

ARYA PATRIKA

ARYA NEWSLETTER

MAY WE FOLLOW THE PATH OF RIGHTEOUSNESS

Registered Charity No. 261631



OCTOBER 2025
ARYA SAMAJ LONDON

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Gayatri or Guru Mantra

**Om Bhurbhuvah svah: Tatsaviturvarenyam bhargo
devasya Dhimahi; Dhyio yo nah prachodayat.**

Meaning:

Om =	God
Bhur =	Giver of life
Bhuvah =	The destroyer of all kinds of miseries
Svah =	Form of pleasure and bestower of happiness
Tat =	That
Savituh =	The creator of entire world
Varenyam =	Worth acquiring
Bhargah =	Of the pure form
Devasya =	Oh God
Dhimahi =	Let us meditate
Dhiyah =	Intellect
Yah =	Who to
Nah =	of ours
Prachodayat =	May inspire (for good deeds)

O God, the giver of life, remover of pains and sorrows, the bestower of happiness and the creator of the universe. Thou are the most luminous, pure and adorable. We meditate on thee. May thou inspire and guide our intellect in the right direction.

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PRESIDENT'S MESSAGE

Namaste Everyone,

I hope this message finds you and your family in good health and high spirits. It is a pleasure to connect with you once again.

I am delighted that our Executive Committee appointed a Sub-committee called the Blueprint Sub-committee with the objective of planning the future activities of Arya Samaj London. In particular, we want to engage much more with younger members of our community of all age groups and to provide enhanced services of relevance to all members and their families. The Chairperson of this sub-committee is SH: Rajeev Sharma. If any reader of this Patrika has any comments, requests, or questions please send them to us to be considered by the Blueprint Sub-committee. I would also particularly like people in the 16 to 30 age group to get in touch asap as part of our drive to establish an Arya Youth Forum.

This year, we proudly celebrated India's 79th Independence Day. The programme was well received, and we were delighted by the strong turnout. We also advertised on the radio to mark both the Independence Day celebrations and the 150th anniversary of the founding of Arya Samaj. The effort proved worthwhile, with around 130 people attending the Independence Day celebration and nearly 90 joining us for the Vishwa Shanti Maha Yajna—far more than we anticipated. Our Executive Committee members worked tirelessly to make both events a success, and I extend my heartfelt thanks to them for their dedication. I kindly ask all of you to continue bringing your families to Arya Samaj and to lend a helping hand wherever possible.

It is with deep sadness that I inform you of the passing of Shri Lekhram Dasmuth, one of the true pillars of Arya Samaj London. Lekhram ji devoted over 40 years of service to our community with great sincerity and commitment. His absence will be deeply felt, and we will always remember him with gratitude.

The continued vitality of Arya Samaj London depends on the active involvement of our members. I wish to take this opportunity to sincerely thank each of you for your ongoing support and cooperation.

Looking ahead, we will be performing the **Diwali Havan on 20th October at 11:30 AM**, followed by **Diwali functions on Saturday 1st November and Sunday 2nd November**. Please watch out for further details regarding timings and programmes. I warmly invite you and your family to join us for these celebrations.

I also encourage you to bring your family and friends regularly to Arya Samaj Satsang on Sundays, as well as to our other programmes.

Finally, I would like to extend a very warm welcome to our new members. Their names are listed in this Patrika, and we look forward to their active participation in our community.

With best wishes and regards,

OM SHANTI, SHANTI, SHANTI,

**AMRIT BHARDWAJ
PRESIDENT**

MANTRA

**TADEJATI TANNAIJATI, TEDDUURE TADVANTIKE
TADANTARASYA SARVASYA TADUSARVASYASYA BAHYATAH.**

YAJ: 40.5

Meaning

That (Brahman) moves, yet that does not move; That is far away, yet That is also near. That is inside all, (yet) That is outside of all.

Explanation

That Supreme Spirit is residing in every particle of this world. There is no place where He is not present. Himself, he does not move, yet He is the cause of all the movement of the universe and all its objects. He moves with greater speed than that of the mind, and He is already everywhere before the arrival of anything else. That unmoving Being leaves behind all the fast-moving things. From the viewpoint of an ignorant person God moves, but in reality, He alone is setting all in motion. The foolish and ignorant believe Him to move from one place to another without being all-pervading, and so commit sins, and suffer because of their deeds. The wise feel His presence in their soul and enjoy bliss. The whole universe and its objects being movable constantly change, while the Supreme Lord alone is unchangeable and therefore worthy of our love.

मंत्र

तदेजाति तन्नैजाति, तेद्दूरे तद्वन्तिके
तदन्तरस्य सर्वस्य तदुसर्वस्यस्य बाह्यतः।

यजुर्वेद: 40.5

अर्थ

वह (ब्रह्म) चलता है, फिर भी वह नहीं चलता; वह दूर है, फिर भी वह निकट भी है। वह सभी के भीतर है, (फिर भी) वह सभी के बाहर है।

व्याख्या

वह सर्वोच्च आत्मा इस संसार के हर कण में निवास करती है। कोई ऐसा स्थान नहीं है जहाँ वह उपस्थित न हों। स्वयं, वह नहीं चलते, फिर भी वह ब्रह्मांड और उसके सभी वस्तुओं की

सभी गति का कारण हैं। वह मन की गति से भी तेज गति से चलते हैं, और वह पहले से ही हर जगह होते हैं इससे पहले कि कुछ और आए। वह अव्यवस्थित आत्मा सभी तेज गति वाली चीजों को छोड़ देती है। एक अज्ञानी व्यक्ति के दृष्टिकोण से भगवान चलते हैं, लेकिन वास्तविकता में वही सब कुछ चलाने वाले हैं। मूर्ख और अज्ञानी मानते हैं कि वह एक स्थान से दूसरे स्थान की ओर बढ़ते हैं बिना सर्वव्यापी हुए, और इसलिए पाप करते हैं, और अपने कर्मों के परिणामस्वरूप दुख उठाते हैं। ज्ञानी उनकी उपस्थिति को अपनी आत्मा में महसूस करते हैं और आनंद का अनुभव करते हैं। सम्पूर्ण ब्रह्मांड और इसकी वस्तुएँ चलते रहने के कारण लगातार बदलती रहती हैं, जबकि सर्वोच्च भगवान अकेले अपरिवर्तनीय हैं और इसलिए हमारे प्यार के योग्य हैं।

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Vedic Wisdom for a Tech-Driven World

Prof. Nawal K Prinja

In a world where AI is rewriting the rules and quantum mechanics reveals that particles can exist in multiple states at once - both here and there, both moving and still - an ancient Hindu verse offers a mind-bending insight “It moves, and it moves not. It is far, and it is near. It is within all this, and it is outside of all this.” — Isha Upanishad, Verse 5. Yajur Veda 40-5. At first glance, it sounds like a riddle. How can something be still yet moving? But it’s actually a profound truth: the essence of reality. What Hindus call Brahman, is both the force behind all motion and the stillness at its core. Imagine a spinning wheel whose hub never moves, or a mind racing with thoughts while the soul remains calm. This idea isn’t just spiritual poetry, it’s a way to understand how progress, especially in technology, must stay rooted in awareness and purpose. Swami Dayananda Saraswati, the founder of Arya Samaj, offered a bold reinterpretation of Brahman that resonates powerfully today. He taught that Brahman is not a mystical abstraction, but a formless, all-knowing, all-powerful reality, the intelligent cause behind the universe. For Dayananda, Brahman is accessible through reason, ethics, and Vedic wisdom, not through ritual or blind faith. In his words, the divine is not confined to temples or idols - it is the lawgiver behind nature, the moral compass within us, and the truth that guides innovation. The Science of Stillness in Motion Modern science is catching up with what ancient sages intuited. Quantum physics shows that particles can be entangled across space and time - moving, yet somehow still connected. Imagine you have two magical dice. No matter how far apart they are, one on your desk in London, the other on a mountain in Nepal, the instant you roll one, the other immediately shows the matching result. It doesn’t matter how much distance separates them; their connection is instant, as if the universe itself whispers the answer between them faster than light. This is quantum entanglement: a mysterious bond between particles where their fates are intertwined. When two particles become entangled, they stop behaving like separate things. Instead, they act as one system, even if they are light years apart. Einstein once called it “spooky action at a distance” because it seems to defy our common sense. And yet, this phenomenon has been proven repeatedly in experiments, so much so that today it’s the foundation of futuristic technologies like quantum computing, ultra-secure communication, and sensors of extraordinary

precision. In essence, entanglement shows us that the universe is far more interconnected, subtle, and wondrous than our everyday experience suggests.

AI systems can learn and adapt, but they lack true awareness. They move through data, but do they “know”? AI systems can learn and adapt, but they lack true awareness. Their intelligence is kinetic, driven by algorithms, feedback loops, and pattern recognition. Yet beneath this motion lies a profound absence: no self, no still point, no witnessing consciousness. They process without presence. In contrast, the human mind, when stilled, becomes more than a processor—it becomes a perceiver. This is the science of stillness: where awareness is not the result of computation, but the condition for meaning. AI may simulate cognition, but it cannot abide with awareness. It moves, but it does not know that it moves. • Neuroscience reveals that the brain’s most creative moments often arise during rest. Stillness isn’t stagnation - it’s integration. This paradox - movement without chaos, stillness without inertia - is the very fabric of reality. And it’s the key to building technologies that are not just fast, but wise. Swami Dayananda’s Brahman fits this paradox perfectly: unchanging, yet dynamic; formless yet present in every form. It is the still point from which all motion arises - a concept that aligns beautifully with both quantum logic and ethical design.

Let me explain. Swami Dayananda’s description of Brahman - unchanging yet dynamic, formless yet present in every form - captures a deep paradox. It’s like the silent source behind all movement, the calm center from which everything flows. This idea resonates beautifully with quantum logic, where particles can exist in multiple states at once— both here and there, both moving and still. In quantum thinking, reality isn’t fixed; it’s fluid, interconnected, and full of hidden possibilities. And just as quantum logic invites us to rethink how the universe behaves, ethical design asks us to rethink how we shape technology and society. It means creating systems that are not only smart, but also fair, compassionate, and sustainable. So, when we say Brahman aligns with quantum logic and ethical design, we’re pointing to a deeper harmony: a world where truth is subtle, choices are thoughtful, and progress is guided by wisdom. Today we are living through the 4th industrial revolution powered by AI and Internet of Things (IoT), but scientists are already preparing for the 5th industrial revolution. The latest vision is outlined in reports from the European Commission in which it talks about shift in focus toward human-centric, sustainable, and resilient industrial development. Dharma in the Digital Age Hindu philosophy doesn’t fear technology - it sanctifies it. Ancient Hindu Vedic scriptures like the Śulba Sūtras show how tools (measuring ropes, pegs, fire altars) and technologies (geometry, area transformation, proportional design) were applied to align human activity with the cosmic order — blending science, spirituality, and engineering.

The Vedic message is clear: use with purpose, create with conscience. The Isha Upanishad warns against the extremes of pursuing only material knowledge (Avidyā) or only spiritual insight (Vidya). True wisdom lies in their union. As Verse 11 declares: “He who knows both Vidya and Avidyā together, crosses death through Avidyā and attains immortality through Vidya.” But the Upanishad goes further in Verse 9, cautioning that even immersion in spiritual knowledge alone can lead to deeper confusion: “Into blind darkness they enter who worship Avidyā alone; into even greater darkness they enter who are devoted to Vidya alone.” This paradox reminds us that knowledge without grounding, and transcendence without engagement can both obscure the truth. The path to liberation is not through rejection of the world, nor through blind attachment to it, but through integration. Material understanding helps us navigate life; spiritual insight helps us transcend it. Together, they illuminate the whole. In today’s terms:

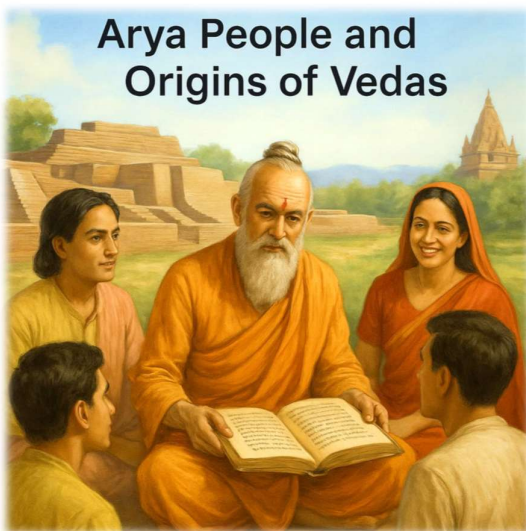
- Let AI serve human dignity, not just efficiency.

- Let innovation honour ecology, not just economy.
- Let progress be inclusive, not isolating.

This is Yuktivāda—the rational integration of science and spirit. And it echoes Swami Dayananda’s call to return to the Vedas, not as relics of the past, but as living guides for ethical advancement. Why Youth Are Drawn to This Philosophy Young minds today are not just tech-savvy, they’re ethically curious, spiritually open, and globally aware. Hindu philosophy speaks their language. This isn’t about converting anyone, it’s about connecting. Hindu thought offers a lens to see technology not as a threat, but as a tool for transformation—grounded in truth, guided by conscience. The Still Point of the Turning World As we stand at the crossroads of machine intelligence and human wisdom, the Vedic mantra is not just ancient - it’s urgent. It reminds us that while our tools evolve, our values must remain anchored. Let our algorithms be swift, but our hearts be still. Let our networks expand, but our consciousness deepens. Let us move - and move not.

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Celebrating 150 years of Arya Samaj, this is the second of a series covering its history, scriptures, beliefs, people and progress.



Arya People and the Origins of the Vedas

One of the great questions in history — and indeed of the Arya Samaj itself — is:

Where did we come from, and what are the origins of the Vedas?

This debate is tied to archaeology, linguistics, genetics, and textual analysis, and has been approached in different ways by scholars and spiritual thinkers. For Arya Samaj, understanding these perspectives helps us connect history with our Vedic principles.

Two Main Perspectives

There are two broad schools of thought:

1. The Scientific and Historian View — often called the Aryan Migration Theory.
2. The Indigenous Arya View — that the Aryas and Vedic tradition are native to India.

The Scientific and Historian View

- Modern research suggests India has always been a land of deep continuity and cultural mixing.
- Early Presence: Human settlement stretches back more than 500,000 years, with cave dwellers still present 10,000 years ago.
- Transition to Farming: Over time, hunting and gathering gave way to farming and pottery-

making.

- Indus Valley Civilisation: From around 5,000 years ago, cities such as Mohenjo-Daro and Harappa thrived. These centres had advanced architecture and drainage systems.

Their culture was strikingly peaceful:

- There were no temples, idols, or weapons of war,
- Instead, there was a focus on cleanliness, order, and discipline.

This resonates strongly with Vedic ideals of simplicity, purity, and harmony.

Later, Indo-European-speaking peoples are believed to have migrated in waves from the Eurasian steppe — a region stretching from today's Southern Russia through Afghanistan — over many centuries until around 1500 BCE.

The Indigenous Arya View

By contrast, many Indian scholars and thinkers — and indeed the Arya Samaj tradition — hold the view that the Aryas were indigenous to India.

According to this perspective:

- The Vedic civilisation did not arrive from outside but was always rooted in the sacred land of Bharat.
- The continuity of culture, language, and spiritual traditions points to a native origin rather than migration.
- The wisdom of the Vedas is seen as timeless, universal, and born in India itself.

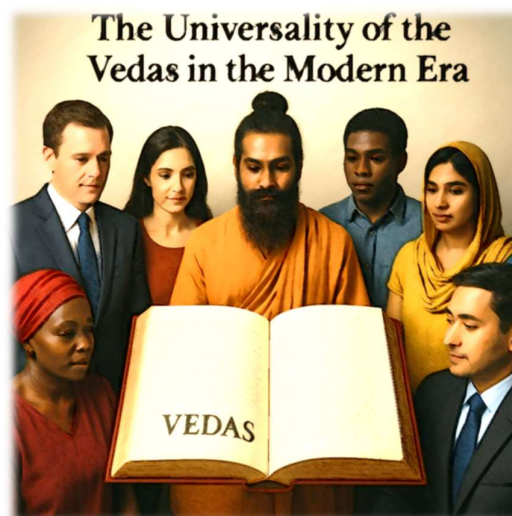
This interpretation emphasises the spiritual rather than the material — ***highlighting that the Vedas are not the creation of any one people or place, but divine knowledge revealed for all humanity.***

The Arya Samaj Perspective

Swami Dayanand Saraswati, founder of the Arya Samaj, declared that the Vedas are eternal, without beginning or end. They are not a product of migration, conquest, or politics, but rather the revealed wisdom of God. When Sir Isaac Newton observed gravity in 1666 in Lincolnshire, England, it would be ludicrous to think gravity only existed in that spot. Similarly, the truth and application of the Vedas is universal, whether in India, Lincolnshire or in London.

For Arya Samaj:

- The focus is less on where the Aryas 'came from' and more on the eternal and universal truth of the Vedas.
- What matters is how we apply these truths today — in education, reform, equality, and service.



Conclusion

Whether viewed through the lens of modern science or through the indigenous and spiritual perspective, the story of the Aryas and the Vedas is one of continuity, depth, and inspiration. For us in Arya Samaj London, the essential message is clear:

- The Vedas guide us not just to study the past, but to live noble lives in the present.

As our motto reminds us: Krinvanto Vishwam Aryam — Let us make the world noble.

Rajeev Sharma

Swami Dayanand believed that the Vedas contain the eternal truths of life and are the ultimate authority in guiding religious, moral, and social conduct. He called for a rejection of practices that were not grounded in the Vedic teachings and promoted the study of the Vedas to seek enlightenment.

The Four Vedas

The Vedas are traditionally divided into four primary collections, each serving a different purpose in the spiritual and ritual life of ancient India. These are:

- Rigveda: The oldest and most significant Veda, it contains hymns (mantras) celebrating the natural and cosmic forces that govern the universe.
- Yajurveda: Focused on the rituals and sacrificial rites (yajnas), this Veda provides instructions on how to perform these rituals correctly.
- Samaveda: A collection of hymns meant to be sung in specific melodies during rituals. The Samaveda is often considered the source of classical Indian music.
- Atharvaveda: Unlike the other Vedas, which are more concerned with rituals and hymns to the Gods, the Atharvaveda includes spells, incantations, and practical knowledge related to daily life.

शाश्वत नियम

वसंत आता है, चला जाता है। पतझड़ आता है, चला जाता है। सुख आते हैं, चले जाते हैं। दुःख आते हैं, चले जाते हैं। सुख और दुःख का आना-जाना ठीक वसंत व पतझड़ के आने व जाने की तरह है। आना और जाना, यही इस जगत का शाश्वत नियम है। जो इस शाश्वत नियम को जान लेता है, उसका जीवन क्रमशः बंधनों से मुक्त होने लगता है।

एक अँधियारी रात में कोई प्रौढ़ व्यक्ति नदी के तट से कूदकर आत्महत्या करने पर विचार कर रहा था। मूसलाधार बारिश थी, नदी पूरी बाढ़ पर थी। आकाश में घने बादल छाए हुए थे, बीच-बीच में बिजली चमक रही थी। वह उस क्षेत्र का सबसे धनी व्यक्ति था, लेकिन अचानक घाटे में उसकी सारी संपदा चली गई, इसी वजह से वह आत्महत्या का निश्चय करके यहाँ आया था, परंतु वह नदी में कूदने के लिए जैसे ही चट्टान के किनारे पहुँचने को हुआ कि किन्हीं दो वृद्ध, किंतु मजबूत हाथों ने उसे थाम लिया। तभी बिजली चमकी और उसने देखा कि आचार्य रामानुज उसे पकड़े हुए हैं।

उन्होंने उससे इस अवसाद का कारण पूछा। सारी कथा सुनकर वे हँसने लगे और बोले—“तो तुम यह स्वीकार करते हो कि पहले तुम सुखी थे?” वह बोला—“हाँ, तब मेरे सौभाग्य का सूर्य पूरे प्रकाश से चमक रहा था और अब सिवाय अँधियारे के मेरे जीवन में और कुछ भी बाकी नहीं है।” यह सुनकर आचार्य रामानुज फिर से हँस पड़े और बोले—“दिन के बाद रात्रि और रात्रि के बाद दिन। जब दिन नहीं टिका तो रात्रि कैसे टिकेगी! परिवर्तन प्रकृति का शाश्वत नियम है। जब अच्छे दिन नहीं रहे तो बुरे दिन भी नहीं रहेंगे। जो इस शाश्वत नियम को जान लेता है, उसका जीवन उस अडिग चट्टान की भाँति हो जाता है, जो वर्षा व धूप में समान ही बनी रहती है।”

सुख व दुःख को जो समभाव से ले, समझो कि उसने जीवन के शाश्वत नियम को जान लिया। इस शाश्वत नियम की अनुभूति करने वाला एक दिन स्वयं को भी जान लेता है; क्योंकि समत्व में ठहर जाना ही स्वयं के अस्तित्व में प्रतिष्ठित होना है। □

Metabolic Health

What is metabolic health?

Metabolic health relates to how your body processes fats and sugar, and describes the efficiency of your body's processes for converting food into energy, maintaining stable levels of blood sugar, blood fats, blood pressure, and body fat, and responding well to food without unhealthy spikes or inflammation.

Why is metabolic health important?

Weight can give you an idea of your health risks. But metabolic health is also important because it tells us more about what's actually going on in your body. It shows how your body is processing fats and sugar in your diet, and how it's responding to insulin.

What are the causes of poor metabolic health?

There are many things that can affect your metabolic health. Poor metabolic health is usually down to combination of factors. These include:

- old age
- being overweight or obese
- being male
- having a family history of metabolic syndrome
- having a diet high in saturated fats and carbohydrates
- not being very active
- Smoking
- drinking alcohol to excess

How do I improve my metabolic health?

There are certain things you can't change, like your genes and your age. But there are many things that you can. Making changes to your lifestyle can really make a difference in improving your metabolic health.

Here are some of the best things you can do.

- Lose any excess weight. This has beneficial effects on all elements of metabolic health. · Aim for a healthy diet. Cut down on saturated fats, sugar, and salt in your diet. Include more fruit and vegetables, unsaturated fats and wholegrain carbohydrates. You should also make sure you get enough protein.
- Get regular exercise. Aim to get some aerobic exercise – activities that make you breathe harder and faster – every day. It's important to do some activities that strengthen your muscles at least a couple of times a week too.
- Stop smoking.

The five markers of metabolic health are:

1. Optimal Waist Circumference:

A smaller waist size, which is considered less than 35 inches for women and 40 inches for men, indicates lower abdominal fat and better metabolic health.

2. Healthy Blood Pressure:

Blood pressure readings that are within a normal range (typically less than 120/80 mm Hg) are a sign of a healthy metabolism.

3. Healthy Fasting Blood Glucose:

Maintaining a normal fasting blood sugar level (under 100 mg/dL) shows the body is managing blood sugar effectively.

4. Healthy Triglyceride Levels:

Optimal triglyceride levels, which are fats in the blood, are also a key marker for good metabolic health.

5. Healthy HDL Cholesterol:

High-Density Lipoprotein (HDL) is known as the "good" cholesterol, and healthy levels, such as above 50 mg/dL for women and 40 mg/dL for men, are crucial for metabolic health.

These five clinical markers indicate that your body's metabolism is functioning efficiently, reducing your risk of developing heart disease, stroke, type 2 diabetes, and other chronic conditions. When these five markers are within their optimal ranges, you can be considered metabolically healthy.

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STORY OF THE TWO BIRDS

Long ago, in the heart of a serene forest stood a grand old banyan tree. The branches spread wide, offering shed and shelter to all, and on one of its sturdy branches two birds lived together. Though they looked alike, their behaviour was very different. The first bird was lively and restless. It hopped from branch to branch, pecking at the fruits that grew abundantly on the tree. Some fruits were sweet and chirped happily while eating them. But some were bitter and with each bitter bite, it would shake its head awkwardly and complain. Yet, it couldn't stop itself from chasing the next fruit, hoping it would be sweeter. The second bird, however, was different. It sat high on a branch, calm and still, watching everything without getting involved. It neither ate the fruits nor reacted to the first bird's excitement or frustration. It seemed content just observing.

One day, a man named Arjun wandered into the forest. He was weary and burdened by struggles of life. Disappointed by failures and dissatisfied even with his successes, he sought peace but didn't know where to find it. He sat under the banyan tree to rest, and he noticed the two birds. The busy bird caught his attention first. Its constant activity reminded him of his own life, always chasing something, sometime happy, sometime upset but never truly at peace.

The second bird, however, intrigued him. How can he just sit there, so calm and unbothered. Arjun wandered. Curiosity got the better of him, and he decided to meditate on this strange sight. Slowly, as he observed the birds, a realization dawned upon him. The first bird is like him, he thought. It is restless, always chasing fruits, success, peace recognition only to find that some bring joy while others bring pain. And yet it keeps going, hoping for something better. But the second bird, it doesn't chase anything. It simply watches as if it knows a deeper truth. For days Arjun stayed near the banyan tree, reflecting on the birds. He began to notice how much his own life was spent chasing fruits, peace, possessions and pleasure. Only to feel empty when the sweetness faded or when bitterness struck. He decided to change. Arjun started spending time in silence, observing his own thoughts and actions without reacting. He stopped running after things and instead focussed on understanding himself.

One day while meditating under the banyan tree, a profound realization came to him. The two birds were not separate. The restless bird represented his outer self; his mind and ego tied to the ups and downs of the world. The calm bird symbolizes his true inner self, the Atman which was always at peace, simply watching the drama of life without being affected.

This is the Truth, Arjun exclaimed.
" I spent my life chasing temporary fruits, forgetting the calm and steady presence within me. If I align with the higher self, I can rise above all this restlessness.

From that day, Arjun's life changed. He no longer reached to success or failure. Instead, he stayed rooted in his true self, living with peace and clarity. The fruits of life came and went but they no longer controlled him.

The story reminds us that we each have two aspects within us. The restless seeking self and the calm witnessing self. The key to true peace is not in pursuit of fleeing desires but is realizing and aligning with the higher self which remains unaffected by the world's challenges.

The metaphor of the two birds is taken from *Mundaka Upanishad 3.1.1-2*

These teachings illustrate the dual nature of existence.

The first bird, Jiva, represents the individual self-caught in the cycle of desires and actions. The second bird, Atman represents the higher self which is ever peaceful and free from attachment. This timeless wisdom from the Manduka Upanishad reminds us the answers we seek are not out there, they are within us.

AUM

SHANTI SHANTI SHANTI

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WHERE THERE IS RIGHTEOUSNESS IN THE HEART'
THERE IS BEAUTY IN THE CHARACTER.
WHEN THERE IS BEAUTY IN THE CHARACTER,
THERE IS HARMONY IN THE HOME.
WHEN THERE IS HARMONY IN THE HOME,
THERE IS ORDER IN THE NATION.
WHEN THERE IS ORDER IN THE NATION,
THERE IS PEACE IN THE WORLD

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WHERE THERE IS FAITH, THERE IS LOVE
WHERE THERE IS LOVE, THERE IS PEACE
WHERE THERE IS PEACE, THERE IS GOD
AND WHERE THERE IS GOD, THERE IS NO NEED!

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ANNOUNCEMENTS

1. Members & Well - wishers of Arya Samaj London can now give donations online. The Bank details are below:

Barclays Bank Hounslow– Sort code 20 42 73
Account number – 10122750

2. Appeal for funds

For donations, please send your cheque to the Treasurer of Arya Samaj London or you can donate online and email the information to us.

Our Email – aryasamajlondon@yahoo.co.uk
Our Website Address - <https://aryasamajlondon.org.uk>
Face Book - www.facebook.com/aryasamajlondon

Arya Samaj wishes all the members & well-wishers good health and happiness.

OUR WEEKLY ACTIVITIES AT VANDE MATRAM BHAVAN

Sundays	2 p.m. to 4:00 p.m.	Weekly Satsang
Wednesday	11 a.m. to 2 p.m.	Senior Citizen Day Centre
Wednesday	2 p.m. till 3 p.m.	Music Class
Saturdays	2 p.m. to 4 p.m.	Ved Path only when arranged

OUR RESIDENT PRIEST

Our resident priest Pt. Sudhir Sharma is available for ceremonies at your residence or within Arya samaj premises.

- General Havan for peace and prosperity in home
- Shanti Yajna
- Namkaran
- Grah Pravesh
- Mundan Sanskar
- Birthday Havan
- Chuda ceremony
- Marriage ceremony
- Funerals and other services

You can also directly contact our priest at Arya Samaj number 020 8991 1732 or his mobile no 07825293174.

PARIWARIK SAMACHAR

We are delighted to announce that Professor Raman Prinja (son of Kushal Prinja and the late Kapil Dev Prinja) has been appointed a Member of the Order of the British Empire (MBE) for services to academia and education, in the 2025 King's Birthday Honours. Professor Raman Prinja, is Head of the Department of Physics & Astronomy and professor of astrophysics at University College London (UCL). He is deeply engaged in science outreach, writing more than 20 popular science books, including several for children and winning multiple awards for his research, teaching and books.

1. Welcome:

All the visitors were welcomed and introduced to the Congregation.

Also, we welcome our new Life Members – (1) Mr Dheeraj Parasher, (2) Mr. Sanjay Jand, (3) Mr Yadav Chander Sharma, (4) Mr. Rajeev Trikha, (5) Mrs Chitra Trikha, (6) Mrs. Renu Sharma and (7) Mrs Nisha Sharma.

Hope to see you in Arya Samaj London more often.

2. Get Well Soon:

Arya Samaj London wish good health and Speedy recovery to all our members and well-wishers who are unwell.

3. Shok Samachar:

- 1) Krishan Gopal Danee S/o Som Nath Danee, brother of Soma Chadha died in Perth, Australis on 2nd September 2025.
- 2) Ravinder Kumar Sabharwal, brother of Smt: Kailash Bhasin died on 16th August 2025.
- 3) Lekh Ram Dasmuth, a very good singer, died of heart attack on 3rd September 2025. He was a dedicated Arya Samajist. He served Arya Samaj London for more than 40 years. We will miss him for a long time.

May God give Sadgati to the departed souls.

We are sorry if we have missed mentioning anybody's name. If we have, please do let us know.

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Donations

Our sincere thanks to all the donors. We will post names of all the donors on the notice board at Arya Samaj London. Family of late Tek Chand has donated a lovely and comfortable bench to put in the main hall. We thank them for this wonderful donation.

DONATIONS LIST

July '25	(£)	August '25	(£)	September '25	(£)
Mandeep Arya	10.00	Lekhram Dasmuth	20.00	Rani Atma	20.00
Donation Box	17.00	Thali collection	60.00	Donation Box	17.50
Thali collection	32.00	Donation Box	69.66	Rattan Paul Tarpuria	200.00
Aarti Banerjee	50.00	Mr Hardatt	10.00	Donation Box	26.26
Donation Box	15.00	Thali collection	46.00	Thali Collecton	85.00
Thali collection	272.00	Thali collection	56.80	Donation Box	19.17
Montipelier School	50.00	Donation Box	26.20	Bassunty Dasmuth	201.00
Harsh Malik	100.00	Veena & Jagdish Sharma	11.00	Bassunty Dasmuth	100.00
Donation Box	21.40	Thali collection	158.00	Thali Collecton	97.50
Donation Box	20.20	Manju & Sanjeev Masson	300.00	Jaya Bhanot	20.00
Donation Box	25.30	Bhart Tailar	20.00	P.M. Vithlani	11.00

Bhanu Kiran Challa	51.00	Seema Meera Sharda	20.00	Chandra Mathur	20.00
Ghirdhari Kanuga	5.00	Mrs Surita	100.00	Girdhari Kanuga	5.00
Kiran Mohan	51.00	Donation Box	24.80	Mrs Aarti	31.00
Chandra Mathur	20.00	P.M. Vithlani	11.00	Kalvinder Nijjar	270.00
Pratibha + Bela Bahl	300.00	Dheeraj Prasher	20.00	V. Mehta	20.00
Prem Batra	25.00	Girdhari Kanuga	5.00	Satya Mitra	100.00
Mrs Rushabh	20.00	Chandra Mathur	20.00	Mrs Harsh Malik	25.00
Jayshree Dave	25.00	Vijay Sood	20.00	Mr Tarun Ahuja	50.00
Thali collection	85.00	Prem Batra	25.00	Bassunty Dasmuth	20.00
Mrs K. Sofat	100.00	Kamaljit Thaper	20.00	A Premi	21.00
Thali collection	53.00	Thali Collection	48.00	Prem Batra	25.00
Lekhram Dasmuth	20.00	Rattan Paul Tarpuria	100.00	*VSMY -Total donations	2209.00
S. Verma	20.00	Thali collection	62.00		
Thali collection	64.00	Donation Box	57.20	* Vishwa Shanti Maha	
G. Dua	50.00			Yajna held in A. S. L.	
Saroj Chadda	100.00			on 7th Sep.'25.	

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WHAT IS DHARMA

Dharma is what should be done and adharma is what should not be done. Dharma is anything that helps a human being to reach God. It preserves society and life in general. It is done with good intentions and to benefit others and self. Adharma on the other hand is everything which is against nature and is immoral, unethical, wrong or unlawful. It usually causes damage and originates from selfish motive.

It is performing one's duty according to one's stage of life and social class. One should follow one's duties – performing them according to one's social status. Also to live one's life with ultimate aim of achieving freedom from *samsara* or achieve moksha. It is to care for all other living beings – treating them with respect, consider how they can treat people who are in need of help.

Varnashrama dharma (it is personal dharma) depending on stage in life – (1) Brahmacharya, (2) Grihastha, (3) Vanaprastha and (4) Sannyasa.

Dharma is an essential concept in Hinduism and in other religions that originated in Bharat. There is no single-word translation that exists in English. Dharma should be done without selfish motive or thinking of the benefits to self. Self-discipline is the true path to dharma, the right and responsible way of living.

Bhagwan Siri Krishna has said in the Geeta – *karmanya aiv adhikaraste ma phaleshu kadachinh*, and an Urdu poet translated it as - *kiye ja kiye ja too o mardkaar, naheen is ke phal par tujhe akhtiyar*.

We should do our duty without thinking of benefits to self.

AARTI

OM JAI JAGDISH HARE SWAMI JAI JAGDISH HARE
BHAKATA JANON KE SANKAT KSHAN MEIN DOOR KARE
OM JAI JAGDISH HARE

JO DHYAAVE PHAL PAAVE DUKH VINASE MAN KA
SUKH SAMPATI GHAR AAVE KASHTA MITE TAN KA
OM JAI JAGDISH HARE

MAAT PITAA TUM MERE SHARAN GAHOON MAIN KISKEE
TUM BIN AUR NA DOOJA AASH KAROO MAIN JISKEE
OM JAI JAGDISH HARE

TUM POORAN PARMATAMA TUM ANTAR YAAMEE
PAARABRAHMA PARMESHWAR TUM SUBKE SVAAMEE
OM JAI JAGDISH HARE

TUM KARUNAA KE SAGAR TUM PAALANKARTA
MAIN SEVAK TUM SWAAMEE KRIPA KARO BHARTA
OM JAI JAGDISH HARE

TUM HO EK AGOCHAR SABKE PRAANPATI
KIS VIDHN MILOON DAYAAMAY DO HAM KO SUMATI
OM JAI JAGDISH HARE

DEENABANDHU DUKHHARTA TUM RAKSHAK MERE
APNE HAAT UTAAO DWAAR PADE HEIN TERE
OM JAI JAGDISH HARE

VISHAY VIKAR MITAAVO PAAP HARO DEVA
SHRADDA BHAKTI BADHAAVO SANTAN KI SEVAA
OM JAI JAGDISH HARE

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Ten Principles of Arya Samaj

1. God is the primary cause of all true knowledge (science) and of all that can be known through it.
2. God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, all pervasive, immortal, fearless, eternal and holy, and the Creator of all. He alone is worthy of being worshiped.
3. The Vedas are scriptures of true knowledge. It is the duty of all Arya to read them, teach them, hear them being read and recite them to others.
4. We should always be ready to accept the truth and give up untruth.
5. All action should be performed in conformity with Dharma, that is, after deliberating what is right and wrong.
6. The prime object of the Arya Samaj is benevolence of 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 aim at dispelling ignorance and promoting knowledge.
9. One should not only be content with one's own welfare but should look for it in the welfare for others also.
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.

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