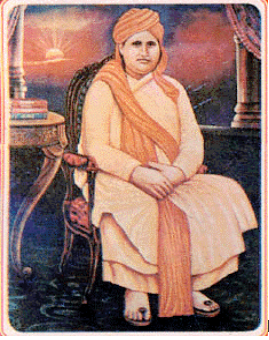


8th Principle of Arya Samaj



अविद्या का नाश और विद्या की वृद्धि करनी चाहिए ।

Ignorance (Avidyā) must be dispelled and the knowledge (acquisition of true knowledge) should be promoted.



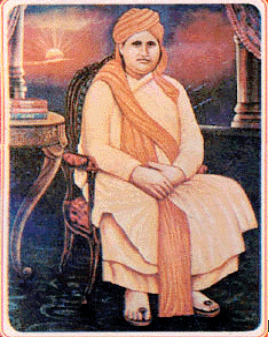
8th Principle of Arya Samaj



केतु कृण्वन्न केतवे पेशो मर्या अपेशसे । समुषद्भिर्जाययाः ।।

Imparting knowledge to the ignorant, light to the benighted. Rise, ye, mortals, like unto the dawn.

-Yajur Veda. XXIX. 27



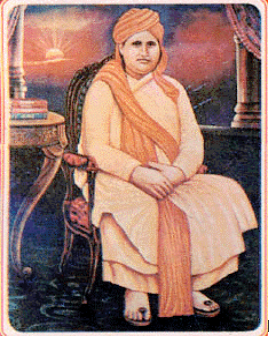
Nature and Nurture



There is a distinction between the nature and nurture of a man.

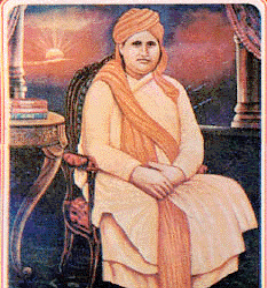
Nature is ingrained in the individual.

They are part of his being at the time of his birth, and when favorable circumstances arise, they assert themselves and take tangible form.



Nurture is a result of environments.

One imbibes it from outside, e.g., the product of exposure, life experiences and learning on an individual.



Nature is Past Nurture

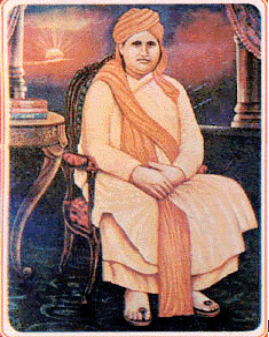
Man is thus considered to be a combination of nature and nurture.

The nature of man is his nurture extending over a number of lives.



2019-10-13

By Suryanarayan Nanda
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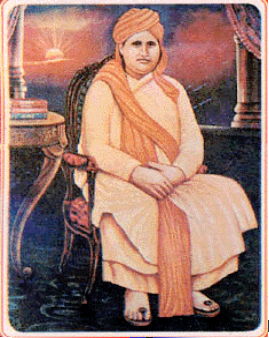


Education Begins in the Womb



Education begins from the day the child is conceived in its mother's womb.

The copulation of parents, of which the conception is the consequence, is a part of a sacrament, called the ***Garbhādhāna***.

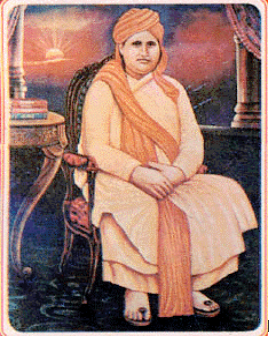


Education Begins in the Womb



The mentality of the father and the mother at, and before, the time of coition has a deep and lasting impression on the mentality of the coming child.

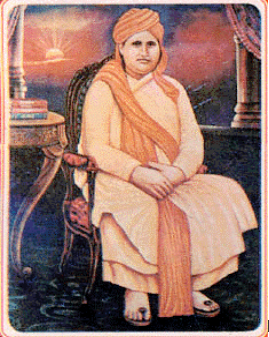
What in common parlance is called the nature, but what we think is the previous nature of the soul that will be attracted to make the ovum of the prospective mother its abode, will depend upon the parents' resolve—not only on their capacity, but the practical steps they take to translate that resolve into action.



Knowledge does not pertain to science and technology and the fields we study in books.

Knowledge is also very important to shape our personality and perfect our behavior and dealings with people.

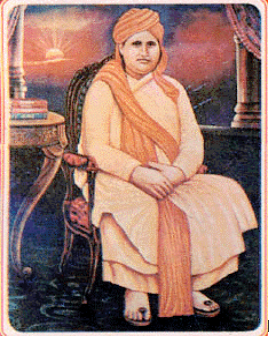
- We need to understand ourselves, our **strengths** and **weaknesses**. We need to learn the **art of life**.
- We must master the techniques of **adjusting and accommodating with the changes** in our surroundings and life situations.
- We must make best judgments and decide on the right course that will let us move successfully.
- We must **save ourselves from dangers** and stay balanced and strong during difficulties and adversities.
- We must learn how to successfully **manage relationships** and people both at homes and professional spheres.



Nobody knows everything

We are all ignorant; just about different things.

There is too much knowledge in this world to know all of it.



I'm pretty smart, yet there are still many topics on which I am ignorant — car mechanics, quantum physics, and industrial sewing, to name just a few.

Story of professors with nauka chalaane bala

If somebody thinks they know everything, that might well be a sign of stupidity,

When I was 14, I was pretty sure I knew everything, and I think that came more from lack of experience than stupidity.



यदा
किञ्चिज्ज्ञोऽहं द्विप इव मदाऽन्धः समभवं
तदा
सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।
यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यप
गतः॥

When I acquired a little knowledge, thinking that I now know every thing, I became very proud and started behaving like a drunken elephant . But when I gradually came in contact with really knowledgeable and learned persons, it dawned upon me that I am still a foolish person and my pride disappeared like a fever after taking proper medicine.

By Suryanarayan Nanda
for Arya Samaj Greater Houston

Don't cover up your ignorance.



Head-in-the-sand thinking

If I were ashamed of not knowing something, I would try to hide that I didn't know it, and by hiding my ignorance I'd be perpetuating it.

By exposing my ignorance I'm allowing it to dissolve.



सत्यं वद। धर्मं चर। स्वाध्यायान् मा प्रमदः।

Speak the truth. Abide by your dharma.

Never be idle in your studies

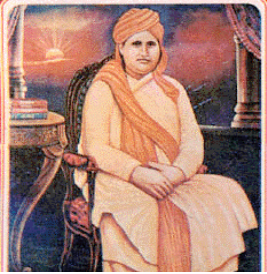
— Taittiriya Upanishad, 1.11.1-2



ऋतं च स्वाध्याय प्रवचने च । सत्यं च स्वाध्याय प्रवचने च ।
तपः च स्वाध्याय प्रवचने च । दमः च स्वाध्याय प्रवचने च ।
शमः च स्वाध्याय प्रवचने च । अग्नयः च स्वाध्याय प्रवचने च ।
अग्निहोत्रं च स्वाध्याय प्रवचने च । अतिथयः च स्वाध्याय प्रवचने च ।
मानुषं च स्वाध्याय प्रवचने च । प्रजा च स्वाध्याय प्रवचने च ।
प्रजनः च स्वाध्याय प्रवचने च । प्रजातिः च स्वाध्याय प्रवचने च ।
सत्यं इति सत्यवचाः राथीतरः । तपः इति तपोनित्यः पौरुशिष्टिः ।
स्वाध्याय प्रवचने एव इति नाकः मौद्गल्यः । तत् हि तपः तत् हि तपः .

Taittiriaya Upanishad. 1.9

**Practice Right with learning and teaching the Scriptures;
Practice Truth, with learning and teaching the Scriptures;
Practice Austerity, with learning and teaching the Scriptures;
Practice Self-restraint, with learning and teaching the Scriptures;
Practice Tranquility, with learning and teaching the Scriptures;
Practice Sacrificial fires, with learning and teaching the Scriptures;
Practice Agnihotra sacrifice, along with learning and teaching the Scriptures;
Practice Honoring Guests, with learning and teaching the Scriptures;
Practice Human compassion, with learning and teaching the Scriptures;
Practice Progeny, with learning and teaching the Scriptures;
Practice Procreation, with learning and teaching the Scriptures;
Practice Propagation, with learning and teaching the Scriptures;
Satya [first], says Rathiratha's son Satyavachi, Austerity [first], says Purushishti's son, Taponitya, Learning and teaching the Scriptures alone [first], says Mudgala's son, Naka. Yes that verily is austerity, yes that verily is austerity.**



Educate yourself.



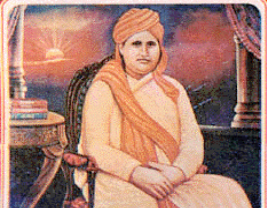
Take time daily to learn :

Question others:

Expand and repeat : As you come to absorb the understanding of whatever you're educating yourself with, determine where it all fits with what you've learned already. (Comprehend, compare, contrast, integrate, extrapolate, infer, relate, challenge, reimagine.)

Teach: Present what you've discovered to others that they might challenge and learn from your education. (To teach is to learn twice. Scholarship is presentation and research, not research alone.)

Apply: Look for opportunities to use what you've learned in addressing real problems it will occur to you to recognize as you progress.



- **Adhiti** (study), **Bodha** (understanding), **Ācharaṇa** (adoption or practical use), and **Prachāraṇa** (propagation).
- आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः मैत्रेयि, आत्मनो व अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥
- My dear Maitreyi; the Self, should be realized – should be heard of, reflected on and meditated upon; by the realization of the Self, my dear, through **hearing, reflection and meditation**, all this is known."

- *Bṛhadāraṇyaka Upaniṣad.II.iv.5*

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for Arya Samaj Greater Houston