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On 18 July the world celebrates Mandela Day. In support of the 67 minutes of selfless service we present two feature articles around the theme of “greed” covering climate justice, social ills, and the missteps of leaders.

Greed is linked to money, power and makes one arrogant. Greed destroys families and communities. Greed leads to countries dominating and plundering. History has shown how civilisations were wiped out through greed.

In the May issue the concept of Daan – dharmic duty to give donations, to share wealth and accumulated surpluses was covered. The focus of this issue is Greed and why we need to fight it at the personal level and in this world.

We thank Anitha Rambilass for the feature article “Greed: The Self-Destructive Desire for Excessive Wealth”. Our second feature article is a contribution from Charles Simane of COPAC entitled “Confronting Greed through the Climate Justice Charter”.

The Veda Niketan a standing committee of Arya Samaj South Africa enters sixty years this year. We have shared spiritual knowledge for the development of individuals, communities and societies and are committed to continue this tradition through our journals, tracts, books, and graded examinations.

This year our graded examinations the elementary, basic for juniors and essential examinations for seniors on Hinduism will be online. For more details visit our website www.aryasamajsa.org in the upcoming months.

Your contributions and comments are welcome. Please see the last page for the criteria for articles.

Veda Jyoti Editorial Committee:

Arthi Shanand, Karuna Mohan, Kirun Satgoor, Ressma Rambaros, Shobana Singh, Sudhira Sham



ओम् शतहस्त समाहर सहस्रहस्त सं किर । कृतस्य कार्य
स्य चेह स्फातिं समावह ॥

Om śatahasta samāhara sahasrahasta saṃ kira | kṛtasya
kārya sya ceha sphātiṃ samāvaha ||

Atharva Veda 3.24.5

**Earn by a hundred hands and disburse by a thousand.
Your capacity for giving is augmented, even multiplied,
by the grace of God, if you are benevolent.**

The advice in this mantra, if practiced, helps one to overcome greed and practice dharma. If one works with diligence and shares in factors of the efforts placed into earning, the capacity to live well and give generously is amplified by God.

This means that to overcome greed, we must develop selflessness. In giving, in sharing we develop karma or actions that leads us to the path of being ethical human beings committed to developing a compassionate society.

This mantra is used in sanskaars when a young person completes education and is counselled to tread on the path of righteousness, to follow norms, systems, morality

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and to conduct oneself to benefit the self, family, community, and society. This mantra is also utilized when entering business and for explaining charity.

Those who enter business are advised to work honestly and industriously. Every corrupt action has two sides. When officials and politicians are involved in corruption accepting bribes, there is also a businessperson involved who pays the bribes. Both sides display selfish and greedy tendencies.

Those who work in factories must be honest in their efforts. Stealing from stock builds up greedy tendencies. When workers are exploited, they resort to cheating, stealing and resist exploitative practices.

Entrepreneurs are encouraged to conduct business through ethical practices. Tender fraud and bribery must be avoided, as such practices are caused by greed and selfishness.

As production and sales in a business increase more people are employed and more families receive the means for sustenance and pathways to prosperity. This is the “earn by a hundred hands” explained in the mantra.

In all these activities the noble trait of generosity is practised, and greediness is shunned. The Vedas promote unselfishness which is opposed to greed.

Greed: The Self-Destructive Nature of Excessive Desire for Wealth

Greed is one of the common sins that has been the subject of much debate and criticism throughout history. It is a human flaw that has been the downfall of many, from individuals to empires, as the excessive desire for wealth and possessions can lead to self-destruction. In this article, we will explore the nature of greed, its causes, and its consequences.

Greed is a pervasive issue in modern society, which can be considered an addiction or illness. The propensity for greed to become entrenched in an individual's psyche makes it challenging to eliminate. Those afflicted by this require the assistance of loved ones, particularly when it reaches extreme levels. Oftentimes, individuals sinking in greed do not realize the seriousness of their situation, and therefore require a wake-up call to understand the gravity of their circumstances. Professional support may also be required in severe cases.

“He who distributes his wealth among others, his wealth is not destroyed. One who does not share his possessions never befriends anyone who might give him happiness.”
Rig. 10.117. 1



Defining Greed

Greed can be defined as an insatiable desire for material possessions and wealth, often to the detriment of others. It is a form of selfishness that places one's own desires above the well-being of others. While greed can manifest in multifarious forms, it is often associated with excessive accumulation of money, power, and prestige.

There are different forms of greed in various contexts, including family, social, and political settings. In the family, greed can manifest in a desire for personal possessions, financial gain, or property. Within the social circle, greed may manifest in a desire for undeserved leadership positions, social status, or public recognition. In the political arena, greed can lead to corruption, fraud, money laundering, and other unethical practices. Finally, in personal contexts, individuals may develop addictive behaviours towards substance abuse, gambling, impulsive shopping, overeating, and a competitive desire to keep up with their neighbours.

To combat this communities must work together to raise awareness of the dangers of greed and promote healthier attitudes towards material wealth. Families and friends should provide support and guidance to those affected, helping them identify and address their underlying issues. Moreover, society must strive to create a more equitable distribution of resources to reduce the incentive for greed. Additionally, law enforcement agencies must remain vigilant against corruption, fraud, and other illegal activities that promote greed.

Causes of Greed

Greed can be caused by various factors, including social and cultural influences, personal traits, and environmental factors. Social and cultural factors, such as the emphasis on consumerism and materialism in modern society, can contribute to the development of a culture of greed. In some cultures, accumulating wealth is seen as a sign of success and status, which can lead to a desire for more and more wealth.

Personal traits such as low self-esteem, anxiety, and insecurity can also contribute to the development of greed. Individuals who lack a sense of self-worth may seek validation through material possessions and wealth, believing that the accumulation of wealth will increase their status and value. Environmental and social factors such as access to resources and opportunities, influence of peers and family can also play a role in the development of greed.

Consequences of Greed

The consequences of greed can be far-reaching and devastating, both for the individual and society as a whole. At the individual level, greed can lead to a sense of emptiness and dissatisfaction, as the pursuit of wealth and possessions becomes an endless cycle. Individuals who are consumed by greed may neglect their

relationships, health, and well-being, leading to loneliness, stress, and even physical illness.



At the societal level, the consequences of greed can be even more severe. Greed can lead to social inequality, as individuals who are wealthy and powerful use their resources to maintain their status and influence. This can result in a widening wealth gap, which can contribute to poverty and social unrest. Greed can also lead to environmental destruction, manifest in the form of poaching, theft of trees and plants, smuggling of live animals, human trafficking, as individuals and corporations prioritize profits over humanity, sustainability, and conservation.

Greed As Addiction

Greed is a complex phenomenon that manifests itself in various forms, such as addiction to substance abuse, gambling, food, shopping, fashion, and competition. These behaviours are often challenging to overcome, as addicts develop an insatiable desire and attachment to their vices. They may resort to stealing, cheating, defrauding, or exploiting others to satisfy their craving for these pleasures. Unfortunately, this addiction can trap individuals in a cycle of self-destructive behaviour, leading to criminality and other negative consequences.

However, not all greedy individuals are entirely responsible for their actions, as some may fall prey to their circumstances. Those who are aware of an addict's situation may exploit and cheat them, further exacerbating their predicament. Such individuals become victims of their situation, and it becomes increasingly difficult for them to escape the quagmire and avoid the severe consequences of their actions.

In light of this, it is crucial to advocate for a different approach to competition, one that emphasizes personal

growth and development over competing with others. Competing with oneself is an effective strategy for self-improvement and can foster a sense of pride and accomplishment. On the other hand, competing with others can lead to a dangerous game, where individuals are more likely to focus on valuables rather than their personal values and growth.



Furthermore, focusing on personal growth and values is an excellent way to avoid falling into the trap of greed. Greedy individuals often become fixated on their material possessions, neglecting their personal growth and the importance of upholding moral values. This approach ultimately leads to their deterioration, as they become less concerned with their personal development and more preoccupied with accumulating more possessions.

Greed In the Family

"Oh, man, Live peacefully and harmoniously with your fellow beings. May your minds be one so that there may be no envy and ill feelings amongst you."
Atharva 3. 30. 1

Greed is an all-pervasive issue that affects not only individuals but also the family unit. In the nuclear family structure, parents and grandparents are the core members who hold the family together. They supervise the relationships among family members in a loving and meticulous manner. However, as they age and become frail, wealth and property often pass on to the next generation. Unfortunately, in some cases, a conniving member may take control and usurp everything, leading to the loss and dismay of the rest of the family. This creates a rift in the family circle, and everyone is dejected and goes their separate ways. The strong chain is now weakened and eventually breaks, causing years of love and legacy to melt away in a single situation.

The greed of one individual can destroy a family's bond and legacy. Often, senior members are forced to give up power and signature, and instead of wealth being distributed equally amongst all family members, it remains with one avaricious person. This can cause resentment, mistrust, and a rift in the family. It is a form of greed that is deeply unsettling and can lead to the complete breakdown of family relationships.

"After the death of both the parents, the children should share equally the parent's estate.
As long as the parents are alive, the children have no legal right on the property."
Manusmriti 9.104

However, in some cases, a reliable family member may have to take over the affairs of a senior member who has become too frail to manage their assets. This is not greed, but a necessary action taken to protect the senior from unscrupulous individuals or systems. The senior member may unknowingly not want to hand over control, and therefore it may have to be taken over almost forcibly by a responsible family member.

Regrettably, greed within families can sometimes lead to violent outcomes. Family murders for the sake of family wealth are becoming more common, and it begs the question whether moral and ethical values still hold sway in society. It appears that society is now measured by the amassing of wealth rather than social benevolence. Each person is only interested in their own needs, and there is little emphasis on caring and sharing. The lack of compassion and empathy has led to the disintegration of the family unit and society at large.

To address greed in the family circle, it is essential to create awareness of the negative impacts it can have on

family relationships and legacy. Communication and trust are key to preventing the greed of one family member from causing a rift in the entire family. Families must strive to promote values of fairness, equality, and empathy in all aspects of life. Seniors must take the initiative to distribute wealth equally among family members, and the younger generation should take responsibility for caring for the elderly.



Greed in the family circle can cause deep rifts and damage the bonds amongst family members. The consequences of such greed can lead to a breakdown in family relationships and loss of legacy. It is essential to promote values of compassion, empathy, fairness, and trust to prevent greed from destroying the family unit. We must work together to build a society that values caring and sharing, where every individual has an opportunity to thrive and prosper.

Greed In Politics

The phenomenon of greed is not limited to personal relations but extends to the political sphere as well. In this context, the government of a country wields a tremendous amount of wealth and power, which may not necessarily be used for the benefit of the community. Such actions can create disharmony among the populace, as the actions of a self-serving politician do not align with the interests of the electorate. In addition, politicians are known to cling to power long after it is due to them, as the trappings of high office imbue them with a sense of belonging and security that becomes difficult to relinquish. This paper explores the multifaceted nature of greed, particularly in the political arena, and the negative implications of such behaviour for the economic growth of a country.

The effects of greed are apparent in the reluctance of politicians to give up power, even when their performance is sub-par, or their health and age are

against them. Instead of retiring and enjoying the peace and serenity of family life, many politicians prefer to cling onto power, which may lead to further negative consequences. This refusal to leave office may be due to either an egoistic attachment to the position or the greed for money and the benefits that come with holding political office. The sense of power and control that politicians acquire in high office becomes a powerful motivator, and relinquishing it becomes almost impossible. In such a situation, the politician becomes a slave to his or her position, unable to see beyond the trappings of power. Instead of making a dignified exit, the person sinks deeper into the quagmire of greed.

Society evolves when everybody strives together like brothers for glory and progress.

By providing the manufacturer of basic commodities with natural resources through the labour of his subjects, the inspired ruler, who commissions state welfare projects, who sustains his people and who rids society of evil and injustice, ushers in days of happiness, peace, and prosperity for his people.

Fig. 5. 60.1

The attachment to power and the benefits that come with it can be so strong that it becomes difficult for politicians to imagine life without it. This attachment can be seen in the behaviour of politicians who have been associated with abhorrent terms such as cartels, fraud and corruption, money-laundering, rape, murder, and other such crimes. They cling onto their position as if stuck to a strong adhesive, even if they know that they may eventually be exposed for their crimes. The ramifications of such behaviour are severe, and they negatively impact the innocent people of the community.

Dynasties are not spared by greed, with some being attacked with poisonous spears from behind the foothills. The traditional leaders of communities are also not safe, as the pointed fatalistic spears of the hungry, greedy, rolling eyes of those that are after their blood can strike at any moment. Their moral codes have no proper direction, and they operate in a manipulative manner. To them, it is just another haul they are pouncing on, with no regard for the impact on the community. The rich swim in the sunshine, while the poor freeze in the cold, groping in darkness. Such behaviour creates a hierarchy, which restricts the economic growth of a country, further amplifying the negative impact of greed.

A civil service is maintained for the welfare of the citizens. The leader should, however, protect his people against evil practices of officers in the civil service.

Manusmriti 7.123

Politicians are not the only ones susceptible to greed. Leaders of religious and other institutions like places of learning are also known to engage in such behaviour. The shock that arises from hearing of such behaviour is compounded by the fact that people on the lower rung of the ladder unsuspectingly hold onto them. In the pursuit of name and fame, many heads of institutions may praise those who are committing heinous crimes, and this further perpetuates the problem. The community is left to walk on edge, wondering when the negative news will end.

When managers are given a responsibility they should deem it their highest duty towards the upkeep and protection of their responsibility. Who would have thought that Madiba's most precious legacy would be tainted in this way, a legacy the world is crowing about? That same legacy has taken a right about turn. His vision of a rainbow nation and belief in the spirit of uBuntu is now just the opposite of what he envisaged. This is in contradiction of his target point. The same world that looked up to him, hopefully does not change position. What happened to his brick-by-brick reconstruction of our nation? Let us get together and save our beloved Madiba's legacy, impact, and contribution as a respected and revered global leader. We must stand together to protect our legacy and as a society, cannot let a few criminals spoil our proud heritage.

In some cases, this attachment to power can lead to a nosedive into crime and corrupt behaviour, including fraudulent activities, money-laundering, and even violent acts such as targeted killings. Such actions not only harm innocent people but also damage the reputation and integrity of the political system as a whole. Unfortunately, even traditional leaders and members of religious and educational institutions are not immune to the lure of power and greed, and their transgressions can cause great harm to those who trust and look up to them.

When exposed, those who engage in questionable behaviour may take drastic steps to protect themselves and their interests, including silencing whistle-blowers through violence or intimidation. This further erodes public trust and creates a sense of lawlessness that can lead to even more disastrous consequences.

The issue of greed in the political arena is not a new one, and it is not limited to any one country or time period. In South Africa, for example, the legacy of Nelson Mandela is often held up as a shining example of leadership and integrity. However, even his legacy has been tainted by the actions of some who sought to enrich themselves at the expense of the country and its people. This is a stark reminder that the fight against greed and corruption is an ongoing one that requires constant vigilance and action.

Greed in the political field is a complex and multifaceted issue that can have far-reaching consequences for individuals, communities, and entire countries. It can lead to disharmony, restrict economic growth, and even cause harm to innocent people. It is therefore the responsibility of those in positions of power to act with integrity and uphold their duty to serve their communities. Only by working together to combat greed and corruption can we create a more just and equitable society for all.

Conclusion

Greed is a pervasive issue in contemporary society, and its prevalence can lead to severe consequences for individuals and society at large. Addressing greed requires a collective effort from individuals, communities, and governments alike to promote awareness, provide support, and reduce the incentive for greed. With a concerted effort, we can overcome this challenge and build a more equitable and just society for all.

"Maa Gridhah Kasya Swidhanam" (Do not covet the wealth of others.)

Isha Upanishad 1

Author: Anitha Rambilass

Confronting Greed with the Climate Justice Charter

‘As Africans, we live together on a vast and beautiful continent where the human story began. All of us are linked to the first human who walked upright, dreamed, thought, and co-existed with plants, animals, rivers, oceans, and forests. Today this common humanity and its future is in serious danger.’ The Climate Justice Charter.

The Climate Justice Charter is the first charter in the world dedicated to climate justice. It emerges out of struggles waged by drought-affected communities during the El Nino-induced drought in South Africa in 2015, the worst drought in South African history. It caused tremendous damage, destroyed tons of crops, killed millions of livestock, destroyed livelihoods, and left several towns on their last drop of water, a phenomenon called day zero.



This was not the last drought South Africa will face nor the most severe. According to climate scientists, the country is warming at about twice the global rate of temperature increase meaning that as the world overshoots by 1.5 degrees, it will be overshooting by three. Livestock farming will become untenable, maize production will collapse and the entire food system will become even more precarious.

The charter emerges from these struggles as a need to recalibrate human relations as well as relations with the non-human world, without which humanity would not exist. Since its launch in 2020, The CJC has been endorsed by 281 organisations and is an essential tool in shifting the narrative from climate change to systems change, from unjust transitions to the deep just transition, from

Anthropocene thinking which blames all humanity for the crisis, to capitalocene framing that confronts the elephant in the room - capitalism. The charter is a vision for a better and liveable world, a post-capitalist world.

Capitalism is more than an economic system; it is a way of organising society. From its inception, it has organised society on greed, manifesting through materialism, accumulation, exploitation, and the capture of life-enabling systems. Capitalist greed has caused the climate crisis and plunged the earth into the capitalocene era, an age where capitalism is the most potent geological force.

The anti-capitalist goals of the charter confront the greed that justifies capitalism. The charter aims to: “Advance an awareness that we thrive and co-exist on one planet.” Understanding this is important in countering the capitalist logic of infinite growth on a finite planet. For centuries, capitalism has been extracting from nature without replenishing or regeneration.



Capitalist logic has stripped us of an earth-centred conception of what it means to be human. In other words, it has created this false dualism, a false separation between humans and nature. Our ocean commons are victims of this. Industrial fishing is the biggest threat to

the survival of our ocean commons. Large ocean trawlers that sweep swathes of the ocean floor of all life are responsible for the destruction of marine life and marine ecosystems that are crucial in the fight against the climate crisis. The ocean is the biggest carbon sink, however, its ability to absorb carbon is being undermined by the destruction of marine life due to overfishing. The industrial fishing lobby groups divert attention from their destruction of the ocean commons by investing heavily in plastic research.



Indeed, plastic pollution is a huge problem, however, it is overfishing that is driving marine life to the edge of extinction. Being aware that we exist on one planet is important in challenging the technotopian idea that humans can destroy the earth and then flee to colonise Mars or live on the moon. These technotopian illusions, funded by billionaire fantasies are dangerous. Mars is already littered with human pollution from spacecraft debris, discarded satellites, and other space junk from the different Mars programmes.

Our greed has made us declare war on nature, which, is a war against ourselves. To break free from this capitalist logic, we must break free from the thinking that got us into this place.

The Climate Justice Charter aims to: **'Inspire a break with the thinking that caused the crisis and that reinforces the obsession with growth, progress and domination.'** We live in a world that promotes gratuitous individualism; a paradigm of me, myself, and I. This kind of thinking has embedded selfishness in our society and has produced short-sighted gratification. The charter says we need to:

'Deepen cooperation. We thrive most as humans when we express solidarity, share, live slowly, are free, affirm our needs and preserve the foundations of our life world. The time to challenge and end the selfish, greedy, competitive, violent, and conquering conception of the human has arrived.' Climate Justice Charter

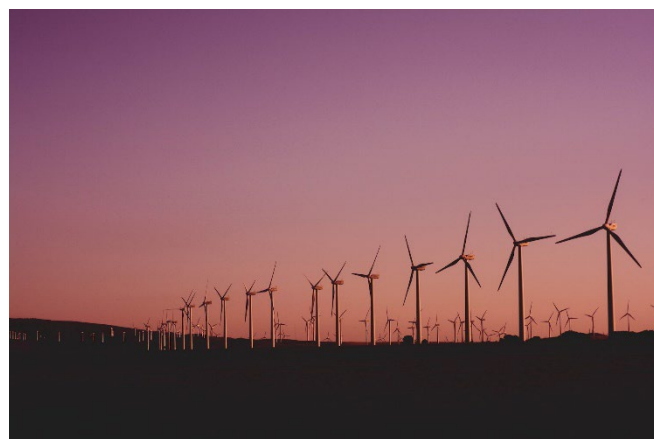
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Capitalist advertising which makes us feel incomplete unless we have a certain device or dress in a certain way which lives up to the trending brand standard, makes our lives feel like an endless competitive struggle of living up to a standard that is infinitely changing. The result of this is greed and self-aggrandisement.

The charter argues that we cannot solve the current crisis of civilisation with the same thinking that created it. Take energy as an example, there is no just transition of the energy system or the economy without a deep and decolonial just transition in our thinking. For example, if the push for renewable energy systems is based on greed like the rest of the operations of capitalism, then the green transition will be just another modernising leap for capitalism.

The rich will get richer, new frontiers of mining for rare earth minerals will be sought, poor communities will suffer, and the exploited worker will continue to face new forms of exploitation.

In South Africa, a greedy unjust transition is already underway. Renewable energy projects are in the hands of a few capitalists through the Independent Power Producers (IPP) program. The unjust closure of coal-fired power stations like Komati power station is another example of this unjust transition. Communities were not consulted before the plant was closed and hundreds of contracted workers were left with no source of income. That is why the charter calls for community-based and socially owned renewable energy systems to ensure a deep just transition to a solidarity economy, a moral economy.



The charter confronts the crisis of corporate captured leadership. Greedy politicians have destroyed so many lives and they have weakened democracy. Such politicians are driven by short-termism, they cannot think beyond the next election cycle. In the context of the climate crisis, corporate capture is even more dangerous

because it is advancing false solutions. These false solutions perpetuate fossil fuel extraction, commodification of nature, and exploitation of workers, all in the name of the growth paradigm of capitalism.

Corporate-captured leadership has undermined democracy to the extent that globally, democracy is in crisis because of capitalism, especially neoliberal capitalism. This has produced strongmen leaders and the resurgence of fascism.

Racist, xenophobic, transphobic, and exclusionary nationalisms are on the rise across the continents because of greedy politicians who have betrayed *demos kratos*, the rule by the people, for corporate gains and pushbacks. To confront the climate ecological crisis, we must recapture our democracy and build a bottom-up democratic ethos.

The Climate Justice Charter argues that we need to build strong movements that can confront the toxic politics of populism. Thus, we need to strengthen participatory democracy meaning that **'All climate and deep just transition policies must be informed by the voices, consent and needs of all people, especially those facing harm.'**



The Climate Justice Charter helps us in understanding that greed is not congenital, there is nothing innate about it. It is a social construct, a product of a greedy system of materialism and accumulation. It must be confronted from its epistemological roots in the socialising logic that underpins the social order of capitalism.

The Climate Justice Charter's transformative alternatives like *Zero Waste and Simple Living* confront greed at its materialist level. These ideas are more than just minimalism, or personal reduction of carbon footprints, instead, they are about transforming the meaning of life. transforming the epistemological conception of 'the good life' and the meaning of success.

Success is measured in material possessions. We sacrifice our health to make money to be successful and yet we spend all that money trying to regain the health that we lost in making it, it is a paradox as old as Plato. Ideas like simple living challenge that logic. They enable us to understand success beyond materials, and to find fulfilment in the things that matter, family, community and the more than human world. These are ideas that challenge our ontology; the very meaning of what it means to be human.

The charter is a product of these conversations by diverse communities communing together and putting their vision on paper. The work to transform these visions into policies is ongoing. The Climate Justice Charter Movement has already published two policies.

The first policy is the Rights of Nature policy which is based on the vision of an earth-centred conception of what it means to be human.

The second policy is about eco-mobility. It is about transforming our cities for eco-mobility and breaking with the logic of a car-centred infrastructure and urban design.

To confront greed, we must confront capitalism, which is the only way to free ourselves and the life-enabling systems of the earth from the clutches of self-aggrandizement.

Author: Charles Simone (Copac)

Message from the President

Dear Readers

Namaste

I trust that you are all in good health and keeping warm, wherever in the country you may be.

How do all of us interpret greed? Do we just link it with food and over-eating? To a child it means having his share of sweets or toys and wanting more. That is because his mind is limited. To a foodie it means no limitations on his cravings. To a miser it means more hoarding and not sharing. And yet to a homemaker it means ensuring that she has everything that her family requires to be comfortable.

Greed often clouds one's power to reason and to differentiate right from wrong. Is this not evident in the destruction and warfare that we are witnessing the world over?

Greed for everything material has now become a way of life especially with those higher up in power. We are currently experiencing this in the corruption and beleaguered state of our country. The rich get richer while the poor are still struggling.

The Vedas say that 'those who eat alone, eat in sin.'

Greed is a negative attribute and can therefore only bring about negativity.

Another form of greed is lust. We have been witnessing harrowing cases of child trafficking, rape, gender-based violence and killings of innocent people. The perpetrators are those who cannot control their lustful and greedy tendencies and who satisfy themselves even if it means that they must kill to do so. Are these men or beasts?? Faith organisations have been rallying together to help victims of these crimes.

And yet man is unable to control this because he is unable to control his mind. All our thoughts, words and deeds are formed in the mind. When the mind is in control then the journey to one's destination is quite clear.

But man likes the effortless way out. So instead of trying to make his life better by working hard, he chooses to gamble to accumulate enough of wealth to sustain his unhealthy habits.

The Vedas say, "Don't play with dice, ply the plough instead so all can benefit from what Earth has to offer."

In the Ishavasyam Mantra, "Iśavāsyam idam sarvam . . . tena tyaktena bhunjitha ma ḡrdhaḥ kasya swidhanam." Yajur Veda 40.1 ḡrdhaḥ refers to greed. It means do not covet what is not yours. In other words, receive and make use of God's provisions with renunciation. Throughout the message in the Vedas is one of Yajna or performing those actions for the betterment of all Beings.

Let us move away from individualism and embrace collectivism. It starts with faith and belief in God Who showers us with the strength to do that which is for the benefit for all. As we celebrate Mandela Day this year, let us set goals of helping others and going the extra mile to ensure that all our people, young and old are comfortable with the basic needs of life.

I am confident that after reading this issue, many of us will make it our duty to guide those who are blinded by material wealth and lead them to the path of righteousness and Dharma.

Let us all be guided by a good mind and intellect always.

Pt Arthi Nanackchand Shanand

Sanskrit words explained

लोभ

Lobh

Translates in English to greed.

It is a strong desire for worldly possessions. A constant focus on possessing material items. More especially the urge to possess what rightfully belongs to others.

BACK TO THE VEDAS LECTURES



Topic: Chapter 6 - The Light of Truth: Raj Dharma (The Science of Government)

Speaker: Pt Kirun Satgoor

Wednesday 19th July 2023 7pm to 8pm (GMT+2)

Join Zoom Meeting

<https://us06web.zoom.us/j/81299888772?pwd=bnFhRTcxS0htWTBDWE5FYVgza2w2dz09>

Meeting ID: 812 9988 8772

Passcode: back2vedas

“I preach Vedic truths. I am thus a preacher and do not wish to be anything more than this.... I do not wish to be honoured or have any high position (in any organisation). What I really wish is a great thing (reform in society). Hopefully, I shall succeed in getting this done by the help of God and cooperation and kindness of scholars and good men (and women).”

Swami Dayanand Saraswati - 19 March 1881

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



Tel: 031 267 0544/0519

Arya Samaj South Africa, 87 Harbottle Road, Sydenham Durban, 4091, South Africa

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