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The recently released Judicial Commission of Inquiry into State Capture report reveals the extent of state capture in South Africa through maleficence. This is a decisive moment in our history that will bring to the fore integrity and capability. The findings included gross wrongdoings and excessive abuse of power. Those charged with the responsibility of cleaning up need to act on the recommendations made in the report on further investigations, tightening up the procurement processes, seizing the ill begotten gains and arrests. A renewed approach to public office, wherein integrity, honesty, and service to humanity will assist in building trust once more.

Renewal is about creating a new spirit for individuals, companies, and communities. It is about creating a clean heart after the dysfunction of recent times. It is about rethinking poor behaviours, putting innovative ideas to work, generating energy for new endeavours, recharging, and renewing. To contribute to the process of renewal we present two new features. The Vedas are the Scripture of true Knowledge. The Vedas teach both spiritual and scientific truths. In the verses of the Vedas there is guidance for individual and domestic duties, social and national responsibilities, and international relations. Our new features are a verse or a part of a verse from the Vedas and "Sanskrit Words Explained."

The focus of this issue is Education. We thank Pt Shoba Singh of the Raisethorpe Arya Samaj in Pietermaritzburg for the article on "Supporting Children in the times of Covid." "January 24 is Education Day" was authored by Sudhira Sham. The articles "A Vedic View on the Education System" and "Education begins with Conception" were produced by our writers' collective.

We invite you to share your views and ideas with us.

Veda Jyoti Editorial Committee

Arthi Shanand, Divesh Cassiram, Karuna Mohan, Nishi Bundhoo, Ressa Rambharos, Sudhira Sham, Usha Debipersad.



ओम् सहस्रेणैव सचते यवीयुधा यस्त आनलुपस्तुतिम्। पुत्रं प्रावर्गं कृणुते सुवीर्यं दाश्नोति नम उक्तिभिः॥

Aum sahasreṇeva sachate yavīyudhā yasta ānalupastutim. Putram prāvargaṃ kṛṇute suvīrye dāshnoti nama uktibhiḥ. Rig Veda 8.4.6.

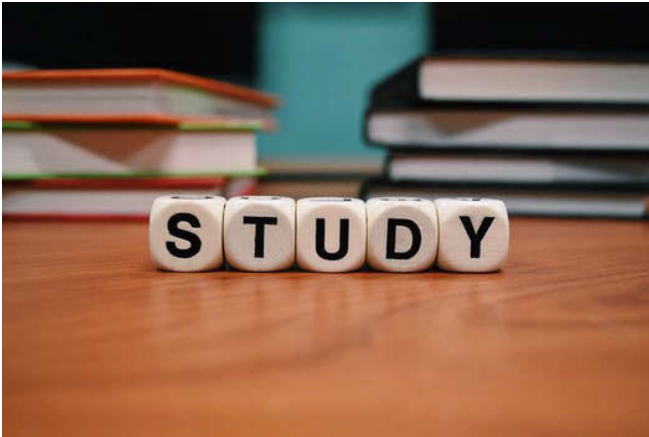
"Those parents, who offer countless oblations to God, are blessed with the privilege of bringing up brave, fearless children."

The joy of bringing children into the world comes with responding duties and obligations. Parents are prepared for these duties and obligations through living a righteous life, an education that allows them to earn an honest income and by being part of a society that provides opportunities for all to contribute to the economy and social life. Thus parents play the most significant role of being role models.

Our actions construct and shape the future. When we live a life based on *Dharma* and humility, we attract souls who are brave and fearless. We are instrumental in developing strong and valiant children. This is the reproductive task

that people who choose to be parents conduct for society.

Through thousands of oblations or sacrifices not just rituals, but correct actions in our relationships with people and animals, through ensuring that our country works for the benefit of all, and with respect for the Earth and all the endowments from it that provides an environment for us to live and flourish; we can bring into this world valiant, productive, and heroic children for the benefit of society.



Message from the APS President

Namaste Dear Readers

This edition of the Veda Jyoti speaks of the importance of education, parental support of a child and responsibilities of all those involved in the education of a child – Teachers and Learners.

Children thrive on love, security, respect and on being acknowledged. If we as a family and society can provide and maintain an environment of love, security, and respect, we will have a future generation of honest, stable, and responsible people.

When we read about by the instances of child abuse which rears its ugly head to satisfy the sexual needs of corrupt men and women, who are supposed to be the custodians and guardians of our children, we are shocked.

Although the various therapists explain the importance of religious faith and spirituality in the establishment of a better society, there is a view that in domestic matters religion cannot play a significant role.

Religion however, besides playing its role as the upholder of good moral codes – DHARMA – is not always considered to be of any help in the scientific or systematic assessment of such ills.

How far is such an assessment of religion valid?

Where Hinduism and the Vedas are concerned, this view is completely off the mark.

While religion is mostly understood and relegated to mysticism, ritualism, and spiritualism, the messages of the Vedas are about organising society and living in harmony with the environment. So how about a religion that is practical, pertinent and can relate directly to modern times, especially regarding problems of child abuse.

The Vedic system addresses the vital element of our social order – The Child. It all begins with the sixteen Sanskaras – the first of which, the Garbhadhan, performed on the very night the father and mother decide to come together for the purpose of having a child. On entering this act, parents make a commitment and have an obligation to fulfil – that of bringing forth into the world another human being who they will love, cherish and nurture to grow up into a responsible member of society.

This act is not one of lust but one that will better society.

The Vedic way of life makes no divisions. Every moment in one's life is a moment of Dharma and each in turn is determined by one's Karma.

Let us live by Dharma so that our Karma leads us to ensure a better life for all. Let us be the custodians of our children – the future generation – and arm them with Education.

This month we celebrate Shivaratri on 28 February. The significance of Shivaratri for the Arya Samaj is profound. During the night of Shivaratri in 1838 AD, a simple experience in a Shiva temple transformed Moolshankar to Swami Dayananda. This experience led to his search for the truth which he found in the Vedas. Thus, leading him to form the Arya Samaj to dispel ignorance and uphold the ideals of the Vedas. Let us follow his example to dispel ignorance and uphold the truth.

O God, in the mind where the Rig, Saama, Yajur and Atharva Vedas are embedded in each human being, work together like the spokes of a wheel. May that mind be the centre of auspicious thoughts. Yajur Veda 34.5

Pt Arthi Nanakchand Shanand

Supporting Children in the time of Covid

This article discusses children's fears and struggles following the onset of the Covid pandemic and provides guidance on how parents can help children cope with changing times.



With the onset of Covid, children have been deprived of educational work, sporting activities, and socialising necessary for their development. Hard lock downs have meant that parents while working from home, also managed their children who would normally be at school. Many parents are coping with wage reduction or loss of income during the downside in the economy caused by the Covid 19 pandemic.

With children deprived of interaction with play mates and play spaces, their parents suddenly became their only points of reference as their educators were no longer available. Some students were engaged in part time studies and those who had the means were able to log into on-line classes.



Families have been exposed to strong emotional and psychological stress. Adults and children have dealt with the difficulty of ailing and deceased relatives. Some

children lost both parents during the pandemic and had to suddenly grow up and head the home. This was also experienced during the HIV/Aids pandemic in the recent past.

Mental health must be strengthened

A United Nations report produced on 13th May 2020, underlined how during the Covid 19 pandemic "the emotional problems of children and adolescents were exacerbated by family stress, social isolation, interruption of school and educational activity as well as the uncertainty of their future which occurred in critical moments of their emotional development."

"Understanding how to strengthen parents and families in this situation, with the aim to protect children, represents an important goal that researchers should have in this period because it is possible that other future pandemic will affect humanity" (Cluver et. al. 2020). Helping children and adolescents has become a clear focus for us adults as they are our future.

There is a need to look at ways of helping children and adolescence cope. Covid 19 continues with variants constantly being named and new boosters given.

A few ways in which to help and support children:

Firstly, emotionally children need to feel secure and to know that you are there for them no matter what happens.

- ॐ The past two years have certainly brought families together and this should be the status quo.
- ॐ Adults should be in contact with children and validate their feelings by spending time together, speaking to each other, praying together, having meals together.
- ॐ Reassure children about their health and other aspects that they are confused about.

Secondly, it is important that children properly structure their time as many are still studying online or are part-time students.

- ॐ It is important that all students pencil in and create a calendar.
- ॐ Designated time should be set aside for learning and other creative activity such as reading, drawing, exercising, scrap booking, researching, chores and playing, etc.

ॐ Try not to pressurize children into things they are not happy with. Discuss what works for them and try to subtly introduce them to new activities.

Thirdly, bracing technology is important.

- ॐ These include the use of the internet, cell phone and other devices.
- ॐ These should be limited to both educational needs and social chats.
- ॐ Allocate time and monitor use of technology, as it allows for growth.
- ॐ Guide them on the safety issues as well as confidentiality of personal information as we are living in a world that has criminals, and their safety is important.

To support children through change, adults too must have the mental strength. These are challenging times, and we pray to *Parmathama* for this time to pass.

ओम् इन्द्र मृळ महयं जीवातुमिच्छ चोदय धियमयसो न धाराम्। यत्किञ्चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम्॥ Aum indra mṛḷa mahyaṅ jāivātumichchha chodaya dhiyamayasa na dhārām. Yatkiñchāhaṅ tvāyuridaṅ vadāmi tajjuṣasva kṛdhi mā devavantam. Rig Veda 6:47:10

O Indra, Supreme Lord! Be gracious to me and my desire for me to live. Make my intellect sharp as a razor's edge. I love You Lord and so, I ask You to accept whatever requests I present to you. One such request is that You fill me with divine possessions.

Very few people are genuinely happy. Everywhere we turn we experience suffering in the form of the following:

Aadhyaatmik- mental, emotion, spiritual suffering.

Aadhi-bhautik- Physical suffering caused by people, beasts, birds, thorns, etc.

Aadhi-daivik- Suffering caused by natural calamities such as storms, excessive rain, sun, and snow.

Our sorrow can be so overwhelming that it is not possible for any doctor or psychologist, or counsellor or anyone to provide genuine help. In such moments, the Vedas urge us to the highest Helper, that being God.

O Man! Open the window of the mind, say: “Be gracious to me and make me happy Lord” and allow the sunlight of

His inspirations to flow through. Also ask Him for the desire to live.



Living means to be filled with energy, be intellectually awake, agile, and industrious, to consciously set goals and realize those goals.

The meaning of the mantra implies that we should enjoy the gifts such as family, friends, the sunshine, special moments, the air that we breathe. We should make choices that are right regarding living life without any remorse and regret.



January 24 is Education Day

In 2019, The United Nations declared 24 January to be Education Day for member countries to focus attention on those aspects required to address the shortfalls in education. This comes 150 years after the Arya Samaj placed education as a critical focus of its programme and promoted the education of the girl child.

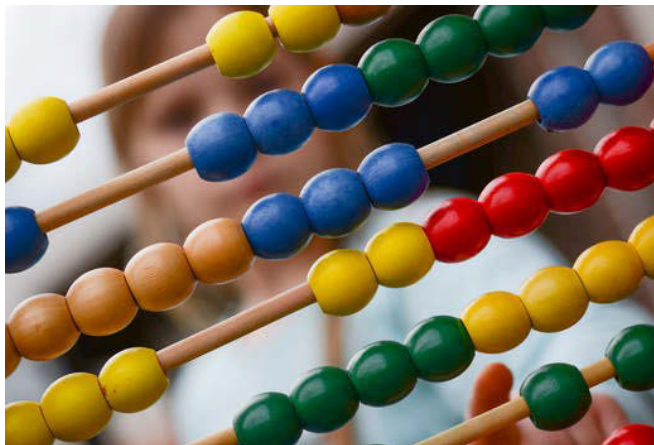
Education is the key factor required to:

- ✈ heal the damaged planet
- ✈ narrow huge inequalities
- ✈ secure the rights of women and girls
- ✈ strengthen trust and build peace

Without education, old prejudices, mistrust of technology, hatred of people of other religions and races and a host of other beliefs keep us from progressing. People who are not adequately educated are unable to make informed choices and therefore remain fearful and lack confidence they need to realise their full potential. Without inclusive and equitable quality education, and lifelong opportunities for all, countries will not succeed in achieving gender equality and breaking the cycle of poverty that is leaving behind millions of children, youth, and adults.

Education is a human right.

Article 26 of the Universal Declaration of Human Rights states that “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all based on merit.”



The National Development Plan of South Africa set out the vision for the country regarding education as follows:

“By 2030, South Africans should have access to education and training of the highest quality, leading to significantly improved learning outcomes. The performance of South African learners in international standardised tests should be comparable to the performance of learners from countries at a similar level of development and with similar levels of access.” (National Planning Commission: National Development Plan, November 2011).

However this is far from achievable in most developing countries as governments struggle with provision of basic facilities. The Covid pandemic and economic downslide exacerbated the situation.

Challenges to achieving universal education

The United Nations estimates that 258 million children and adolescents around the world do not have the opportunity to enter or complete school. Similarly 617 million children and adolescents cannot read and do basic maths. Less than 40% of girls in Sub-Saharan Africa complete lower secondary school and about four million children and youth refugees are out of school. The right to education is being violated and this is unacceptable.

Education trends have not kept pace with the political, social, economic, environmental, and technological changes in the world. In normal times education was barely coping with the changes in the world and the negative impact of poverty, paternalistic societies in both developed and developing countries. Now, with the advent of Covid-19, this situation has worsened significantly.

We need to pay attention to strengthening education as a public endeavour and common good, steering digital transformation, supporting teachers, safeguarding the planet, and unlocking the potential in every person to contribute to collective wellbeing and our shared home, the earth.

All countries must develop pathways to transformations to realize everyone’s fundamental right to education, and to build a more sustainable, inclusive, and peaceful future.

We all need to see and accept the interconnectedness of the world. This is about cooperation, concern and care for family, community, country, and the globe. Through education of young and old we will realise the Sanskrit phrase *vasudhaiva kutumbakam* (the world is one family).

A Vedic View on the Education System

ओम् पुनाने तन्वा मिथः स्वेन देक्षण राजथः। ऊहयाथे सनऋतम्॥ Aum punāne tanvā mithḥa svena dekṣaṇa rājathḥa, ūhyāthe sanaRRitam Rig Veda 4.56.6

The teachers and students of the technical science know with their strong body and mind about the purifying sun and earth. They shine and mutually ponder over the primordial matters and its effect on the world, which is true or real. They should be duly honoured.



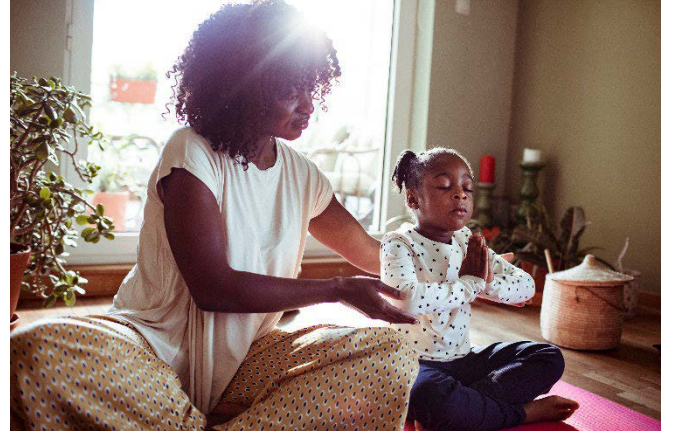
This means that those who become experts in technology should be respected. It is this knowledge that enables humans to apply the principles of fire, air, electricity, and other features to drive various vehicles, machines, and instruments. Mathematics and science are subjects that we all must have basic knowledge of. Regardless of whether one is a scientist, an engineer, plumber, an electrician, a builder, or a fitter and turner, all apply their education to benefit society and earn an income. They play important roles in society and in the economy. This was upheld in the Vedas eons ago.

What is education?

Education is teaching, training, developing, cultivating the faculties viz. physical, moral, academic, aesthetic, and spiritual of a person, including discipline and character building.

Learning begins in the womb. The pre-birth *sanskaars* (ceremonies), the first one conducted in the third month after conception, to promote the development of the organs, and the second one in the fifth to seventh month of pregnancy for the development of the brain, and nervous system in the foetus. The foetus has the capacity

to feel the mother's emotions and feel the vibrations around her.



Today fathers take an active role in rearing children and are often seen caring for babies. Although the first institute of learning is the lap of the mother, both parents play an import role in development of a child. The infant learns that calls/cries when hungry or in discomfort is sounded, attention will be received. As soon as the tongue, gums and lips get stronger, the baby mimics those around to begin talking. Parents, grandparents, and siblings all play a role in the rote learning process.

ओम् वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति। उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ॥ Aum vi tanvate dhiyo asmā apāṁsi vastrā putrāya mātaro vayanti. Upapraḥṣe vṛṣaṇo modamānā divaspathā vadhvo yantychchha. Rig Veda 5.47.6

Let mothers go on weaving clothes of knowledge for their children. Mothers mould and expand the intellect and the actions of their children.

It is the both the mother and father who imparts good manners and good behaviour. This instruction received in childhood forms a proper foundation for further learning, which continues till the child is ready for school at the age of 5 to 8.

What do the Vedas say about education?

According to the Vedas, formal education commences with the *Upnayan* ceremony. The child is invested with *janau* (a string of three major strands). These three strands remind the child of duty towards parents, teacher, and God. The teacher having invested the child as a student with the sacred thread instructs the learner to remain firm in his vows and always keeps him nearby. The guru (teacher) accepts the child as his/her learner and

proceeds to the gurukul. The *guru* then imparts the type of education needed and acquaints the learner with the methods of study.

Yajur Veda (10.6) reveals that the ruler should make adequate arrangements to train lady teachers for imparting training to girl students.

The vow (of studying) the Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them - Manusmriti (3.1)

A student must observe celibacy. This period of life is called the Brahmacharya stage, the first of the four stages of the life. A teacher is true preceptor who has full control over the senses and imparts training to the pupils by setting example by his/her own good conduct. The teacher is not only conversant with the methods of teaching, an authority in the field of study in which the learner shows interest but whose own character and conduct are also legitimate.

The student receives summative education. By the end of 9 or 18 or 36 years, when the student is ready to go on in life the *Samavarttan* ceremony (graduation) is held at the gurukul, and the student departs for home. Only after gaining the temporal wing and the spiritual wing will the student be able to fly through the vicissitudes of life to gain spiritual liberation.

ओम् पावकवर्चाः शुक्रवर्चा ऽ अनूनवर्चा ऽ उदियर्षि भानुना।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी ऽ उभे॥

Aum pāvakavarchāḥa shukravarchā anūnavarchā udiyārṣi bhānunā. Putro mātārā vicharannupāvasi pṛṇakṣi rodasī ubhe.

Yajur Veda 12.107 explains that “a child passes through Brahmcharya Ashram (student life), acquires knowledge and with the light of learning imparts justice like the lustre of the sun, continues studies uninterruptedly just as the sky and earth are allied together, so too should the human being receive education, manage the affairs of the State and serve parents.”

Today we have mixed education in public schools, with co-ed education. The Vedas, though recommend that a male teacher should be appointed for teaching boys and adults and female teachers for imparting education for girls and women. This helps to wipe our ignorance and illiteracy and helps in the diffusion of knowledge among men and women. This system of separate schools for girls

and boys is evident in private schools but are outside the reach of the majority.

The importance of education is in preparing the child in the pre-birth stage, the training stage during infancy, and the teaching and learning at school. During formal education sciences and disciplines for the development of physical, moral, academic, and aesthetic faculties culminate with advice for the next stage of life.

The third of the ten principles of the Arya Samaj state: “It is the paramount duty of every Arya to learn and teach the Veda, to hear it, read and recite to others” while the eighth principle calls on us to “Dispel nescience and promote science” spiritual and physical. This task is not left to teachers and priests only but to any student who has studied the Vedas.

The Arya Samaj and Education

Based on Vedic teachings the Arya Samaj works to diffuse knowledge and dissipate ignorance.

In “The Light of Truth” Maharishi Swami Dayanand wrote that “Just as boys acquire sound knowledge and culture by the practice of Brahmacharya so should girls practise Brahmacharya, study the Veda and the other sciences thereby perfect her knowledge, and refine her character.”

During the independence struggle in India the Arya Samaj promoted education especially in Punjab and the United Province. These efforts were centred on two models: The Dayanand Anglo—Vedic College of Lahore and the Gurukula of Kangri. These became national fortifications of Hindu education, resuscitating the energies of the intellectual and technical triumphs as espoused in the Vedas. The Arya Samaj *gurukulas* and schools, some of which are exclusively for women, practised equality. Dalits were educated and became scholars of Sanskrit, Vedas, and other holy scriptures. When Arya Samajists opened and maintained schools, colleges, *Vidyalays*, and *Gurukulas* for the education of boys and girls they set the foundations for modern India.

Early in the 19th Century when England opened its first school, India had close to 800 000 gurukuls. A *gurukula* is a type of education system that existed in ancient India with *shishya* (learner) living near or with the *guru* (teacher), in the same house. The *guru-shishya* tradition is a sacred one in Hinduism and appears in other dharmas such as Jainism and Buddhism.

During the British rule of India, the gurukul system of education was destroyed. During the last two decades of the 19th Century with the Arya Samaj campaign on “Back to the Vedas” the gurukul system was revived. By 1902 Gurukul Kangri Vishwavidyalaya was established by Swami Shraddhanand.

Curriculum at the gurukuls:

- Phonetics and Grammar
- Vedic vocabulary and philology
- Rules of grammar, compose own poems
- Study of Manusmriti and Shastras
- Study of the Vedas
- Learn Upavedas- Medicinal Science, Science of Government, Science of Music, Science and Practice of Mechanical Arts
- Jyotish Shastra- Arithmetic, Algebra, Geometry, Geography, Geology, Astronomy



The prayer recited at school assembly is:

ओम् सह नावतु सह नौ भुनक्तु, सह वीर्यम् करवावहै।
तेजस्विनावधीतमस्तु मा विद्विषावहै।।

Aum saha nāvavatu saha nau bhunaktu, saha vīryam karavāvahai. Tejasvināvadhītamastu mā vidviṣāvahai. Tait. Up. Brah. 2.1; Bhr. 3.1

O God, let us all unite and protect ourselves. Let us render service to others in Your name; and let our studies be beneficial and enlightening. Let there be no hatred and enmity amongst us.

Upon completing studies a student commits to the following vows at the *Samaavarttan* ceremony (graduation) which is in the Sanskaar Vidhi another book compiled by Maharishi Swami Dayanand Saraswathi.

As I complete the course of study, I seek God’s guidance, and remember my parents, elders and ancestors for their vision, culture, and sacrifices for my future. I honour and thank the dedicated and professional tutors under whose guidance I succeed. Let us also thank my families and friends for all their assistance and support.

My body and senses must be kept in good health with discipline. As I hear and see, so should I speak and act with truth. It should never happen that I think, speak, or act on any untruth.

I must endeavour to carry out my work and duties in accordance with the best traditions and practices of my field of studies.

I commit to serve all with humility in my work and in society. Whilst progressing, may I earn the respect of all – the wealthy and poor, the learned and learning, the famous and the common equally; and continue to be inspired by renowned scholars and experts.

Fame, achievements, and material wealth must not deter me from the noble calling of my profession and duties.

Education Begins at Conception

This article covers the pivotal role parents play from conception to 5 years in preparing children for their education, shaping the development of children, and setting the foundations for future citizens of society.

The physical and mental perception of the parents has a profound impact on the child at the conception stage. The characteristics of each part of the body of the parents are reflected in each component of their progeny. Healthy parents bear healthy children. Therefore, it is said that the mother especially should be absorbed in such thoughts which she would desire her offspring to imbibe and absorb. It is believed that whatever thoughts are uppermost in the mind for the purpose of conception will transform themselves like a mirror in the offspring. We can claim that when a child is in its mother's womb, the mental disposition of the mother has a deep influence on the child.

"Samskaar is the Key Performance Indicator of parenting. It is an indicator of family values... It shows how civilized and cultured we are. The word samskaar is a wordplay typical of Sanskrit. It is a combination of three roots: First: saras, which means fluid. Second: sama, which means cyclical or closed loop. Third: ka, which means questioning, an indicator of humanity as well as divinity in the Vedas." Debdukt Pattanaik, The Economic Times, 16 September 2014

The child is impressionable from the samskaars of the parents. The influence of parent is both heredity and environmental. When the child is in the mother's womb, its body and mind can be moulded according to her will as influenced by her environment intentionally or unintentionally. Those mothers who lament about their child getting spoilt, after birth, cannot do anything. The opportunity to shape the values and samskaars of the child is primarily during pregnancy. Whatever image the mother draws in her mind, she gives birth to a similar child. Therefore, for an outstanding child, its mother should be in such an environment so that the child may possess outstanding and pure samskaars.

The child in its mother's womb develops in two directions. One is the physical development, and the other is the intellectual development. The parents must understand that the mental development of the child depends on

ओम् न ता नशन्ति न दधाति तस्करो नासामामित्रो व्यथिरा
दधर्षति। देवांश्रव याभिर्यजते ददाति च ज्योगित् ताभिः
सचते गोपतिः सह॥ Aum na tā nashanti na dabhāti
taskaro nāsāmāmitro vyathirā dadharṣati. Devānshrva
yābhiryajate dadāti cha jyogita tābhiḥ sachate gopatiḥa
sah. Atharva Veda 4.21.3:

The wealth of vidya - knowledge, unlike any other material wealth of the world, cannot be stolen, looted, or robbed by even our worst enemy. They who are rich with such wealth are always in the good company of scholars. They continue to share and distribute their knowledge, yet this wealth never gets depleted.

ओम् सं वां मनांसि सं व्रता समु चित्तान्याकरम्। अग्ने
पुरीष्याधिपा भव त्वं न ऽ इषमूर्जं यजमानाय धेहि॥ Aum
sañ vāñ manāñsi sañ vratā samu chittānyākaram. Agne
purīṣyādhipā bhava tvañ na. Iṣamūrjañ yajamāñaya
dhehi. Yajur Veda 12.58:

May our minds - of parents, teachers, guardians and the taught, be united in thoughts and vows for physical, material, and spiritual and progress of the performers of Yajna.

The sacred vow

ओम् अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे
राध्यताम्। इदमहमनृतात् सत्यमुपैमि॥ Aum agne
vratapate vratañ chariṣyāmi tachchhakeyañ tanme
rādhyatām. Idamahamanṛtāt satyamupaimi. Yajur Veda
1.5:

O Divine Lord of knowledge and enlightenment, Master and Upholder of vows, I make a solemn and sacred pledge and commitment for truth. Please grant me the courage and strength to fulfil this promise. May I be purified; and prosper by renouncing all that is false, unreasonable, and unreal, and to ever cherish and live by truth, law and order and my own due effort.

May the heaven and earth, being creations of God, and auspicious, bear witness to my prayer.

With these commitments a student graduates into the next phase of life and is ready to participate in society.

them. Whatever, mental and intellectual life they lead, will find its imprint on their child. The mother must understand that she is firstly responsible for the mental growth of her child. From conception through to birth whatever she does, she should do with caution and care, because she is unintentionally influencing the child's brain, with each of her reflections. The mother's healthy influence on her children surpasses that of everyone else.

Parents should also instruct her children as to make them refined in character and manners and they should never be allowed to misbehave in any way. The parents teach the child sounds, words, language, and communication. Skills such as tactile sensing, gross and fine motor skills are imparted to children during the few first years through play. Through food is introduced the child to different tastes.



Parents should inculcate in the minds of their children an intense desire for knowledge, selection of good friends, and control of the senses. The parents should try in every conceivable way to develop their children with sterling qualities and good virtues such as respect for elders, bravery, patience, cheerfulness, humility, responsibility, trust and love for humans, animals, and environment. It is the parents who shape their children to overcome the negative traits of anger, envy, jealousy, greed, and lust.



It is the duty of parents to teach the child to recite and understand the Gayathree and other mantras, thus guiding the child to embrace the truth, love of knowledge and God. Children should understand the nature and attributes of God and worship Him from an early age.

Parents begin in the early years to give advice on the attitude and behavior that their children display. This is important in the foundation stage so that children grow up to be discerning about unprincipled persons but accepting of all people as humans.

Parents must be the perfect role models for their children to emulate. Since parents are the initial custodians of human values, then the onus lies on them to be that good example for their children to emulate.

Blessed is the family and most fortunate is the child whose parents are godly and learned.



Comments from Readers on the Previous Issues

"A most informative edition of the "Veda Jyoti". It incorporates high content and production standards. We are all proud. Extremely well put together. SA Arya Samaj is well ahead of their sister groups!" Dr Satish Prakash

"Simple and wonderful explanations of mantras. It is not easy for many to grasp but regardless we keep on trying" Amit Sisodia

"True Gyan" Anonymus

Sanskrit words explained

अभ्यास

Abhyāsa

Meaning:

constant practice, continuous effort, repeated endeavour, discipline.

From the roots *as* (to throw) and *abhi* (toward)

Abhyāsa means to throw oneself into an endeavour towards a particular aim.

Explanation:

When studying for examinations a student places efforts to pass the examination. It is through discipline that a student is successful.

In a marriage both husband and wife work constantly towards a productive marriage or union.

Through constant practice we can read, write, count, and calculate.

A baby makes continuous effort to crawl, stand up, and through repeated endeavours learns to walk.

Through *abhyāsa* we can develop a skill and become proficient.

You are invited to send articles to the editorial committee for publication. Please email your submissions to admin@aryasamajsa.org

Acceptance conditions:

1. All submissions must be in word for the attention of the editorial committee.
2. All Sanskrit words must be in Italics
3. Photographs must be in high resolution
4. All references must be cited
5. The limits for articles will be as follows:
 - 5.1. Short articles & messages 300 words
 - 5.2. Current issues and social justice 900 words
 - 5.3. Feature articles up to 3000 words
 - 5.4. Secondary articles up to 1500 words
6. The acceptance of articles will be considered based on the following criteria:
 - 6.1. Vedic teachings
 - 6.2. Principles of the Arya Samaj
 - 6.3. Social justice and social action
 - 6.4. Relevance to current issues

To contribute to projects of the Arya Samaj contact admin@aryasamajsa.org

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

कृण्वन्तो विश्वामार्यम् "Krinvanto Vishwam Aryam" (Rig Veda 9.63.5) Make the World Noble

मित्रस्याहम् चक्षुषा सर्वाणि भूताननि समीक्षे
mitrasyāhama chakṣuṣā sarvāṇi bhūtānani samīkṣe (Yajur Veda 36.18) May we all live in friendly cooperation and mutual trust

मित्रस्याहम् चक्षुषा समीक्षामहे

"Mitrasyaham Chakshusha samikshamahe"
May we look at all with an Equal and Friendly

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



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