

वेदों की खुशबू

ओ३म्

वेद सब के लिए

(धर्म मर्यादा फैलाकर लाभ दें संसार को)

VEDIC THOUGHTS

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Contact / I E i d z d j a :

Bhartendu Sood, Editor, Publisher & Printer # 231, Sec. 45-A, Chandigarh 160047
Tel. 0172-2662870 (M) 9217970381,
E-mail : bhartsood@yahoo.co.in

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Editor

CHINESE ADVICE TO 50-YEARS OLD & OLDER.....

(Translated from the Chinese).

Because none of us have many years to live, and we can't take along anything when we go, so we don't have to be too thrifty...

Spend the money that should be spent, enjoy what should be enjoyed, donate what you are able to donate, but don't leave all to your children or grandchildren, for you don't want them to become parasites who are waiting for the day you will die!!

Don't worry about what will happen after we are gone, because when we return to dust, we will feel nothing about praises or criticisms. The time to enjoy the worldly life and your hard earned wealth will be over!

Don't worry too much about your children, for children will have their own destiny and should find their own way. Don't be your children's slave. Care for them, love them, give them gifts but also enjoy your money while you can. Life should have more to it than working from the cradle to the grave!!

Don't expect too much from your children. Caring children, though caring, would be too busy with their jobs and commitments to render much help.

Uncaring children may fight over your assets even when you are still alive, and wish for your early demise so they can inherit your properties and wealth.

Your children take for granted that they are rightful heirs to your wealth; but that is for you to see right by indulging yourself in charities.

Don't trade in your health for wealth by working yourself to an early grave anymore... Because your money may not be able to buy your health...

When to stop making money, and how much is enough (hundred thousands, million, ten million) this also speaks of your prudence.

Out of thousand hectares of good farm land, you can consume only three quarts (of rice) daily; out of a thousand mansions, you only need eight square meters of space to rest at night.

So, as long as you have enough food and enough money to spend, that is good enough. You should live happily. Every family has its own problems. Just do not compare with others for fame and social status and see whose children are doing better, etc., but challenge others for happiness, health, enjoyment, quality of life and longevity...

Don't worry about things that you can't change because it doesn't help and it may spoil your health.

You have to create your own well-being and find your own place of happiness. As long as you are in good mood and good health, think about happy things, do happy things daily and have fun in doing, then you will pass your time happily every day.

One day passes without happiness, you will lose o n e d a y .
One day passes with happiness, and then you gain one day.

In good spirit, sickness will cure; in a happy spirit, sickness will cure faster;

in high and happy spirits; sickness will never come.

With good mood, suitable amount of exercise, always in the sun, variety of foods, reasonable amount of vitamin and mineral intake, hopefully you will live another 20 or 30 years of healthy life of pleasure.

Above all, learn to cherish the goodness around... and FRIENDS... They all make you feel young and "wanted"... without them you are surely to feel lost!!



The best way to be a friend is to be one.

A young wounded soldier returning from the battlefield asked his army chief, "Sir, my friend isn't back. Can I go and get him?" The chief, denying permission, said, "Your friend must be dead by now in this horrible war." After much pleading, the soldier went back to the battlefield but returned badly wounded, carrying the corpse of his friend. "I told you," said the chief, "Your friend would be dead." "And look how you have wounded yourself trying to save him."

The soldier replied, "Sir, when I reached out to get him, he was alive. When he was dying, he said something that touched my heart. He said, 'My dear friend, I knew you would come to get me'."

True friends are like stars. You see them in the darkest nights. No medicine is more valuable, none more efficacious, none better suited to the cure of all our temporal ills than a friend to whom we may turn for consolation in times of trouble, and with whom we may share



our happiness in time of joy."

The Scriptures say, "When you gain a friend, gain him through testing and do not trust him hastily. For there is a friend at his own convenience but will not stand by you in your day of trouble. There is a friend who changes into an enemy and will disclose a quarrel to your disgrace. There is a friend who is a table companion but will not stand by you in your day of trouble... But no scales can measure the excellence of a faithful friend,"

A best friend is one who multiplies your joys and halves your sorrows, who understands what you are not saying, who comes in when the whole world walks out of your life, whose unflinching support out beats the tide of popular opinion against you, whom loves you even when you make mistakes, who ignores your frailties and applauds your strengths, who knows your fears and fortifies your faith, who feels your hopelessness and emphasises your possibilities.

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lknjh usi nK fd D; k dHkh bZ'oj dks Hkh ; kn dj rsgks mu

The Beliefs of Swami Dayanand Saraswati



The four Vedas – the repository of knowledge and Religious Truths – are the Word of God.

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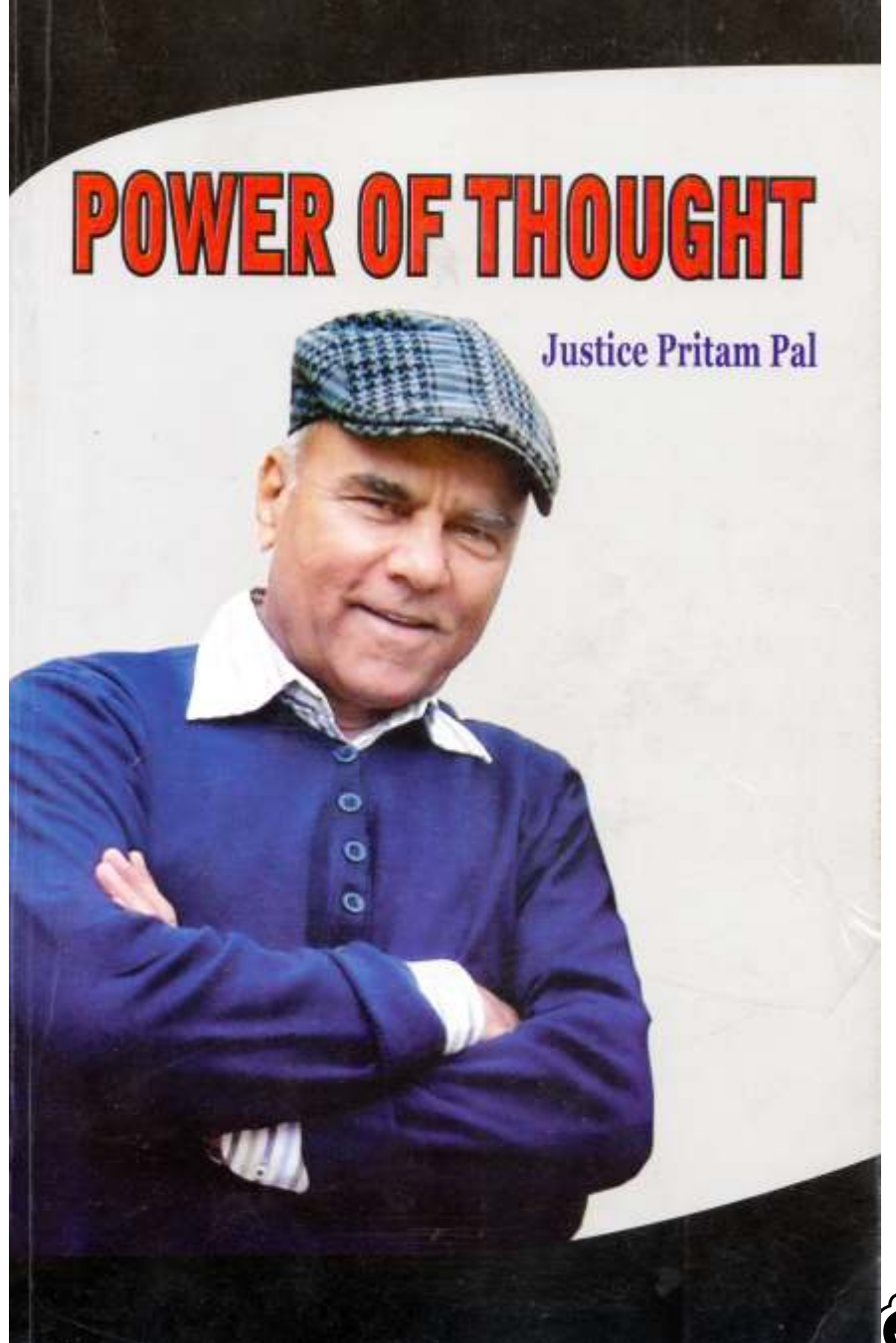
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Book

We had the pleasure of receiving a Book 'POWER OF THOUGHT' written by Justice Shri Pritam Pal, Lokayukta Haryana. It was our privilege to receive it as a gift from him.

As the name suggests, author dwells on the power of thoughts, whose might, he feels, can be like that of a fire and storm. Book has 11 chapters and each chapter has a lesson for men of all ages. I must admit that after reading I could not believe that a legal luminary can have such a wide reach on Indian scriptures like Vedas, Upnishadas, Geeta which often is the privilege of the Sanskrit and Vedanta scholars. While reading the book, I was reminded of former Chief justice of India Justice Shri PN Bhagwati, whose judgements and views I had an opportunity to read. I am convinced our Jurisprudence can bear a different look and enjoy far greater faith of common man, if like Justice Bhagwaati and Justice Pritam Pal, our Judges give as much importance to principles of dharma and divine laws as they have come to give to precedent. Following of dharma makes a man virtuous and virtuous man can rarely go astray, and this is precisely the lesson one gets from the life of Justice Shri Pritam Pal. We have had very capable judges, politicians, academicians, administrators, doctors and scieenctists but not many are virtuous and this is where we are failing and our country has not reached where it should have been. This is aptly told in this hymn from Rig Veda

vkbe vxusu; sI q Fkk jk; svLeku] fookuh nD
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mfDrafo/kæAA

(Oh God, before I become wealthy and learned, please make me virtuous because if I am not virtuous, even my wealth and knowledge can drag me to the sinful path.)

To give our readers the idea how important role its reading can play in shaping one's destiny and upliftinting him morally and physically, we have chosen Chapter 2, SELF-CONFIDENCE : A PATH TO VICTORY

“Self confidence means belief in oneself. In reality, noble thoughts, feelings and deeds give birth to self confidence. Here, I am reminded of the words of Swami Ramteertha. He once said: “ the highest aim of worship is belief in the self” It is stated in our Upnishads that a person devoid of Will Power can never achieve excellence, and only a person of good moral character and conduct possesses strog Will Power. Thus it is rightly said that a characterless person can never be endowed with self confidence.

Even an ordinary person can be successful, if he makes an effort to build up his self confidence. For this it is necessary to cultivate the quality of hardwork, which becomes a seedling for the feelings and thoughts that slowly give birth to the self confidence. If a person comes to the court, wearing a black coat and white band, carrying law books in his hand, the onlooker will immediately recognize him to be an advocate by profession. But, whether or not he is competent in his profession is altogether a different matter. This can be judged only by his capability and work efficiency which one attains by his hard work. This is the hard work that expands one's potential and qualities that impart him an identity and self-confidence. This has been my own experience too.

It dates back to 1972. Immediately after getting my license to practice law, I got a case from a tenant

named Surjeet of Tehsil Guhla who used to cultivate a part of land owned by a big landlord in Kaithal District of Haryana. As required under the contract, he could not pay rent/Batai to the landlord which made landlord to file a case of ejection against him. I worked very hard on the case. I read almost everything related with the case which included commentary on Punjab tenancy Act too. In the process I stumbled upon a High Court ruling which I thought would favour the tenant. By the time my reply was ready it was 30'Clock in the night.

Hearing was before the Collector of Kurukshetra. I presented my arguments but decision went in favour of the landlord. Even an appeal to the Commissioner of Ambala was also rejected. Under the situation tenant naturally lost all the hope and was not prepared to file the case for revision to the Financial Commissioner. But, I was not the one who'd lose heart and I filed the revision at my own expense. This time decision was in tenant's favour and the the financial Commissioner relied on the High Court ruling on which I had based my case.

My point in sharing this case with you is that constant struggle and hardwork enhances our potential and brings our latent power to the fore. This boosts up our self confidence which while giving us strength lays the foundation of our success. This Self Confidence has an astonishing power. Louis Philips once said, “I'm the only person who can govern Europe, because I do even the smallest of works with my own hands, something as small as polishing my shoes”

Entire book is laced with highly inspirational anectodes from his life. I believe its reading can uplift the reader both physically and spiritually.

The Book is published by Bharat Prakashan, Ambala Cant and is forwarded by Justice L.S. Panta, Former Judge Supreme Court of India. Price is Rs 200. You may get to know about the availability on this number, - 9463122333

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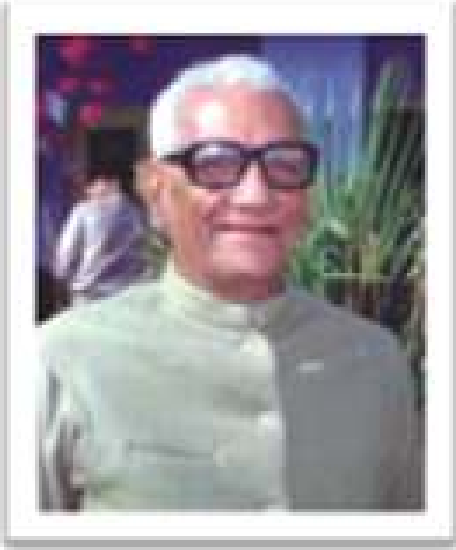
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thou I s I U; kl ys dj fQj I s
f"kkd ds: lk esthou ; ki u djuk
"kq dj fn; kA

1975 eaHkkj I jdkj usLorU=rk I sukfu; kađksrkej i =
vks i šku nđj I Eekfur djusdk fu"p; fd; k vks eq;
efl=; kađksdgk x; k fd og vi usvi us i kRkaea I ekjkg
dj vi us i k ds LorU=rk I sukfu; k dks I ekjkg ea
I Eekfur djA eq; efl=; ks us vkxs ftyk ds fMIVh
deh"uj dks; g ftEenkh I ka h fd vi us ftyk ds I Hkh
LorU=rk I sukfu; ks dks I ekjkg eayk; A

gj , d 0; fDr dks tks Hkh I e>rk Fkk fd og LorU=rk
I sukuh gSmI s, d QkeZHkj dj nsuk Fkk ftl eafđ ml ds
}kj tsy eafork; sl e; dk fooj .k Hkh nsuk Fkk vks fdl h
nñ js LorU=rk I sukfu us ml dks ojhQkbZ Hkh djuk FkA



ikQš j pMMk usog QkeZughaHkj kA

, d k gh , d I ekjkg djuky "kgj eavk; křtr fd; k A
tc ikQš j pMMk dk QkeZugha i gpk rks txk/kjh ds, d
Mh , e ysusi kQš j pMMk I sl Ei đ fd; kA ikQš j pMMk
ustxk/kjh ds, d Mh , e dkscgř fouezHko I scrk fn; k
fd u rksrkej i = eamudh : fp gš vks u gh i šku eA

, d seadjuky dsfMi Vh deh"kuj usmu I svuqř fd; k
fd og QkeZ Hkj navks I ekjkg ea
vk; A ikQš j pMMk us fMi Vh
deh"kuj dksdgk fd og tsy fdl h
bžke ds fy; s ugha x; s FkA tks
mlgks tsy ea I e; dkVk og Lo; a
eagh cgr cMk mi gkj FkA ; gkard
fd ml I e; ml us dHkh ; g I kpk
Hkh u Fkk fd ml ds tfor jgrs
Hkkj r vktkn gks tk; s kA ; g rks
mudsfy; s vks Hkh "keZ dh ckr gš
fd dkbZ nñ jk LorU=rk I sukfu ml
dks ojhQkbZ djsfd og I pep
tsy eax; s FkA , d vks ckr tksmu
dks Bhđ ughayxh og ; g gšfd tks
0; fDr Lo; a LorU=rk ; d ea tsy
ughax; k og mudks I Eekfur
dj s kA cgr nco vkus ds cko tñ
Hkh mlgks us rks QkeZfn; k vks u gh
ml I ekjkg eafgLI k fy; kA

dñ I ky ckn tc Jh nš yky gfj; k.k dsef; efl=h
cusrksog ikQš j pMMk ds?kj vk; svks tksmlgks: [k
vi uk; k Fkk ml dh i'ka k fd vks fQj vi usgh vlnkt ea
cksy&&&&eHkh vki dh rjg gh tsy eajgk gřvks vki
I s mej ea cMk Hkh gř bl fy; sešus vki I sfcuk i nš gh
vki dk QkeZ I kbZ dj fn; k gA eavki I s; gh dgřk fd
vki ejk vknj djrsq si šku vo"; ysyA

ikQš j pMMk us Jh nš yky dks vknj nřs gq s i šku
Lohđkj dj yhai j i šku dk yHk Lo; au ys dsfy; s, d
cgr gh "kkunj rjđho vi ukbA

mlgks i atko uškuy cđ ea [křk [křy vks i šku dh
I kjh I k"kh xjhc vks gkř" k; kj fo | křkř; kađsuke o thQsd

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dj nhA ckr 1988 dh gA mu fnukap.MhxM+l sfnyyh ds
fy; sfnu dsl e; dkbZl h/kh xkMh ughaFkA eSvEckyk
l sfnyyh dk l fdl , sl h dk fVdV fy; kA fVdV fcuk
fjtb'sku dsHkh fey tkrFkA ejh , dl id vkbZvks eS , s
l h fMccseapyk x; kA l hV , d gh [kkyh Fkh vks ge nks
0; fDr FkA nll jsusvi usvki dksLorU=rk l sukfu crk; k
vks Vh Vh usml dks txg nsnhA D; ksd fnu dk l e; Fkkj
eS Hkh ogh , Mtl V gks x; kA rhu ?ka/sdh ; k=k Fkhj ckrka
dk fl yfl yk "kq gks x; kA eS Loru=rk l sukfu 0; fDr
l si n fy; k fd og dgka tk jgs Fks dkj.k muds ikl
l keku dkbZughaFkA ml uscrk; k fd og vks mudh i fRu
Hkkjr ; k=k ij tk jgs Fks bl fy; s og cfda djokus
fnYyh cMkank vkml tk jgk FkA ejs eg l s fudy
x; k&&vki rkscgr fdLer okysgA ep sfVdV ysdj Hkh
LFkku ughavks vki eDr eatk jgsgr rc Hkh LFkku igys
feykA og Fks l h/vks Li "VA ep l scky&&&vki ; ka

dgs ; g l c l qk ejs HkkX; ea FkA ckr 1946 dh gA
Loru=rk l sukfu; ka dk , d tyll tk jgk FkA ifyl ds
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jgsxkA ml l e; Loru=rk l sukfu; ka ds cPpka ds fy; s
fo"ks k vkj {k.k dh NW dh ?kksk.kk ugha gbZ FkA eS ugha
turk fd og vkt dgkagij vkt tksdN l fo/kk; amu
ds ifjokjka dks fey jgh gS tgka dNafryd jkt pMMk
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nq; bgkj] 'kkjhjd d"V ; k vkfkdZ gkfu fd , tkusl seu
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gA l Ttu 0; fa viusof#) fd , x , vij/k dks Hkny
tkrsgA rFk {kek cnku dj nrs gA ijLij , d nll jsds
vij/k dks {kek djus dh mnjrkj ge ea gksh pfg , A
fdl h Hkh 0; fa ds cfr tku&vutkuseagq nq; ogkj ds
fy , {kek ekusl s , d&nll jsds cfr eukefyU; l nk ds
fy , l ektr gkstkrk gA

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{kek dks nksk ugha ekuuk pfg ,] ; g fu'p; gh i je cy
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gA

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पुस्तक

(English book of short stories)

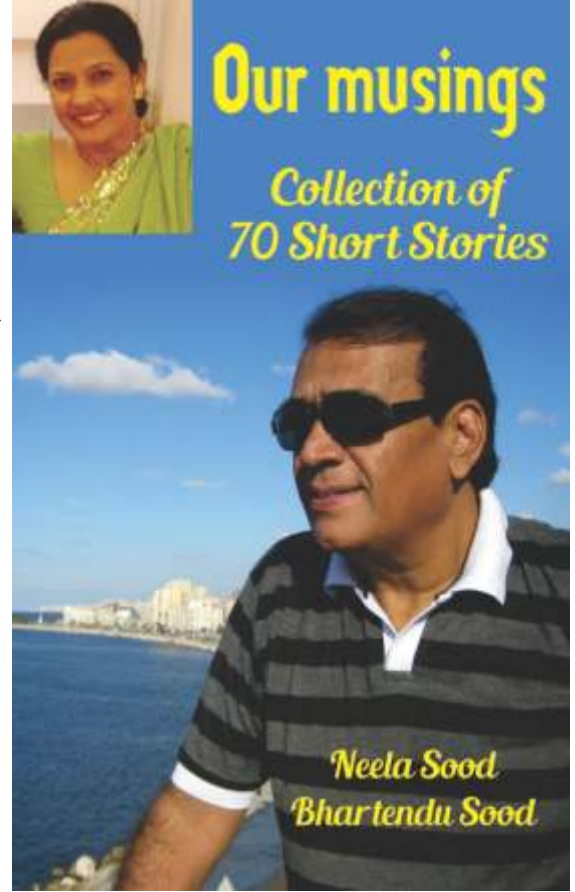
सम्पादक व उनकी पत्नी नीला सूद ने अपनी लिखी व विभिन्न अंग्रेजी समाचार पत्रों में छपी 70 कहानियों का संग्रह एक पुस्तक के रूप में प्रकाशित किया है जिसका नाम है Our musings। इसकी कीमत 150 रुपये है।

जो भी इसे लेने के इच्छुक हों वह मात्र 100 रुपया भेज कर या हमारे किसी भी बैंक एकाउंट (Bank Account) में पैसे डाल कर मंगवा सकते हैं। भेजने का खर्चा हमारा होगा। Account Nos वही हैं जो वैदिक थोटस पत्रिका के लिये है।

मंगवाने से पहले निम्न बातों का कृपया ख्याल रखें पुस्तक अंग्रेजी भाषा में है। **Book is in English** कहानियां धार्मिक नहीं परन्तु जीवन के विभिन्न पहलुओं से जुड़ी है। **Stories are on various aspects of human life.**

नीला सूद, भारतेन्दु सूद

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fuR; D; k g\$ vk\$ vfur; D; k g\$

vl yh Kkuh vk\$ foodh og gStksfur; dksfur; l e>rk g\$vk\$ vfur; dksvfur; A vk\$ e[kzvKkuh og gStks vfur; dksfur; l e> dj thrk g\$ t\$ s; g “kj hj vfur; g\$ l nb jgusokyk ughag\$ ij vKkuh 0; fDr bl “kj hj dksfur; l e>dj bl dksl dkjuseabl dsfy; sl qk vkjke dh l kexh cVkj useayxk jgrk g\$ og l qk dks/ku ea<rk g\$ bl dsfoi jhr Kkuh eut; “kj hj dksughavfi rqvkrk dksfur; tkudj ml dksKkuj food }kj k dY; k.k ekxZdk i ffd cu dj mlur djrk g\$vk\$ ek\$ dks i ltr gkrk g\$ og tkurk g\$fd /ku dh r”. kk fdruh nq[knk; d g\$; gh ughar”. kko”k eut; vfur; dksfur; cukusgrql gl kai zdkj dsi ki djrk g\$ bl h fy; s”kkL= dgrsg&& vl yh Kkuh vk\$ foodh og gStksfur; dksfur; l e>rk g\$vk\$ vfur; dksvfur; &

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Contact:- Rakesh Bhargav, Branch Manager 093161-34239, 01762-652465

Fax 01762-282894. Email- asco.db@ascoindia.com & ascodb@gmail.com

Ukerk euq; dk vkHkt . k gs

mo' khz xks y

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rgl & ugl gksyxkA fgVyj vdM+ rksml dk
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x; k fd dS s dkbz 0; fDr fuHkz rk ds l kfk mudh vks
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x; k i jUrqrDc BgjkA vc rks vaxjhej ds vk'p; Z
dh dkbz l hek ughajghA vkt rd ml us l c dksml l s
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l gek gvk egl d dj jgk FkA

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Mkdwjr rD ej si kl D; kavk; sgks

egkRek cD eQdjkrsgq sckys&&evk; k garrfgans[kusds



fy; j rfga l; kj nus ds fy; j vk'kHkn nus ds fy; A
vaxjhej vk'p; Z l sckys&& i jUrq earks, d [k[kkj Mkdw
jr ea vki dsl; kj vks vk'khokh dksdS siki r dj l drk
gA Hxoku cD cksy j rD Hkh ejh gh rjg , d euq; gkstks
fd Bhd jklrsl shkVd x; sgks l Ppkbz dksHkny x; sgksvks
rfga l dkjus dk dkbz ekdk Hkh ugha feykA vkvks rfga ea
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vks og vaxjhej MkdwPps dh rjg jkrk gvk egkRek
cD dspj . kkaefxj x; kA
; g gs fouerk dk vl jA

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Jherh vk'kk xdrk



?kj ea, d ulgk eggeku vk; k
gA vHkh dñ gh eghuka dk rks gA
gA , dne ekl ñe vj l h/kkl knkA
cgr vkdf' kr djrk gA l c ml ds
ikl gh cBsjguk pkgrsgg l e; A
ml dh ekl ñh; r ea ts sMie tkuk
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ts smfM+tgkt dksi nh i fu tgkt
i SvkoSdh rjg ckj&ckj ml dsgh

ikl ykS/dj vk tkrsgA og Hkh dgrk gSfd ejsi kl cBkA
ep-l sckradjka ejk ; sdjka ejk oksdjka
ep-s dñ xkdj l ukvka FkkMk ukpdj
fn[kkvka rkyh teku ea dñ ckydj
crkvka vj Hkh u tkus D; k&D; k dgrk
jgrk gA viusikl gh rksfcBk, j [krk gS
vf/kdkk l e; A l kjsfnu ijsi fjokj gh dks
rks 0; Lr j [krk gS; s ulgk l k thoA vki
dgæsdñ eghusdk cPp dS scky l drk
gS. tc oks cky ugha l drk rks dkbz dS s
dgrk gsvi useu dh ckr\ vki Bhd dg
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og ckyuk ugha tkurkA og fglñh
vaxst; k vl; dkbzHkk'kk Hkh ugha tkurkA
eSdbzHkk'kk, j tkurh gysdu bueal soks
dkbzHkk'kk ugha l e>rkA bl dscotm ge
nksuka [kic cræ djrs gA fnuHkj <j l kjh
ckradjrs gA gekjh vi uh fo'ks k Hkk'kk gA
jkr dks tc og vi uh l; kjh ek ds l kfk l kusdsfy, tkrk
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yfdu tc oksjksi Mæ k gSrksge vkj wu cgrsgg Hkh
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gksx vj Hkk'kk Hkh gksxA Hkk'kk Hkh gS vj
l fn; k&l gl kfcn; ka l s Hkh ij kuh Hkk'kk gA
eud; gh ugha i jh izdr dh Hkk'kk gA dkbz
vj u l e>s rks D; k fd; k tk, \ dchj
tkursFlsbl Hkk'kk dka rHkh rks ml gkausgj
Hkk'kk gj fo'k; ds Åij bl srjthg nhA
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mudsfy, ñfu; k ds gj Kku l s Åij jgkA
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dh t+ jr gh ughA

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dk l cl s cMk Kku gA tks bl Hkk'kk dks
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dkuka dh ugha eu dh l ænu "khyrk dh t+ jr gkrh gA
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REMEMBRANCE

Kaviraj Dr. B.N. Gupt (Sood) 1923-1999

Our tributes to our father who while meeting parental obligations had the capacity to give time for the social causes and had a expanded vision of family. Perhaps that's why he lived a better life.

Bhartendu Sood and family 231/45-A, Chandigarh. 0172-2662870



ARYA SAMAJ AND DR.B.R. AMBEDKAR - HOW FAR AND HOW CLOSE?

Y.K. Wadhwa

The general view that Dr. B.R. Ambedkar became a Buddhist only for reasons of its having a rational outlook needs to be given a second thought. If rationality was the only consideration, in that case other options like joining the fold of Arya Samaj or Sikhism were also open to Dr. Ambedkar.

Arya Samaj a Vedic movement having a rational outlook was actively engaged in the Dalit upliftment programme much before Dr. Ambedkar appeared on the scene. Also to an extent, this Arya Samaj movement certainly contributed in shaping Dr. Ambedkar's career since his student days. Of course, Dr. Ambedkar was a prominent personality, a legal luminary and a literary figure. However, as far as Vedic studies are concerned, it seems that like many other contemporary writers he too based his comments primarily on common anarsha granthas, literature with several interpolations written mainly by medieval masters during India's period of decadence. His impressions are apparently not based upon study of texts free of interpolations representing the true Vedic tradition in a holistic manner. Had he also studied the rational arsha vedic exegesis and uninterpolated writings of the ancient sages perhaps his views like that of Swami Dayanand Saraswati would have been different and he would have found satisfactory explanations to certain riddles/enigmatic points/secrets of the symbolic Vedic language in our ancient texts.

Rationality is the basis of Vedic lore. As per Nirukta of Acharya Yaska, Logic has been

described as one of the rishis - TTarkoo vai rishi. Manu Smriti(12-106) says

Yasterkenanusandhatey sa dharma ved netra, i.e., one who investigates the truth with logic and reason he alone can comprehend the truth. There are hundreds of Vedic hymns where prayers have

been made to God for medha budhi which is capable of rational thinking. Even in the Gayatri mantra a devotee prays for intellect which the Vedic people regard as basic for developing a rational outlook. In the Vaishishka Darshan(6.1.1), it is said that Vedic knowledge should be understood with reasoning and objectivity or else it will look absurd - Budhipurva vakyakritivrdhey. It is also a historical fact that the proper study of Vedas had fallen into disuse and misuse much before the advent of Jainism and Buddhism and clues to properly understand Vedic Samhitas almost remained sealed for centuries leading to

animal sacrifices in Yajnas and other obnoxious practices. The ancient methodology as propounded in Brahman Granthas, Nirukta of Yaskacharya and some other texts to rationally interpret the Vedas had been forgotten.

It was Maharishi Dayanand Saraswati ((1824-1883) who in recent times revived that methodology and made a serious attempt to put Vedic studies in their right perspective. That is why Sri Aurobindo says "In the matter of Vedic interpretation, I am convinced that whatever may be the final interpretation, Dayananda will be honoured as the first discoverer of the right clues.



Amidst the chaos and obscurity of old ignorance and age-long misunderstanding his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned fountains." (Source: Bankim-Tilak-Dayananda by Sri Aurobindo, pub.by Sri Aurobindo Ashram, Pondicherry, 1st Ed.1940).

It is quite unlikely that a well read person like Dr.Ambedkar was not aware of the works of Swami Dayanand Saraswati and his rational views which had influenced even his sponsors i.e., Maharaja of Baroda and Maharaja of Kolhapur who supported his education. Dr.Kushal Dev Shastri in his book "Arya Samaj aur Dr.Ambedkar" writes that apart from Maharaja Sayaji Rao of

Baroda Estate and Maharaja of Kolhapur- Rajrishi Sahuji who too had leanings towards Arya Samaj contributed financially for the education of Dr.B.R. Ambedkar and he was sent on a scholarship abroad for higher studies. Incidentally this happened when the educational and social services for upliftment of downtrodden classes in Baroda were being looked after by stalwarts like Pt.(Master) Atma Ram Amritsari an Activist of Arya Samaj who moved from Punjab to Baroda in 1908 to help Maharaja in his great mission. In removal of untouchability and upliftment of depressed classes, Pandit Atma Ram Amritsari, Inspector of Schools at Baroda initially faced lot of challenges and difficulties like many other Arya Samajists who despite all odds were engaged in similar missions in other parts of the country.

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