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Practical Vedic Teachings for Everyday Living

Volume 1

By Pandit Jag B. Mahadeo

Applicable lessons from :

The Vedas, The Bhagavat Gita, Upanishads
and Eastern Philosophy.

The 10 Principles of Arya Samaj

1. God is the efficient cause of all true knowledge and all that is known through knowledge.
2. God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequaled, 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 worshiped.
3. The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas (noble persons) to read them, teach them, recite them and to hear them being read.
4. One should always be ready to accept truth and to renounce untruth.
5. All acts should be performed in accordance with Dharma that is, after deliberating what is right and wrong.
6. The prime object of the Arya Samaj is to do good to the world, that is, to promote physical, spiritual and social good of everyone.
7. Our conduct towards all should be guided by love, righteousness and justice.
8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).
9. No one should be content with promoting his/her good only; on the contrary, one should look for his/her good in promoting the good of all.
10. One should regard oneself under restriction to follow the rules of society calculated to promote the well-being of all, while in following the rules of individual welfare all should be free.

Dedication

This series of easy to read booklets of Pravachans (Spiritual Lectures) is dedicated to all the Spiritual Teachers of Society. Teachers of all religious persuasions and beliefs, who have given of their time and their lives in making the lives of others better, without looking for personal rewards, glory, recognition, fame and wealth. The Teachers who not only talk the talk, but also walk the walk.

These are the real, true Leaders of this, our Human family.

Contributors

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Introduction

Dear Reader, you are my spiritual brother and Spiritual sister, and change begins here!

I have always said that to change what happens in our lives, we must change what we do; and to change what we do, we have to change how we think!

It all begins with thought!

Through this booklet, I urge you to let us embrace change in how we think!

The true Spiritual Thinker – that person who truly understands that we are all indeed on a Spiritual Journey; a journey in which we should all seek to be in a state of constant spiritual upliftment; a journey which takes us higher and higher every day of our lives.

Thinking and doing any less will not fulfill the very purpose of our lives and very existence.

With Universal Love in my heart, I ask that you read this booklet and explore your own mind; and as you do so, that you create the positive changes in your own life and help other to also create positive changes in their lives.

I also pray that those changes grow exponentially within you and that they infect every person with whom you interact, in the most positive, loving manner, and by the power of these kind of changes, that we join together in making Universal Love Universal!

In this simple booklet, teachings from the Vedas, Bhagavat Gita, Upanishads and other Hindu texts are used to explore practical ideas and ways to achieve that elevated thinking.

This booklet is intended to be distributed free of cost!

Opening Prayer

*Om bhur bhua swah,
Tat savitur varenyam,
Bhargo devasya dhi mahi
Dhiyo yo nah pracho dayat.*

Meaning;

O God, thou art the very Existence, Absolute, the Creator of the three dimensions and we contemplate upon thy divine light. May our intellect be always stimulated by your grace and we pray that You grant upon us true knowledge.

Expanded Meaning;

Bhuh, Bhuvah Svah! These three words of the Gayatri mantra, literally means 'past' 'present' and 'future' and they are called **Vyahrities**. Vyahriti is that which gives knowledge of entire cosmos or '**ahriti**'. The scripture says: By uttering these three words, the disciple acknowledges and contemplates upon the Glory of God which illumines the three worlds or the regions of experience.

Tat simply means 'that' because it defies a basic description through speech or any language, it is the 'Ultimate Reality.'

Savitur means 'Divine Sun' or the ultimate light of wisdom, not to be confused with the ordinary sun.

Varenium means 'adore'

Bhargo means 'illumination'

Devasya means "Divine Grace"

Dheemahi means 'we contemplate'

Dhi means 'intellect'

Yo means 'who'

Nah means 'ours'

Prachodayat means 'we request of thee, we urge thee, or we pray to thee'

(Please note that the word for word meaning above is very concise. The meaning of this Mahamantra (greatest of Mantras) can be, and have been expanded into an in-depth philosophical view on life and our existence itself, by many of our revered Gurus & Great Sages)

Overview of Pravachans

The subjects discussed in this Volume 1:

The Divine Act of Giving

Society it seems, is rapidly shifting from ‘The Village is one Family’ mentality of the past, to a more individualistic, almost selfish way of thinking. It seems that we fail to realize the truth in the saying that ‘As you give, so too you shall receive’!

This endearing message of ‘One Family’ has resonated over and over for millenniums in one form or another, across all religions, cultures and races. It is also at the central core of most Human philosophical teachings.

The Universal truth is that the Universe returns to us exactly what we send out, but many times over.

That if we give as a miser, we shall receive as a miser!

This ***pravachan*** (A Spiritual Lecture or Discourse) titled ‘The Divine Act of Giving’ explores and teaches us to become more unselfish and charitable-minded; to think as one family, to act as one and to become one – for we are all children of One God.

A Higher Level of Thinking

Many years ago, my father Pandit Budhram Mahadeo of Guyana said “I should be a better person tomorrow than I am today! I should strive to be a more spiritually elevated person next week than I am this week, and seek to be a much, much higher thinker next year than I am this year: This process of personal growth should continue until I have become a person of a Spiritually Pure Character. One whose very thoughts, words and deeds are pure! This is true Spiritual Growth!”

This Pravachan explores this goal of ‘A Higher Level of Thinking’ and how we can achieve it by changing and practicing some fairly simple concepts in our lives.

Links for Helpful Material

The complete bhajans and songs which are used in these Pravachans can be found with English meaning at;
<http://theheartofthesun.com/songbook.php>

The complete Agnihotra with Sanskrit, English transliteration and English meaning can be found at;
<http://theheartofthesun.com/havan.php>

More Vedic Mantras, Verses from AdiShankar Acharya, Upanishads, etc. can be found at;
<http://theheartofthesun.com/hinduprayers.php>

Videos of more Pravachans, Vedic prayers, Vedic Sandhya, Vedic Havan, etc. can be found at;
<https://www.youtube.com/user/jrebel11/featured>

Get updates on Arya Pratinidhi Sabha America here:
<http://aryasamaj.com>

Pravachan 1 - The Divine Act of Giving

*Om prineeyaat it naa-dhamaan-aaya tavyaan-
Draaghee-yaansam anu pashyet panthaam
O hee vartante rathyaa eva chakraa-
Anyam-anyam uptish-thanta raayah*

Rig Veda 10/117/5

Tavyaan – (wealthy man, strong), *it* – (also), *naadhamaanaaya* – (to one seeking help), *prineeyaat* – (provide wealth, should help), *draagbeeyaansam* – (longest), *panthaam* – (road, way of life, long journey of life), *anupashyet* – (see), *O hee* – (Oh), *raaya* – (this wealth, the riches), *rathyaa chakraa* – (wheels of chariot), *iva* – (like), *vartante* – (are, remain, go on revolving), *anyam anyam* – (from one to another), *uptishthante* – (remain, take recourse to)

This Mantra from the Rig Veda teaches us that the wealthy person should make all effort to provide the destitute and unfortunate with help and wealth. Here we have to understand that wealth ‘*raaya*’ – this wealth, the riches, not to be only physical wealth, but intellectual wealth and spiritual wealth which is like ‘*rathyaa chakraa*’ – the wheels of chariot, which *vartante* – are, remain, go on revolving, and take us *anyam anyam* – from one to another, from one place to another.

He who has this kind of wealth should always put himself in places and positions where he can provide help to others on their path in their lives. Because Karma dictates that this wealth which may now belong to him rotates from one to another like the wheels of a chariot and may go to others. Because karma – his karma and the karma of others will be ‘*uptishthante*’ – remain, take recourse’ influenced by how he shares of his physical, intellectual or spiritual wealth.

My dear sisters and brothers, children of One God; My fellow souls! Namaste!

Today, let us talk about **daan** – of the act of giving!

For Hindus, **daan** - giving is an important part of our **dharma**, our very Vedic duty. Each one of us has our **dharma** towards family, society, the world and all living beings.

We perform many kinds of **daan** in our rituals. In our wedding ceremony, we perform **kanyaadaan** in which a father gives his daughter's hand in marriage to the groom. There used to be the practice of **goudan** – where in the old days they donated cows as charity, and also **bhudaan** - donation of land!

But the four most important kind of giving are **vidya-daan** or **jnaandaan** – which is the sharing of knowledge, sharing of teaching skills and teaching our youths how to become leaders of today and tomorrow! **Aushadhaa-daan** – medical care for the sick and diseased, **abhaydaan** - giving freedom from fear, or asylum, or giving protection to those in need of protection, and lastly, **anna daana** - giving food to the poor, the hungry, the needy and all our visitors.

Of all of these, the commonest forms of giving is **anna daan**, the sharing of food with others. It is part of our religious duty, our dharma, to offer food to even those unexpected guests. And as a part of our **Balivishudeva Yajna**, a householder is expected to partake of food only after it has been reverentially offered to nature, to the beggars, to those dependent on him, to animals and to others in need of food. This practice of **anna daan** is common to all sections of Indian society and continues to be an important aspect of people's everyday way of life.

Here in our Mandir anna daan is undertaken on a larger scale, where after every get-together, every prayer session, the Mandir offers food to all, even though what most of us give in donation does not cover the cost of the food. It is the Mandir and its member's kind act of giving for the sake of giving!

You see, the beautiful teaching of Hinduism guides us along the path of never refusing to show hospitality to anyone. In the ***Chandgoya Upanishad*** there is a reference to two sages who are about to have their meal. Just as they are about to begin eating, they heard a knock at the door. They looked out and saw a student outside and they ignored the starving young man at their doorstep. Now, the student did not expect such treatment from revered sages. But he knew that both sages also worship Vayu, the ***prana***, the breath, or life-force and he reminded the sages that the very same ***prana***, which pervades the universe, also pervades the hungry mortal, who is also part of this universe.

So, he reminded them that in neglecting to share food with him, they are not honoring the divine itself.

Which is why I always say that the energy flowing through you, and through everything else is that same ***prana*** which keeps you alive and is a part and parcel of that ***Universal or Divine Prana***.

The Bhagavat Gita says of giving; that a gift that is given without any expectation of appreciation or reward is beneficial to both the receiver and the person who does the giving.

***Daatavyam iti yat daanam
Deeyate anupa-kaarine
Deshe kaale cha paatre cha
Tat daanam saattvikam smritam***

Bhagavat Gita 17.20

daatavyam – (worthy of charity), *iti* – (thus), *yat* – (which), *daanam* – (charity), *deeyate* – (is given), *anupakaarine* – (to one who cannot give in return), *deshe* – (in the proper place), *kaale* – (at the proper time), *cha* – (and), *paatre* – (to a worthy person), *cha* – (and), *tat* – (that), *daanam* – (charity), *saattvikam* – (in the mode of goodness), *smritam* – (is stated to be)

This shloka says that giving ***daan*** or charity is very important in dharma! It is an act of duty to give according to our capacity – what

we can afford to give comfortably. And when we **deeyate** – when we give **daanam** - charity, it should be given to a person **daatavyam** - worthy of charity, simply because it is right thing to do, even if that person is **anupakaarine** – to one who cannot ever give back or return the favor. It means that we ought to give out of the goodness of heart and should never ever consider or look for anything in return. The very act of true charity, of giving has many benefits:

1. When you give away to others, it reduces the attachment of the giver, it reduces our own attachment toward material objects, it makes us less attached to things because we are practicing letting go!
2. When we practice giving, we encourage the feeling within, of service to others; so, in a way you could say that it expands the heart and develops the attitude of caring for others.
3. And as we do more of this kind of giving, our ability to feel and show compassion for others and their predicament grows.

This shloka further states that charity which is given at the proper time and in the proper place, is **smritam** - stated to be in the mode of **saattvikam** - goodness.

Even our Yajur Veda say;

Tena tyaktena bhunjeethaa
Maa gridhah kasya svid-dhanam

Yajur Veda 40/1

Bhunjithah – enjoy with a sense of ***Tyaktena*** – of renunciation! Do not covet the wealth the '***dhanam*** – wealth' of others for ourselves.

Instead, give!
Give of yourself!
Give of your time!
Give of your wealth!
Give of your love!
Give of your caring!
Give of your kindness!
Give of your smiles and give of your Universal Love!

I know many of you do this! At work sometimes, I walk in our manufacturing shop and I would see an insect, centipede, bee or spider struggling on the floor. I know that if I leave it there, it will die, so I take a sheet of paper and scoop it up and I carry it out to the plants outside, and in this way, I also give of my kindness, my love and my time.

After all, God is here, there and everywhere. The energy which keeps the insect alive is also God's energy!

On the opposite end of the spectrum of the giving, now Bhagavat Gita goes on to talk about those who are greedy!

*Idam adya maya labdham
Imam prapsye manoh ratham
Idam asti idam api me
Bhavishyati punah dhanam*

*Asau maya hatah satruh
Hanisye cha aparan api
Isvarah aham aham bhogi
Siddhah aham balavan sukhi*

*Adhyah abhijana-van asmi
Kah anyah asti sadarshah maya
Yaksye dasyami modisye
Iti ajnana-vimohitah*

Bhagavat Gita 16.13, 16.14, 16.15

idam – (this), *adya* – (today), *maya* – (by me), *labdham* – (gained), *imam* – (this), *prapsye* – (I shall gain), *manah-ratham* – (according to my desires), *idam* – (this), *asti* – (there is), *idam* – (this), *api* – (also), *me* – (mine), *bhavisyati* – (will increase in the future), *punah* – (again), *dhanam* – (wealth)

asau - (that), *maya* - (by me), *hatah* - (has been killed), *satruh* - (enemy), *hanisye* - (I shall kill), *cha* - (also), *aparan* - (others), *api* - (certainly), *isvarah* - (the lord), *aham* - (I am), *aham* - (I am), *bhogi* - (the enjoyer), *siddhah* - (perfect), *aham* - (I am), *bala-van* - (powerful), *sukhi* - (happy)

adhyah - (wealthy), *abhijana-van* - (surrounded by aristocratic relatives), *asmi* - (I am), *kah* - (who else), *anyah* - (other), *asti* - (there is), *sadrsah* - (like), *maya* - me), *yaksye* - (I shall sacrifice), *dasyami* - (I shall give charity), *modisye* - (I shall rejoice), *iti* - (thus), *ajnana* - (by ignorance), *vimohitah* - (deluded by)

I'm sure that every single one of us also knows of someone who is wealthy but who are also selfish, greedy, arrogant and mean! And in this Shloka, the Bhagavat Gita tells us that this is how this kind of evil-minded person thinks: He thinks to himself that, 'Oh, I have so much ***dhanam*** - wealth. I have ***labdham*** - gained so much wealth today, and ***prapsye*** - I shall gain more ***manah-ratham*** - according to my desires, my planning, my conniving and my scheming. So much is all mine now, and it ***bhavisyati*** – will only increase in the future, more and more.'

This shloka is telling us of the selfish mindset of the person who is only focused on gathering for himself and not of giving or sharing! He thinks that whoever is his ***satruh*** - his enemy, that he will have them ***hatah*** - killed, and my other enemies will also ***hanisye*** - be killed. He would kill for his wealth! He falsely thinks that he is the ***isvarah*** – the lord of everything. He mistakenly thinks that he is the ***bhogi*** – the enjoyer, that he is ***siddhah*** - perfect, ***bala-van*** - powerful and his senses fools him into thinking that he is ***sukhi*** - happy.

His wealth feeds his ego and he thinks that he is the *adhyah* – wealthy, richest man, surrounded by *abhijana-van* – aristocratic and high-class relatives, and everyone else is a lower class or caste! He thinks that there is none as powerful and happy as he is and he revels in his self-importance, pride and his ego. He also falsely believes that if he *yaksye* - perform sacrifices, and gives *dasyami* - charity, that he *modisye* - shall rejoice in his own glory.

But a person who think sin this way is sadly *vimohitah* - deluded by *ajnana* - ignorance. He lives *tamaasic* in nature because he is only in it for himself. He is selfish and does nothing selflessly. Every thought and action is focused on looking for rewards and returns.

My fellow souls, this is the kind of person we should not be; this is the kind of person we should avoid becoming!

You see, acts of kindness typically inspires several more acts of kindness and generosity. Be that person who sets the example for the rest!

You can try this experiment. One day driving home, I exited the highway. The traffic was really heavy and there was a long line of cars ahead of me. At the side of the road there was this brother holding up a sign for help. So, I took a few dollars out and rolled down my window, holding the money out of the window to pass it to him as I drove by. As I pulled up next to him, in my rearview mirror, I noticed that now there were many other cars with people holding money to give.

People tend to follow acts of goodness with their own acts of goodness, so let us set the example and give with a free and giving heart and mind, so that we inspire others to also give with a free heart and mind!

Kabhi Pyase Ko Pani (Prayer of reflection)

(<http://theheartofthesun.com/songbook.php>)

*Kabhi pyase ko pani, pilaya nahi
Baadme amrith pilane se kya fayda(2)
Kabhi girte huve ko uthaya nahi
Baad aasu bahane se kya fayda.*

*Maine daan kiya, maine jap-tap kiya
Daan karte huve ye khayaal aa gaya.(2)
Kabhi bhuke ko bhojan khilaya nahi
Daan lakho ka karke kya fayda;*

*Kabhi pyase ko pani pilaya nahi
Baadme amrith pilane se kya fayda*

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***Kabhi pyase ko pani, pilaya nahi
Baadme amrith pilane se kya fayda(2)
Kabhi girte huve ko uthaya nahi
Baad aasu bahane se kya fayda.***

This first verse if this heart-rending **bhajan** talks about giving! It says that if you never gave a thirsty person any water, then what is the point in giving him nectar granting immortality afterwards? If you never picked up a falling person, then what is the point in shedding tears afterwards when it's too late? It tells us that if you do not focus some of your energies to give to those in need - when they are in need, then what is the point in trying to show the world how much you care?

Now, you see many people do good deeds of giving only so they can record it and post it on the internet to glorify themselves!

So, I'll ask you this question! Are these people doing these good deeds selflessly or are they doing it for the glory!

***Maine daan kiya, maine jap-tap kiya
Daan karte huve ye khayaal aa gaya.(2)
Kabhi bhuke ko bhojan khilaya nahi
Daan lakho ka karke kya fayda;***

***Kabhi pyase ko pani pilaya nahi
Baadme amrith pilane se kya fayda***

This verse says that I gave donations and I did my prayers and I did my penance! And whilst I was making these donations I suddenly had a thought, I never gave food to a hungry person, I never tried to feed those who are in need; then what is the point in donating thousands? I never showed caring, kindness and love from my heart, then what is the point in pretending to care and giving at a shallow level?

The great Rig Veda tells us about the hoarded wealth!

***Om mogham annam vindate apra-chetaah
Satyam braveemi vadha it tasya
Na aryamanam pushyati na sakhaayam
Keva-laaghah bhavati keva-laadee***

Rig Veda 10/117/6

Mogham – (in vain), *annam* – food, grains, wealth), *vindate* – (acquires, gets), *aprachetaah* – (short-sighted, inhuman), *satyam* – (in fact, tell the truth), *braveemi* – (I, - God say that), *vadha it* – (verily is death), *tasya* – (his), *aryamanam* – (noble scholar, truthful person), *pushyati* – (feeds, brings up, nourishes), *na* – (not), *sakhaayam* – (friend's), *kevalaaghah* – (who eats sin only, who has only sin to his credit), *bhavati* – (is, become), *kevalaadee* – (he who eats alone)

Rig Veda succinctly tells us here that the ***aprachetaah*** – the short-sighted and stingy, selfish person who does not utilize his ***annam*** – food, grains, wealth – of materials or knowledge – for those fellow beings who are in need acquires his wealth (and knowledge) and all his materialness ***mogham*** – in vain. ***Braveemi*** – God, Universe declares that the ***satyam*** – truth is that this type of hoarded wealth is ***vadha it*** – like death to him and it will be the cause of his ruin of his self. With his wealth, he supports and help neither the ***aryamanam*** – learned nor his needy ***sakhaayam*** – friends. The person who eats alone ***kevalaadee*** – he who eats alone, ***kevalaaghah*** – eats only sin! He suffers alone! It is no coincidence that those who are selfish, greedy and do not share of themselves always seem bitter and unhappy.

Mantra suggests that we share of ourselves and share of what we have, share of all our wealth, physical, mental and spiritual!

All of us will agree that there is truth in the saying that ‘share of your happiness and you multiply it, share of your sorrows and you divide it’.

The Bhagavat Gita says that a gift that is given reluctantly and with the expectation of some advantage is harmful to both the giver and the person who does the giving.

***Yat tu praty-upakaara-artham
Phalam uddishya vaa punah
Deeyate cha parik-lishtam
Tad daanam raajasam smritam***

Bhagavat Gita 17.21

yat – (which), *tu* – (but), *prati-upakaara-artham* – (with the hope of a return), *phalam* – (reward), *uddishya* – (expectation), *vaa* - or), *punah* – (again), *deeyate* – (is given), *cha* – (and), *pariklishtam* – (reluctantly), *tat* – (that), *daanam* - charity), *raajasam* – (in the mode of passion), *smritam* – (is said to be)

This beautiful shloka teaches us of three ways of giving charity!

1. When we give without even being asked to do so.
2. Giving charity happily upon being requested for it.
3. The other kind of charity is to give ***pariklishtam*** - reluctantly after you are asked for a donation, or the kind where you regret later.

This last one, number three - Shree Krishna says that charity like this, with the ***prati-upakaara-artham*** - the hope of a return or in ***uddishya*** - expectation of ***phalam*** - a reward, is in ***raajasam*** - the mode of passion. But Vedas tells us how to give!

***Om shatahasta samaahara
Sahasra-hasta sam kira
Kritasya kaaryasya
Cha iha sphaatim samaavaha***

Atharva Veda 3/24/5

Shatahasta – (with a hundred hands), *samaahara* – (accumulate, gather, earn), *sahasra-hasta* – (with a thousand hands), *sam* – (elegantly, beautifully), *kira* – (distribute, disperse, scatter), *cha* – (and), *kritasya* – (done, accumulated), *kaaryasya* – (deeds, labors),

sphaatim – (increase, fruit, result), *iba* – (here), *samaavaha* – (bring, attain, unitedly, enjoy together)

O Man, ‘**samaahara** – accumulate, gather, earn’ your wealth with ‘**Shatahasta** – with a hundred hands’ and ‘**kira** – give, distribute, disperse, scatter’ distribute it ‘**sahasra-hasta** – with a thousand hands’. Enjoy ‘**samaavaha** – bring, attain, unitedly, enjoy together’ elegantly and thoroughly the full fruit of your ‘**kaaryasya** – deeds, labors’ in unity with everyone else. In this way you will increase your own wealth ‘**sphaatim** – increase, fruit, result’ many times over. Here we interpret wealth to be wealth ‘**raaya** – this wealth, the riches, not to be only physical wealth, but intellectual wealth and spiritual wealth.

One of the tenets of living selflessly is described in this mantra. It advises us that whatever kind of wealth we accumulate and possess, also give to those who are in need and by doing so you will have multiplied your own wealth manifold.

How powerful? Yet we are stuck in a world where the imbalance of material wealth is so lopsided. We exist in a world where the Ego causes us to not help others learn and understand because we want to be the only almighty ‘one who knows’. We easily complain, criticize and condemn others for their knowledge, lack of knowledge or how they use that knowledge.

I know many of us see the destitute person at the corner of the block with the cardboard sign and their hands out, begging for money, and we are so quick to judge.

We look at them smoking, or on the cell phone! We look at them the way they dress and we think to ourselves, ‘O they will buy drugs, liquor or more cigarettes with the money we give to them – and so selfishly we give them nothing!’

But I ask you this! If you give, and give out of the goodness of your heart, when the money leaves your hands and go into theirs, then it is no longer your money! And who are you to judge what someone else does with their money?

God did not put you or me on this earth to judge anyone! Let us focus on being the best child of God we can possibly be and leave the judging to God!

My friends, we must realize that if we give anything as a miser, we will also receive as a miser. If you give as a stingy person, you will receive as a stingy person and if you give as if you are poor, you will also receive as if you are poor.

My fellow souls, I will leave this little analogy with you!

Imagine that you have a garden in which you plant scrumptious tomatoes, cucumber, and many other vegetables! You love going out and reaping from your garden and you enjoy its delicious bounties! But what happens if you just go out there day after day and reap and pick to your leisure, but you give nothing in return?

You do not give of your time and of yourself!

Suppose you do not take care of the plants!

You let the garden get overgrown with weeds!

You do not water them!

You do not loosen the soil around the roots.

You do not give them any love and care!

You do not support them and you let them fall over in the wind and the rain!

I ask you this! How much vegetables will your garden return to you?

Not much at all!

It will be overrun with weeds which will cause diseases. No water and the compact soil will make the plants not very productive!

You see, the more you give, the more you get! The more time you invest in your garden, the more effort you put into the well-being of the plants, the bigger your reward in vegetables will be!

Our Pandits can confirm what I am telling you! Many times, people call me to do their annual Yajna, birthday celebration and such! The amount of money and time they spend on the preparation for the Havan is pitifully small compared to what they spend in rum and meat for the party later that night or the very next day!

I remember when I was a little boy, doing even a very small Havan took days of preparation by anyone in the village. Every room of their home must be absolutely spotless. People would refrain from cooking meat all week and in some households of spiritual minded parents, they avoided even having heated discussions! All of this was done in an effort to cleanse the mind and the home; cleansing the internal home and the external home!

Many people these days do not even take the time to clean up their homes or around their homes and would throw up a makeshift tent in the back, a tent which blows away in the wind while you are doing Havan, yet these same very people will rent a hall for thousands of dollars for the grand party that night or the next day!

I say that if this is your mindset, do not even perform a Yajna because you would have gained nothing! Your Yajna is not being done with your whole heart and mind.

Yajna is not just the act of prayers and the rituals we do but also includes the preparations for the Yajna.

It should all be done with a whole heart and pure mind!

What we do not realize, my fellow souls, is that when live our lives like this, it is a prime example of taking two steps forward and five steps back!

We make no spiritual progress! We make no karmic progress either!

In doing Yajna even half-heartedly, they have created some good karmas in their life! But with the killing and the immoral, drinking and degenerate behavior later, they would have erased all the good karmas from the Yajna and instead, created much bad karmas!

And we will find that these are the very same people who often wonder why nothing seems to go right in their lives.

My fellow souls, if you give selflessly of yourself, the Universe returns more of what you give to you!

This is Law of Universe!

If you give of love and kindness, caring and understanding, the universe returns more of love and kindness, caring and understanding to you!

This too is Law of Universe!

If you give a dollar to the person with his hand out, yes indeed, the universe finds a way to return more dollars to you than you have given out!

This is Law of Universe!

If you selflessly give smiles to those without a smile, the universe will create situations in your life which will bring more smiles to your own face!

This too is Law of Universe!

I know some of us can only afford so much, but you come to Mandir and give \$1 in the **Artie** basket or the donation box; you get more \$1. But you give \$5; the universe returns many more \$5 to you.

This is Law of Universe!

We all must learn how to become more charitable!

Conversely, if you only give of negativity, the Universe return more of that negativity to you!

This too is Law of Universe!

If you indulge in gossip and choose to say bad things about others, the universe makes it so you suffer bad things too in your life!

This too is Law of Universe!

If you steal, hurt, cause injury, sadness and misery – this is what you are giving! And the universe makes sure that you receive many more times of what you give!

And if you encourage immoral and degenerate behavior by giving that to others, the Universe fills your life with more of the same immoral and degenerate things!

This is Law of Universe!

So, my fellow souls, I encourage you to give of yourself! Give of yourself the same things you would like to receive in your own life! And the universe will ensure; the Universe will guarantee that you receive more of those same things in your own life!

I forgot who said this 'I shovel out a lot of money to charity, and God shovels it back - but God has a bigger shovel!

What you send out to the Universe returns to you tenfold.
My fellow souls, today, I pray that you give of yourself! That you give Love and receive even more love!

That you give peace and happiness and unity, and that you receive more of peace and happiness and unity!

That you give that which bring joyous smiles to others and that you too are blessed with smiles in every aspect of your life!

That you give of your earnings, of your wealth and as you do so, that you receive more of the same and that whatever you give, that you give freely and from the heart and so too you shall receive.

I thank all of you for being a kind, patient and attentive audience.

*Om purnam-adah purnam-idam
purnaam purnam udachyate
purnasya purnam-adaya
purnam-eva-vashishyate*

All is complete! All is perfect! All is complete!

With love and humility in my heart,

I say Namaste to each and every one of you!

Om Shanti. Om Shanti. Om Shanti.

Pravachan 2 - A Higher Level of Thinking

*Om indriyebhyah paraahi arthaa
Arthebhyah cha param manah
Manasah astu paraa buddhih
Buddheh aatmaa mahaan parah*

(Katha Upanishad, 10th Mantra)

arthaah - the objects), *paraa hi* - are higher indeed), *indriyebhyah* - than the sense-organs), *param cha* - and superior *arthebhyah* - to the sense-objects), *manah* - is the mind), *paraa cha* - and higher still), *manasah* - than the mind), *buddhih* - is the intellect), *parah* - higher), *buddheh* - than the intellect), *aatmaa mahaan* - is the Great Self.

Today we begin with this 10th Mantra from the Katha Upanishad tells us that the ***indriyebhyah*** – the sense-organs are ***paraa hi*** - higher than ***arthaah*** - the sense-objects!

The ***manah*** – the mind is higher than the objects and things of the world, and the ***buddhih*** – the intelligence is ***parah*** - higher than the ***manasah*** – mind!

The ***aatmaa mahaan*** – however, the great real self, that true divine self is higher than the ***buddhi*** - than the intellect. This mantra leads us to realize that our goal should be to raise our level of thinking so that we realize the true self.

My dear Mothers, Fathers, sisters and brothers, beautiful children of One God; my fellow souls! Namaste!

Those of us who are on the spiritual path strives to achieve a higher level of thinking!

Today, let us discuss this a bit. Let us see what it may take to get to that next level, and then the next, and then the next.

I'd like to focus on one aspect of our behavior which will lead to a change in thinking which brings us peace.

When we begin our Havan, we pray '*Om vaang ma asayastu*' O God, bless my power of speech which you have given me so that I use it to say words of love and words of wisdom – that I do not misuse it.

I also say that we should pray that we do not abuse or overuse it!

Yet, so many of us are caught up in this daily not-stop talking mode. We talk and we talk and we talk, and we never stop talking until we finally fall asleep in the night!

So, I will ask you this! If we cannot stop talking; if we cannot stop making noise, if we cannot bring ourselves to be quiet, when and how can we ever find our own internal peace and quiet?

Personally, I would rather be quiet! I do not like to talk! I'm told that I do it very well but I would rather not talk! And after Yajna when we go downstairs for meals, you will see me go to everyone and talk with them simply because I believe that it is my duty to approach you and to make you comfortable with me, just in case you have any questions for me on what was discussed in our earlier pravachan, or anything else for that matter.

Most people would agree that being quiet is a mark of a thinker, of a person who contemplates and not waste this breath.

You see, talking a lot is a mark of the person who is yet searching for himself or herself! They have not yet gone within; they have not explored within; they have not made peace with themselves!

Many of us are so busy in our lives. I know people who tell me 'I cannot wait for the children to leave for school so I can get some peace and quiet; and the minute the children leave, they turn on the TV, or they pick up the telephone to talk with others for hours. What kind of peace and quiet is that?

First, we must realize that to find peace we must first quiet the mind, and to quiet the mind, we must first quiet the voice!

This is why we, of our Gururji Veda Bharati tradition – the Himalayan Tradition – we encourage meditation! This is why I do not like to encourage others to do all the extra motions during Havan! I do not encourage getting up for things and circumambulating the Havan Kunda and I do not encourage and all these different body motions such as fanning the fire and Moksha sparsha; all of these motions which takes away from the peace of body – which only stillness of body will bring!

You see, for those of us who are at the beginning of our spiritual journey, for our minds to be peaceful, we must first make the body peaceful.

If and when we have advanced enough, then mind can be peaceful no matter what the body is doing – but we may not be there yet, so we have to focus on making the body peaceful first.

In meditation, in the practice of mental *mantra japa* and internal focus. We use our mantra as a vehicle to explore the depths upon depths of the self. And after a while the mantra must be the only thing in the mind and you experience a sense of peace and calm like you've never before experienced!

No one, not I or anyone else can really explain to you what the experience of meditation feels like! It can only be experienced, not described!

Imagine that there is someone who has never experienced the taste of sweetness, like in sugar, honey, syrups and candy.

How do you describe the taste of sugar to that person who have never experienced sweet?

Do you say to him that sugar tastes sweet? But what does sweet mean to that person if he has never experienced it for himself?

You see, a person has to experience the taste of sugar or honey themselves to understand what the taste of sweetness is like. You can never describe the sensation of that taste to them for them to understand!

There is no other way to understand what it is, than to actually experience it!

It is the same with meditation! And it is not prayer! It is different!

The Bhagavat Gita tells us about becoming a true **Bhaktah**!

Man-manah bhava mat-bhaktah

Mat-yaji mam namaskuru

Mam eva eshyasi yuktva evam

Atmanam mat-parayanah

Bhagavat Gita 9.34

mat-manah - always thinking of Me), *bhava* - become), *mat* - My), *bhaktah* - devotee), *mat* - My), *yaji* - worshipper), *mam* - unto Me), *namaskuru* - offer obeisances), *mam* - unto Me), *eva* - completely), *eshyasi* - come), *yuktva evam* - being absorbed), *atmanam* - your soul), *mat-parayanah* - devoted to Me.

Shree Krishna tells us that O Man, O my devotee, my child, O my ***bhaktah*** - always engage your mind ***mat-manah*** - in thinking of God – this does not mean thinking of a God someplace else; it means to think peaceful thoughts, through practice of discipline, offer obeisance and be a good devotee. It means to commit oneself to doing your japa and meditation. We must sacrifice the time to giving thought to the deeper aspect of your existence. O ***yaji*** - worshipper ***eshyasi*** - come to Me.

Be ***yuktva evam*** - absorbed in God, and ***mat-parayanah*** - devoted to God and surely you will find peace as you find oneness with him.

One day I was jokingly discussing with my wife. I asked her that 'I wonder what the world would be like, if everyone had a quota of words to use in a day?'

Imagine that for a moment, that each one of us had say, seven thousand words to use a day and when you've met your quota, your mouth works but nothing comes out! I know it would be funny, but imagine, now that the people who loves to gossip and create trouble are forced into silence, how much more peaceful this world might be?

I think that those who are on a true spiritual journey will find that they will not even use up their daily quota of words.

We know that there is much truth to the saying that a half-empty vessel makes a lot of splashing noise. A full vessel when carried around does not make a sound. But if it has just a little bit of liquid in it, then can hear it splashing inside as you carry it.

Whenever we see someone talking a lot, we say to ourselves, "Empty vessel makes a lot of noise." But even the half-empty vessel also makes a lot of noise!

Many of the people who talk nonstop do so only because they look for love, acceptance and appreciation from everyone else! They are insecure and they seek the attention to feel important. They want to feel that their life matters.

In other words, they are looking outside of themselves for something which already resides within themselves.

Some people just talk because they love the sound of their own voice and they seek to feed their own egos. And most of the things they talk about don't even need talking about!

So much of what we talk about, we do not even need to talk about! Much of it is a waste of breath and a waste of time! Think about it! Many of those who do a lot of talking is insecure and wants to

impress! They seek appreciation and love! They feel unloved!

I refuse to waste my *pranah* discussing the things which I cannot change.

I refuse to waste this precious breath on what I call the three C's; Complaining, Condemning and Criticizing!

Let's look at this somewhat extreme example!

Right here in Mandir, one time I was asked what seems like a valid question: 'Where does soul go after death?' This is a really good question and of course, there is the typical answer relating to reincarnation. But for the true thinker; the person who thinks, contemplates, and seeks answers within, there is no need for the very question itself! For this person it is a waste of breath to even discuss!

Let us examine this question a bit. Where does the soul go after death? 'Where' refers to a space or a place. 'after' suggests time. And 'goes' suggests some movement within both space and time. But we all understand that 'soul' is an entity which is really beyond matter itself! Soul is not subject to space or time. It is not subject to any kind of movement in space or time! To the thinker, this question is not worth discussing, yet we can waste hours talking about it!

What I am getting at is simply this! Work on finding your silence in your higher level of thinking and you will also find all the answers to your deepest questions in your own silence.

Be aware that the answers to every question you have ever asked and the questions you will ever ask are already within you, but you have never ventured within to reveal the answers.

This verse of this popular song tells about where we find God!

http://theheartofthesun.com/songbook.php#Gangaa_Me_Nahee

***Chupke phero man kee maala,
Chhupke dekhe murlee waala
Jantar me nahee, mantar me nahee
Dhartee me nahee, saagar me nahee***

Jahaa yaad karo Bhagawaan wahee

You can only visualize God when you chant His Name in silence and you withdraw from public attention. This means that you will only find God when you find calmness in your mind and focus on Him. That is when you become quiet and calm and become one with your own solitude. ***Jantar me nahee, mantar me nahee*** - God is not found in empty chantings and incantations.

If you spend your days and nights loudly chanting and singing your bhajans to your heart's content, you will not automatically find God. You will only find Him by focusing and acknowledging his very presence within you.

And even though he exists everywhere, unless you open your mind to receive him you will not find him in '***dharti***' - earth and '***saagar***' - oceans and other places on earth. He is within you and with you all the time, but most of us do tend to ignore his divine presence and instead, we go looking for God in one place or another!

My fellow souls, the person who does this quiet, silent way of living takes the path of ***pratya-hara***.

What is ***pratya-hara***?

Pratya-hara is that state when the mind has become naturally at peace; at peace with itself and at peace with everyone and everything else! At peace with the Universe.

When you are in the presence of a person in this state of ***Pratya-hara*** you feel that peace emanating from him.

Guruji Swami Veda Bharati was one such person. You felt the calmness and peacefulness in his presence. His peace and calm washed over you almost like a subtle energy of bliss!

The person in this state does not get upset at the things which other people do and the things other people say!

The person walking on the path of Pratyahara remains calm because he is filled with inner calm, with divine inner peace!

They do not have to look for peace from their wives, they do not look for peace from their husbands and they do not look for peace from their children, or even the people in Mandir! They seek and find their peace within themselves!

We must realize that our senses only reflect the conditions of our own mind! The senses are only displaying the conditions of the mind so if we enter the mental condition of quietness, the senses too become quiet. They become just as still as the peaceful mind. This state of integration of mind and senses into a common experience of quiet, stillness and solitude is called pratyahara.

When we do our personal japa, there are three levels of chanting of Mantra.

1. The first method is verbalizing so that others can hear.
2. In the second method, in seeking to be a little bit more silent, we go deeper into quietness by sealing the lips and letting the tongue utter the mantra quietly.
3. The third method is stilling the tongue, stilling the throat and let the mind chant Mantra in silence where, as Guruji called it, it becomes a single stream of thought.

In this effort to finding silence in our lives we must understand the *pranamaya kosha* (the *prana* – breath and *kosha* - covering or the prana body). In our philosophy we describe the practice of hatha yoga to be a practice not of *annamaya* kosha, not of the physical body, but the practice of the *pranamaya* kosha.

***Na Cha Praanna-Samnyo, Na Vai Pancha-Vaayuh
Na Vaa Sapta-Dhaatuh, Na Vaa Pancha-Koshah
Na Vaak-Paanni-Paadam, Na Chopastha-Paayu
Chid-Aananda-Roopah, Shivoham Shivoham***

Na Cha Praanna-Samnyo - I am not that which is called as ***Prana!***

Na Vai Pancha-Vaayuh - I am not even the five vital airs.

The five vital airs are ***Prana, Apana, Vyana, Udana*** and ***Samana***. ***Prana*** causes respiration, ***Apana*** is the force that causes excretion, ***Vyana*** causes circulation, ***Udana*** is the force that, at death carries Subtle body out of Physical body, ***Samana*** causes digestion and assimilation.

The verse is saying that Atman is different from these ***Pancha-Vayus. Na Vaa Sapta-Dhaatuh***, - I am not even the Seven-fold materials that make up the gross body - ***Stula Sharira***. They are ***Rasa*** - lymph or plasma, ***Rakta*** - blood, ***Mamsa*** - flesh, ***Meda*** - fat, ***Asthi*** - Bone, ***Majja*** - Marrow and ***Sukra*** - Semen. These seven ***Dhatu***s make up the Gross body - ***Stula Sharira*** of a ***Jiva***.

Here, Adi Shankaracharya is saying that, Atman is different than the Gross Body.

Na Vaak-Paanni-Paadam, Na Chopastha-Paayu. Neither am I the ***Vaak-Paanni-Paadam*** - Faculties of speech, of grasping (hands), of movement (feet) nor ***Na Chopastha-Paayu*** - The faculty of procreation, or faculty of excretion. These five together form the ***Pancha Karmendriyas***- the faculties of action. The verse is saying that Atman is different from these faculties of action.

Na Vaa Pancha-Koshah- I am not even the five sheaths. The five sheaths are the five layers of bondage and Ignorance that covers a ***Jiva***. The five sheaths or coverings are- ***Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vigyanamaya Kosha*** and ***Anandamaya Kosha***.

Annamaya Kosha is the limitation placed on an individual in the form of the physical gross existence or body. **Anna** denotes gross matter in general and food in particular. So, a **Jiva** in a gross body - **Stula Sharira** is ever dependent on gross external food for survival and is limited by the gross Universe. He is always subjected to birth, death, ill health, disabilities etc.

It is of the very nature of Knowledge and Bliss and it manifests this entire universe not through real creation or transformation but only as an appearance or imagination through its power of **Maya**.

Chid-Aananda-Roopah, Shivoham Shivoham - I am the Auspiciousness (Shiva), which is the very nature of Consciousness and Bliss.

Our goal should be to go within and seek that stillness within – to find that peace within. **Shivoham!**

You see, the aim of **japa** or continuous repetition of mantra is this: that all thoughts and emotions be replaced by a single thought, or, for the lack of a better definition, a single sentiment of devotion, so that finally, even that thought, even that sentiment may be discarded and we reach the deepest silence – that feeling of Oneness I speak so often about to you in this Mandir.

Our real meditation actually begins only at that moment when even the thought called the mantra is abandoned. So that when we speak of silence then, we do not mean the kind of silence where no words are being verbalized, but this silence that is in the **pranamaya kosha**, the silence that is in the **manomaya kosha** (sheath of mind) that is to be experienced.

We should realize that the biggest noise our own mind hears is our own voice, because it is so close to itself, to the mind. Even if you were to hum so no one else hears you, it sounds so loud in your own head, right?

If the mind is always involved in its own internal noise and chatter; if it is always thinking about others and the business of others; if it is

always engrossed in the things outside the self, then the tongue will definitely want to talk, and the body will want to act, and there can be no peace.

In my effort to be quiet, when I am having a discussion with someone who enjoys speaking, I let them have the pleasure! I allow them to speak and listen to themselves to their heart's content! I don't feel the need that I absolutely must say anything! I can be a very good listener! In fact, now, if I'm having a discussion with someone and while I'm speaking, they interrupt me, I just go quiet and I let them speak and satisfy themselves. It is okay!

Swami Rama used to say: ***karni aur sumirni***, which means that we should learn to remain busy but remember God at the same time and bring the mind to silence.

We should follow the three principles of speech which leads to silence; ***hitam, initam, priyam*** – speak words which are beneficial, measured, and pleasant.

We should ask ourselves these questions.

- Is what I am saying going to be beneficial to either myself or anyone else?
- Am I speaking in a measured tone, level of voice and choice of words, to be the most effective?
- And is what I am saying being said in the most pleasant manner considering the circumstances?

When we consciously do this, it will also lead to a higher level of thinking!

I will share with you one of my personal experiences. A few years ago, I put up a sign in my office. When you walk into my office and open the door, the first thing you'll see is 'OM' in a picture frame. Under that OM is a bright yellow sign which says, 'The Silence Zone'. Now, this is very interesting.

Like in every office, there are some very loud people in the general office area. They are always loud to the point of being very disruptive to the calmness of the general office atmosphere. But after I installed that little sign, I found that those who came into my office automatically lowered their voice, spoke gentler and behaved very differently! And when they left my office, their demeanor had also changed.

In general, the entire office area got a lot quieter! After a while, even when I went out to speak to others, they lowered their voices and spoke differently with me. And I'm guessing that there were also some discussions which must have taken place away from me, because there are four people who stops at my office door each morning, and putting their hands together, they bow and tells me Namaste.

In the manufacturing area, many workers also tell me Namaste!

You see, I did not have to focus on changing them! I changed myself and my environment; my office! And by changing myself, I've influenced change in others! So, we should not focus and worry about changing others! Let us just focus on changing ourselves!

Focus on leading by example and as you change yourself, you will change your world!

As Mahatma Gandhi said, 'Be the change you want to see in the world'.

Let us live our lives focusing on raising our own level of thinking and when we do this, by default, we will be raising the level of thinking of those around us; those around us will be motivated to raise their level of thinking!

And so, we change the world – ***Krinvanto Vishwam Aryam!***

I thank all of you for being a kind, patient and attentive audience.

*Om purnam-adah purnam-idam
purnaam purnam udachyate
purnasya purnam-adaya
purnam-eva-vashishyate*

All is complete! All is perfect! All is complete!

With love and humility in my heart,

I say Namaste to each and every one of you!

Om Shanti. Om Shanti. Om Shanti.

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Maintain a network between Arya Samaj/Vedic Organizations

Facilitate uniformity in worship services, programs and teachings

Increase coordination between international Arya organizations

Become common united voice of Arya Samaj in subcontinent

Our Current Initiatives

Havan Mobile App

Navrang Times

Vedic Dharma Aptitude Test

Establish New Arya Samajs

Purohit Academy

Publication of Vedic Material

Jeevan Prabhat

Annual Vedic Calendar

Annual Arya Maha Sammelan

Priest Services

28th ARYA MAHA SAMMELAN

July 19-22, 2018—Atlanta, Georgia

VDAT Examination Dates

***We invite you to join us in our initiatives for
preservation and promotion of Vedic values
www.aryasamaj.com***

The material in this booklet has been prepared for the propagation of our great Vedic Teachings in this Modern Era. I believe in my heart that the teachings of the Vedas, the Bhagavat Gita and the Essence of our Vedic Philosophy are more relevant now, in these modern times than it has ever been. The beautiful questioning state of the human mind and this Modern Era which gives rise to more seemingly unanswerable questions, have brought our Vedic teachings to the forefront in its Sciences of Mind, Universe and Nature itself.

The compilations in this booklet brings to the modern mind practical, and applicable ideas, thoughts and suggestions which, when put into practice will benefit the reader in every aspect of his or her life, especially those who recognizes that they are not just living a life, but they are on a spiritual journey.

- Pandit Jag B Mahadeo

This Booklet of Pravachans (Spiritual Lectures/Teachings) has been prepared for all seekers of knowledge and is intended for free distribution. It should not be offered for sale at any time.

Free copies can be picked up at participating Hindu Mandirs and some Public Venues. Free eBook copies of this booklet or pdf copies can also be downloaded at <http://theheartofthesun.com>

My knowledge, work, method and practice are dedicated to my Gurus who have walked this Mother Earth;

My Guruji Swami Veda Bharati

My father Panditji Budhram Mahadeo

My mother Mataji Rajkumaree Mahadeo