would refrain from getting married as it is a cause of further grief. These people preach their followers to stay unmarried and save themselves from a world of sorrows. Religious people and intellectuals belong to this category. In Arya Samaj too, the Sadhus, Acharyas of Gurukul, preachers etc. also inspire to not get married. A person once asked an Acharya, "Why do you keep inspiring people to follow Brahmacharya throughout their life. Their families always live under the fear that he might run away." Parents fear that their child might leave the home and get scared, wives also fear their husbands leaving them. Therefore a person should follow appropriately the principles of whichever Ashram he or she is in. A Grihasth, should follow the principles of Grihasth Ashram, make his children to grow up as good and responsible citizens, stay away from bad habits and company and serve his elders and parents. Such a teaching is in the interest of both the family and the nation.

A similar question was, if we inspire all good people to be Sanyasis and Pracharaks, then all the people who are not considered good should become "Grihasths". This would mean that their children will also not be good citizens, eventually the society and the country will be affected adversely by such people. The questions is correction of its place, but if good person becomes a Preacher or Sanyasi he can contribute more towards society, for a family man, the priority will always be his family.

There would have been a time in our history when people were actually inspired to enter the Grihasth Ashram instead of preaching them to become an ascetic. There is a story in Mahabharat, where Vidula makes 7 of her children Sanyasis, the king had to finally tell her that if the eighth child is also a Sanyasi who will handle the kingdom. She finally relented and the eighth son became the king. The ancient tradition of not getting married had an impact on the society but it was negligible. but in

present times the trend of staying unmarried has gained momentum and its negative impact is also coming into light. In olden times people used to stay away from marriage for academic reasons but today people are straying away from marriage due to materialistic reasons.

The so called today's intellectuals believe that marriage is more than having a child, if one evades the responsibility of having a child then why not? The western way of life has influenced people that the resources at your disposal are inversely proportionate to the number of children.

If one has less children or no children, one has more resources at his disposal and can enjoy a better lifestyle. Family planning and contraceptives and other such instruments are a result of this message. Due to these measures, China and a lot of other European countries were able to control the population growth to a large extent. The Government of India also followed this Mantra, first it was two or three children, then the slogan came "We two our two" and now it is "we two our one. In fact now there is a section of society that believes that there is no need for children. This kind of a couple believes that they both earn and can spend that entirely on themselves. There is a section amongst these people who has moved even further: They believe if staying together is for fun, then where is the need to get married? When they are bored of staying with each other they can always go separate ways. This arrangement has now even a legal acceptance and in metro cities of India, it is no longer looked down upon, infact it has become a symbol of liberation and modernism. Man and woman relation has moved from family planning to zero children. These were initially accepted as they appeared advantageous but now their adverse effects are coming and the idea now begs a rethinking.

In this world we cannot decide upon anything by considering only its immediate or short term advantages, especially when it is concerning tempering with the laws of nature. There is no law of nature that doesn't have a purpose or reason. The primary purpose of man and woman is giving birth to a child, which is essential to maintain the continuity of life. The mutual attraction is an aid to complete this main objective. Ignoring this has led to some serious repercussions, first of them being the imbalance in population. Not all nations of the world accepted family planning. Those who accepted, their population reduced, those nations that did not accept it, their population continues to remain high. In France, Germany, Japan, USA where the people believe in Christianity, are on the verge of becoming a minority in their own country. On the contrary, the Islamic nations and the Muslim population did not adopt the family planning measures and their population has increased manifold over the last century. Their own plan of having no children has become Detrimental to their own existence.

In India the program of Family planning has backfired on two fronts: As a result of family planning the ratio of Hindu Muslim population should have remained the same, however we have seen the reverse happening, the Hindu population willingly accepted family planning and the Muslim population outrightly rejected it. As a consequence, the Muslim population has increased rapidly in India. the social and religious balance in the country got disturbed. The political equations of the country started getting imbalanced due to the imbalance in the social and religious composition of the population. Secondly, the families that were capable of raising more children and could afford to do so adopted the family planning measures, whereas those who were poor, illiterate and not able to impart value education to their children, continued to have more kids. This widened the gap between the haves and the have nots, it also increased population of people who were neither skilled nor morally strong. In this way, people who adopted family planning have harmed the country. Thirdly, it reduced the number of youth in the next generation. China adopted a population control policy very strictly, but in reality they controlled the number of youth in their country. Youth are the property of the country. By not having a child we deprive the nation of remaining youthful. If we don't have a child now, how will we get teachers, doctors, lawyers, soldiers, farmers thirty years later. Our mistake is similar to that farmer who

eats the grain which was to be kept as seeds and the country might face a similar situation if not checked on time. Amongst religious Gurus Prophet Mohammed is the only one who proclaimed that on dooms day, there will only be Muslims on earth and their population will be the largest. He believed that greater the number of Muslims, greater will be their strength and they will rule the world. Their religion permits polygamy, and this has led to population imbalance in the world. This is being aggravated further by population control by other nations.

An alternative theory is that the population control is being propagated under a well thought conspiracy, popularly known as the New World Order. According to this, the population needs to be reduced to 20 to 30% of today's population. And there are restrictions to the ways and means adopted to achieve these objectives: Wars, Famines, epidemics, late marriages, no marriages to name a few. the youth is easily caught in this propaganda. Another lucrative and attractive means is " Career". People now think about the future and work towards it. They forget their today in hope of what they think would be a brighter future. Youth delay the marriages as they want to concentrate on their career. They think that marriage would be an impediment to their bright future. They however forget how this worry about future destroys their present.

Since the time of birth, a man's body is associated with certain activities. A child becomes a man, he becomes capable of reproducing a child. 16 is considered to be the start of child bearing age for a woman. Legally marriageable age is 18 for women. In Islam marriageable age for women is 9 to 12 years. She is so young at this age, that marriage would destroy her future.

For men the legally marriageable, is 21 years. however one doesn't even complete education at that age, forget about supporting a family. Women and men reach the age of 30 to 31 years by the time they complete their education, specialize in their respective fields and start working. Once they start concentrating on their career, another 2 to 3 years pass by and they reach the age of 34 - 35 years.

22 to 32 years is considered to be the ideal age for women to bear children. This period however goes by in building a career. Work load doesn't allow them to concentrate on personal, family and social life. This results in two kinds of weaknesses: They head towards stress and depression. We can see that there has been a stupendous rise in the number of psychological disorders and psychiatrists especially in cities like Delhi, Mumbai and Bangalore.

When they achieve a respectable position in their respective professions, earn a good salary and consider themselves stable in life, they decide to have children. But by that time they are no longer capable of having one, even if they want. Too much stress, and hard work results in infertility and impotency. There was a survey published in a well known Hindi daily, that out of 90,000 employees of Tata Consultancy Services, 15% are incapable of having a child. This is a typical case of temporary impotence. The organization had even proposed an insurance company to provide insurance against this condition. The insurance company however rejected this proposal on two grounds: a) Impotence is not a disease and cannot be treated directly by a medicine. b) One cannot be admitted to a hospital for the treatment of impotency. An insurance bears the costs when a person is admitted to a hospital. Hence the insurance company cannot bear the costs for its treatment. In reality it is not an illness, it is a situation that develops due to stress and tension. It can be treated by change in environment and situation.

to be contd...

जीवन की श्रेष्ठता का आधार : वैदिक आश्रम-व्यवस्था

– डॉ0 अरुण देव शर्मा

वेद आदि शास्त्रों में मानव-जीवन को उत्तमता से जीने के लिए चार भागों में विभक्त किया गया है, जिन्हें आश्रम कहा गया – ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, वानप्रस्थ आश्रम और संन्यास आश्रम । 'श्रम' शब्द से 'आङ्' उपसर्गपूर्वक 'आश्रम' शब्द बना है । जिसका अर्थ है – मर्यादा में रहते हुए श्रम करना । 'श्रम' जीवात्मा का स्वाभाविक गुण है, इसलिए विशेष श्रम अर्थात् सबको वेदज्ञान को प्राप्त करने व प्रयोग करने में परिश्रम करना चाहिए । जिससे सबका जीवन पवित्र, श्रेष्ठ और समृद्ध हो सके । महर्षि दयानन्द ने आश्रम का अर्थ किया है – "जिनमें अत्यन्त परिश्रम करके उत्तम गुणों का ग्रहण और श्रेष्ठ काम किए जाएं, उनको आश्रम कहते हैं । आश्रम के भेद – जो सद्विद्यादि शुभ गुणों को ग्रहण तथा जितेन्द्रियता से आत्मा और शरीर के बल को बढ़ाने के लिए ब्रह्मचर्य, जो सन्तानोत्पत्ति और विद्यादि सब व्यवहारों को सिद्ध करने के लिए गृहस्थाश्रम, जो विचार के लिए वानप्रस्थ और जो सर्वोपकार करने के लिए संन्यासाश्रम होता है, वे चार आश्रम कहाते हैं ।"-(आर्योद्देश्यरत्नमाला)।

इस विषय में महर्षि दयानन्द अन्यत्र भी लिखते हैं -"प्रथम ब्रह्मचर्याश्रम सुशिक्षा और सत्यविद्यादि गुण ग्रहण करने के लिए होता है । दूसरा गृहाश्रम जो कि उत्तम गुणों के प्रचार और श्रेष्ठ पदार्थों की उन्नति से सन्तानों की उत्पत्ति और उनको सुशिक्षित करने के लिये किया जाता है । तीसरा वानप्रस्थ जिसमें ब्रह्मविद्यादि साक्षात् साधन करने के लिये एकान्त में परमेश्वर का सेवन किया जाता है । चौथा संन्यास जो कि परमेश्वर अर्थात् मोक्षसुख की प्राप्ति और सत्योपदेश से सब संसार के उपकार के अर्थ किया जाता है ।" – (ऋग्वेदादिभाष्यभूमिका, वर्णाश्रमविषयः) । मनुष्य के जीवन की नींव व मुख्य आधार ब्रह्मचर्य ही है, इसके सुधार में ही सब आश्रमों का सुधार है और यहीं से सबका उद्गम है । मनुष्य को जीवन के पहले भाग में अपने मन, वाणी व शरीर को संयम में रखते हुए सुशिक्षा, विद्या, विनम्रता, सादगी, सौम्यता, शक्ति व तप आदि गुणों का ग्रहण करना चाहिए । स्वयं के व्यक्तित्व व चरित्र निर्माण के लिए जो परिश्रम किया जाता है, वही ब्रह्मचर्य आश्रम है ।

परिवार, समाज व राष्ट्र का निर्माण व्यक्ति-व्यक्ति के जीवन-निर्माण से ही सम्भव है और व्यक्ति के जीवन निर्माण का आधार ब्रह्मचर्य ही है । बुद्धिमान् व्यक्ति आयु के प्रथम भाग में स्वयं में गुणवृद्धि करता है । वह निन्दा, कुटिलता, असंयम, दुर्व्यवहार आदि दोष, दुर्गुण तथा दुर्व्यसनों से मुक्त रहता हुआ अपना शारीरिक और आत्मिक बल बढ़ाता है । स्वयं गुणवान्, बुद्धिमान्, विद्वान् व बलवान् व्यक्ति ही अन्य मनुष्यों के लिए अनुकरणीय होता है । विद्या-प्राप्ति करते हुए जहाँ व्यक्ति स्वयं से ही प्रेम करता है और अपनी ही रक्षा व निर्माण में प्रवृत्त था अब उसे अपने स्वार्थ से ऊपर उठकर कुछ अन्य व्यक्तियों का भी उत्तरदायित्व ग्रहण करना चाहिए । महर्षि दयानन्द ने लिखा है कि "जिस-जिस व्यवहार से दूसरों की हानि हो वह-वह 'अधर्म' और जिस-जिस व्यवहार से उपकार हो, वह-वह 'धर्म' कहाता है ।"– (व्यवहारभानुः) । इसलिए सदाचारी मनुष्य को ब्रह्मचर्य के पश्चात् गृहस्थाश्रम में प्रवेश करना चाहिए । जगत् के समस्त सम्बन्धों में स्त्री-पुरुष का सम्बन्ध सबसे प्रमुख है और यही जगत् का आधार है । इसके सुधार में ही सब जगत् का सुधार है ।

पति और पत्नी शब्द का मूल एक ही 'पा'– रक्षणे धातु है, जिसका अर्थ है – रक्षा करना । पति और पत्नी एक-दूसरे की रक्षा करके ही धार्मिक होते हैं । उनके द्वारा एक-दूसरे की, सन्तान, परिवार व समाज की रक्षा, देखभाल, सेवा आदि तभी सम्भव है जब उनमें परस्पर प्रेम हो और उनका सम्बन्ध जब सच्चा होता है तभी उनमें आपस में विश्वास व प्रेम होता है । स्त्री और पुरुष का सत्य-विश्वास व प्रेमयुक्त-व्यवहार ही वह धर्म है, जो उन्हें परस्पर आकर्षित व सम्बद्ध रखता है ।

"बध्नामि सत्यग्रन्थिना मनश्च हृदयञ्च ते " ॥(मन्त्र ब्राह्मण १।३।८)॥

जब पति और पत्नी आपस में सत्य-व्यवहार करेंगे तभी उनमें परस्पर विश्वास और प्रेम बढ़ेगा । जिसके फलस्वरूप उनकी सन्तान उत्तम तथा उनके वैवाहिक-जीवन में सुख-शान्ति व समृद्धि होगी । पति-पत्नी को अपने-अपने वर्णानुसार कर्म करने चाहिएं,जिनमें पञ्च-महायज्ञ आदि कर्म निहित हैं । महर्षि मनु ने इनका विधान इस प्रकार किया है -

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥-(मनु.४।२१)॥

अर्थात् "पढ़ना-पढ़ाना, संध्योपासन करना 'ब्रह्मयज्ञ' है,माता-पिता आदि की सेवा-सुश्रूषा व भोजनादि से इनकी तृप्ति करना 'पितृयज्ञ' है, प्रातः-सांयकाल हवन करना 'देवयज्ञ' है, कीटों, पक्षियों, कुत्तों और कुष्ठी, भृत्य आदि आश्रितों को देने के लिए भोजन का भाग बचाकर देना 'भूतयज्ञ' या 'बलिवैश्वदेवयज्ञ' है और अतिथियों को भोजन देना और सेवा द्वारा सत्कार करना 'नृयज्ञ' अथवा 'अतिथियज्ञ' कहलाता है । वैवाहिक-जीवन की सफलता के लिए महर्षि दयानन्द ने दो स्थलों पर लिखा है -

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो जनः ॥(यजु.८।३१)॥

भावार्थ - "इस बात का निश्चय है कि ब्रह्मचर्य, उत्तम शिक्षा, विद्या, शरीर और आत्मा का बल, आरोग्य, पुरुषार्थ, ऐश्वर्य, सज्जनों का संग, आलस्य का त्याग, यम-नियम और उत्तम सहाय के बिना किसी मनुष्य से गृहाश्रम धारा नहीं जा सकता । इसके बिना धर्म, अर्थ, काम और मोक्ष की सिद्धि नहीं हो सकती । इसलिए इसका पालन सबको बड़े यत्न से करना चाहिए"। "यही माता-पिता का कर्त्तव्य-कर्म, परमधर्म और कीर्त्ति का काम है जो अपने सन्तानों को तन, मन, धन से विद्या, धर्म, सभ्यता और उत्तम शिक्षायुक्त करना ।" - (सत्यार्थ प्रकाश, समु.२) । माँ के गर्भ में भ्रूण अविभाजित रूप से माँ से जुड़ा रहता है । गर्भ से बाहर आने पर शिशु का पृथक् अस्तित्व हो जाता है । यदि माँ शिशु को अधिक समय तक स्वयं से चिपकाए रखती है तो उसका विकास रुक जाता है । माँ से स्वतन्त्र होकर कालान्तर में वही शिशु बाल्यावस्था व कुमारावस्था को पार करके युवावस्था में आता है । मनुष्य शैशवकाल से जो-जो देखता, सुनता, पढ़ता और करता है, उसी के अनुरूप वह उपदेशक, अध्यापक, व्यापारी, डॉक्टर, इन्जीनियर आदि बनता जाता है । यह कार्य तो उसकी पहचान बन जाते हैं । परन्तु मनुष्य की मूल एवं वास्तविक पहचान, जो कि मनुष्यता है, विचारशीलता है, उसका संसार में अभाव होता जा रहा है । आज अधिकांश मनुष्यों को प्रेरणा, सुविचार एवं संस्कार प्राप्त नहीं हो पा रहे हैं । आज वस्त्र, गाड़ी, यन्त्र, भवन, विमान और संसार- भर के सामान आदि का निर्माण तो सर्वत्र हो रहा है, लेकिन जिसके लिए यह सब हो रहा है, उसके निर्माण को समझने व करने की आवश्यकता है । हमारी स्व-जीवन, परिवार, राष्ट्र व ईश्वर में निष्ठा हो और हम कम्प्यूटर आदि किसी यन्त्र के समान केवल जानकारी व सूचनाओं के भण्डार-मात्र न हों अपितु बड़प्पन, सहयोग, प्रोत्साहन, सहानुभूति, दया, करुणा, प्रेम, सद्भाव, संस्कार, विवेक आदि मानवीय एवं दिव्य गुणों से शोभायमान् हों, यह आज की सबसे बड़ी आवश्यकता है । जब व्यक्ति पूर्ण विकसित होकर प्रजनन के लिए समर्थ हो जाए तो उसे पूर्णतया स्वतन्त्र कर देना चाहिए । माता-पिता अशक्त होने के कारण दोगुना पोषण नहीं दे सकते । आज भी यह प्रथा है कि विवाह के समय माता-पिता वर-वधु को उपहार-स्वरूप कुछ वस्त्र, पात्र व धन देते हैं कि जिससे वे अपना नया जीवन प्रारम्भ कर सकें । जिसका तात्पर्य है कि वे समर्थ वर-वधु अब पति-पत्नी, गृहस्थ एक पृथक् घर के स्वामी बन गए हैं । इसलिए वर-वधु के माता-पिता के लिए राग, मोह, आसक्ति को त्याग कर वानप्रस्थ एवं संन्यास आश्रम का विधान किया गया । जीवन के उत्थान की प्रक्रिया क्या है ? व्यक्ति को अपने व अपने परिवार तथा समाज के लिए कब क्या-क्या करना उचित है ? किस आयु में कौन-सा आश्रम करना आवश्यक है, इसका यथार्थ-ज्ञान तो हमें वेद एवं वेदानुकूल ऋषियों के ग्रन्थों तथा वैदिक विद्वान्, साधक, योगी, सत्पुरुषों व योगाभ्यास से ही प्राप्त होता है । आज व्यक्ति ईश्वर, वेद एवं धर्म की शरण को छोड़कर शरीर, घर, गाड़ी, धन, सामान आदि जड़-पदार्थों के उपभोग व सुख में ही जीवन को समाप्त कर रहा है । हम सभी शरीरधारियों को शरीर, धन आदि साधन शरीर एवं सृष्टि के निर्माता व स्वामी ईश्वर द्वारा प्राप्त हुए हैं । यह शरीर और इसे जीवित रखने के लिए सम्पूर्ण सृष्टि मानव-रचना नहीं है और बिना कर्त्ता के कोई कार्य भी नहीं होता । जैसे सभी वस्त्रादि सामान बनाने वालों को हम नहीं जानते, फिर भी उनके बनाने वाले होते हैं । इसी प्रकार सृष्टि की रचना एक ईश्वर ने की है । हमारे शरीर, मन व प्राण; चारों वर्णाश्रम और सम्पूर्ण सृष्टि का आधार और साध्य ईश्वर ही है । ईश्वर-सिद्धि अथवा मुक्ति ही हमारे जीने का मुख्य प्रयोजन है । आदर्श वैदिक परम्परा में दृढ़ आस्थावान् भद्र आर्य स्त्री- पुरुष आज भी विधिवत् अपने अनमोल-जीवन की श्रेष्ठता के लिए इन चारों वैदिक आश्रमों का पालन कर रहे हैं । यदि योग्यता, क्षमता, तैयारी व धर्म, अर्थ, काम व मोक्ष की इच्छा से इन आश्रमों का पालन किया जाए तो इनसे जीवन का उत्कर्ष होता है, अन्यथा नहीं । बिना धर्म-अर्थ-काम व मोक्ष को जीवन का लक्ष्य बनाए, इन आश्रमों की सिद्धि नहीं होती । अपने-अपने जीवन की सफलता का उत्तरदायित्व हम सबका है । इसलिए सब दुःखों से छूटने तथा शाश्वत् सुख की प्राप्ति के लिए, सर्वाधार ईश्वर के द्वारा मिले हुए इस अद्भुत मानव-जीवन का सदुपयोग आश्रम-धर्म के पालन में ही निहित है ।

Convert Your Weaknesses into Strengths

– Harsh Chawla

God's strength is made perfect in weakness. There is no weakness that cannot become strength. This is the most powerful attitude to adopt, for there is blessing in everything and strength in every weakness. Out of weaknesses grow miracles. May we be strengthened with the understanding that being blessed does not mean that we shall always be spared of all the disappointments and difficulties of life. Every weakness and every heartache carries with it the seed of an equal or greater opportunity. The hardest arithmetic to master is that which enables us to count our blessings and weaken our weaknesses.

Attack the imitations and turn them into strengths. Limitations are good as they force us not only to choose but to choose what is most essential and that increases our effectiveness.

We all have weaknesses and we try to eliminate them or change our selves in order to become better. The fact is that the change is difficult, very difficult. What if instead of trying to eliminate our weaknesses, we embrace them for what they are. According to Ralph Waldo Emerson, 'Our strength grows out of our weaknesses'. To put it into different words, weakness can be turned into strengths with a simple tool i.e. The Right Mind-set. It is not mere positive thinking (though very useful) but to figure out ways when weaknesses could actually be strengths.

Every weakness has a corresponding strength. Instead to trying to change the weakness, let's accept them. Better try to leverage our associated strengths. We could look up to our seniors to fill in the gaps. Let's not be afraid to ask others for help - they can add value. Our strengths though disguised as weaknesses can get us far in life. We must remember that we live only once, let's do it. When we change the way we look at things, the things we look at change. Trick is being mindful to acknowledge them. It is simple, yet powerful - a great way to start off the day. What is a weakness - it is a hidden strength which lies on the opposite end of weakness. And good learning is **NOTHING IS NEGATIVE LET'S CHANGE THE PERCEPTION OF OUR WEAKNESS TO STRENGTH**.

It is important to be introspective. The more we know about ourselves, the better, it will help us to relate to others. Sometimes we do not want to know the negative side of our selves, as it is ugly and difficult to admit. So, when we look at the strengths associated with our weaknesses it goes a long way in helping us to know ourselves better and it is nothing but focussing on positive. It is creative, inspiring and makes a very good perspective. The enlightened approach is to work to improve our shortcomings and convert them into strengths. Let's grow our strengths in such a way that a weakness never develops. Being reminded of the positive side of the weakness is a very valuable lesson. We often fear the weakness in life but the matter of fact is that this shapes us in to stronger and more positive individual helping us to see the other side of the coin.

Finding good in bad always works. Take the bad with the good. Focus and develop the strengths and we can do great things. Hence let's not worry about our weaknesses; they are the by-product of our strengths.

Sometimes our biggest weakness can become our biggest strength...

Here I am reminded of a story narrated by Acharya Vageesh ji. Once a young boy met with an accident while going on a trip and unfortunately he lost one of his arms. Back home, the boy felt very depressed. But one day he asked his father to take him back to his karate class. The father initially felt quite perplexed and tried to dissuade him. The child was adamant. The father relented ultimately and took him to his coach. The coach readily agreed to continue with practice. After a span of three months the boy failed to understand as to why the coach had taught him only one move. Soon the boy was taken to a karate tournament. Surprisingly, the boy won the first two matches easily. In the third and the final match, the referee took a call on seeing the difference in the strength of the two participants and suggested a drop, feeling that it would not be a fair game. Here the coach intervened and asked the referee to continue. To the surprise of all the viewers, it was this boy with one arm who succeeded thus defeating his strong opponent. The boy amazed by his victory questioned his coach who then revealed the secret of his victory. The opponent could overpower only by holding his left arm which he had lost in the accident. Thus it was impossible to defeat him. And now the boy understood how his weakness had turned out to be his strength.

Arya Families *...an inspiration to follow*

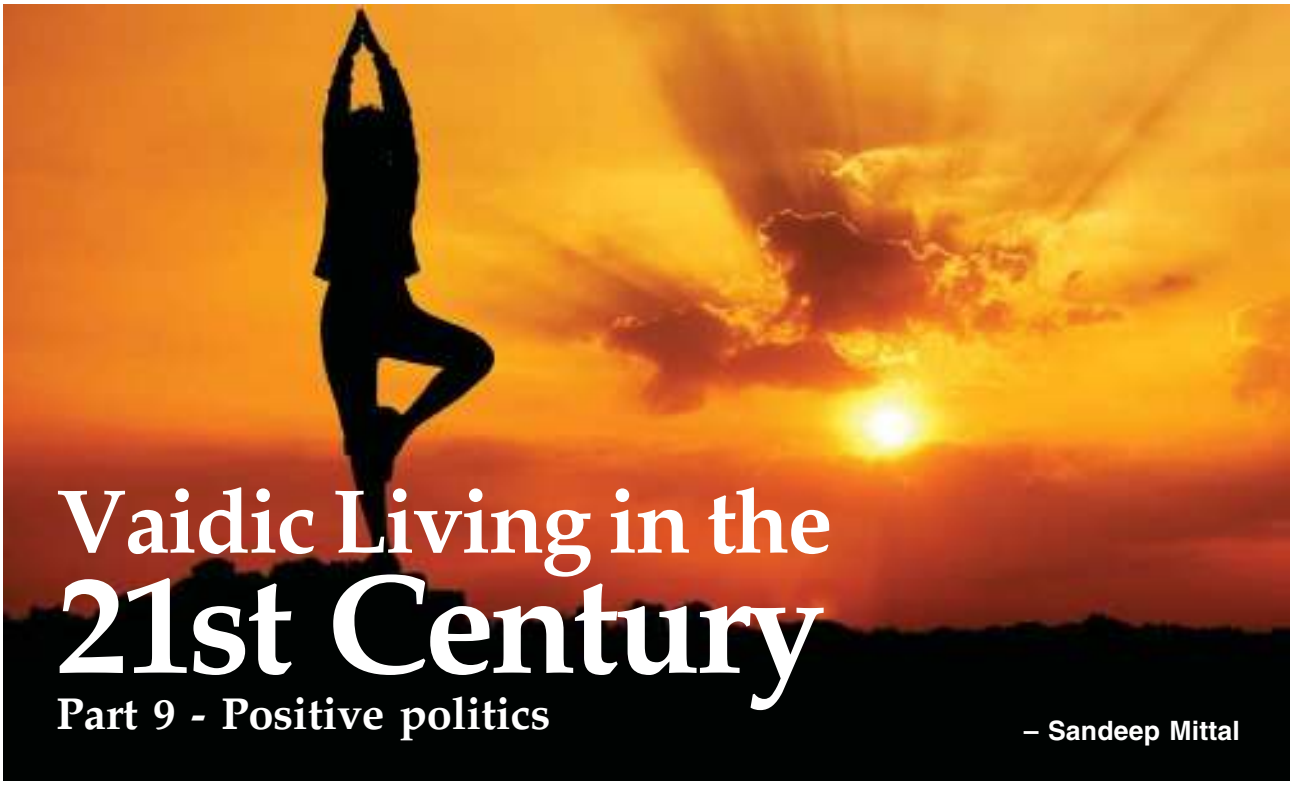
PURI Parveen and Aseem

AGARWAL Madan Lal and Premlata

TIWARI Sunitesh and Shweta

SIKDAR Premananda, Prabi and Malina

BHATNAGAR Rohit, Ravi, Santosh and Bhavya



Vaidic Living in the 21st Century

Part 9 - Positive politics

– Sandeep Mittal

This series commenced from the October-December 2011 edition of Vaidic Dhwani wherein the need for a Vaidic basis to current 21st century living was established. Further, methods to achieve such a living were listed and have been covered in the subsequent editions as listed in the table below. With this edition we conclude the 9-part series.

1) Introduction	-	Part 1 in Oct-Dec 2011 edition
2) 4 stages of life	-	Part 2 in Jan-Mar 2012 edition
3) 8 limbs of yoga	-	Part 3A & 3B in Apr-Jun & Jul-Sep 2012 edition
4) 3 organs of Dharma	-	Part 4 in Jan-Mar 2013 edition
5) 4 objectives of life	-	Part 5 in Apr-Jun 2013 edition
6) 5 daily sacrifices	-	Part 6 in Jul-Sep 2013 edition
7) 4 choices of service	-	Part 7 in Oct-Dec 2013 edition
8) 16 sanskars in life	-	Part 8A in Jan-Mar 2014 and 8B in Apr-Jun
9) Positive politics	-	Part 9 in this edition

It is a myth that the concept of a nation state and democracy is a modern construct. The Vedas through the mantra Yaju 22.22 convey the concept of a grand welfare state wherein all citizens are equal, happy and prosperous. Further, this mantra elaborates about food sufficiency, intellectual progress and military power. All this and more is to be delivered through a powerful government whose head is elected by the people of the nation state.

How the head of government is elected is given in Yaju 9.3. The national assembly is first constituted with elected members. The national assembly is the supreme and sovereign body that is vested with independent powers of law-making. Those eligible to vote is defined in Yaju 10.3 and 10.4 as having the capacity to produce wealth, of sound health, with everlasting spirituality, philanthrophy, compassion to both human and sub-human life, valour and readiness to serve all. Thus the Vedas are categorical that only an electorate that is embedded with positive attributes can elect a suitable body that can truly govern a nation and make progress.

Qualifications for those to be elected are given in Yaju 9.36. Six types of specialists are recommended. These, in intended order, are - politicians, jurists, scientists, businesspersons, soldiers and spiritualists. They all have to be learned and noble beings who are the cream of society. The national assembly or sabha is to choose the samiti or cabinet which will assist the head of state. Thus meritocracy is encouraged and emphasised throughout.

Politics, as envisaged by the Vedas, is a positive force multiplier for the nation, society, family and individual. It's not associated with any negativity that we now perceive the word with. Politics in the Vaidic era was viewed as Dharma itself that is to be translated into affirmative action for the benefit of all. Politicians were noble people at peace with themselves and the world with full freedom accorded to intellectuals to speak out.

However to ensure that the focus on nobility and postive attributes like peace is not miscontrued by the enemy, the Vedas enjoin the nation to raise and maintain powerful armies that are always ready to thwart any evil design. Thus the Vedas recognise the need to be assertive, if necessary, with force.

Though the Vedas speak about a nation state they are ultimately universal in their outlook wherein they envision a world government that would lead mankind to its ultimate destiny of spiritual upliftment, material progress and peaceful co-

existence. This would obliterate the need for war which has been the scourge of humankind since the beginnings of time.

With the current strife in West Asia especially with the ISIS having conquered large parts of Iraq and Syria and imposing a brutal totalitarian regime, apart from extremists in many countries resorting to violence and crimes against humanity, this article is very relevant to a strife-torn world that sorely needs a moral compass and definite direction.

With this concluding article of a 9-part series it is proven beyond doubt that the world's oldest document, the Vedas, is as relevant, if not more, in this 21st century world. Hopefully humankind will pay attention and take inspiration. It is the duty of every Arya Samajist to spread the message of the Vedas to make the individual a better being and the world a better place.

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

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On the last sunday of every month, Arya Samaj Indiranagar celebrates and honours its members and their families whose birthday falls during the month. Below are the views from the same.

June 2014 Birthdays

Our beloved Smt Sneh Rakhra being blessed on her birthday

AAYUSHI, the youngest member of our Samaj being blessed on her 1st birthday

July 2014 Birthdays

August 2014 Birthdays

Pravachans

Smt Sushila Shastri ji

Smt Harsh Chawla ji

Sh Ravi Bhatnagar ji

Events

Go Green - Arya Samaj Members visited Taruhalli Forest for tree plantation on 29 Aug 2014

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Sh. Himanshu Agarwal
Trustee

Smt. Harsh Chawla
Ex-Officio Member

Sh. Sandeep Mittal
Ex-Officio Member

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Jul-2014	Sh. S.P. Chawla	11000/-
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Aug-2014	Sh. P.C. Bhardwaj	2000/-
Aug-2014	Sh. Ravi Bhatnagar	1000/-
Sep-2014	Smt. Swatantra Lata Sharma	5000/-
Sep-2014	Smt. Sneh Rakhra	4500/-

New Member of Antarang Sabha

Sh. Ravi Prakash Yadav

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