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2023 is the year of water. An international conference will take place in March 2023. This Conference offers a “once-in-a-generation opportunity” to mobilize actors and generate action and partnerships towards the global “Water Action Agenda”. UN Deputy Secretary-General Amina Mohammed has highlighted that water is essential for the delivery of the Sustainable Development Goals. She also noted that a water crisis is poised to become the next major global threat.

South Africa is one of 30 countries in the world that is water scarce. There are serious water inequalities. Many water-stressed communities do not have access to clean water and many live without running water through taps in their homes. This means that their water needs are met through polluted rivers, faraway standpipes, or rapidly depleting boreholes.

Recognising the hardships of fellow humans, the Arya Samaj started project TRIPTI in KwaZulu Natal to alleviate the suffering. Project TRIPTI has enabled many to have access to clean, safe, and continuous supply of water and in many schools, food gardens were set up. Your contributions to enable further work on water scarcity will go a long way.

To open the debates and discussions for this year we have assembled articles on “The Significance of the Yajna” by Pt D Raghbir and short explanations on Swasti Vaachan and Shaanti Karna also by Pt D Raghbir. We hope that these set the trend for the year to provide you with the inner strength and balance to cope with life.

In taking our Climate Justice explanations further we have an article by Pt A Dudhrajh on “Sustainable Living” that provides small but simple things that we can do to play a role on reducing the carbon footprint.

Veda Jyoti Editorial Committee:

Arthi Shanand, Karuna Mohan, Kirun Satgoor, Ressa Rambaros, Shoba Singh, Sudhira Sham, Usha Debipersad.



ओम आ नक्ता बर्हिः सदतामुषासोशन्ता मित्रावरुणा यजेह।

Aum ā naktā barhiḥ sadatāmuṣhāsoshantā mitrāvaruṇā yajeha.

May you enhance our glory, day and night, and partake in our sacred deeds.

Rig Veda 7.42.5

During worship we convey our appreciation for the sun and the vital principles that make life possible. We commit to shining as bright as the sun in our deeds. We invite *Parmaathma* into our homes to bring light and bliss and guide us in our actions.

We endeavour to make small but significant contributions to our world by caring for all living beings. By making efforts to protect the environment we show respect for the legacy of life. In developing humility and strength to stand for the truth we become more human.

We strive to develop inner joy, peace, and love for all.

Author: Karuna Mohan

The Significance of Yajna

“Yajna consists of showing due respect to the wise and the learned; demonstrates the proper application of the principles of physical and mechanical sciences and chemistry; and is the dissemination of knowledge and culture in the performance of *agnihotra* which, by contributing to the purification of air, rain, water, and medicinal plants, promotes the well-being of all sentient creatures. I hold its performance as highly commendable.”

Swami Dayanand Sarasvati: Autobiography; Light of Truth: My Beliefs and Disbeliefs, no. 28

In the Bhagavad Gita 16.1 it is said that the performance of *Agnihotra* and the study of the teaching of the Veda will enable us to become noble.

The *Yajna* (sacred fire) is central to all Hindu religious ceremonies. It is performed in all the sixteen *samskaars* (sacraments) and at other religious performances as well. When the *yajna* or *havan* is performed ghee and *havan saamagri* are used as oblation. The *havan saamagri* has Ayurvedic properties and is made up of sandal wood, other vegetable matter: grain, raisins, sugar candy, *gugul*, and medicinal herbs and roots. These are basic ingredients for *havan* for any occasion. Melted ghee must be mixed into the *saamagri* as the ghee settles dust from dry *saamagri* and facilitates burning.

The act of offering ghee and *saamagri* into the fire after the chanting of mantras (sacred verses) is called *aahuti* (oblation). Every *aahuti* or offering is made with the chanting of the word *Swaahaa – su-aahaa*: ‘Sweet praise to God’ and commitment to the truths of the mantras is: “so be it.” *Swaahaa* must therefore be recited each time with enthusiasm and conviction. Always pray happily.

The *Havan* or *Yajna* we perform purifies the body, mind, soul, and environment. *Havan* becomes *agnihotra* - a sacrifice, as each *aahuti* is not retained by *Agni* but transformed as a sacrifice for greater good. *Agni* is the first of the innumerable important names of God. It means all pervading, adorable and effulgent. Fire is an indicator of radiance and heat.

The *yajna* is not a worship to the visible fire.¹ The flame of the *yajna* or the lamp is a symbolic representation of the victory of light over darkness, of knowledge over ignorance, and prosperity over poverty. A prayer in the Upanishad reads:

Asato maasad gamaya; Tamaso ma jyotir gamaya; Mrityor maamritam gamaya

O Supreme Spirit! Lead us from untruth to truth, from darkness to light; save us from death and lead us to immortality.

The word *yajna* is derived from the root *yaj* which has three meanings: prayer to God, unity, and donation. Whenever this triple attitude is present in any action, such an action is termed *yajna*. When *yajna* is performed members of the family and others get together, and after the *yajna*, learned persons and charitable organisations are given donations. In this way all three meanings of *yajna* become part of the procedure when *yajna (havan)* is performed.

When the correct ingredients are used, through chemical reactions that result from the burning of wood, clarified butter from cow’s milk (*Yajur Veda* 3. 1-3) and *saamagri* the air is purified and even the remaining ash is useful. The result of *havan* must always be completely burnt ash. The resultant fragrance, smoke and sound vibrations of mantras recited with faith and devotion (*kasmai devaaya*) pervade, permeate, cleanse, and purify an area of 10 – 12 km². *Agnihotra* is known to contribute to the formation of rain.

Bhagavad Gita 3. 14, 15 explains that all beings are evolved from food and production of food is dependent on rain which ensues from *Yajna*. *Yajna* is rooted in action. Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the Indestructible God; hence the All-Pervading Infinite is always present in *Yajna*.

Havan, Agnihotra, and Yajna must thus be treated as part of our food cycle.

The first mantra of the Rig Veda refers to *Agni, Hotar* and *Yajna*; and God as *Purohit* – the prime Giver of the Highest Knowledge; the Foremost Teacher, and *Devam Ritvig* – the Divine Controller of the orderly process of creation, including the seasons – *ritu*, giving the term ‘*ritubhi*’ to food which is in *Yajur Veda* 18.33.

He leads the *yajna* or sacrifice of creation. *Agni* is fire in the physical sense, as also energy, enlightenment and a foremost element for creation, life, sustenance, and dissolution. Our body temperature, incubation are examples of *agni* – heat and energy. The five elements of earth, water, fire, air, and ether are thus invoked. These elements, through nature, exist and function strictly within their *dharma*.

¹ Yajna-ecofriendly method to encounter pollution
www.pressreader.com

The concept of *Yajna* takes *havan* and *agnihotra* to the 'next level' of higher spiritual application. While the performance of *Yajna* refers to external, physical purification, an internal, spiritual awakening, with intention and desire for goodness and knowledge of truth also takes place.

Charity and service to fellow beings and care of animals, plants and other living beings is also *yajna*, although this service does not include the performance of *havan*.

To dispel ignorance through education is known as *Jnana Yajna*. The continuation and expansion of agricultural activities is called *krishi* (agricultural) *yajna*. To extend hospitality to visitors is *atithi* (guest) *yajna*. These are indications of the spirit of service, renunciation and sacrifice implied in the meaning of *yajna*.

To light the fire of the *havan* and offer ghee and *saamagri* is to perform the physical *yajna*. The *yajna* takes spiritual form when it disciplines the mind and the intellect and kindles the inner spiritual light of the *atma* (soul) and burns up evil desires such as anger, greed, jealousy, pride, etc. with the fire of knowledge.

The Gita explains in chapter 4 verse 27 that 'the yogis sacrifice all the functions of the senses and those of breath (vital energy of *Praana*) in the fire of the yoga of self-restraint kindled by knowledge'. The *yajna* is a very advanced medium of taking one towards God by lighting the *atma jyoti*.

An extension of the basic *havan* is the *Brhad Yajna*, is for special occasions and events. The offering of material ingredients gives *havan* the *aadhibhautik* (physical, material) sense. The purifying and healing process for nature makes it *aadhidaivik* (natural). Invoking and addressing our submissions to God makes it *adhyaatmik* (spiritual).

Fig 1.25.19; Yajur 21.2 (Brihad Yajna Mantra): ... Varuna shrudhee havamadya cha mridaya ...: May Varuna, the all-embracing God hear our prayer through the medium of *havan*.

Yajur 5.3 (Brihad Yajna mantra): Maa yajyam hin sishtham, maa yajyapatim... shivau bhavatamadya... Let there be no violence in thought, word and deed as expressed in the *yajna*. This results in peace.

The orderly process of *havan* makes it a ritual, but it must not be *ritualistic*. Three basic principles of thought, word and deed are integral in every recital and offering: mantra – to think, *uchhaaran* / recital – speech, and *aahuti* – action, expression.

Every performance must result in some knowledge towards material and spiritual progress. It must not remain at academic theory and knowledge of its meanings. Effort must be made to translate into daily practice in our duties and behaviour.

The Grha Sootra 1.11.3 says *agnishtat su-ishtakrid vidyaat sarvam, su-ishtam su-hutam karotume. Prasaad* as a specific offering expresses our deeds, desires, and contributions in life – to be well intended and noble, so that we have no reason for regret and repentance. The correct term is *prasaad* or *mitthai* (offering of sweetness) which is the offering in a *havan* and not sweatmeats. We share sweetness with all when we perform the *havan*.

Yajur Veda 1.3: Vaso pavitram asi... Yajna purges and purifies, sustains, and nourishes the world.



A *Maha Yajna* takes a deeper, more detailed insight into the Veda and its meaning, intention, and relevance, often for a specific subject matter or theme, because everything that humanity needs to know is in the Vedas. The Vedas are a 'manual' for all humanity for all times and places.

Prayer at any time must commence with gentle, sincere meditation on *Aum*, the most supreme name of God. Whom else do we address in prayer? Visitors to our home are 'mehmaan' – guests of honour. Attendance at *havan* makes us '*Yajmaan-ascha seedata:*' the honour to be seated at *Yajna* (Yajur 15.54).

The term *dainik* refers to daily. During Raam Raajya, *havan* (from *havi* – to give respectfully) was done every day in every home; and Sri Raam said that we must pray to God. Whilst it is a right and duty of every person and household to undertake the *havan*, it must not become mere routine, repetitive, almost mechanical, because we "know" the *havan*. Like any recipe, the ingredients and the method or process are equally important for success and benefit. In the Ramayan Shri Raam and Lakshman stood guard for 6 days and nights to oversee the safe and successful completion of a *Maha Yajna* by Rishi Vishwamitra for the good of the world.

Author: Pt. D Raghubir This article was developed from a lecture delivered to the Arya Samaj Gauteng Virtual Bridge Series on 29 May 2020

The Swasti Vaachan Anthology

The Swasti Vaachan mantras are prayers for blessing for health, welfare, and well-being.

We offer our prayer and surrender to Paramatma, the Divine Creator, Sustainer and Dissolver of the universe, and Who cares for His creation as a loving father does.

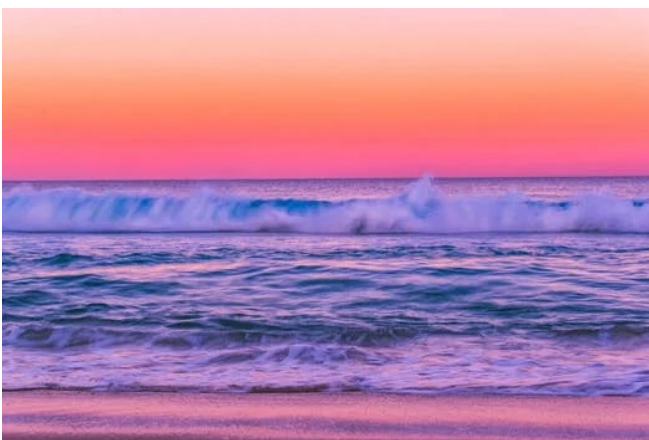
Let us seek His blessing through His eternal, unbreakable laws, which are for the good of all. We are blessed with the efficient functioning of nature, and we benefit from the guidance of the wise and enlightened who impart to us the true knowledge of the Veda. May there always be born such great and noble souls for our welfare and progress, and we honour those who have come before us for their contribution to the course of Dharma.

Through the performance of Yajna (desire and intention for goodness), we purify the environment as well as our senses, whilst realising and repenting our weaknesses and vices. Respecting the body, mind, and senses as blessings from God, we must ensure they are healthy and strong to be able to live long, active, and fruitful lives.

Bless our women, O' God, that they deliver into the world noble children who will benefit society. Our homes should be prosperous, safe, and free from difficulties, abundant in health-giving food, milk, and curative medicines.

As we extend a hand of friendship and kindness to all, we in turn will receive, ensuring peace and harmony amongst all people.

Author: Pt. D Raghubir



The Shaanti Karan Anthology

The Shaanti Karan mantras are prayers for peace and auspiciousness

We all have a degree of happiness, joy, satisfaction, and contentment, yet what is needed most the world over, is peace. Peace does not come from attractions and distractions of material wealth and possessions, but from simple living and high thinking.

Each day we must pray for and work towards peace in and from the elements of nature, in all of creation, and for the removal of fear from the ailments and diseases that afflict us. May we get peace from peacefully acquired food, and from the medicinal plants and trees. Find peace in charitable, virtuous, and honourable deeds performed with Dharma and humility, instead of arrogance, ego, greed, flattery, positions, pride, and fame. We should have peace of mind through knowledge and wisdom, as also in the material comforts and joys. With peace and contentment come prosperity and progress.

May the truths of the sacred Vedas and sermons of the learned, and the Yajna itself be of benefit to all life. Society should be blessed with those who are experts and proficient in every field, so that we advance together, with the advice and guidance of our elders.

Every human being is blessed with the divine knowledge of the Veda in the depths of the mind. Therefore we must awaken and live up to this knowledge to the highest and have strength to keep the mind under control with virtuous, peaceful, noble intentions – *manah shiva sankalp*.

Our prayer and our deeds should be for the peace and well-being of all creation, plants, animals, and people. In this way may we not have cause for fear from, nor should we be the cause of fear to, any being, any source or direction, at any time of day or night.

Author: Pt. D Raghubir

SUSTAINABLE LIVING

Sustainability is one of the most popular lifestyle choices of the decade and will hopefully become second nature to us in the coming years. As we transition from lives of convenience and fast fashion to lives of environmentally conscious choices, sustainability will continue to permeate all our daily decisions.

What is sustainable living?

Sustainable living is achieved by making choices that aim to reduce our individual and collective environmental impact by making positive changes to offset climate change and reduce environmental damage. It is a way to reduce our carbon footprint and better use the Earth's resources to minimize the environmental damage that can be caused by our lifestyle choices.

Sustainability is about making choices now for a positive impact on the planet and a better tomorrow. We must think about the needs of future generations and ensure that they will inherit a safe and healthy planet.

What is the importance of sustainable living?

The health and well-being of the planet can be improved through sustainable living. This is also vital for our health. Living sustainably is not only about living more simply, but also improves our life balance by reducing our dependence on vehicles and machinery. By being less reliant on vehicles, we are more likely to walk or cycle, which helps us create healthier habits.



We can also live healthier lives by consuming high quality, local foods. As a large proponent of environmental damage red meats especially are unhealthy for our physical health, and by eating less meat-based diets, we

can reduce the damage done to our bodies and the planet.

We all throw away things – with almost eight billion people on the planet, which is a lot of waste that goes somewhere. Landfills are not a healthy option and not a long-term solution, either. Every year around 150 million tons of thrash makes its way into marine environments.



Only compostable products biodegrade within six months – in fact, even non-biodegradable plastics may outlive us. The only way to curb the amount of thrash scattered across the planet is to recycle and use biodegradable materials where possible.

The use of fossil fuels to power our homes, businesses and transportation creates harmful gases that warm our planet and create more extreme weather conditions. If we do not act to stop this within the next decade, the damage may be irreversible.

The three principles of sustainability

Social equity, economic viability, and environmental preservation are the three leading principles of sustainability.

Considering the above principles, the Ṛig Veda 10.191.2 states the following:

Aum saṅgacchadhvam sam vadadhvam sam vo manānsi jānatām deva bhāgam yathā pūrve sañjānānā upāsate

O citizens of the world! Live in harmony and concord. Be organized and co-operative. Speak with one voice and make your resolutions with one mind. As our ancient saints and seers, leaders and preceptors have performed their duties righteously, similarly, may you not falter in executing your duties.

The **social equity pillar** is about systems and structures in society that actively support current and future generation's ability to live healthily and comfortably.

Socially sustainable communities are authentically democratic, diverse, equitable and connected to provide people with a good living standard.

The **economic pillar** is about strategies used to encourage individuals and corporations to use and produce socio-economic resources to their advantage. Economic sustainability ensures that businesses make a profit without creating social or environmental issues.

The **environmental pillar** of sustainability is the best known, occurring when processes, systems and activities minimize the environmental impact of their products, facilities, and operations. It focuses on zero waste product manufacturing, managing energy consumption and switching to green energy in offices, headquarter buildings, warehouses, and factories.

What does a sustainable house need?

Some basic items needed to live sustainably are:

Reusable bottles

- Plastic bottles often end up in our oceans where they take hundreds of years to decompose.
- We are polluting the world's oceans faster than nature can purify them, and one simple way to offset this is to avoid buying plastic water bottles to begin with.

Reusable shopping bags

- Invest in strong reusable bags
- If you do have to use plastic bags these can often be recycled by returning them to the store, so do so if you can.

Reusable coffee cups

- Most of the materials used to make takeaway coffee cups are single use plastic,
- Take a coffee flask with you to the café next time you are getting your caffeine fix. Some coffee shops even offer a discount to those who bring their own cups.

Subscription to a clean energy supplier

- Supporting clean energy (energy generated from recyclable sources without emitting greenhouse gases) drastically reduces your carbon footprint, as it does not result in the release of damaging fossil fuels.
- While we should always try to conserve energy at home, using clean energy is a great way to ensure that your energy has a minimal negative environmental impact.

Make environmentally friendly transportation choices when possible

- Until electric cars are affordable for everyone, we can all just do our best to move around mindfully.
- If you are looking for a new car, investigate hybrid or electric options.
- If you are just heading down the street to the store and the weather is nice, head out on foot if you can.

All it takes is a little extra thought to make better decisions for our planet.

What can you do to be more sustainable in your home?

The above question implies that there has been a misuse of resources. Bhagavad Gitā chapter 3.12 warns about this:

Iṣṭānbhogānhi vo deva dāsyante yajñabhāvitāḥ tairdattānapradāyaibhyo yo bhujkte stena eva saḥ.

The elements possessed of beneficial qualities (devah) will give you desired happiness when use with the attitude of doing good to all beings. However, when man uses these elements for his benefit, he must give back something in return; otherwise, he becomes an exploiter.

This Shloka is also explained as given hereunder:

Earth, fire, water, etc. are possessed of beneficial properties (*divya gunas*). These are also called "*devas*" because they are of benefit to humanity. Their proper use is an indication of our reverence to them. The earth is mother because it rears us by providing us with food. We must in turn nurture the earth by treating the plants, water, and air with respect. In this way we take care of the earth and other elements (*devas*) and they in turn take care of us. If we waste water or pollute it with toxic matter, then we shall be harming ourselves.

Use less water

- Many parts of the world are privileged enough to have access to clean water every day, but that does not mean we should squander our water. Keep an eye on the length of your showers and re-use unsalted cooking water to feed your plants. They'll be glad of the extra nutrients.

Start a compost bin

- Composting your leftover fruits and vegetables helps the soil retain moisture, reducing water run-off and conserving landfill space for things that we cannot recycle.

Consume fewer products overall.

- Whether we buy products in a store or have them delivered to our homes, we often forget the indirect damage these goods can inflict.
- When we buy a product, we are also paying for the manufacturer and their daily commute to work, the material shipping, and the delivery of the products to our homes or stores.
- We can offset this by buying only what we really need.

Recycle everything you can

- Items that we do not recycle often end up in landfills, contributing to the noxious gases that affect our collective health and contribute to our global warming.
- Simply check the packaging for a recycle symbol and put it in the right can!

Purchase eco-friendly goods

- Many everyday items are not great for the environment: cleaning products, standard toilet paper, shampoo bottles, toothbrushes and sanitary products are all often un-recyclable.
- Thankfully there are many eco-friendly alternatives available today - do a little research before you buy.

Monitor your energy usage

- It's tempting in winter to blast the heating, just as it is to have the AC on all day in the summer.
- Not only is excessive energy costly but it is also wasteful and uses precious resources that will deplete one day.

Create less food waste and save money by pre-portioning

- This simple practice will often save you from overeating and result in better physical health.

Reach out to your local government officials

- We need to make personal changes for the sake of the planet, but government officials have the power to make changes that the public cannot.
- Write to your local government officials and urge them to champion green energy policies and ensure that public transportation is better for public health

Support local products to prevent shipping

- When you shop local you help support small businesses while offsetting excessive environmental transport costs.
- From an economic standpoint, shopping local also helps small businesses stay open and continue employing local people.

Use public transport when possible

- Cars are a privilege and they can be convenient when we want to drive locally but when you need to run an errand a walking distance away, try to walk or cycle.
- It will have a positive impact on your health, save money and offset pollution.

Message from the President

Dear Readers

Namaste

As we move into 2023, let us commit to performing the five daily *yajnas* which are five forms of religious and social obligations as encoded in the Manusmriti (chapter 4.21). These are:

ॐ *Brahmayajna*: Prayer, meditation, and study of the scriptures.

ॐ *Devayajna*: Performance of agnihotra (havan).

ॐ *Pitriyajna*: Service to mother, father, and elders.

ॐ *Atithiyajna*: Hospitality and service to the learned ones and visitors.

ॐ *Bhootayajna*: Service to all living beings.

These five *yajnas* performed daily are known as the *maha yajnas* or great duties. In carrying out these duties, a person whether single or a householder makes life religious and develops a sense of service towards fellow beings. When the householder takes on the responsibility of providing for the needs of all living beings, the significance of these *Yajnas* is realised.

Brahmayajna or *Sandhya* is about God. *Brahma* is a name of God. He creates the universe. *Brahmayajna* is prayer to and contemplation of God. The *Sandhya* - compilation of mantras are recited. *Sandhya* means sound meditation. Another meaning of *Sandhya* is uniting or getting together. Through the medium of *Sandhya* a person becomes engrossed in communion with God and becomes one with Him.

Sandhya is recited in the morning at dawn when there is the blending of the darkness of the night with the light of the day, and at sunset when the light of the day makes way for the darkness of the night. These hours of the day provide an ideal, natural atmosphere for concentration.

The working day is commenced with the thought of God and is closed with thoughts again on Him for a peaceful and restful night.

Sandhya should be recited at a clean and secluded place to help the mind to concentrate and be free from distractions. The environment should be conducive to the promotion of peace and happiness.

Self-study of religious books is *Brahmayajna*. *Brahma* also means knowledge. Through true knowledge our thoughts

References

1. Shastra Navanitam – A concise study of Hindu Scriptures
2. www.inspirecleanenergy.com/reviews

Author: Pt A Dudhrajh



become pure, our powers of judgment are improved and our determination for performing right actions is reinforced. Every day sometime should be set aside with regularity for the study of our scriptures.

When *Devayajna* or *Agnihotra (Havan)* is performed its radiation is felt by the devotees. The spirit of *yajna* is benevolence, renunciation, sacrifice and unity. We must shine by the burning out of anger, greed, ego, jealousy, and other evil desires just as the flame of the *yajna* shines when *ghee* and *havan saamagri* burn up in the fire.

When chanting the *havan* mantras we say in unison '*idamagnaye idanna mama*'. It means that all the wealth, material belongings, power and other possessions are not ours. We have possessed them with the grace of the Almighty God. We shall consider them as belonging to the Creator and use them for the benefit of everybody. This is the spirit of the *Devayajna*.

Pitriyajna is about service to and care for our parents and elders. They bring up children by providing them with food, clothing, shelter, and education. When the children grow up it becomes their duty to take care of their parents and other elderly members of the family and to respect and obey them. In old age our parents become frail and weak. It is then that they need special attention. Our scriptures say *Matri Devo Bhava, Pitri Devo Bhava* meaning - mother and father are worthy of reverence. Therefore, it is the duty of every householder to show respect to elders and satisfy all their needs. The fulfilment of this duty is *Pitriyajna*.

Atithiyajna is about serving a person who visits. Service and hospitality to such persons is *atithiyajna*. This *yajna* (service) is an important characteristic of Hindu Dharma. The concept of service to humanity is embodied in this *yajna*. Its beauty lies in giving practical effect to the spirit of love and goodwill towards all people.

The structure of Hindu Society in ancient times was such that *sadhus, sannyasis*, saints and mahatmas did not live with their families or relatives. Householders (*grihastis*) took care of their needs. Similarly, the *guru* (teacher) and pupil lived on the food and donations of the householders. The householders were ever ready to give them hospitality with love and sincerity. They did not feel it a burden to provide them with their needs and looked forward anxiously to receiving such unexpected visitors. They fed their visitors and then had their own meals. These holy men, on the other hand, brought sanctity to the home and surroundings of their hosts by their

conduct, preaching and guidance to live a life of moral uprightness.

Bhootayajna is about caring for all sentient beings. Take care of fellow beings and domesticated animals like the cow, buffalo, horse, dog, cat, and birds such as the pigeon, sparrow, and parrots which are helpful to man. Wild animals fend for themselves. *Bhootayajna* also implies non-killing of animals.

There is life in animals, and we should be merciful towards them. Humans are said to be the greatest of all living beings. This greatness should be depicted in doing good to all living beings and protecting them. Wild animals are also helpful to humans. For example, the snake and the owl are friends. They eat rats and other pests and protect our food crops.

Let us all commit to performing the five great duties and build a world where peace and harmony is secured through love, duty, and knowledge. If we develop the practice of performing the five daily *yajnas* our children will also learn it.

Pt Arthi Nanckchand Shanand



Sanskrit words explained

सुख

Sukha

The literal meaning of *sukha* is "good space" a sense of lightness and joy, a sense of effortlessness and ease. Ease, peace, and inner joy also describe the word *sukha*.

Good space refers to the hub of a wheel that is perfectly aligned and aids in moving ahead smoothly. *Sukhaba* or the abode of peace is a place within where we find inner sanctuary.

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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