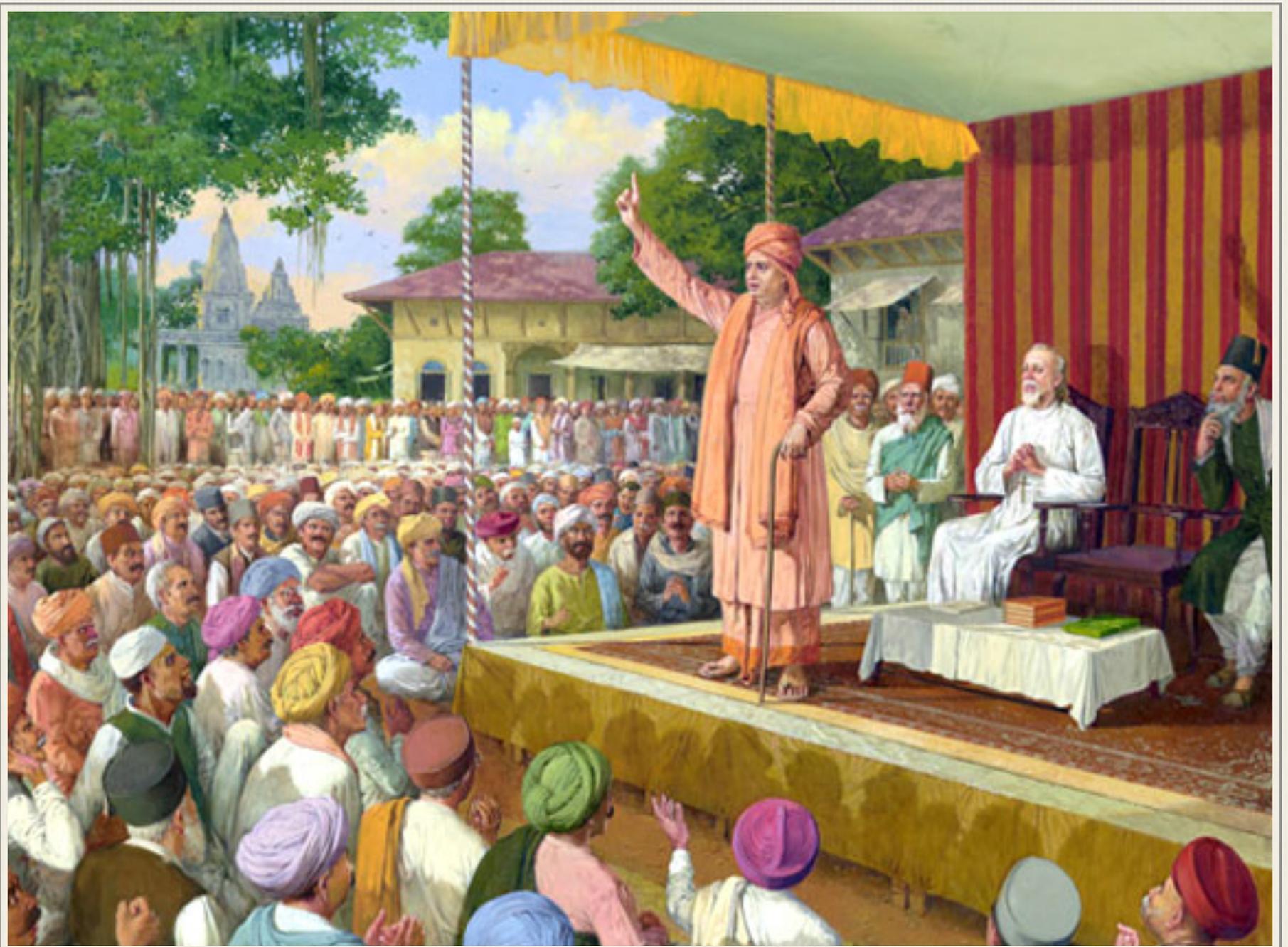


Rishi Sandesh

July 2014



UTTHISHTATH ARYAAH



Preface



Greetings from APSASM to all our readers. Inspired by Rishi Dayananda, we present you this magazine to promote Vedic principles for upliftment and welfare of humanity.

In today's era of Internet we can communicate instantaneously. This has revolutionised the society. These days, we can exchange information in minutes. Previously, it used to take months to communicate. Utilising this technology, we will present you "Rishi Sandesh" magazine through electronic media only.

APSASM Veda Promotion committee has decided to bring a magazine in dual language of Hindi and English so that maximum number of noble people can benefit from it. We request all our readers to share your thoughts and articles, we will try to publish them in dual language.

With the "Rishi Sandesh" name itself, we want to ensure that, our articles would not deviate from the principles of Rishi. Main objective of this magazine is to decipher messages of Rishi's in simplified language. To decipher and simplify wisdom of Rishi's is not a straight and easy task. But with the help of this magazine, we will provoke and stimulate your thoughts by giving you pointers to explore and enjoy Vedic philosophy. We wish you achieve great success with the practice of Yoga and Tapasya.

With the help of Rishi's wisdom, we wish and pray to the God that with this effort,

we get right direction for this materialistic mode of transportation (our mind and body). If we commit any error in translating/simplifying Rishi's wisdom, please forgive us and encourage us by sending any corrections.

We thank Rishi Dayananda, who has written Rigvedaadi Bhashya Bhumika, etc in simplified Hindi language, for saving us from dark abyss. We wish, you imbibe this great wisdom donated by Rishi's as much as you can and make your life truly fulfilling and worthy.

असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर् मा अमृतं गमय
ओ३म शांति शांति शांति

- बृहदारण्यक उपनिषद् 1.3.28

Author: Sh. Sury Prakash Soni

The fourfold determinants of Dharm

Vedah Smrtih sadacharah svasya cha priyamatmanah.

Etaccaturvidham prahuh sakshadharmasya lakshanam.

-- (Manu Smriti 2/12; Satyarth Prakash Ch.3)

These are the four determinants of right conduct: First, the Vedas; second, Smrtis made by masterminds and in agreement with the Vedas such as Manusmriti; third, the conduct of the righteous persons which has come to us as tradition from the beginning of the universe, i.e., conduct enjoined by God through the Vedas; fourth, that which conforms with our conscience, e.g., truthfulness. These are the criteria of virtue, impartial justice, acceptance of truth (Satya), total abandonment of untruth – such conduct is Dharm. And whatever is reverse of this, i.e., partiality, injustice, disregard of truth (Satya) and unacceptance of untruth – this is all adharm, vice or unrighteousness.

Author: Sh. Pt Prashant Kumar Sharma

Source: Satyarth Prakash (Ch. 3) by Rishi Dayanand Saraswati



Message from the founding President of Arya Prathinidhi Sabha and Arya Samaj of Melbourne



With the feeling of humbleness, little bit of pride and full of inspiration, in my capacity as the Founding President and current President of Arya Prathinidhi Sabha and Arya Samaj of Melbourne, I wish to give this message to the readers of our magazine 'Rishi Sandesh'.

Today when many Arya samajes around the world seem docile in accepting the same rituals of the society, which were opposed by the Great Maharishi Swami Dayanand Saraswati to uplift the humanity; a small group of Arya Samajis in Melbourne decided to bring the wisdom of the Rishis to a wider audience of people by publishing the teachings of the Rishi in a form of small magazine.

When people are giving priority to fate rather than effort and have forgotten the teaching of the Rishi as quoted below, it is important for each and every Arya Samaji to wake up and work for the noble cause of spreading the teachings of the Rishis to an average person.

Maharishi Dayanand has said:

“Effort is superior to destiny (fate) because it is the effort that determines destiny. An effort well-made leads to success and lack of effort spoils everything. Therefore, effort is superior to destiny.” – Swamantavyamantavya Prakash

The work of the magazine was taken up by few of our members in selecting, writing, translating and proof reading of the articles under the able co-ordination

of Mr. Sury Prakash Soni. My heartiest thanks go to Mr. Sury Prakash Soni, Mr. Vishal Sujeeun, Mr. Akash Gulati, Mr Ajit ASR and Aunty Shanta Devi Singh ji for their effort and work in designing the magazine.

We hope to promote the teachings of the Rishis to the humanity with the slogan “Utthishtath Aryaah! Pashya, Devasya gyan-suryam prakasham – Arise O Aryas (noble men)! Look at the Sun (in the form of Veds – knowledge provided by God)”. This Sun while removing the darkness of ignorance promotes the qualities of the opulence producing God and the opulence producer sun’s rays (science etc.) purifies you and the visible materials. You should learn the knowledge of Ved and promote Ved’s teachings so humans can be seen as humans; achieve the knowledge of Ved and practice the benevolent qualities.

Author: Sh. Pt. Prashant Kumar Sharma

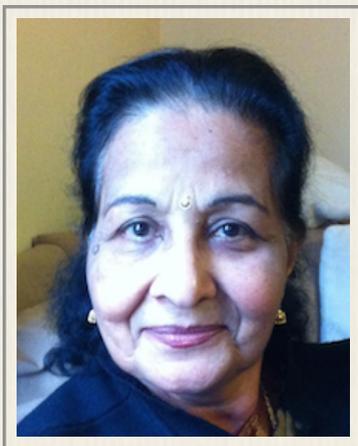


Sthapana Diwas

Gayatri Mantra:

Oh God, the Giver of life, Remover of pains and sorrows, Bestower of happiness, and Creator of the universe, You are most luminous, pure and adorable. We meditate on you. May you inspire and guide our intellect in the right direction.

Namaste.



Maharishi Dayanand Saraswati was born in that era when the rich Indian culture and Vedic religion was ruined by selfish, hypocrites who betrayed their own country for their own benefits.

In place of Vedic Dharm which consists of knowledge, Karma, worship and devotion, people started practicing and believing in black-magic, and hypocrisy and attained false beliefs. Instead of devoting service to elders and parents, saints and ascetics, and all living nature, they were practicing their valuable time doing wrong deeds. Western influence also affected our rich culture and tradition. People were moving to English and ignored their mother-tongue (Hindi). Women and children suffered misery by the so called hypocrites. There was no protection for animals especially the cows on which lots of people's lives depended on.

Maharishi Dayanand was born on 12th February 1824 in the town of Tankara near Morvi in Kathiawar region of the princely state of Gujarat. His father

Karsanji Lalji Tiwari was a Gujarati Brahmin and his mother Yashoda Bai. Since he was born under “Mool Nakshatra”, he was named Moolshankar and led a comfortable early childhood life, studied Sanskrit, Vedas and other religious books to prepare himself for a future Hindu priest. A number of incidents happened in his early childhood which resulted in Dayanand, questioning the traditional beliefs of Hinduism and about God. On the night of Shivratri, the family went to the temple for overnight worship. He stayed awake late, waiting for Lord Shiva to appear and accept the offerings made to his idol. Instead of Lord Shiva, he saw mice eating the offerings. Another incident where his younger sister and uncle died of Cholera and nobody could save their lives. These incidents made Dayanand ponder the meaning of life and death. He left all the comfort of his life behind to seek for the answers of the questions and became a wandering Monk. After wandering for two decades in search of God, he met Swami Virjanand near Mathura, who became his guru. Virjanand told Dayanand to throw all the books he had, and start learning directly from the Vedas. Swami Virjanand told him to spread the knowledge of Vedas in the society as his “Guru-dakshina”. Swami Dayanand went from place to place, teaching people about Vedic Dharma. His message made people turn towards Vedas, move away from hypocrisy, and stop praying to idols. There is only one formless God. He is present everywhere, devote your precious time praying to Him. He listens to everybody’s prayers. You will be paid according to your deeds etc. He suffered lot of difficulties but his resolute determination never failed.

For Ved Prachaar and society improvements to be continued, he thought of establishing an institution with the help of lot of staunch, religious followers. Maharishi Dayanand laid the foundation of Arya Samaj in Giri Gaon, at Doctor Maanik Chandra’s gardens on the 10th of April, 1875 in the afternoon. His knowledge and merits were spread all over the world in no time. His followers never got tired of listening to his forceful speeches. This is how the new, supreme resource was created among the followers of Arya Samaj.

At first, 28 principles of Arya Samaj were ascertained. Later, when Lahore Arya Samaj was established, the same 28 principles were summarised and made into

present 10 principles. These 10 principles are suitable to any country or any society. These rules are applicable to the whole world.

With Swamiji's inspiration, the institutions like orphanage, children's institutions, Institution for girls and women, Primary and Secondary schools, Vedic Training Centres, Universities were opened. He was against under-age marriages. He allowed widows to get married again. He was against idol worship.

In Ajmer, Rajasthan, Swamiji was given poison in his food, which caused his death on the 31st October, 1883. He was 59 years old at the time of his death. Through Swamiji's Light of Truth, every corner of the Globe is shining. He is certainly the most powerful personality, who has shaped India and is responsible for its moral regeneration and religious revival.

Om Shantih, Shantih, Shantih.

Author: Smt. Shanta Devi Singh



A Thought



Namaste to all the followers of Dharm present today. Before I begin, let me tell you the topic I'm speaking about. Today's topic is 'A Thought' and through this thought I will present a multitude of thoughts in the name of thought. First of all let us understand the importance of Satsang. By attending satsangs and talking to the attendees, we open our minds. Secondly, we acquire information through which our knowledge increases.

What do we achieve by increasing knowledge? By acquiring knowledge, our mental potential increases through which we progress towards Moksh by following the righteous path and increasing happiness. Of course, it might take many births but the anand of Moksh is many multiples of these. It also happens that we get human birth again.

A thought – before we think let us know on what we should think? Today we are celebrating the formation day of Arya Samaj and Shanta Aunty Ji has started her speech with the Gayatri Mantra which has been giving inspiration to the Aryas since unknown time and the word without which even this Mantra does not start is 'AUM' or 'OM' which is endless and is the name of the God. In simple, the meaning of Gayatri Mantra is – “O God! The giver of life, Remover of pain and sorrows, Bestower of happiness, and Creator of the universe, you are most luminous, pure and adorable. We meditate on you. May you inspire and guide our intellect in the right direction.” We are not explaining the whole mantra but are concentrating on the part where it says ‘May God inspire and guide our intellect in the right direction’. What is the right direction? Right direction is the path of Satya in which we follow God's instructions and improve our conduct accordingly

and strive to improve humanity. The first principle of Arya Samaj states that Satya Knowledge or the knowledge through which the Almighty teaches us the way of living. Satya knowledge represents Ved. Padarth (material) knowledge or Shrishti knowledge (Pad means the instructions of Ved through which material objects are used accordingly). The first principle of Arya Samaj states that “God is the efficient cause of all true (Satya) knowledge and all that is known through knowledge.” Godly knowledge Ved teaches us about the three entities. These three entities are God, Soul and Primordial Material (Prakriti). All three have Sat (existence), God and Soul have consciousness, but only God has bliss.

Now let's think what is Ishwar? I asked Maharishi Dayanand, what is the appearance of God? Rishi answered that Ishwar is Satchidanand Swaroop (Sat - existence, Chit - intelligence and Anand - bliss); then I asked what is his form? So Rishi answered that Ishwar is formless; then I asked through whose power this formless God acts? Rishi answered that God is omnipotent. Then I asked that through his power/strength God might be scaring others. Rishi lovingly said that hey stupid! God is just and just-fully gives the fruits of everyone's action. God is also merciful; God's creation is for everyone. Then I asked when was God born? Rishi answered God is unborn. I asked when will be the end of God. Rishi answered that God is endless. I said there has to be some changes in God; Rishi answered that God is unchangeable. I asked when is God's beginning? I got the answer that God is beginning-less. I asked who/what is equal to or greater than God? Maharishi smilingly said that God is unequalled. I asked who/what is the support of God? I received the answer that God is the support of all. Then I asked whose master is God? Rishi answered that God is the master of all. I asked where is God and where should we search for God? So Maharishi answered that God is Omnipresent and Immanent, you should search him in/through your soul. I said God must have grown old and surely he would be on death bed. Rishi answered that God is un-aging and immortal. I then asked who God fears. Maharishi answered that God is fearless. I questioned that does God ever get destroyed? Maharishi laughed lightly and said God is eternal. Maharishi further said that God is pure / holy and is the creator of form of Prakriti from the formless

Prakriti. Then I questioned that is it appropriate to worship God? Maharishi replied that God alone is worthy of worship. The second principle of Arya Samaj states that – “God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal, and holy, and the maker of all. He alone is worthy of being worshipped”. Now if someone says that why should I worship God? What’s wrong in worshipping this toy horse instead of God? So listen Rishi has said that worship (Upasana) is something through which one improves his/her qualities, actions and behaviour as per the qualities, action and behaviour of God. Ashtadhyayi says that the children of God are called Arya. Nirukt Bhashya also says that Arya is one whose father is God. Arya is the name of God’s children and this means that some of God’s qualities should be in the children. Now one might ask aren’t we Aryas? We are members of Arya Samaj hence we are Arya. I do not agree with the statement; until the Godly qualities which we as Souls can adapt are in us we cannot be termed as Aryas. The qualities of Omniscience, omnipresence and omnipotence can never be the qualities of Soul. However, we can adapt Satya behaviour, just living, mental and physical purity etc. Once we improve our conduct accordingly then only we are eligible to be called an Arya, otherwise not. I’m not asking anyone to change towards betterment; I’m only giving you a thought, I’m only provoking your thoughts.

Few years ago some Arya Samajis of Australia requested me to write the teachings of the Rishis in English so that they can benefit from this. I obliged acknowledging the fact that our Hindi becomes weaker in this country due to English being the language of communication. Sometime ago I met one of them and he reiterated the same request. I told him that I’ve written few tracts in the form of Blogs and asked him whether He has read it. He said that yes he has received my email with the links pointing to my blogs but he did not get time to read them. Listeners should know that it has been more than two years since I wrote those Blogs. My friend did not read it; however, people in India read it. One of them emailed me requested that I write it in Hindi also so that people with

lesser command in English can benefit from those. What I've written on Dharm are the words of the Rishi. I'm not asking anyone to follow the path shown by the Rishis; I'm only giving you a thought, I'm only provoking your thoughts.

We always say that what is wrong in shunning a little bit of truth (Satya)? If it benefits us then what's wrong in shunning the Satya? In the last satsang, while discussing with Akash Ji we took an example of buying a car – we gave a thought pretending to buy a small car. We went to a car dealer and selected a car. As we were doing the paperwork, the dealer told us that the car is excellent except the engine misses and the car jerks occasionally - not always but occasionally. I asked the attendees of the satsang whether they'll consider buying this car. Everyone answered in negation as there is a bit of problem with the car. I said we worry about this material thing but we are not worried about the degeneration of our soul – which is us. I'm not asking anyone to practice Satya conduct; I'm only giving you a thought, I'm only provoking your thoughts.

Once I was casually chatting to a few of the Arya Samaj Purohits. One of the Purohits said “Pt. Prashant Ji, we are facing a big problem that almost every Arya Samaji household owns a copy of Maharishi Dayanand's Satyarth Prakash but nobody reads it.” I said that “Yes Pt. Ji you are telling the truth. Maybe you should preach from Satyarth Prakash in your satsangs. How long it has been since you last read Satyarth Prakash?” Pt. Ji replied that he has not read the Satyarth Prakash yet. Long time ago he started reading but stopped it without proceeding further. (The attendees laughed). You all are laughing but think that if we do not do it ourselves, how do we expect others to do it? The same Pt. Ji asked me if I've completely read the Satyarth Prakash. So for all of you I'm disclosing that I've read Satyarth Prakash eight times and would like to read it many more times. I'm not asking anyone to be diligent; I'm only giving you a thought, I'm only provoking your thoughts.

Since we are talking about Satyarth Prakash, let us cite another example. Many people suggest that instead of Satyarth Prakash we should read books of other Arya Samaji scholars. I only want to say that by reading Satyarth Prakash our understanding capability deepens. You would have read in the writings of many scholars that God is omnipotent – which in simple means that God can do everything. Now if we question that can God die? Or can God become ignorant? Or can God create another one like him etc. etc. The answer to these will be in negation. The same concept Maharishi has explained in the 6th chapter of Satyarth Prakash. I'm not asking anyone to read Satyarth Prakash; I'm only giving you a thought, I'm only provoking your thoughts.

In the last few days, I have been reading the book 'Mere Pita Sansmaran – Swami Shraddhanand' (reminiscence of my father – Swami Shraddhanand) by Pt. Indra Vidhyavaachaspati. In that book there is a chapter named 'kalyaan marg ke do pathik' (two travellers of the path to bliss). The two travellers are Swami Shraddhanand Ji and Arya Pathik Pt. Lekhram Ji. Let me tell you an incident from that chapter – a student asked Pt. Lekhram Ji "What is the symptom of mind?" Pt. Ji answered "Ullu Ka Pattha" (Son of an owl). The answer surprised the listeners and the student was completely dumbfounded. Realising this Pt. ji explained that "this mind is an Ullu ka Pattha, because if it is not kept in control, it brings catastrophe". Now you yourself think that because of uncontrolled mind, our voice utters incorrect/wrong things, ears listen to wrong things, eyes look at what we should not look at etc. Now here the Upasana part comes in - until and unless we learn to control our mind, we would be subjected to grief. I'm not inspiring anyone to do Upasana; I'm only giving you a thought, I'm only provoking your thoughts.

Now you might ask whether I'm only giving thoughts or practice it myself too. So listen, I attempt to live my life by practicing good conduct, true (Satya) path and doing good deeds, doing Sandhya and Upasana and offering my soul to the Almighty. I've also said about being in good company – e.g. when Acharya Ved

Prakash Shrotriya Ji visits Melbourne, he stays at my place. The atmosphere of the household changes with him here – it becomes peaceful and exuberant. Since morning we follow Acharya Ji and busy ourselves with Sandhya, exercise, Agnihotra, Satvik food and discussing about Dharm we spend our day. Not only that we are coached by Acharya Ji in preparing the Satvik food, we are also explained on its importance on health. My sincerity towards the Rishis and my faith in Arya Samaj is the result of his blessings only. With him here, we feel the atmosphere in our house is full of discipline and we feel like we are under the protection of our elders. I'm not asking anyone to improve their conduct; I'm only giving you a thought, I'm only provoking your thoughts. It is enough for today, rest in the other upcoming satsangs. Please accept my sincere namaste.

Author: Sh. Pt. Prashant Kumar Sharma, President of APSASM

Context: Speech on the event of Arya Samaj formation celebration 2014.



Pramana For Atma



The enquiry on life, pains and sufferings lead to the understanding of three eternal entities named ‘Prakrithi (primordial matter)’, ‘Atma (soul)’ and ‘Paramatma (God)’. Let us enquire into what are the ‘pramanas (proofs)’ for the existence of atma. Let me explain it with reference to few vedic books.

1. Icha Dwesha Prayatna Sukha Dukha Gyanatmano Lingamati (इच्छा द्वेष प्रयत्न सुखदुःख ज्ञानान्यात्मनो लिङ्गमिति)

This is a famous verse from nyaya darshana. The attributes of desire (Icha), dislike (Dwesha), effort (Prayatna), happiness(Sukha), suffering (Dukha), understanding or awareness (Gyan) shows the presence of atma.

Today in the world of democracy, we all respect each and every human being. And therefore we value and recognise the ‘like/dislike’, ‘happiness/suffering’, ‘efforts’ and ‘understanding’ of each and every human being. Modern science recognise these as attributes of the human being (live human body), but not able to recognise the source or root of all these attributes. From the above verse of Nyaya Darshana it is clear that it is presence of atma which gives the mentioned attributes to the living body(human being). The exit of atma from the human body (death) removes all the above mentioned attributes from the human being. And the inert physical body(dead body) does not show any of the mentioned attributes. Therefore there is a need for us to understand and recognise the true owner and source of human values we have, which is the ‘atma’.

Let us enquire more into the pramanas for the existence of atma, and see how we can understand the same.

2. Asthyatma Nastitwa Sadhanabhavat (अस्त्यात्मा नास्तित्वसाधनाभावात्)

This is a famous verse from Sankhya Darshana. ‘I Understand’ or ‘I feel’ or ‘I am’ are the primary personal experience we all have (I, the atma have). Therefore we or atma is true. And there is “NO” proof or evidence to say that it is NOT I (atma), who has the experience of “I Understand” or “I feel” or “I am”. Lack of proof or evidence to say that these experiences belong to something else confirms the existence of atma (or the real ‘I’).

Now the question comes, how come the modern science which we are very proud of, missed to identify the existence of ‘atma’. The next verse in Sankhya Darshana gives us a clue on how it might have missed.

3. Dehadivvyatiriktosou vaichitryath (देहादिव्यतिरिक्तोशौ वैचित्र्यात्)

The atma is different from body and mind, because the attributes are totally different. The body and mind are ever changing, temporary and made of physical materials. Whereas the atma is unchanging and eternal. The body and mind are the tools(or machinery) of the atma to enjoy or experience the life. The machinery and tools are “FOR” the atma. Therefore body and mind is different from atma.

The next verse of Nyaya Darshana reinforces the fact that atma and body and mind are different.

4. Shashtivyapadesha (षष्टीव्यपदेशादपि)

We always interact in “Shashti-Vibhakthi” (a term in Sanskrit grammer) also shows that atma is different from body and mind. The examples of Shashti-vibhakthi are present in usages like “my body”, “my mind”, ”my intelligence”, “my head” etc. There is no usage of “I am body” “I am brain”, “I am mind” etc. Exceptions of “I am tall”, “I am dark” etc. is being used in language, however it is meant that “my body is tall”, “my body is dark coloured” and NOT “atma is tall/dark”.

These reasonings show that atma is totally different from body and mind, and it has different properties and attributes.

There can be another question, can consciousness/life come from the matter. Here is the statement from the Sankhya Darshana.

5. Na Bhuta Chaithanyam Prathyekadrushte Samhathyepi cha samhathyepi cha (न भूतचैतन्यं प्रत्येकादृष्टेः सांहत्येपि च सांहत्येपि च)

There is no life and consciousness in subtle materials (bhootha), because none of the subtle materials exhibit these attributes. Therefore product or by-products of materials also cannot exhibit these properties. For example oil can be produced from mustard or coconut, because coconut and mustard has oil within its structure. Extending the principle we know that 'mass' can possess potential energy or kinetic energy etc. That is the reason we can extract energy from mass in fission/fusion bombs etc. No physical material (or physical subtle material) found by modern science has the attributes of इच्छा (desire), द्वेष (dislike), प्रयत्न (Prayatna = origination of effort), सुख (Sukha = happiness), दुःख (Dukha = worry) and ज्ञान (Gyan = Understanding). Therefore entity atma is totally different from physical materials.

Therefore it is clear that there is atma, and let us add the study of atma also in our activities to make our life fulfilling complete.

Author: Sh. Ajit S R Arya



Arya Pratinidhi Sabha and Arya Samaj of Melbourne

Arya Prathinidhi Sabha and Arya Samaj Of Melbourne also known APSASM is a socio cultural organisation based in Australia. APSASM was established by president and Purohit, Pt. Prashant Kumar Sharma in November 2007 and was subsequently a registered entity in 2008. The main objective of our organisation is to continue the journey Maharishi Swami Dayanand Saraswati started. Swami Dayanand Saraswati, one of the greatest leaders ever to emerge from India, founded the Arya Samaj in 1875. The prime object of the Arya Samaj is to do well to the whole world, that is, to promote physical, spiritual and social good of everyone. APSASM is here today to spread the teachings of Vedas.

Since its inauguration, the organisation has attracted interest from many people who eventually became members. Today Arya Samaj Of Melbourne continues to gain momentum among the community thanks to its dedicated members and followers. APSASM encourages its members to practically display the noble conduct. Arya Samaj Of Melbourne has hundreds of supporters within Melbourne.

We conduct our annual general meeting where office bearers for different portfolios are chosen by members. APSASM also organises different cultural events such as Arya Samaj Sthapna Diwas, Rishi Nirwaan Diwas, Diwali etc. to promote people awareness towards Vedas. We also conduct Children's program, Vedic workshops and our monthly satsang.

Lately, Arya Samaj Of Melbourne was also able to organise Ved prachaar. This once in a life time event was conducted by Acharya Ved Prakash Shrotriya who is considered as one the finest advocates in Vedic teachings and is a dynamic

and seasoned speaker around the world. The event gathered a big crowd. People's response from the event was very encouraging. Since then, we decided to introduce it as an annual event. We are looking forward to the next Ved Prachaar in 2015.

Author: Sh. Vishal Sujeeun

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