



# Taming The Inner Storms

Volume 2 in the series  
Practical Vedic Teaching For Everyday Living

by Pandit Jag B. Mahadeo

# **Taming The Inner Storms**

Volume 2 of the Series  
***Practical Vedic Teachings  
for Everyday Living***

*Applicable lessons from The Vedas, the  
Bhagavat Gita, the Upanishads and  
Eastern Philosophy.*

by  
Pandit Jag B. Mahadeo

## **Dedication**

This series of 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.

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## **Introduction**

In this lecture we look at the Vedic approach towards *Taming the Inner Storms* as part of the series *Practical Vedic Teachings for Everyday Living*

Albert Einstein once defined insanity as doing the same thing over and over and expecting different results. In this journey of life, those who can see and understand the truth within the very existence of the Divine, understands how to see Him and how to establish the state of mind to feel Oneness with that Divine will find Peace of Mind!

These booklets represent sermons and lectures delivered by Pandit Jag B. Mahadeo and are designed to help us become Spiritual Thinkers – to be a 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.

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

This series is developed from the teachings of the *Vedas*, *Bhagavat Gita*, *Upanishads* and other Hindu texts. Free copies can be picked up at participating Hindu Mandirs and some Public Venues. Free eBook or pdf copies of this booklet can also be downloaded at <http://theheartofthesun.com>

This booklet is intended to be distributed free of cost!

# Taming the Inner storms

***Dhriti kshama damo-steyam  
Shaucham indriya nigraha  
Dheer-vidyaa satyam-akrodho  
Dashakam Dharma lakshanam***<sup>1</sup>

This verse from the Manu Smriti confirms that the TEN pillars of Dharma that guide our day to day living. *Dhriti* - steadfastness, Patience, *kshamsa* - forgiveness, *damah* - mind control, *asteyam* - non-stealing, *shaucham* - cleanliness, *indriya nigraha* – control of the senses, *satyam* - truthfulness, *dheeh* – understanding, *vidyaa* – learning or knowledge, awareness, *akrodha* - non-aggressiveness or absence of anger; these constitute the ten traits of a spiritual person.

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

Namaste!

We will continue on this subject of the mind and this Pravachan is titled '*Taming the inside storm*'!

Many of us have those emotions which we find so very hard to control; those same negative emotions which ruin our relationships, causes heartaches, and brings about so much sorrow, pain, tears, fear and mental anguish in our lives!

Husbands fight with wives and they get separated! Parents argue with their children; neighbors fight with neighbors, and brothers and sisters stop talking with each other for their entire lives, because of these inside storms which we cannot control which causes us to say things we did not mean and do things we do not intend to and regret later!

So today, let's talk about that!

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1 Manu Smriti 6-92

How many of us suffer from this temper; this uncontrollable anger which brings so much grief, heartache and misery in our lives! And it seems that at every turn, that there are so many things to get angry about! Some of us walk on such a short leash that it seems to require no effort to lose our cool and calm self.

Like that crazy, weird person who cut you off on the road while you were driving to Mandir this morning!

Or that annoying person at work whom you just cannot stand!

Or better yet, those mean people who say bad things about you and spread nasty rumors about you, so you get angry, or go on Facebook and lambaste them thoroughly!

There are so many things which does not go your way in your life and they really test your patience, like that annoying neighbor who lets his barking dog outside at five in the morning!

So many things to get angry about!

We live our everyday lives and we know many who suffer from all these negative emotions of anger, jealousy, hate, dislike, fear, greed, impatience, arrogance.

You see, God has made us emotional beings! And we frequently feel this vast range of positive and negative emotions run amuck through our very being! But there is good news! You see, God has also given us a choice of how to respond to all these different things in our lives! He has granted us with a rational mind to put to use and to determine how to control these emotions! He has given us the ability to control the mind but when we fail to use it, we cannot blame God!

And while some of us have learned to control those emotions and made them influence our lives only in positive ways, there are so many of us who still continue to suffer, and we have even succeeded in making our families suffer horribly along with us!

For many of us, life is truly an emotional roller coaster; and we find ourselves on this emotional, crazy ride which is totally

out of control and which sucks all the energy and positive-ness right out of our lives! Somehow, we always find ourselves at the extremes of our emotions.

Either we are very, very happy or very, very sad; very, very angry or very, very calm! There is no consistent middle ground for many of us!

But the Bhagavat Gita teaches us that the right approach is;

***Yam hi na vyatha-yanty ete  
Purusham purusha-rishabha  
Sama-duhkha-sukham dheeram  
Sah amrita-tvaaya kalpate***

*Yam* - whom; *hi* - verily; *na* - not; *vyathayanti* - distressed; *ete* - these; *purusham* - person; *purusha-rishabha* - the noblest amongst men, *Arjun*; *sama* - equipoised; *duhkha* - distress; *sukham* - happiness; *dheeram* - steady; *sah* - that person; *amritatvaaya* - for liberation; *kalpate* - becomes eligible

Shree Krishna says to Arjuna, O Arjun, noblest amongst men, that *purusham* – that person who is not affected by *sukham* - happiness and *duhkha* – distress. The person who remains *dheeram* - steady in both. This person becomes *kalpate* – he is ready for or is eligible for liberation. Essentially, this *shloka* teaches us that the person who is the master of his emotions can rise to the next level spiritually; he can rise above all these emotional anchors in life! He rises above this very materialistic existence!

In other words, this person enjoys his life, for his life is joyful, full of peace, and he is happy – this person who learns to control his emotions!

*Shree Krishna* goes on to say;

***Jita atmanah prasaan-tasya  
Param-atma samaa-hitah  
Sita usna sukha-duhkhesu  
Tatha mana apamanayoh***

*jita-atmanah* - of one who has conquered his mind;

*prasantasya* - of who has attained tranquility by such control over the mind; *parama-atma* - the Supersoul; *samahitah* - approached completely; *sita* - cold; *usna* - heat; *sukha* - in happiness; *duhkhesu* - in distress; *tatha* - also; *mana* - honor; *apamanayoh* - and dishonor.

For the *jita-atmanah* the person who has *prasantasya* – achieved tranquility by conquering and controlling the mind, he has already achieved God realization, he understands *parama-atma* - for he has attained tranquility, that he has found the peace within him or herself. To such a person *sukha* - happiness and *duhkhesu* - distress, *usna* - heat and *sita* - cold, *mana* - honor and *apamanayoh* - dishonor are all the same.

Like the yogis who have conquered the mind who rise above the dualities of cold and heat, joy and sorrow, honor and dishonor, the person who remain peaceful and steadfast in their devotion to God can achieve that state of mind!

*Shree Krishna* explains that the yogi who conquers the mind can see and understand these fleeting perceptions as the workings of the bodily senses, distinct from the immortal soul, and so, he or she remain unmoved by them.

You see, Mother Nature has gifted us with all the necessary things for survival. All the emotional energy we exert, and which we exhibit to each other can be both productive as well negative.

It is the very same energy!

The difference is how we use this energy!

The Bhagavat Gita cautions us however;

***Shaknoti iha eva yah sodhum  
Praak shareera-vimokshanaat  
Kaama-krodhah udbhavam vegam  
Sah yuktah sah sukhee narah***

*shaknoti* - is able; *iha eva* - in the present body; *yah* - who; *sodhum* - to withstand; *praak* - before; *shareera* - the body; *vimokshanaat* - giving up; *kaama* - desire; *krodha* - anger;

*udbhavam* - generated from; *vegam* - forces; *sah* - that person; *yuktah* - yogi; *sah* - that person; *sukhee* - happy; *narah* – person

Those persons are yogis, who before giving up the body *shaknoti* - are able to check the forces of *kaama* - desire and *krodha* - anger; and they alone are happy. This *shareera* - human body presents to us a golden opportunity for us to reach that Oneness with God.

In this body, we possess the faculty of discrimination, while most animals are just driven by their nature. Shree Krishna emphasizes that this power of discrimination should be exercised to restrain the impulses of desire and anger.

However, the human intellect has been granted the power of discrimination. The word *sodhum* means “to withstand.” This verse instructs us to withstand the urges of desire and anger, and only when understood, can we control them.

Out of all these negative emotions we feel, anger is the most intense emotion. It draws all our energy and channels it into a single potent stream either through speech or other physical, harmful and destructive activity. And when possessed with this depth of anger, someone can even act beyond his or her normal physical capability. And most of the time, these words and actions when we are in the cruel grip of anger, are words and actions which we almost always come to regret sometime later!

Some can and have argued that anger can be a good thing if it is directed in the right way. I've heard some people explain that in the Ramayan, Shree Ram used his fury in defeating the evil influences in his fight over evil!

I totally disagree with this explanation. I say that if you can take that emotional energy you call anger and you can control it enough, to channel it to do what you want it to do, without negative consequences, then it is no longer called anger or fury! It is now good, directed, positive energy; under your control, and it can no longer be called anger!

I believe that there is an art to winning an argument without even having an argument!

I believe that there is an art to winning a fight without even having to fight, and I believe that there is an art to resolving a disagreement even without having a disagreement!

That secret is within us! That secret is within you!

This kind of negative energy once controlled and redirected, becomes positive and productive energy. It is no longer self-destructive energy! For example, when one raises his voice or actively fights for a righteous cause or fights to protect their dharma, mothers, sisters and daughters against injustice, or to protect the suppressed and helpless. This energy is not negative energy. It is used for good!

*Shree Krishna* continues here;

***Tasmaat ajnaana-sambhootam  
Hrit-stham jnana asina aatmanah  
Chhittvaa enam sanshayam yogam  
Aatishtha uttishtha bhaarata***

*tasmaat* - therefore; *ajnaana-sambhootam* - born of ignorance; *hrit-stham* - situated in the heart; *jnaana* - of knowledge; *asinaa* - with the sword; *aatmanah* - of the self; *chhittvaa* - cut asunder; *enam* - this; *sanshayam* - doubt; *yogam* - in karm yog; *aatishtha* - take shelter; *uttishtha* - arise; *bhaarata* - Arjun, descendant of Bharat

Here Shree Krishna emphasizes the importance of developing the kind of intelligence which will remove all doubts within yourself. He tells to use the *asinaa* – the sword of knowledge, to cut away *chhittvaa* - cut away the *sanshayam* – all the doubts that have arisen in your *hrit-stham* – in your heart. He says to Arjuna, O son of Bharat, establish your mind and yourself in karm yog and *uttishtha* - Arise, stand up, and take action!

Use your energies wisely! Convert all the energies in your body into the good positive kind!

Here, the use of the word heart does not mean that organ in the chest that pumps blood through the artery and veins of the body. We always refer to that emotional mind as the heart. That is the reason why in love and in hatred we say that

one experiences pain in the heart. In this sense, the heart is the source of compassion, love, sympathy, and all the good emotions. So, when Shree Krishna says that doubts have arisen in the heart, he means that doubts that have arisen in the mind. He says that doubts are *ajnaana-sambhootam* - born of ignorance so we should take *aatishtha* - take shelter in *jnaana* - in the knowledge. To keep spiritually elevating ourselves day after day, week after week and year after year!

***Bhavaabdhaav-apaare mahaa-duhkha-bheeru  
Papaata prakaamee pralobhee pramattah  
Ku-samsaara-paasha-prabaddhah sada aham  
Gatis-tvam gatis-tvam tvam-ekaa Bhavaani***

This verse composed by *Adishankara Acharya* talks about the worldly things we get ourselves caught up in! It describes many of the negative emotions we are discussing here today! It says O Lord, *Bhavaabdhi* - In this ocean of worldly existence which is *apaara* - endless, I am full of *duhkha* - sorrow and I am *mahaa bheeru* - great or in this case very much- afraid!

I have *papaata* - fallen with *prakaamee* - excessive desires (*paata* - fall). I have become caught up in *pralobha* - greed, *pramattah* - drunken and intoxicated with these worldly things and desires! *Aham* - I - am *sada* - always always tied in the *paasha* - bondage *prabaddhah* - bound to this miserable *samsara* - worldly existence!

And then in this list line we pray that today we bow to you O Great Mother! You are my *Gati* - my refuge! *Tvam* - you *eka* - alone or one are my refuge, Oh Mother *Bhavani* - here referring to the mother aspect of God!

This inside storm we're talking about which we call anger, if not managed properly, acts like an uncontrollable contagious disease, spreads, infect and affecting one person after another and impacting many of those in your life who you say that you love so much. One person's bad temper, even though silent, can affect everyone in the family or in a social group. Negative energy emanating from one angry and negative person is bound to affect other person or persons around that person.

We all know that a person can say and do even the most unthinkable things under uncontrollable fury. Not only the life of one ill-tempered person gets destroyed but his mindless acts can jeopardize the welfare and future of his whole family.

We do serious damage to our bodies through the release of the most harmful toxins, which our own bodies create in response to these powerful negative forces. When you're angry your breath becomes fast, shallow and hard to control. Your heart beats very rapidly. Your blood pressure spikes and your body temperature goes up! And I'm sure that many of you know of someone who have suffered a heart attack and even death when they were in extreme anger.

But for a sadhaka, meaning the person who seriously aspires to achieve that personal discipline, the person who is on a serious spiritual path, these negative forces, these negative energies, especially anger is his or her worst enemy. The great sages have taught that krodha or bad temper is the most abominable enemy of the man. Being human we all are prone to irritation on almost daily basis. But our temper tantrums are really the symptom of a weak mind, a mind which lack any level of control.

However, a person of a calm and meditative state of mind seldom reacts to even the most irritating situations. The person who is on a true spiritual path will hardly ever get angry! He has learned how to remain calm in the face of all the challenges of this life!

So, my fellow souls, before some serious damage is done to our bodies, this gift from God, this temple of God, we should learn to tame this storm inside you.

Let us look at the energy within like this. Two people sit down for dinner together and they eat and drink the same things. They got their energy from the same source, but they use it in different ways.

One person is kind, calm, polite and smiles all the time which makes people around him feel good. He creates goodness out of his energy.

The other person uses the energy from the same source but is bitter, shallow, and harsh and people shy away from him. He creates negative-ness out of hi energy!

Same energy, or energy from the same source, but it is used differently.

Or think of heating oil we use in our homes! When controlled, the energy within the oil is used to provide heat and hot water for your house and make you and your family quite happy and comfortable! But that same energy contained within that same oil can be the most destructive force and burn your entire neighborhood down if it is not controlled.

See, the same energy, or energy from the same source, but used differently.

It is the same with us. The energy within this body of ours can be used to do good things or bad things.

I am the one who determine how this energy within me is used. Not my wife, not my children, not my neighbor, not my friend, no one else but me!

Let us now take a look at some of the things we can do differently in our everyday lives!

- First, you must agree that this behavior is not good for you and that it is terrible for your health, and you have to be willing, and want to change it. If you do not want to change, then no one, not even God, will help you.
- Second, we should develop the habit to think before we speak. Learn to do what I call the 30 second rule. When someone says something which you find irritating, before you respond, force yourself to wait 30 seconds.
- Get some exercise! If you find yourself in a situation in which you may get angry, excuse yourself and go for a little walk. If you cannot go outside, walk, even if it's just to the other room.
- Remind yourself that your anger will not fix anything, instead, it will only make it worse.

- Don't hold a grudge! Forgiveness is a powerful tool. If you can forgive someone who angered you, you may learn from the situation and strengthen your relationship.
- Never resort to violence, especially when angry, for even in a fight, if you lose your temper, you lose the fight.
- Use some humor to release tension. Lightening up can help diffuse tension. Try humor to help you face that person or situation that's making you angry.
- Avoid sarcasm! It may sound harmless to your own ears, but it can hurt the feelings of others and only make things worse.
- In a relationship, avoid getting angry together. If one of you gets angry, the other should refrain from stoking that fire of anger.
- Practice relaxation skills! Guruji Swami Veda Bharati used to teach that when you feel angry, force yourself to close the eyes and focus your mind on your breath. Feel the flow of your breath in the nostrils. While inhaling feel the coolness of the breath and while exhaling feel the warmth. As you focus on the breath and engage in this conscious and systematic practice of deep breathing the mind slowly returns to its normal and calm state.
- And lastly, when in a situation where you seem to be losing control, pause and use prayers – your favorite prayer if you have one. Pray internally and do so frequently, with faith, belief and intent and it will calm you down. Or simply use this one line '*tan me manah shiva sankalpam astu*' – O God, may my mind be filled with beautiful, peaceful, pure, friendly and benevolent, Shiva like thoughts.

*Chhor deve kaam ko aur krodh ko mad moh ko  
Shuddh aur nirmal hamaaraa sarvadaa aachaar ho*

*He dayaamai aapkaa ham ko sadaa aadhaar ho  
Aapke bhakto se hee bhar-poor yah parivaar ho*

This verse of this bhajan says, you are the Lord of mercy O God. May we always find sustenance, support, and guidance

in you? May all the members of this family always be devoted to you and follow your guidance.

*Chhor deve kaam ko aur krodh ko mad moh ko* - May we always endeavor to let go of lust, anger, and the intoxication of love for all the material things of this world? May our dealings with others reflect purity of heart and mind? May we find the peace which comes with pure kindness and love?

My fellow souls, after this discourse today, I pray that you leave here in the most peaceful state of mind, and that you try to keep that peaceful state of mind throughout your day! I pray that you are committed to conquering your temper, your ego, and any selfish drive within you, and that you are resolved to taming your own inside storm. I pray that you find that Man Ki Shanti, that you find your Peace of Mind!

As you leave today, I urge you to do so with a smile!

Remember if you see someone without a smile, give them one of yours. It costs you nothing, and what you get in return is priceless .... It cannot be measured!

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

**Om purnam-adah purnam-idam  
Purnaat purnam udachyate  
Purnasya purnam-adaaya  
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.*

## ***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/the-heart-of-the-sun-songbook>*

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

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

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## **About the Author**

### **Pandit Jag B Mahadeo**

Born to Pandit Budhram Mahadeo and Pandita Rajkumaree Mahadeo, Pandit Jag B Mahadeo was raised in the Corentyne area of Guayana in No 66 Village. He attended No. 68 Primary School, Tagore Memorial High School and later graduated from Port Mourant Training Center in the class of 1979 specializing in Mechanical Engineering and holds a Bachelors Degree in Mechanical Engineering. He immigrated to the United States in 1985. He also holds certification in Lean Manufacturing from Milwaukee School of Engineering.

In addition to his professional career, Pandit Jag is an accredited priest of Hindu Vedic Dharma. He regularly delivers Pravachans at different mandirs and organizations in the New York tri-state area, performs various Sanskaars and is dedicated to the cause of Arya Samaj, Vedas and bringing upliftment to the mankind.

Pandit Jag's volunteering efforts include serving and organizing several committees centering around the propagation of Vedic values. He is an avid reader, forward thinker, and is whole heartedly committed to his family, community and Vedic Dharma.

## ***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.