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The spate of looting and wanton destruction in KwaZulu Natal and Gauteng in July 2021 represents a low point of our democracy. This led to fear, self-defence, and racial tensions. The response of faith groups and communities to those affected by the crisis demonstrates our deep capacity for love of humanity. It is estimated that the loss to the GDP (Gross Domestic Product) was R20 billion in KwaZulu Natal and R50 billion nationally.

Is our society now becoming more divided due to state failures and the lack of political hegemony? Will racial hatred and racial prejudice remain with us forever? How do we rebuild a base of ethics and responsible freedoms once more? Are women bearing the brunt of the loss of a sense of safety?

In this issue we publish "A view from Phoenix on the recent outbreak of violence" by Pt Bhagirathi Basdeo. The efforts of the inter faith community to give leadership and hope to the community is an example for all communities to follow. Such actions serve as building blocks for unity and racial harmony.

We have a new feature in this issue - a message from the President of the APS.

The article on "Women, Gender and Equality" is a reflection on current challenges and learnings from the body of Vedic literature while Serela Ramklass, the Chairperson of the Women's Forum, shares her views in an article on the "Strength of Women facing Adversity".

We remember the women who stood up for their rights and freedom. Two poems by Gina Mhlope are reproduced in this issue to pay tribute to women whose efforts led to August 9 becoming National Women's Day in South Africa.

We also publish feedback and comments received. Thank you for sharing your thoughts with us.

Veda Jyoti Editorial Committee



A view from Phoenix on the recent outbreak of violence

Today we sit back and count the cost of the unrest of the past few weeks. We also look ahead to the potential challenges we may be faced with.

At the meeting in Nkandla on the 4th of July, before former state president Jacob Zuma, handed himself in for contempt of court, the speeches that were delivered was a clear sign to most people that trouble was brewing. Especially those of Indian origin who recalled the happenings of 1949 and those of the Inanda riots of 1985.

When people started burning trucks on the freeways of KZN and Gauteng and started damaging and looting the various malls and business houses and knowing the ineffectiveness of the South African Police Services, people began to take the necessary measures to protect themselves, their families, their properties, and that of their neighbours. People also began to set up roadblocks, to monitor the movement of unknown persons, and to protect their local shopping centres from being damaged and looted.



Only when the South African National Defence Force was released to protect the streets, freeways, and businesses did the situation return to normal. The authorities began to count the cost of the damages, and 20 persons were reported killed in Phoenix. Many people called it a "massacre" whilst some others referred to it as a "bloodbath".

Many politicians with racial prejudices and little knowledge of South Africa's political history began to point fingers at South Africans of Indian origin, who make up the largest population of the Phoenix area. Thankfully many organisations, including the SA Hindu Maha Sabha, have stood up against these finger pointers, for nobody has a right to threaten a whole community, for the wrongs of a few, and the circumstances surrounding each of those deaths needs to be investigated.

The Phoenix Religious Leaders Forum is part of the Community Policing Forum and the Phoenix SA Police Services, and comprises Hindus, Muslims, and Christians. We have since taken the bold step of including in our executive committee, religious leaders from the black townships around Phoenix. We have had many meetings and have made it clear in our literature and press statements that the 20 killings, which also includes South Africans of Indian origin, is the responsibility of the authorities, and the law must take its cause.



The Phoenix Religious Leaders Forum accepts that there is only one God, whom we all praise, honour, and worship differently, and we express our thanks and appreciation for all that He provides us with, without any cost or discrimination. The air that we breathe, the water that we

drink, and the rays of the sun, without any of which, we would not survive.

We accept the principles of Ubuntu and Vasudhaiva Kutumbakam, which means that the whole world is one big family, with God as the head, and it behoves us all, as His children, to live in peace, harmony, and unity.

Like in other areas, the schools in Phoenix are non-racial, and our leaders of various religions and cultural backgrounds have addressed the staff and learners during their assembly in a number of these schools. Also, we have provided counselling and other necessary assistance to those who have lost their loved ones. Presently negotiations are in place for an interview with Radio Phoenix.

Our assistance to the communities in and around Phoenix is on - going, and our standpoint is that those that have engaged in criminality must face the law of the land, and our prayer is to create peace, harmony and unity amongst all people, and nobody should try to divide us.



Rig Veda 10.191.2... *Aum sangacchadhvam samvadadhvam samvomaanasi jaanataam. Devaa bhaagam yathaa purve sanjaanaanaa upaasate.*

Citizens must live in unity, harmony, and accord, be organised and co-operative. Like our ancient forebears performed their duties righteously, so should we not falter in performing our duties.

Message from the APS President Pt Arthi Nanakchand Shanand

On the 22 August, the festival of Raksha Bandhan will be celebrated by Hindus throughout the world. This is the day when sisters declare their love for their brothers, praying that their brothers enjoy a long and fruitful life,

the brothers in turn, vow to love and protect their sisters always.

So, how do we explain the tragedy of fathers sexually abusing their daughters and grand-daughters, and grandsons raping and brutally assaulting their grandmothers and teachers sexually abusing learners under their care and guidance?

Let us remember that love conquers all.

This year as we celebrate Gita week, let us recall how Lord Krishna saved the honour of Draupadi when Duryuodhan humiliated her in the presence of all.

Let us remember the following mantra of the Yajur Veda 36.18 in our daily interactions with people. ***Mitrasya chakshusha samikshamahe. May we all regard and respect each other with the eye of a friend.***

Women, Gender and Equality

While most young women are celebrating laudable accomplishments in this decade it is important to acknowledge several barriers that persist. These hinder the effective enjoyment of all the goals we still need to accomplish on attaining equality as promised in the South African Constitution. For example, resource constraints especially the divide Covid-19 has created; disparities between norm setting and actual implementation; socio-economic and cultural constraints; sexual and gender-based violence; harmful cultural practices; HIV/AIDS; lack of property ownership including land and inheritance, among others. The COVID-19 pandemic has further also threatened to exacerbate some of these challenges as women are disproportionately affected.

The eternal question remains of how far Africa in general has gone in addressing these matters. We as South Africans in specific are still on a trajectory of finding new ways of defining the role of women in our communities. Women are involved in all facets and dimensions including financial, spiritual, and cultural. They are the ones who support their families. Female headed households is now changing the family structure in society. Women are involved in unpaid care work in the economy. They are resilient, multi-dimensional and resourceful. They ensure that nature to nurture continues, and growth is not diminished even in the difficult times that we are living in.

The slogan that is heard everywhere these days is one of gender equality. Many women do not even comprehend the level of equality that they shout out about. Gender equality is also about accepting gays, lesbians, bisexuals, transgenders, and queers and giving them the right to be a part of society.



The struggle for equality continues to be a major part of modern society. The capitalist patriarchal system has rendered women to be become objectified and has gendered society. The mothering role within our social context is used to further the social relations of exploitation. Women compete against each other and attempt to fulfil their unrealised desires in their children. What we witness in the cattiness among women is the striving for some recognition and attention and the emotive and sometimes brutal stamping of power.

Mothering today is taken out of its intended context. It is commercialised, used as a quest for power and position and is also the site of immense exploitation. Cultural practices effectively moulded women into a culture of silence and state of unknowing. Women strive for emotional and physical contact with men and get trapped into relations of abuse and utility. This effectively paralyses the ability of women to connect with the inner shakti (creative energy) and to practise equality.

Often women themselves further promote divisions of which they are victims. The gap and alienation of women is furthered when we shy away from the dark and base qualities of women. Thus, the unity of women, the possibility of refining women, the overcoming of the influences of social forces of exploitation are not realised.

During the Vedic Age, women held positions of equality with men. This ideal was sadly misconstrued by Western scholars as they failed to understand and appreciate the respect accorded to women and the role of women.

One attempt at supporting women has emerged, but it is not able to play the full role of creator and elicit unity in society. Instead, it is antagonistic to the male. All this is due largely to the social forces that shape our lives and the generations and layers of subjugation that women have been put through.

In Hindu tradition prosperity and virtues are regarded as “Devi” (divine), giving us a clear indication of the respect and esteem in which women are held. This becomes explicit in terms such as Luxmi, Saraswati, Shakti and Vidya. Hindu tradition is replete with references to intelligent, powerful women such as Ansuva, Ghosha, Savitri, Gandhari etc. The essence of Vedic literature is “respect women, educate them.” Therein lies the development and upliftment of individuals, the family, society, and the nation.

Place of Women in Vedic Literature

A woman is the symbol of creative power. She represents *Prakriti* – the nature of matter in the creation process of which she is the essential part. An intense study of the Vedas also suggests further rights in relation to human beings, one of them being Rights of Women. Since ancient times, Indian texts such as the Vedas, Upanishads, Manusmriti and Stridharmapaddhati, have focused on a symbiotic relationship between male and female in the context of marriage rituals. The central focus of Hindu marriages has been progeny, to perpetuate the family unit and thus society at large. As nature reproduces, society must also reproduce for its continuity. This reproductive task is as important as the productive task of society as future generations of workers are required to keep the economy going.

In Indian mythology *Shakti* (energy) is referred to as the creative force. Shakti in Sanskrit has a female gender. Thus, the idea that the mother is the creator comes about. It is on this basis that Rishi Manu suggests that motherhood is noble and should be idolised. In his code he says: "a teacher is worth tenfold honour, a father though should be honoured 100 times more than a teacher, while a mother should be respected 1000 times more than a father."

This suggests an implicit equality: the principle of different but equal. It also negates all notions of one gender being superior and the other inferior. Both can be seen as incomplete on their own and are complementary to each other for a union to be full.

The Upanishads in explaining the story of creation and life use the five sacrifices that is expected of householders to explain a five stage process the elemental matter goes

through to be converted to life. The offerings of Yajna (sacrifice) - fire, sun and the elemental matters are ultimately converted into life or into a person. The result of this sacrifice is the production of soma (life-giving juice). This soma is the power that brings about rain, which together with the sun produces food. A man eats the food which is broken down to a vital fluid called *reta* (semen). When this enters a women's body an embryo is formed and then a child is born.

And in the Bhagavad Gita 3.14 we are informed that “All beings are evolved from food...” There are things that we know are true from the western world of science. There are numerous writings about how semen contains proteins etc. The process of development of the embryo to a child is fed on by the women's vital foods. Thus, both sexes are involved in the reproduction of society. In essence then it seems that there should be no imbalances and that both male and female should be productive/reproductive beings being part of nature and in harmony with it.

Within Indian philosophy and indeed the entire philosophy of the east there is no imbalance in society created along gender divisions. Male and female are two halves of the whole. The yin and yang, *purusha* (person) and *prakriti* (nature) are the ways in which this is put across. Thus, we see in the Ramayana that Sita goes back to mother earth (nature).

Dharma and Women

One of the ancient Indian texts, the *Stridharmapaddhati*, which translated literally means *Stridharma* (the duties of a wife), *Paddhati* (a guide to), is guide to the duties of a wife. The key word here is *Dharma*, (righteousness, virtue). It stems from the Sanskrit root *Dhri* meaning to bear, support, maintain. *Dharma* is a broader social context – means that which sustains creation. Dharma now came to mean any action that conformed to the Cosmic order and permitted the individual to realise his/her goal in life – ultimately, God realisation.

Stridharma written by Trayambakayajvan in the 18th Century in Tamil in South India, focuses on what women ought to do in their role of wife and depicts the ideal role of women in the 18th Century. In his book, Trayambakayajvan emphasises that “obedient service to

one's husband is the primary religious duty enjoined by sacred tradition for women."

- A wife should serve her husband "without any regard for her own life".
- She should accept whatever her husband does "even the sale of herself".
- She should obey his will "even when it conflicts with other religious duties".

This view of the role of women in society and their duties only surfaced in the recent past. During the Vedic period in India, women were equal to men. Even in the Upanishadic Age that followed, women were always accorded a place of dignity and honour and were respected by all. Women were educated. Among the names of famous Rishis gave discourses on the Vedas, were Urvashi, Lopamudra, Yami, and Ghosha.

The characters of Ahalya, Sita, Draupadi, Tara and Mandodari, known as the Panchkanyas (five maidens) central to the Epics of the Mahabharata and Ramayana practiced their duty as women to uphold the truth. Each one of them is the ideal of Indian womanhood, they were all devoted wives and mothers and yet all these women defied their husbands at some point in their life and selected their own duties (*Svadharmā*) over their *Stridharma*, to prove their virtue and uphold the truth.

What do the Vedas say about the Rights of Women

The Vedas do not advocate gender bias in any form. In relation to women, the Vedas preach gender equality, gender justice, honour, dignity, and respect for women.

The status and role of women as depicted in the Vedas is positive, constructive, healthy, and balanced and speaks well beyond the concerns of what is generally conceived to be feminism in various parts of the world. The Vedas ask that each person whether man or woman, be humane and rear humility in their families and societies.

In the Rig Veda and Atharva Veda it is stated that women have a right to lead in the performance of Yajnas or noble

deeds. The Rig Veda goes on to ask that young women who are fearless and undaunted be in the forefront and become leaders. Rig Veda 7.80.2

In many places in the Vedas, the word *Purandhi* has been used for women. This shows that women have a major role to play in the management of civic amenities and defence for the towns and cities. *Purandhi* used for women is significant as it refers to women as the saviours of the city. This speaks highly of the civilisation and the culture enshrined in the Vedas. Manu in the Manusmriti states. "*Yatra naryastu pūjyante ramante tatra devatāḥ*"- Where women are respected, there live men of divine qualities." Thus, women set the standard of civilisation of the society.

The Atharva Veda 14.2.75 enjoins that woman remain ever alert, vigilant and enlightened so that they can participate actively in Sabha or meetings and Samitis or Committees which would see them selected as a Ruler of a State.

Feminism in the Vedas is also characterised by a spiritual outlook, where we see women craving for the eternal knowledge. It is no wonder therefore, that the Rishis of more than 400 Vedic Mantras are female Rishis.

Just as God is known by many names in the Vedas for His many functions, women are admired for their abilities to take on multi-faceted roles in the family and society.

The mature *Brahmacarin* (single woman) herself has the right to choose her life partner. *Atharva Veda 11.5.18. "Brahmacaryena kanya yuvān vindate patim."* – The right of selection is not with the man; it is with the woman. Only the woman has the right to choose the father of her future offspring. This is an important right, as she will devote her attention to her husband, thus bringing peace and harmony in the Grihastha (married life) Ashram. In the Atharva Veda 9.5.27, the mantra shows us that re-marriage and marriage of a widow is also permissible.

The mantras of the Atharva Veda 3.30 which states that in a marriage, the couple are bound together to work in the best interest of the family. The mantra translates as: "O family members! May you live in harmony and united together. May your minds think alike so that there is no animosity amongst you. Just as the cow runs after the new-born calf with love, in the same way, treat each other with love and consideration." The mantras of this Sukta states that children must carry on with the tradition of the father and be in accordance with the mind of the mother. This love and respect for the mother spills over into the

family and community, where women are respected and accorded the dignity that they deserve.

Our lives are guided by the four ashramas or the four stages, viz., the Brahmacharya, Grihastha, Vanprastha, Sannyas. The Grihastha Ashrama or the stage of married life, is the focal point of all the ashramas, the woman is an indispensable part of the family wherein she plays many roles. The Vedas proclaim, "The Earth is my mother, and I am her child." The Earth here is symbolic of a woman, a mother, in whose lap a child sits and learns everything about life, *Mata bhumi putro'ham prithivyah*.

Strength of Women facing Adversity

For centuries women have been associated with the ethic of care. The act of caring requires you to displace your own interests and pay attention to the needs of another. A caring person is described as one who displays empathy, is nurturing, who listens and values another, who promotes collegiality.

Caring is explained on two levels, the first one relates to the task of taking care of another person. This is the mother who takes care of her family, the nanny who takes care of children, the healthcare professionals: the nurses, therapists, social workers who are responsible for the wellbeing of their patients and clients.



Tending to the needs of another person has traditionally been the role of women. This has continued from the home into the health sector, education, and social work where the caring professions are dominated by women.

From our experience of the COVID-19 pandemic we have witnessed how women have displayed their resilience and indomitable caring spirit to provide support for families who have been afflicted by the virus. They

expressed their care through prayer, either alone or in groups, shared remedies for healing, cooked pots of nutritious food and conveyed words of comfort. From the home, the batons of kindness were extended to hospital-based staff as they fought to keep patients alive.

The second level of caring involves feelings for another person or community. Women also care about their place in society and how the agenda for transformation in South Africa has positioned women as a group previously marginalised for opportunities. Gender equality in South Africa is enshrined in the Bill of Rights, in the National Gender Policy Framework and in a dedicated Ministry for Women, Children and People with Disabilities.

In broad terms, legislation has paved the way for women to move from being implementors into positions of decision-makers. However, the 2016 report of the Department of Public Sector and Administration stated that most women occupy lower levels in the public sector. This affects succession from entry-level positions to higher management positions. Many government departments have yet to meet the stipulated requirements for gender balance. The situation is the same in the private sector. When compared to a pyramid, many more women are at the bottom of the pyramid in junior roles compared to fewer women at the top in senior roles.



Conceptions about gender roles, tasks and responsibilities are socially and culturally constructed. Beyond achieving gender targets, the real challenge lies in changing mindsets and behaviour. Women cannot do this alone. Men need to come on board to change the narrative that women require empowerment before women are considered for a position. Many women have taken up the new opportunities; yet they are still excluded.

Jerome Klaaste has said that the value of diversity in South Africa is undermined if women are excluded from

decision-making platforms. Men need to acknowledge and recognise the value of diversity that women bring. The wheels are turning very slowly. Women are now included as sports commentators and sports journalists in male dominated sports. This inclusion is indeed transformation. But what more can be done to close the gender gap?

According to a World Economic Forum Report on reducing the gender gap, companies need to prioritise more than just pay to keep women in a job. Women want to take on challenging work, in a flexible environment that recognises both their personal and professional workload.



Gendered career paths need to be broken down, so women do not get stuck in job silos that are historically female such as communications, human resources, and support roles.

Women are under-represented in fields of science, technology and engineering and mathematics. Their participation must be encouraged because the roles traditionally held by women e.g., in office administration is most susceptible to automation. When this happens, women will be rendered jobless.

The future is a skills-based world; how well you adapt will be more important than what you already know. During recruitment, progressive companies are using professionally designed interviews and well-designed assessments to level the playing field for candidates applying for a position. The best person with the skills fit for the job will be hired. Most important though, companies need to walk the talk and create a culture of conscious inclusion to grow more women leaders.



The Arya Samaj Women's Forum committee reflected on what has kept women at the top of their game. Resilience, positive energy, confidence, and determination to succeed, perseverance to help other women rise, selflessness in guiding the success of team members, integrity and risk-taking, empathetic yet assertive nature, and role modelling a positive work ethic were identified.

With such strengths it is without a doubt that women can play a meaningful role in diverse work environments. A diverse workforce is known to achieve better outcomes by developing trust within the team, bringing alternate perspectives to discussions, decisions, and displaying a variety of strengths.



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Tribute to women leaders



Nokukhanya Luthuli 1904-1996

Teacher and farmer, wife of Chief Albert John Luthuli, community leader, involved in the ANC and Daughters of Africa.



Helen Joseph 1905-1992

Helen Joseph was a teacher, social worker, political activist, political prisoner, banned person, trade unionist, founder member of the Congress of Democrats, national secretary of Federation of South African Women (FEDSAW) in the 1950s.



Fathima Meer 1928-2010

Political leader, academic, publisher, author, human rights, and gender activist and Gandhian.



Winnie Mandela 1936-2018

ANC Political Activist and ex-wife of Nelson Mandela, President of ANCWL, member of the NEC of the ANC. Fondly known as "mother of the nation." Though imprisoned and banished she continued to remind the world that Mandela and the leaders were in prison.



Lilian Ngoyi 1911 to 1980

Lilian Ngoyi was a South African anti-apartheid activist. She was the first woman elected to the executive committee of the African National Congress, and helped launch the Federation of South African Women



Albertina Sisulu 1918-2011

Albertina Sisulu 'the mother of the nation', activist and nurse, who has struggled her whole life for human rights and dignity.



Ruth First 1925-1982

Member of the SACP and ANC, founder member of the South African Congress of Democrats (COD) and Author.



Priscilla Jana 1943-2020

Human rights lawyer and underground ANC operative; member of the South African Law Commission; former Member of Parliament; South African ambassador to the Netherlands and Ireland, Deputy Chairperson of the South African Human Rights Commission, and author.



Victoria Mxenge 1942-1985

Nurse, midwife, lawyer, Natal Treasure of the UDF, member of NOW – Natal Organisation of Women and the Release Nelson Mandela Committee (RMC). On 1 August 1985, four men attacked Mxenge in the driveway of her home in Umlazi, Durban and murdered her in front of her children.

Praise to Our Mothers

By Gcina Mhlophe (South Africa, 1989)

*If the moon were to shine tonight
To light up my face and show off my proud form
With beads around my neck and shells in my hair
And soft easy flowing dress with the colours of Africa*

*If I were to stand on top of a hill
And raise my voice in praise
Of the women of my country
Who have worked throughout their lives
Not for themselves, but for the very life of all Africans
Who would I sing my praises to
I could quote all the names
Yes, but where do I begin*

*Do I begin with the ones
Who gave their lives
So that we others may live a better life
The Lilian Ngoyis, the Victoria Mxenges
The Ruth Firsts
Or the ones who have lost their men
To Robben Island and their children to exile
But carried on fighting
The MaMotsosaledis, the MaSisulus
The Winnie Mandelas*

*Or maybe I would sing praises to
The ones who have had the resilience
And cunning of a desert cobra
Priscilla Jana, Fatima Meer, Beauty Mkhize
Or the ones who turned deserts into green vegetable
gardens
From which our people can eat
Mamphela Ramphele, Ellen Khuzwayo*

*Or would the names of the women
Who marched, suffered solitary confinement
and house arrests
Helen Joseph, Amina Cachalia, Sonya Bunting, Dorothy
Nyembe,
Thoko Mngoma, Florence Matomela, Berta Mkhize,
How many more names come to mind
As I remember the Defiance Campaign
The fights against Beer Halls that suck the strength of
our men
Building of alternative schools away from Bantu
Education
And the fight against pass laws.*

Maybe, maybe I would choose a name
Just one special name that spells out light
That of Mama Nokukhanya Luthuli
Maybe if I were to call out her name
From the top of the hill
While the moon is shining bright;
NoKuKhanya!
NOKUKHANYA!!!
Maybe my voice would be carried by the wind
To reach all the other women
Whose names are not often mentioned

The ones who sell oranges and potatoes
So their children can eat and learn
The ones who scrub floors and polish executive desktops
In towering office blocks
While the city sleeps
The ones who work in overcrowded hospitals
Saving lives, cleaning bullet wounds and delivering new
babies
And the ones who have given up
Their places of comfort and the protection of their skin
colour
Marian Sparg, Sheena Duncan,
Barbara Hogan, Jenny Schreiner.
And what of the women who are stranded in their
homelands
With a baby in the belly and a baby on the back
While their men are sweating in the bowels of the earth

May the lives of all these women
Be celebrated and made to shine
When I cry out Mama Nokukhanyas name
KOKUKHANYA!!!
And we who are young, salute our mothers
Who have given us
The heritage of their Queendom!!!

Say No, Black Woman, Say No

By Gcina Mhlope

Say No, Black Woman
Say No
When they call your jobless son a tsotsi
Say No

Say No, Black Woman
Say No
When they call your husband at the age of 60

a boy
Say No

Say No, Black Woman
Say No
When they rape your daughter in detention and call her
a whore
Say No

Say No, Black Woman
Say No
When they call your white sister
a madam
Say No

Say No, Black Woman
Say No
When they call your white brother
a Baas
Say No

Say No, Black Woman
Say No
When they call a trade unionist
a terrorist
Say No

Say No, Black Woman
Say No
When they give you a back seat
in the liberation wagon

Yes Black Woman
a Big No



Comments from Readers on Previous Issues

"The information was good (June issue) keep up the good work" (Vashiv Naidoo)

"I would like to commend the publication and its contents.

A well written and researched article on the significance of water. Having worked in water scarce areas on the African continent, it's an insightful and educative article on different dimensions that need to be considered daily in the era of climate change.

The integrative aspect of criteria for the forthcoming local government elections in October 2021 of Councillors is extremely useful for voters.

I find this a great publication. To the editors and writers stay the path of more insightful articles."
(Dr Pingla Udit)

"Thank you. Beautiful write up in Veda Jyoti. I enjoyed it. Congratulations to the authors." (Ela Gandhi)

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Please send your comments and suggestions to admin@aryasamajsa.org

"Krinvento Vishwam Aryam" - Make the world noble (Rig Veda 9.63.6)

"Mitrasya Chakshusha samikshamahe" - May we Look at All with an Equal and Friendly Eye (Yajur Veda 36.18)

Veda Jyoti Founding Editors were Pt Nardev Vedalankar (1913-1994) and the late Manohar Somera



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