

December 2022

Established 1985

Issue 12/2022

As the year 2022 comes to an end, we review it to plan the next year.

The reports of the Commission on State Capture revealed prima facie evidence. With the exposure of the truth we look forward to those who have been plundering our coffers being charged and tried for their crimes.

This year one of global foci was the Deep Transition away from fossil fuels.

We must, based on Vedic teachings continue to lobby for climate mitigation, whether it is to stop companies like Shell or encourage solar projects or reduce our paper usage, we must reduce the carbon footprint.

The world is now in a digital and information rich age. Radio, TV, and social media informs us in real time. We must use our intellect to discern what is the truth and what is fake news and gossip.

Rig Veda 6.47.10: "If it is success you desire, sharpen your intellect like the sharp blade of steel, vow to live by the truth and truth alone, dedicating your life to God."

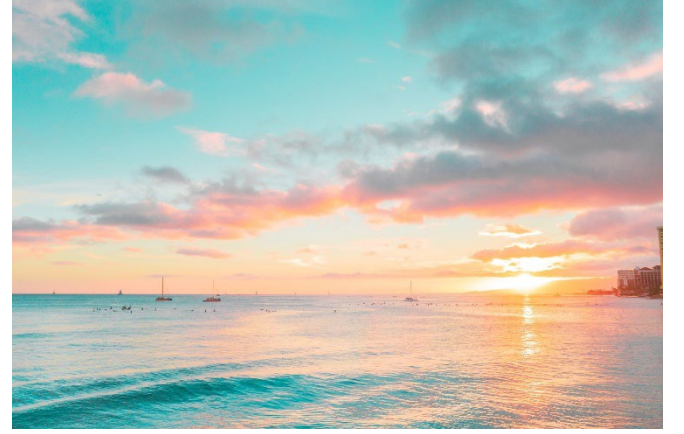
In this issue we publish a Dikshant delivered by Karuna Mohan to the Arya Samaj Weekly Havan on 19 July 2020. "The Significance of the Aum Flag" is a write up based on the sermon delivered by Pt D Raghubir at the Raisethorpe Arya Samaj 75<sup>th</sup> Anniversary Bahukund Yajna on 17 January 2010. We end this issue with the message from the President.

We will be launching a new journal under the Veda Jyoti banner in 2023 for children and call on all those who have an interest and expertise to contact the committee or the office.

The Editorial Committee of Veda Jyoti wishes all readers a happy, peaceful, and safe holiday period.

*Veda Jyoti Editorial Committee*

Veda Niketan Publications Committee: Arthi Shanand, Karuna Mohan, Kirun Satgoor, Ressma Rambaros, Shoba Singh, Sudhira Sham, Usha Debipersad.



ओम सहृदयं सामनस्यमविदेषं कृणोमि वः । अन्यो  
अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥

Aum sahrdayam sāmanasyamavideūṣhaṇa kṛṇomi vaḥ,  
anyo anyamabhi haryata vatsaṇa jātamivāghnyā.

I (God) make you, human, to live with concord, unanimity,  
and free from hatred among your fellow beings.

I hereby bring about unity of your hearts and unity of  
minds, free from malice. May each one of you love the  
other as a cow loves its new-born calf.

Atharva Veda 3.30.1

God's purpose for humans is spelt out in this mantra.  
Harmony in the family, among siblings, among  
neighbours, in the community, in the world is an ideal to  
strive for. Speak in friendly way and build relations.

When there is no harmony among countries war breaks  
out. Conflicts emerge where there is discord. In the not-  
so-distant history of the world, the Great War, in South  
Africa the Anglo Boer War and WW II divided the world  
from a peaceful existence to discord. There have been  
many flashpoints in the world: Beirut, Lebanon, Israel,  
Iran, Afghanistan, Ireland, Palestine, Poland, Bosnia,  
Philippines, Vietnam, Burma, Colombia, and the collapse  
of the Soviet Union.

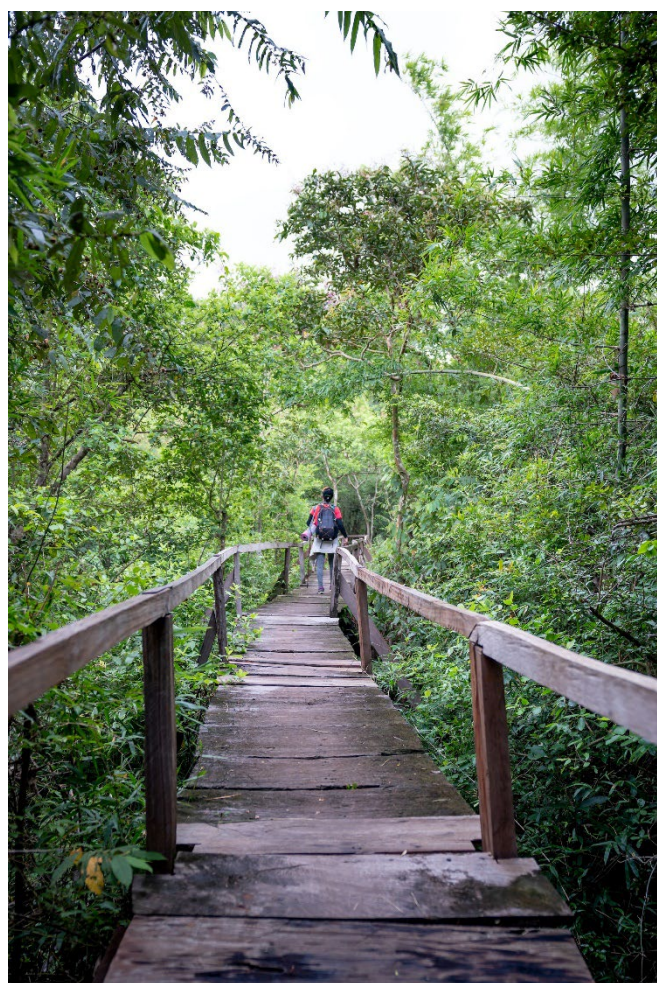
Today's flashpoint is Ukraine. The gravest geopolitical crisis since WW II. The crisis arose due to pro-democracy activists overturning a brutal dictatorship. This led to the Russian incursion into Ukraine and annexation of Crimea. Ukraine is in the eye of the storm, the crown jewel of NATO's eastward expansion.

Some of the causes of conflict include land disputes and military control, ethnic tensions, undemocratic and unethical practices, and control of resources such as oil and gas as well as food such as wheat and other grains.

Over the centuries a few distinguished people have worked for unity and become globally recognised leaders.

In the last century we witnessed the work of Mahatma Gandhi, Martin Luther King, and Nelson Mandela. They were not alienated from the people. They did not display any hatred towards their oppressors. The essence of their messages was one of harmony. They showed us that thoughts, intentions, and actions must be to build and unite.

**Author: Karuna Mohan**



## Remembering the legacy of Nelson Mandela - 'Vasudhaiva Kutumbakam'

On 5<sup>th</sup> December 2013, we bade farewell to Nelson Rolihlahla Mandela. On 2 April 2018 Nomzamo Winifred Zanyiwe Madikizela-Mandela died. And sadly, on Friday 17 July 2020, the Mandela family held the funeral of Zindzi Mandela the youngest daughter of Nelson and Winnie Mandela.

It was through Zindzi and Winne Mandela that many of us got to know of Nelson Mandela, what he stood for and what he was thinking while he was in prison for 27 years. So, from the Mandela family, the information moved to the bigger family of the ANC and the liberation movement and spread from there to all corners of the country and the world - making the world one family in support of the struggle for freedom, human rights, and dignity in South Africa.

The Sanskrit phrase **Vasudhaiva kutumbakam** (the world is one family) elucidates a global outlook. Now more than ever we are being forced to see and accept the interconnectedness of the world, where cooperation, concern and care is needed. Today we need to come together to overcome the global economic crisis, the effects of climate change and the pandemics created by the new viruses. We need to fight narrow views on nationalism, femicide and gender-based violence, the continued structural inequalities, and racial injustices.

One of the pillars of the South African liberation struggle was international solidarity to end apartheid. This work was carried out from the late 1960's through to 1990 by many noble souls across the world. It led to Nelson Mandela and other members of the liberation movement becoming icons of selfless sacrifice.





Mandela had an international profile since 1942 when he first started to campaign for human rights. At his 90th birthday celebrations in London's Hyde Park in 2008 – Mandela said: “Where human beings are being oppressed, there is more work to be done...” Thus, Nelson Mandela International Day came about.



July 18 was officially declared in honour of Nelson Mandela by the United Nations in 2009. The 67 minutes of selfless service represents 67 years that Madhiba spent as a freedom fighter. This was the stature of our leader. This makes Mandela an agent in making **Vasudhaiva kutumbakam** a reality.

So, what is **Vasudhaiva kutumbakam** - “the world is one family”. The Sanskrit phrase has three words “Vasudha” = the earth, “Eva” = indeed is, “Kutumbakam” = family. This concept is also mentioned in the Hitopadesha, which is a compilation of fables in prose and poems in Sanskrit. A beautiful sholka: “*Ayam nijah paroveti ganana laghucherasam, udaracharitanam tu vasudhaiva kutumbakam*” 1.3.71 translates into this poem:

*“This is my own and that is not’ –  
Thus, do the small-minded see.  
The large hearted have always thought,  
The world itself a family.”*

Nelson Mandela practiced forgiveness and empathy and showed that hatred cannot be overcome by hatred but by empathy. This alone made him a great leader, a unifier and a large-hearted person who embraced all.

**Vasudhaiva kutumbakam** is not just about peace and harmony among the societies in the world, but also about *a truth* that somehow the whole world *has to* live by some rules like a family. Just by contemplating this idea and by at least trying to live by it and practice it in our lives, we could make this world a better place. Plato in his Republic, Aristotle and his concepts of democracy, virtue and ethics, Machiavelli in the Prince, Rousseau and the

social contract, Marx and Engels in the communist manifesto, Gramsci in the front and alliance processes all attempted to point out ways and means of making the world a family and what rules would be needed when a family unit engaged with the world, society and or a country.

**Vasudhaiva kutumbakam** conveys succinctly that we prosper or sink together as one family. It broadens our consciousness by underlining that human beings are one family. It is with these noble thoughts India's political leaders decided to engrave **Vasudhaiva Kutumbakam** at the entrance hall of Parliament of India.

In the 20<sup>th</sup> century the league of nations was set up in 1919 and the Commonwealth of nations was set up in 1931 and then the United Nations was formed in 1945.



Indeed, despite their differing political and religious hues, almost every Indian leader from Nehru to Modi has used the Sanskrit phrase to convey varying concepts and address different issues at different times.

Similarly, The Veda Dharam Sabha (VDS) in Pietermaritzburg deliberated in 1984 that South Africa was one country, with one economy and one bonded fate regardless of race. And, that all South Africans were one family and therefore one nationality.

Based on this thinking and supported by the Vedic adage **Vasudhaiva Kutumbakam** the VDS rejected the tricameral parliament where Africans were excluded, and Indians and Coloureds were given a secondary place in the government to conduct their own affairs without any muscle to make any fundamental change to South Africa.

VDS also rejected the local government elections in 1988 and supported the Pietermaritzburg Combined Ratepayers campaign for one city one economic base in Pietermaritzburg. In the beginning of 1989 during the 80<sup>th</sup> Anniversary celebrations the VDS called for the release of

Nelson Mandela and all political prisoners and detainees at the Sunday havan in the Nohar Road Mandir. The VDS also petitioned the Arya Prathinidhi Sabha and South African Hindu Maha Sabha to support this call.

As we remember Nelson Mandela and his generation, we remember the fearless leaders of the VDS, Mr Satgar – who was part of the delegation of Indians that met the ANC in exile, Pt Bookhan - who visited political prisoners during the state of emergency in the 1960s, Mr Srigo bin - who participated in the passive resistance campaign in 1946 and Pt Rambally - who transported the leaders on Treason Trial during the 1980's in the VDS combi and many others who worked tirelessly for unity and a better future.

They practiced 'Ubuntu' "I am because we are," or "humanity towards others," or in Xhosa, "umntu ngumntu ngabantu" which in a philosophical sense means "the belief in a universal bond of sharing that connects all".

As we move into the new decades of the third millennium with new challenges such as the right to food, the right to shelter and the right to a safe and sustainable environment we can make a renewed commitment to being human and continue to honour Mandela.

South Africa has abolished the death penalty, decommissioned nuclear capacity, legislated against apartheid - the ultimate crime against humanity, but *still* does not have respect for human values and ethics in place. We can all in working to continue the legacy of the Mandela generation and the founders and past leaders of the VDS, build a culture and practice of values and ethics in society.

Today we witness and experience greed, state capture, violent crimes, rape, abuse and neglect of children as well as divisions based on race, ethnicity, class and gender, and unprecedented level of corruption. Respect for our fellow humans has not been entrenched in our society and the responsibility that accompanies rights is not yet realised.

The Right to Equality, for women and for people of all race and ethnic groups will not automatically exist even though it is a key principle. Equality as ingrained in the South African Constitution and in the Arya Samaj Principles is merely an intention and is still to become a way of life.

Hindu Dharma suggests that all should live in concord. The society created and sustained by apartheid was in total contradiction to this. The Vedas state that all citizens

should live in peace and harmony. The Vedas enlightens us that we should treat all humans as brothers and sisters.

Perhaps it is time we begin to actively realise the Vedic saying: "MAY WE LOOK AT ALL WITH AN EQUAL AND FRIENDLY EYE". This could become the Hindu contribution in rebuilding society. As Hindus subscribing to the religion of humanity "MANAV DHARMA" we must and should be committed to building a common humanity, not just in South Africa, but internationally.

**Author: Karuna Mohan**

Dikshant presented to Arya Samaj Weekly Havan on 19 July 2020



# The significance of the Aum Flag

Flags have varying uses across the world from very ancient times - from the humble bunting on the sports field to royal banners. In a material (*aadhibhautik*) and social sense, flags are symbols of victory and unity. A white flag represents surrender and peace.

Flags have been installed on Mount Everest and on the moon. The unifying body of the world – The United Nations has a blue flag with its emblem of the world embraced by an olive branch in white. The flag of a country instils feelings of pride, unity, loyalty, patriotism, and is flown at half-mast to honour and respect the loss of great citizens and at times of national disasters.

The Rig Veda 3.8.8 states *oordhvam krinvant vadhvarasya ketum*. Hold high and honour the national flag of sacrifice.

India is perhaps the only country whose national flag, intentionally or not, is based on scripture – a Vedic mantra Yajur Veda 3.5: *Dyauriva bhoomna prithiveevarimna ...* Acknowledge and respect all that we are blessed with by His grace through the three spheres of *dyau* - heaven (saffron), *antariksh* - atmosphere (white) and *prithivi* - earth (green). May there be peace in these three regions: *Dyau shaanti antariksham shaanti, prithivi shaanti...* (Yajur Veda 36.17).

In Indian history, during the Mahaabharat War, a flag with the image of Shri Hanuman was fixed on Arjuna's chariot as a symbol of courage, strength, and victory.

More recently, Maharishi Dayaanand Sarasvati (1824 – 1883) raised a saffron flag against untruth, fear, blind faith, superstition, and hypocrisy, especially in matters of religious and spiritual beliefs: *Paakhand khandani pattaaka*; and restored the *original* truths of God-Given Knowledge: the four Vedas, expressed in the AUM FLAG, eg. Atharva Veda 3.12.6: *Rtena sthunaamadhi roha vanshogro viraajannapa vrinckshwa shatroom*.

The *Aum* flag is a commitment to uphold beliefs, values, morals, principles, and practices based on truth and universal divine law – *RTA*. It is installed in front of our homes, places of work and assembly, as a constant reminder of our resolve and intentions - *sankalp* to stand firm in its message, like the flag stands firm on earth (*achyutaaya bhaumaaya*); and to inform society of the truths of Vedic knowledge, heritage, and traditions – *vansh*.



The flag is like our mind. It flutters sometimes gently at other times more actively but always settles down. Likewise the mind is always active (*chanchal man*) and must be calmed and controlled with noble, pleasant thoughts and intentions. The Yajur Veda 34.1 states *Yajjaagrato dooram-udaiti daivam, tadu suptasya tathaivaiti. Doorangamam jyotishaam jyotir-ekam, tanme manah shiva-sankalpam-astu*.

The central message of the Bhagavad Gita is summed up in the very first sloka - Gita 1.1: *Dharma kshetra kuru kshetra*. *Dharma* is the truth, law, work, duty, action, and sacrifice with the sense of non-attachment to results (*nishkaam karma*). While *kshetra* is the field. Life is a field for *Kuru* - actions, deeds, contributions.

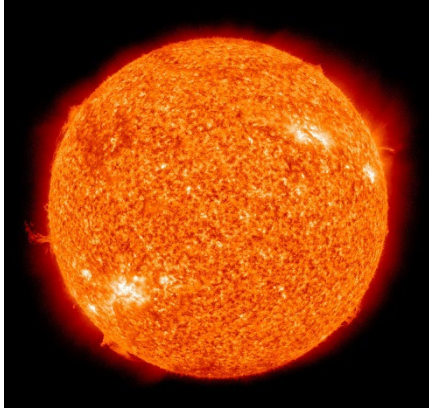
The significance of the Aum flag in its design and colour saffron is the burning desire for renunciation or *idan na mama*.

Enlightened Rishis and Swamis are garbed in this colour to commit to non-attachment to the material world, which they must see as one family of God - Maha Upanishad - *Vasudhaiva kutumbakam*.

The flames of *agni* are saffron in colour. *Agni* - energy is the first name of God Who leads the process of creation, sustenance, and dissolution. *Agni* also refers to knowledge and enlightenment. We surrender our weaknesses, vices, and selfishness to be purified (*Ahuti - oblations*).

At a macro level, saffron is the colour of the sun, which is dynamic, ever pulsating, a great example of selfless service for all life. The moon has no light of its own – it reflects the light of the sun. Together, the sun and moon exemplify the order and harmony; and balancing opposites witnessed in nature and the universe.





Rig Veda 5.52. 15: *Swasthi panthaam anucharema sooryaa chandramasaaviva. Punar dadata aghnataa jaanataa sam gamemahi.* Our bodies are naturally set to the functioning of the sun: awaken with the rising sun, be at our peak when the sun is at its peak and begin to 'unwind' when the sun sets. Yajur Veda 3.9.10: *Sooryo jyoti ...agnir jyoti;* Yajur Veda 36.24: *Chakshur devahitam:* The Divine 'eye' which gently, peacefully prompts our eyes to open.

All 4 Vedas: *Soorya aatma jagatas tasthushascha swaahaa:* Sun is the 'soul' of the solar system. This is the *aadhidaivik*, natural aspect of the flag. The rays of the sun (halo) are in white (as on an extremely hot day) because of its pure, unselfish existence for the well-being of the world. It never fails in its Dharma – a lesson in *nishkaam karma*.



For the *adhyaatmik* or spiritual importance, the emblem of *Aum* is inscribed also in white, for peace, purity and surrender to God. *Aum* is the natural, supreme, formal name of God, declared by Himself. Yajur 40.17: *Aham Aum, kham Brahma,* which must be kept in mind in our every action. Yajur 40.15: *Aum krato smara.*

Yajur Veda 2.13: *Vishve devaasa iha bhaadayantaam Aum pratishththa.* *Aum* is present in (the hearts of) ALL beings. Similarly, Yajur 7.33: *Aum aasacharshaanee dhrito vishve devaasa aa gata.* Bhagavad Gita 18.61: *Eeshavara sarva bhootaanaam hrideshe:* God – Divinity exists in the hearts of ALL beings.

Yajur 22.34: *Ek asma swaahaa:* Worship ONE God. Two meanings of *swaahaa:* commit to truth; so be it. Bhagavad Gita Ch. 17: Sri Krishna advises *saattvikness* in every aspect of life. *Saattvik* - purity of thought, speech, and actions: *Aachman and angsparsh* procedures to commence every havan – purify, respect, and use our sense organs and our body only for the good - Rig 1.89.8; Yajur 25.21: *Bhadram karnabhi...*

The good, noble qualities of an individual are *swadharm*a. Qualities of a family are *kuldharm*a, and *jaatidharm*a – dharma of society, organisations. All of these are collectively represented by the *Aum* jhanda / dhvaj. To inculcate *saattvik* qualities refers to:

#### Tan Guna:

- Qualities of body, food, health, home, material possessions, environment, music, dressing, the company we keep.

#### Man Guna:

- Qualities of mind, thought, desires, intentions, knowledge, intelligence: *Dhiyo no nah prachodayaat; manah shiva sankalp...*

#### Aum Guna:

- Spiritual, Dharmic qualities – humility, truth, sincerity of devotion and faith: *kasmai devaaya havisha vidhema.*

Through deep meditation and contemplation, ancient, enlightened Rishis arrived at the same conclusions on *Aum*:

ॐ Yoga Darshana - *Tasya vaachakah Pranava,* the sacred syllable *Aum (Pranava)* is God's formal name or title.

ॐ Katthopanishad 2.15: *Sarve Vedaayatpadamaam ananti, tapaansi sarvaani chayatvadanti, yadicchanto brahmacharyam charaanti, tatte padam sangrahema braveemyAUM ityetat*

That Supreme goal – God, Whom all the Vedas glorify and explain, for Whose attainment all penances and austerities are performed, including brahmacharya – discipline of celibacy.

*Aum* is the best and most suitable name of God, which expresses ALL His qualities concisely.

ॐ Taittiriya Upanishad Ch 8: *Aum iti Brahma, Aum itidam sarvam. Aum ityetadanukriti ha sma... Aum iti Saamani. Aum shomiti shastraani shansanti. Aum itya dhvaryuh... Aum iti Brahmaa prastauti. Aum ity-agnirhotram janaanaa iti. Aum iti Braahmanah pravakshyanaah...:*

*Aum* is the Supreme Spirit.

*Aum* is pervading/permeating all this universe (proven by NASA).

*Aum* is the most esteemed name of God, for it means and includes the many qualities of God.

*Aum* is the syllable which is first spoken when the preceptor (Guru of TRUTH) accepts a pupil seeking truth.

It is by first reciting *Aum* that the Saama (and other Vedas) mantras are sung.

The Vedic mantras are commenced with *Aum*, praised and end with *Sham* – peace.

It is by reciting *Aum* that the presiding Priest at Yajna responds to the Yajmaan – performer of Yajna; Agnihotra (Havan).

Learned persons first utter *Aum* to recite and explain Vedic mantras, and pray in doing so, one may endeavour to ultimately attain the Supreme Spirit.

ॐ Bhagavad Gita 17.23: *Aum tatsaditi nirdesho Brahmanas trividah smritah. Braahmanaa stena Vedaascha yajnaascha vihitaah puraa.*

*AUM TAT SAT* – this has been declared as the threefold name (appellation) of the Supreme Absolute, who is Truth, Consciousness and Bliss solidified. By that were the Braahmans, and the Vedas as well as sacrifices created at the cosmic dawn.

ॐ 17.24: *Tasmaad Aum ityudaa havatya yajnadaanatapah kriyaah...*

Therefore acts of sacrifice, charity and austerity as enjoined by sacred teachings are always commenced by noble souls given to the recitation of Vedic chants with utterance of the Divine name *Aum*. Also Bhagavad Gita 4.24; 7.8; 8.22; 10.25; 16.1

ॐ Mundaka Upanishad 2.2.4: *Pranavo dhenu sharo hyaatmaabrahma tallakshyamuchyate. Apramattena veddhavyam sharavat tanmayo bhavet.*

Truly, the recitation preferably in the mind, and dwelling on the true meaning of *Aum* – God’s best name, may be said to be the bow, one’s soul is the arrow, and the Supreme Being is the aim – target. One should pierce - reach Him with the arrow of a concentrated and vigilant mind, and just as an arrow is lost - embedded in the target, so one’s soul should be lodged in God.

ॐ Mundaka Upanishad 2.2.6: *Araa iva rathanaabhau sanhataa yatra naadayah, sa esho’antascharate bahudhaa jaayamaanaah, Aumityevam dhyayatha aatmaanam swasti vah paaraaya tamasah parastaat.*

The Divine Spirit - God resides and governs from within the heart, where all the veins meet, just as the spokes of a wheel... Contemplate on Him by His greatest name, *Aum*, for He alone leads you to moksha, beyond this material world.

In raising the *Aum* Dhvaj (flag), we renew our resolve – *sankalp* to live by the truths of God given Vedic principles.

The tangible, visible Jhanda (flag) must serve as a constant source of inspiration, reminder, and allegiance to truth.

Yajur Veda 1.5: *Agne vratapate vratam charishyaami... satyam upaimi.* Vow to cherish and uphold truth.

**Swaahaa is the soul of yajna  
Soorya is the soul of the solar system  
Aum is the Soul Supreme of all creation**

**Author: Pt D Raghubir**

Write up is based on the sermon delivered by Pt D Raghubir at the Raisethorpe Arya Samaj 75<sup>th</sup> Anniversary Bahukund Yajna on 17 January 2010.

# Message from the President

Dear Readers

Namaste

We all have lost someone near and dear to us due to age, illness, and more recently due to the devastating pandemic of Covid. Everyone who is born dies. This is an eternal the law of the universe.

What happens to the body and the soul after death always remains an enigma. According to Hinduism the body perishes after death. The soul (Ātmā) is beyond birth and death. After it leaves a body, the soul enters a new body in accordance with its actions. This cycle is known as rebirth or *punarjanma* which is one of the main principles of Hindu Dharma.

The animate body comprises 5 elements: water, fire, air, earth, and ether. When the soul enters the body, it gives it life. The body is now animated and starts performing actions. It continues doing so as long as the soul resides in it. When the body becomes aged, diseased, or inactive due to various reasons, the soul abandons it, causing it to become lifeless. This is known as death.

After death the body perishes, but the soul does not perish because it is by nature immortal. When the soul establishes a link with a body, we refer to it as birth, and when it deserts the body, we call it death. This means that the soul existed before birth and will exist after death.

The dead body is unable to perform any action by itself. It decays and eventually perishes. According to Hindu Dharma the body is cremated, as mentioned in Yajurveda (40/15) "*bhasmaantam sharīram*" - the body reduced to ashes.

This is the final rites. Coping with death is difficult for all. We get guidance from our scriptures.

"Glow of the eyes merge into the element of fire, its life-giving breath returns to become one with the atmosphere, the material body mixes with the earth, the liquid parts unite with water and elements of ether merge into the cosmic space." (Rigveda 10-16-3)

The Gitā (2-28) says: "O descendant of Bhārata, all beings are unmanifest in the initial stage, manifest in their middle stage, and unmanifest likewise are they in their final stage. This being so, what is the cause for lamenting?"

The Gitā (2-23) aptly describes the immortality of the soul thus: "Weapons cannot injure it; fire cannot burn it; it cannot be drowned in water, nor can wind dry it."

At the time of death, the soul does not die. What happens to it then? The soul follows the cycle of birth after death. It is always discarding an old body and entering a new one. This is known as rebirth.

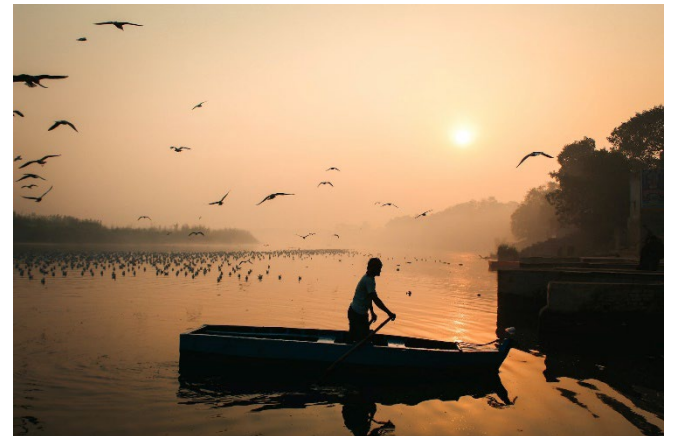
The Gitā does not refer to this action as death as such, but instead as "the obtaining of another body."

The Gitā (2-13) also says that the body undergoes three stages, viz., childhood, youth, and old age. Similarly, death can be understood as the fourth stage when the soul departs from the old body to reside in a new one.

In another shloka the Gitā (2.22) clarifies this point further: "Just as a person discards old and tattered clothes and adorns new ones, so does the soul discard the old or weak body and enters a new one."

As we move away from the year 2022 and prepare for 2023 let us all discard the old and adopt the new. Let us make everyday a new birth with new ideas and new values based on the teaching of our ancient sacred scripture the Vedas.

## Pt Arthi Shanand





# Sanskrit words explained

## कर्म

### karma

From the root *kr* meaning to act, do, or make, karma encompasses the meanings of action, deed, rite and cause and effect.

According to the laws of karma our current situation in this life is the result of actions in previous lifetimes.

One's deeds in a past or current life determines one's fate.

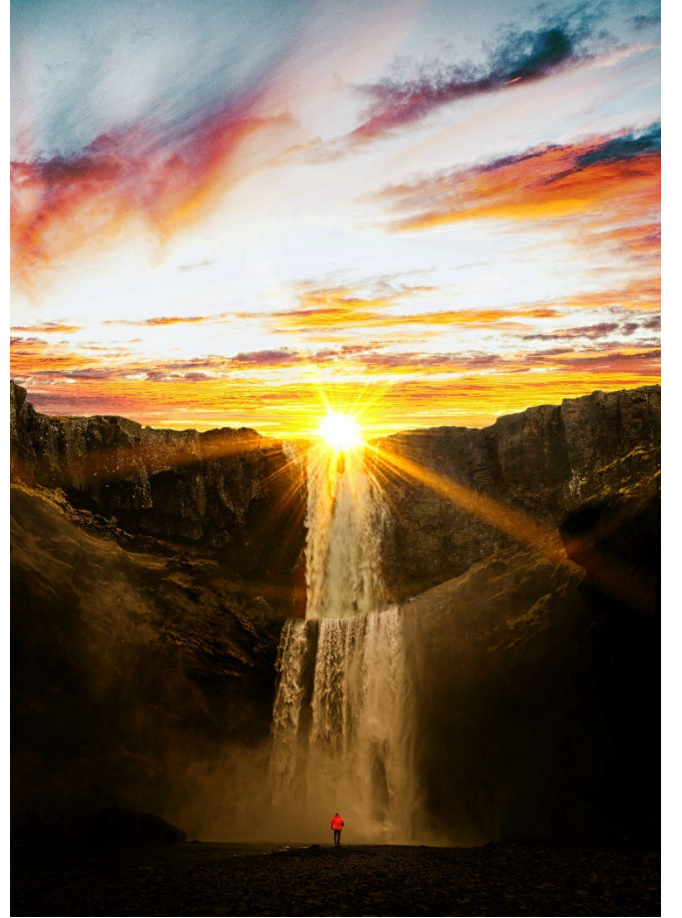
In Hinduism the principle of Rebirth is linked to the Law of Action. One reaps good or bad results in accordance with one's actions. The Principle of Law of Action applies to both the present life and the life to come, i.e. the life after death. The soul carries with it the impressions of its actions into the next life. (Manusmriti 8-17)

The Law of Karma (Action) is an important principle in Hinduism. What does law of action mean?

It is our everyday experience that a human reaps fruits according to actions. In our daily relationships we find many examples of action and its (accompanying) consequences:

He who does not walk with care on the road meets with an accident; one who eats too much tasty food becomes ill; a student who does not work hard for his examination fails; a shopkeeper who does not pay attention to his business suffers losses; a farmer without industry reaps less grain from his farm.

Such examples may be found in every field of life, and therefore it is said "as you sow so shall you reap." If you sow the seeds of sour figs you cannot expect to reap sweet mangoes. He who plots the fall of others becomes the victim of his own plot. Humans thus suffer the consequences of their own actions.



# Announcements

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

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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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