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South Africa had dropped its competitiveness rating from 47 to 67 within a year. This a deep concern. We have an advanced democracy but no economic development.

The autonomy of the democratic dividend is eroding through the dividend of malpractice and corruption. Even the audit companies have been found wanting. Social capital is the glue that binds people with institutions, but trust is low among the key role players.

We have low national savings. The poor are subsumed with funeral coverage, gambling, cell phones and dishes for connection which has no investment for households. The middle class is debt ridden.

Inequality and equity are reflected in the Gini Coefficient which is at 6,7. We have mismatch on skills. Youth unemployment is at 60%. We are experiencing a power generation and fuel crisis and raising costs.

Amidst this crisis it is necessary to focus on what we can learn from the Vedas about our role as members of society, what efforts we need to make, what Dharmic actions we need to undertake so that our contributions result in a better life and better future.

In this issue we publish the Back to the Vedas lecture of 21 September 2022 researched and written by Pt D Raghubir entitled: "The Sanskaars Relating to the Child from Conception to Graduation."

We thank Pt Bhagirathi Basdhew for his contribution to our series "Views from our Priests" which is entitled "Sanaathan Dharam Ki Jail!" We end with a message from the President focusing on destiny and actions.

Veda Jyoti Editorial Committee

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ओम आ त एतु मनः पुनः क्रत्वे दक्षाय जीवसे। ज्योक् च सूर्य दृशे॥

Aum ā ta etu manaḥ punaḥ kratve dakṣhāya jīvase, jyok cha sūryam dṛshe. Rig Veda 10.57.4

A human is born and reborn with a mind, body, and soul. Desires find a field of action to turn themselves in this life. May our spirit return to us for active and efficient living. May we see the sun for a long time.

This mantra goes to the essence of two principles of Hindu Dharma – *purushārtha* and *punarjanma* – human effort and reincarnation.

Developing an intellect, training the mind, mastering the ability to determine right from wrong; developing the body through exercise and eating nutritious food and nourishing the soul are all efforts and deeds that we perform through continuous and constant effort.

Life is about trying to overcome desires, to withstand the yearning to compete, to resist the need to control others, to limit the quest for possessions and power over the next person. Anger, fear, depression, blame, shame, and envy result from negative relations and thoughts. Honesty, humility, integrity, love, compassion and just actions are qualities that we all strive for.

The Sanskaars Relating to a Child from Conception to Graduation

Introduction

Human beings are expected to live 100 years and more in good health in body, mind, and soul (Yajur Veda 36.24; 40.2), progressing towards greater heights in each birth whilst contributing unselfishly to the good of the world. What purpose would it serve if we live the same quality of life in each birth?

Sansaar is this world. *Samsaara* is the continuous cycle of conception, birth, life, death, and rebirth. The language of the Vedas which is divine knowledge from God for the progress of human life is *Sanskrit* and *Sanskriti* is culture, refinement, purification. *Sanskaara* is sacred, spiritual guidelines, signposts, processes, and impressions on the soul for its journey and purpose toward God Realisation.

Maharishi Dayaanand's formulation of 16 *Sanskaars* based on Vedic Principles is a concise 'manual' for spiritual progress through the 100 years. All the *sanskaaras* are performed through the process of *havan/yajna*, affirming spiritual commitment to the mantras recited.

A most important fact is he gave intense thought to the upbringing of children to the extent that the first 11 *Sanskaaras* are for children and are intended to set strong spiritual foundations for the rest of one's life.

This paper discusses the essence of the first 12 *Sanskaaras*.

1. Garbhadhaana

This *sanskaar* is on conception. It is about a concept. Only human beings can plan a child. Human beings do not simply reproduce, we procreate. Positive creation must be brought about with every child – *PRAJAYA* – positive genes.

The couple seek the help and blessing from God for the spiritual awakening of the womb – *Garbh* - to invite and receive a soul.

No child is born of its own accord or by itself. We bring a child into the world. So what should our plan be?

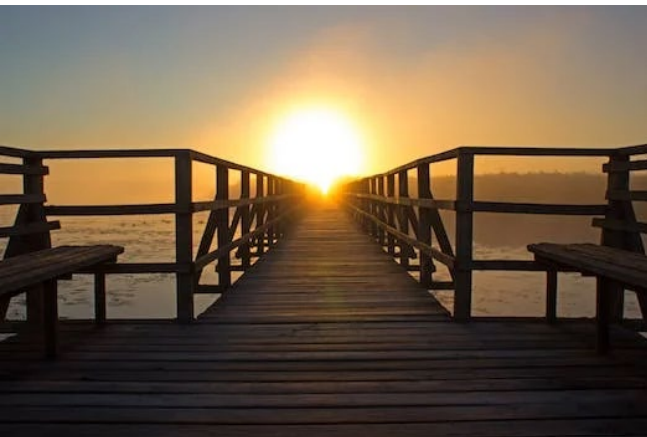
We are socialised to think that one sex is more powerful, superior and that a different choice on sexuality is odd. We are persuaded to be consumers of products, brands, and items and this happens from childhood. Social norms conditions our behaviours. Those that have wealth and means look down on the poor and downtrodden who are excluded from the benefits of the economy. This creates racial, ethnic and class tensions.

Socialisation starts in the family. Parents play an important role in shaping the values of their children. Following the parents, teachers take up the baton and shape the minds and intellectual development of children. The family and the educational institutions develop the supply of labour, citizens, and social and productive units for society to flourish.

We are given opportunities to be reborn and perform correct actions, to reap the rewards of deeds. *Sanskaars* are the means to shape values and assist one to perform just and ethical actions. Through the enactment of *sanskaars* we learn about what our purpose is and how to improve our actions and create our *sanskaars* for the next life.

All humans are born and reborn with a mind, body, and soul. All humans return to live an active and efficient life. It is the right of all humans to have the same opportunities to life a long and healthy life. All humans have the capacity to be productive, ethical, caring and just.

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In the Rig Veda 10.184.2 the mantra says: *Aum garbha dhehi sineevaali garbha dhehi sarasvati. Garbha te ashvinau devaa vaadhataam pushkar-srajaa. May God bless this good lady to conceive for pregnancy. May the embryo in the womb be protected.*

2. Punsavanam

This *sanskaar* is performed in the 1st trimester of pregnancy.

Atharva Veda 3.22.2 mantra is: *Aum aa te garbho yonimetu pumaan vaana eveshudhim. Aa veero jaayataam putraste dashamaasyah. With your blessing O Lord, may the embryo be nurtured well as it develops in the womb.*

With proper sustenance from the mother, may a healthy, normal child be born after the full term; to be brave and strong. The father must ensure the mother enjoys *saattvik*, peaceful food; and has no reason for sadness.

The Yajur Veda 31.19; Saama Veda 244; Mundaka Upanishad. 1.1.6 all reveal that: God pervades ALL bodies; and the soul in the womb.

“A growing body of research suggests the first 1000 days of a child’s life – the nine months in the womb and the first two years out of it - are vital to their long-term health. They believe there are a series of critical stages in a child’s development.” The Star Newspaper: Thurs. Aug 18, 2011. This reinforces the value of the *Sanskaars*.

3. Seemantonayan

This *sanskaar* is performed in the 3rd trimester of the pregnancy.

Parents’ attention is drawn to the mind of the child. In the intelligent, orderly structure of the human body, the mind is uppermost. No child is born with a blank mind. The Rishi of Garbha Upanishad delved into the mind of an unborn child and revealed that the child has some profound thoughts.

... *Aum dhaataa dadaatu daashushe praacheem jeevaatu mukshitam. Vayam devasya dheemahi sumatim vaajineevatih. Atharva Veda 7.17.2 May this child be blessed with strength and virtue. May the mother be sustained with good health and vitality. We meditate on God to endow the child with wisdom and divine qualities.*

The unborn soul is educated through the power of God. Yajur Veda 13.51 and in 34.5: *Yasminn rchah Saama Yajumshi yasminn pratishthithaa....* No child is born with a blank mind.

4. Jaatakarma

This *sanskaar* is performed 11 – 14 days after birth, when mum and baby are well enough.

The new-born is welcomed into the world with the parents’ prayer for their child: May the Lord instil in you strength of the earth; calmness of the moon; energy and illumination of the sun (*agni*); power of the sky and the beauty of mother nature. May you be blessed with purity of knowledge and wisdom.

Aashvalaaya Gryhasootra 1.15.2: *Aum medhaam te devah savitaa medhaam devee sarasvatee. Medhaam te ashvinau devaa-vaadhattaam pushkarsrajau.*

Our first *Raakhe/Raksha Bandhan* is the God given umbilical cord which sustains and protects us for the first nine months of our lives.

From the word *jeet* meaning that which takes birth to the word delivery when we come into the world, for the world, this *sanskaar* gets its meaning.

... *brihad devaaso amritatva maanashuh. Jyoteeratha ahimaaya ... Rig Veda 10.63.4. Children must be nurtured and raised to lead great, divine, sinless, and peaceful lives; and with the highest knowledge, bring enlightenment to the world.*

Every child is a leader in the making; every leader must be a child at heart.

Bhagavad Gita 18.61: *Eeshvara sarva bhootaanaam tishtathi:* The All-Pervading God exists in the hearts of ALL beings, causing them to revolve according to their *karma* (action).

5. Naamkaran

This *sanskaar* can be done together with *Jaatakarma*. South African law requires a new-born baby to be registered within 30 days.

Yajur Veda 7.29: *Aum Ko’asi katmo’asi kasyaasi ko naamaasi?* A new-born is asked: “Who are you, where have come from, what is your purpose, what is your name.”

Whilst at that stage the child cannot answer, it’s the duty of parents, family, and society to raise the child to fulfil them. Meaningful, pleasant names must be selected, to inspire the child to live and act accordingly – *karan. Jaise*

naam, waisa hi kaam. After death we are remembered by our name and our deeds.

6. Nishkraman

This *sanskaar* is performed when baby is about 4 months.

As the child gains awareness of its surrounds and environment, it is introduced to the greater universe exemplified by the sun and the moon. They exist and function in harmony and unity for greater good of life on earth – a lesson for us to emulate.

Rig Veda 5.51.15: *Aum swasti panthaam anu charema soorya chandra masaa iva... sangame mahi.*

This is an early lesson to teach children to respect and take care of the environment.

7. Annaprashana

This *sanskaar* is performed around the 6th month after birth.

The different stages of food for human beings: 1st sustained by mother from within; 2nd – mother's milk. 3rd – cow's milk; 4th semi solid – cereal; 5th – solid. This stage is indicated by the appearance of teeth, so baby can grind food.

Yajur Veda 25.13: *Aum Ya aatmadaa bal-adaa ... Prashna* refers to question: What food does God intend for humans? Answer: Yajur 11.83: *Annapate-annasya no dehi ... annam* – grain based.

Yajur Veda 1.1: *... oorje ...shreshtta tamaaya karma ... AGHNYA ... gaupatau ... pashoon paahi.* Energy must be obtained by superior, noble actions ... by not killing, but by protecting the cow and all animals.

8. Chooodaa Karma/Mundan

This *sanskaar* is performed at 1 year or 3 years

Yajur Veda 3.62: *Aum tryaayusham jamadagneh kashyapashya tryaayusham. Yaddeveshu tryaayusha tanno astu tryaayusham.* May we respect and enjoy the full use of our eyes, ears, and other organs for 'three lifetimes.' With knowledge, may our life be prolonged three-fold. May we be blessed with good health and vitality in our childhood, adulthood and in old age.

The first crop of hair is removed to cleanse the scalp; encourage a healthier growth of new hair; and to focus the parents' attention on the child's brain – the mind and seat of knowledge. The first crop of hair is removed in many other cultures as well.

It is customary to remove hair for the 2nd time when the child is formally introduced in humility to a *Guru* for further education and knowledge; and when a person undergoes the 15th *Sanskaara* of *Sannyas* – of detachment and renunciation of all that represents materialism, pride, ego, arrogance. It is said that for a truly enlightened person, the soul leaves through the 'soft' spot of the cranial joint – the uppermost part of the human body.

9. Karnavedha: (ear piercing)

This *sanskaar* is performed when the child is 3 – 5 years

Parents' attention is drawn to the sacredness of the sense of hearing. Is it possible that our ears are designed and intended as antennas – to be alert and aware of our surroundings? Even when we are asleep, our ears are open. In contrast, technology such as earphones/headphones has been the cause of injury and death.

Consider those who have ears but are unable to hear. The four *Vedas* were revealed to the 1st 4 Rishis of the purest minds through the sense of hearing; and remains our first means of learning. *Vedas* are *Shruti* and *Smriti*: that which is heard and remembered.

Rig Veda 1.89.8 and Yajur Veda 25.21 reveal: *Bhadram karnabhish shrinuyaama devaa ...* With Your blessings O' God, may we respect our sense of hearing, and hear/listen to divine, pleasant things.

The Rig Veda 1.89.1 and Yajur Veda 25.14 state: *Aa no bhadraah kratavo yantu vishwato ...* May we receive and absorb that which is noble from every direction.

While the first part of the Kena Upanishad covers *... Kenashitaam vaacham-imaam vadanti, chakshuh shrotram ka u devo yunakti?* Do we know, realise, recognise by Whose impelling and blessing that the tongue causes speech. Who is That Divine, Omniscient Soul Who creates the eyes and ears for their proper, respective functions?

10. Upanayana: Yajyopaveet/Janeu

This *sanskaar* is performed when the child is about 7 years

The Rig Veda 10.57.2, Atharva Veda 30.94, Paarasakar Grha Sutra, and Brahmapanishad reveal: *Hridi ...trivrit-sootram* - three threads exist in the heart. Maharshi Dayaanand Sarasvati (1824 – 1883) took this further and preached that the thread of learning and culture must not be broken.

The 10th sacrament is the *Upanayan/Yajnopaveet /Janeu* – investiture of the sacred thread – to bring together or

introduce the student and *Guru*. A well-known example: Sri Krishna and Arjuna. That discourse, the Bhagavad Gita is an Upanishad – literally meaning to sit near/in the shade (or protection) of one’s *Guru* of truth for knowledge of truth. *Upanayan Sanskar* is the spiritual initiation of culture and *Dharma* for all children without discrimination, into student life and learning, a lifelong process.

The structure of the thread is explained below.



It is to be used in the 1st three stages - *aashramas* of life - stage/place/condition/environment of peace and learning:

Brahmachari: Childhood, education, disciplined preparation for life, celibacy, control, and discipline of the sense organs and respect for the body – one’s own and others.

Grhast: Marriage to take on the responsibilities of and for Household life, being the most important core / nucleus of society; and

Vanprasth: Retirement - detachment from accumulating material wealth; and learning and acquiring greater spiritual knowledge for imparting to the world.

It is NOT for the 4th stage of *Sannyas* – the last stage of life – of complete renunciation of all material attachment; but total, unattached commitment to serving and uplifting society with spiritual knowledge.

The 3 threads have in turn 3 threads each thus totalling 9. The body has 9 gates or openings. The *Janeu* is placed over the left shoulder, the heart, lungs, stomach, and rests on the right hip. Around the back, it passes over the spinal column / nervous system - symbolically adorning the entire body to remind us constantly to respect and take care of this body as a gift and blessing from God.

The child and student are expected to always adorn the thread with humility as a constant reminder of, and to live

by, its message. It is NOT to be exposed, “shown off.” The importance of 3 threads is explained below.



The second Raakhee – *Raksha Bandhan* is the bond between brother and sister/siblings/family. All in the family must tie rakhee for each other, to affirm mutual love, care, and protection.

The third Rakhee: *Janeu - Guru-Shishya Bandhan* is a strong bond and desire/intention for mutual respect, protection and goodness between teacher and student. To what extent does this bond prevail in the modern world needs reflection.

The fourth Raakhee is that between husband and wife – ‘Tie the knot.’ *Graanthi Bandhan*, invested during the *Vivaah Sanskaar* – the sacred ceremony of marriage, from Rig Veda 10.85.24, 25.

The *Upaakarma vidhi* is generally done annually at the time of *Shraavani/Raksha Bandhan* to invest or renew the *Yajyopaveet*.

11. Vedaarambh

At commencement (*aarambh*) of formal schooling for spiritual and secular knowledge. *VEDA* (*Vid* – word) means knowledge. The guru/spiritual preceptor accepts the student into his/her care and imparts the sacred *Gayatri (Guru)* Mantra to the child (Rig 3.32.10 and Yajur 36.3). This mantra is the essence of all 4 Vedas and other scriptures of Truth. Its meaning is “O God, The Giver of life, Remover of pains and sorrows and Bestower of happiness; You are most luminous, pure, and adorable. We meditate on You. May You inspire and guide our intellect, intentions, desires, and intelligence constantly, positively in the righteous direction.”

12. Samaavartana

This *sanskaar* is performed when the child graduates as youth.

Atharva Veda 4.21.3: *Aum na taa nashanti na dabhaati taskaro; naa saamaamitro vyathiraa dadarshati. Devaanshcha yaabhirjate dadaati cha; jyogittaabhih sachate gopatih sah:* The wealth of *vidya*, the knowledge, unlike any other material wealth of the world, cannot be stolen, looted, or robbed by even our worst enemy.

Those 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.

Yajur Veda 12.58: *Aum sam vaam manaansi, sam vrataa samu chittaanyaa-karam. Agne pureeshyaadhipaa bhava, twan na ishamooram yajamaanaaya dhehi.* May our minds –of the teachers, guardians and the taught, be united in our thoughts and vows for physical and spiritual and progress of the performers of Yajna.

Yajur Veda 1.5: *Aum agne vratapate vratam charishyami, tatte prabraveemi tacchakeyam. Tenar dhyaa samidam aham anritaam, satyam upaimi.*

O Divine Lord of knowledge and enlightenment, Master, and Upholder of vows, I take 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, uphold, and live by truth, law and order and my own due effort (Rig 10.190.1).

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. I 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.

This effectively is a sacred oath of office every person takes in life once they have completed their training.

Conclusion

Atharva Veda 3.12.6: ... *Vanshogro veeraajanapa vrinshwa shatroon.* The present generation at any time must be strong and brave members of the dynasty and lineage of our past, live by it and pass it to the next generation.

Gita 1.40: *Kul dharma sanaatana ... dharma nashte kulam.* When eternally relevant family values, traditions and customs are destroyed by any generation, ultimately the family itself gets destroyed.

Gita 6.43: On taking birth, the soul revives the divine insights of its previous birth and strives further for God Realisation.

Rig Veda 10.16.5: *Avasrije punaragne ... jaatavedah.* Going forward, the soul takes birth for greater knowledge.

Our every thought, word and deed leaves an impression on our soul, likened to a 'USB.' So the *sanskaar*s are spiritual signposts in our journey. They are 'Rites of Passage,' initiation or graduation for progress in each stage of development from conception to death and continues into new birth.

Sanskaar are spiritual insurance premiums for the soul.

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Views from our Priests: Sanaatan Dharma ki jai!

The first scripture known to humankind are the Vedas. As the teachings of Hinduism come from the Vedas, it is sometimes referred to as Vedic Dharma and because its teachings are eternal (Sanaatan), it is also called Sanatan Dharma. Both Vedic Dharma and Sanaatan Dharma are one and the same.

What then, is eternal about Sanaatan Dharma? According to the English dictionary eternal means, 'that which has always existed and always will'. Sanaatan Dharma meets that requirement and even more.

Let us examine the following mantra from the Yajur Veda:

Om Udvayam Tamasaspariswah Pashyanta Uttaram. Devaam Devaatraa Sooryam Aganma Jyotiruttamam. Yajur Veda 35.14

May we, knowing of the soul, which is greater than the great matter, realise the self-luminous God which is the greatest of all.

God, referred to as *Paramatma* in Sanskrit, has always been in existence for He has no beginning and no end. He was never born, and He would never die. He is almighty, adorable, infinite, pure, luminous, imperishable, ever-perfect, ever-present, ageless, all-knowing, all-pervading, and all-powerful. He is the creator, sustainer, dissolver, giver of life, remover of pains, and bestower of both knowledge and happiness. In addition to His many other attributes, *Paramatma* is also sanatan (eternal).

The individual soul referred to as *atman* in Sanskrit, which we each are, is the divine spark of *Paramatma* and it has no beginning and no end. It is never born, and it will never die for it would never cease to be. It cannot be shredded, burnt, wet nor dried. It is the self, immortal, amazing, ageless, invisible, imperishable, inconceivable, and unchangeable.

This embodied *atman* continually passes from childhood to youth to old age, and at the appropriate time it would leave the body and take on another deserving body. In addition to all its other attributes, the *atman* is sanatan (eternal).

The primordial matter referred to as *Prakriti* in Sanskrit, has always been present and will always be. It is immortal and with *Paramatma's* projection it has become the creation of this vast universe with its many planets, stars,

solar regions, and the cosmos which works with precision under *Paramatma's* universal eternal physical laws. This glorious creation can be dissolved by *Paramatma* at any given time but the *prakriti* will always be present.



Also into every physical being, *Paramatma* has placed an immortal *atman*, a driving force of the physical body, which is made up of the five elements.

This embodied *atman* continually passes the many bodily stages until it is time to leave the body, at which stage the body would return to its primordial form. In addition to all its other attributes, *prakriti* is sanatan (eternal).

The saints and sages of yore, with pure minds yet many important questions therein, sat in deep meditation for a long period of time to seek the truth. These were some of the gems and wisdom that were revealed to them during their respective meditation and later preserved for our enlightenment in the Vedas.

May we always be conscious of the truth that we are each the eternal *Atman*. We were placed in our individual bodies which are made up of *prakrithi*, and these bodies would take on another form when the *atman* passes on.

Upon leaving our bodies the soul aims to return to the presence and protection of *Paramatma* Who is our guiding light, and Who will in turn give us another body, based on our accumulated positive karmic balance.

As we go about our daily duty with faith, devotion, and positivity, let us always bear in mind that *Paramatma*, *Atman*, and *Prakriti* are divine in nature, and most important of all, they are also sanaatan.

Hindu Dharma ki jai! Vedic Dharma ki jai! Sanaatan Dharma ki jai!

Author: Pt Bhagirathi Basdhew

Message from the President

Dear Readers

Namaste

Happiness or suffering, success or failure in our present life are caused by the actions in our former birth.

We are the architects of our destiny – *prārabdha* and destiny is fashioned by *karma* (action).

We must however consider this from the viewpoint of our present, as actions performed now will fashion our future destiny, thus making us the architects of our own destiny. We determine our own *prārabdha*.

We must accept with fortitude the fruits of past actions, and for the future try to build a beautiful destiny. This is the realistic path.

We have the freedom to perform actions which may be good or bad. Good deeds are viewed as virtuous, and bad deeds are sinful. When a man or woman indulges in evil deeds on account of ignorance, selfishness, hatred, beats and abuses the spouse and children, or cheats and lies and steals, the evil actions committed are sin. The evil committed must be paid for, and the question of forgiveness does not arise.

Any person - the family priest, a lawyer, a doctor, a psychologist, an elder can give us advice to follow the path of virtue and to avoid the road of sin, but finally our destiny will be fashioned in accordance with the karma we perform.

In the Yoga Vāshishtha, sage Vāshishtha says: "O Rama, one must do virtuous actions to attain good fruits, the consequences of sinful actions are evil. You may perform actions as you please."

In the Garuda Purāna it is said: "O man! No one brings happiness or sorrow to you; whatever actions you have performed, reap the fruits thereof."

Everyone reaps evil or good fruits based on our actions. We perform actions of our own free will and must accept the fruits thereof. The dispenser of the fruits of action is Paramātmā (God).

The law of the fruits of action inspires humans to accept the existence of God, reminding us of the Lord's justice, omniscience, and omnipotence.

Pt Arthi Shanand

Sanskrit words explained

धर्म

Dharma

From the verb root dhr (to hold, to establish, to support). Dharma means duty, righteousness, law and order, religion.

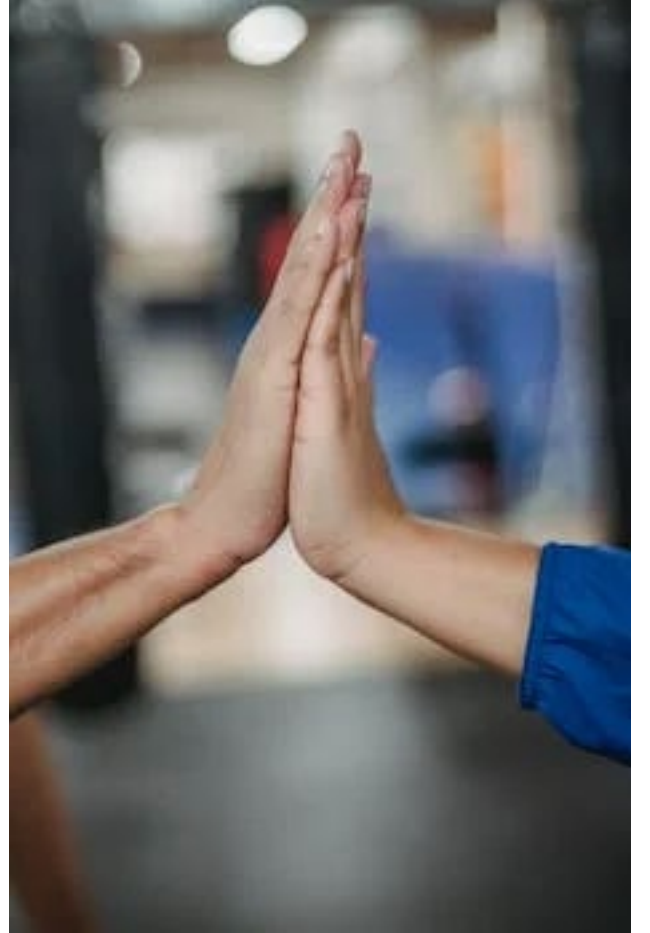
Dharma is both what we hold to and that which holds together our inner and outer activities. This means in the primary sense that dharma is a fundamental law of our nature which controls all our activities. All species and individual groups have its own dharma.

Patience, forgiveness, control of mind, non-stealing, cleanliness, control of senses, wisdom, acquisition of education, truthfulness and absence of anger and love for all are the ten signs of Dharma. Adopting a regular practice of these characteristics as the mode of conduct is most conducive for spiritual growth.

In Buddhist and Jainist traditions, *dharma* is considered to be the underlying moral structure of the universe.

According to the Vedas, the path to a balanced and meaningful existence generally requires the holistic pursuit of right actions (*dharma*), material security (*artha*), material happiness (*kaama*), and spiritual liberation (*moksha*).

Dharma is a core foundation from which all other goals are achieved. *Dharma* is often referred to as the law of righteousness, providing guidelines of ethics, behaviours, and traditions meant to help people fulfil the best versions of themselves.



Announcements

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 submitted 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 three hundred words,
 - 5.2. Current issues and social justice up to nine hundred words
 - 5.3. Feature articles 1500 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

Rig Veda 9.63.5

कृण्वन्तो विश्वामार्यम् "Krinvanto Vishwam Aryam" Make the World Noble

Yajur Veda 36.18

मित्रस्याहम् चक्षुषा सर्वाणि भूताननि समीक्षे mitrasyāham chakṣuṣā sarvāṇi bhūtānani samīkṣe May we all live in friendly cooperation and mutual trust

मित्रस्याहम् चक्षुषा समीक्षामहे "mitrasyaaham chakshushaa sameekshaamahe" May we look at all with an Equal and Friendly Eye

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



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