



श्री विश्व सनातनधर्म मन्दिर
Shree Vishwa Sanaatan-Dharma Mandir
 132 WHITEHORSE ROAD CROYDON SURREY CR0 2LA (U.K.)



In Memory of Late Shree Parshotam Lal Bhagat Abbott & Late Smt Parvesh Bhagat Abbott

Issue No. 021

Monthly

Mar 2016

SAANAATAN DHARMA MESSAGE

Jai Mata Di

What is Sanaatan Dharma?

Sanaatana Dharma is a code of ethics, a way of living through which one may achieve moksha (enlightenment, liberation).

MESSAGE FROM THE CHAIRMAN:

We thank you all on behalf of the Mandir Founders, Trustees for attending Satsang & festival regularly. We also take this opportunity to thank all the Volunteers for hosting and participating in serving Prasad to Maa Durga and all its devotees.

Any Devotees who wish to participate as YAJMAN, please contact Mandir Management as soon as possible by e-mail / phone.

In the meantime the Mandir services will continue as usual and all weekly programmes will remain unchanged. Daily Evening AARTY will be performed at normal time

Nitin Mehta MBE

Chairman

Founder:

Shree Man Mohan Abbott

Trustees:

Dr. Sh. H P Abbot
 Pandit Sh. Veerendra Rishi
 Pandit Sh. Dr Venkat Joshi
 Pandit Cllr. Sh. Raju Pandya

Chairman:

Shree Nitin Mehta, MBE

Mandir Purohit/ Acharya Ji
 Vacancy:

Newsletter Editor:

Mandir Management

Newsletter Designer

Deveshi Priya, Age 10

This month's Festival:

EKADASHI	एकदशी	06-03-2016	SATURDAY
MAHA SHIVRATRI	महा शिवरात्री	07-03-2016	MONDAY
PANCHAK BEGINS 09.21 AM	पंचक आरंभ	07-03-2016	MONDAY
AMAVAS	अमावस	08-03-2016	TUESDAY
PANCHAK END 10.12 AM	पंचक समाप्त	11-03-2016	FRIDAY
SANKRANTI (CHAITRA)	संक्रांति (चैत्र)	14-03-2016	MONDAY
HOLASTAK BEGINS	होलष्टक आरंभ	16-03-2016	WEDNESDAY
EKADASHI	एकदशी	18-03-2016	FRIDAY
PURNIMA VRAT	पूर्णिमाव्रत	22-03-2016	TUESDAY
PURNIMA	पूर्णिमा	23-03-2016	WEDNESDAY
HOLIKA DAHAN	होलिका दहन	23-03-2016	WEDNESDAY
HOLI	होली	24-03-2016	THURSDAY

VOLUNTEERS:

We would appreciate any Volunteer service from the devotees.

Please contact Nitin Ji /
 Manmohan via e-mail:

mail@vishvasanatadharam.org

Mandir Opening Times:

9.30am To 1.00 pm
 5.00pm To 8.00pm

Monthly Programme:

SATSANG

REGULAR MANDIR DEVOTEES HAVE BOOKED THE MANDIR FOR A MONTHLY SATSANG TO BE HELD EVERY FIRST SUNDAY OF THE MONTH FROM 3PM TO 5PM. ANY DEVOTEES WISH TO BE YAJMAN ON THE DAY, PLEASE CONTACT THE MANDIR MANAGEMENT TEAM ON 07956348676.

Weekly Programme:

1. EVERY MONDAY:(BHAGWAN SHIVJI PRAYERS / RUDR ABISHEK)

RUDR ABISHEK: As per ancient texts when Lord Vishnu was incarnated as Sri Rama, Lord established Shiva Lingam at Rameshwaram before crossing the sea. He performed Rudrabhishek to express his devotion towards Lord Siva. This Pooja, where Lord Shiva is worshiped in His Rudra form, is hailed by all Vedic scriptures as one of the greatest Poojas to remove all evils, to attain all desires and for all round prosperity and peace. It is an abhishek /puja performed for Lord Shiva and it is very auspicious to perform. (Devotees are welcome to come and perform this ceremony during Mandir Opening Hours on Monday)

2. EVERY TUESDAY:(HANUMAN JI / BAJRANG BALI JI PRAYERS)

RECITING SUNKERKANT CHAPTER FROM RAMAYAN & THEREAFTER ENCHANTING HANUMAN CHALISA.

3.EVERY WEDNESDAY:(BHAGWAN VISHNU PRAYERS)

ENCHANTING LORD KRISHNA MANTRA AND RECITING 1008 NAMES OF LORD VISHNU, THEREAFTER BHAIJAN

4. EVERY THURSDAY:(BHAGWAN VISHNU / LAXMI JI)

RECITING SRIMAD BHAGAVAD PURANA, THEREAFTER BHAIJAN

5. EVERY FRIDAY:(DEDICATED TO ALL MATA JI)

KATHA AND BHAIJAN IS DEDICATED TO MAHALAXSHMI MATA JI, SANTOSHI MA, ANNAPURANESHWARI AND MAA DURGA.

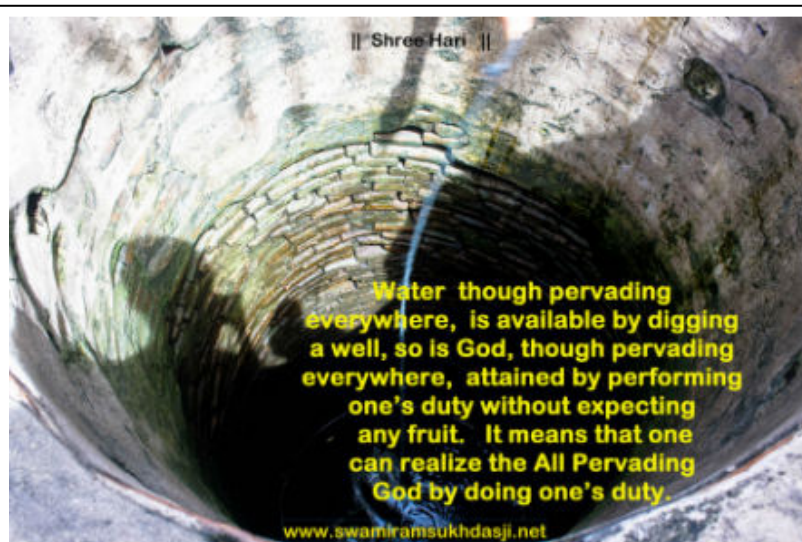
6. EVERY SATURDAY: (DEDICATED TO SHREE HANUMAN JI FOR BHAGWAN SHANI DEV JI)

ENCHANTING HANUMAN CHALISA (108 TIMES)

7. EVERY SUNDAY: (BOOKINGS AVAILABLE FOR PRIVATE PRAYERS / FUNCTIONS)

TO BE ADVISED ON A WEEKLY BASIS

ANY DEVOTEES WISH TO BOOK THE MANDIR FOR ANY OF THE ABOVE DAYS FOR THE ABOVE PRIVATE POOJA CEREMONY, PLEASE CONTACT MANDIR MANAGEMENT BY E-MAIL.



धीरे-धीरे रे मना, धीरे सब कुछ होय,
माली सींचे सौ घड़ा, ऋतु आए फल होय।



अर्थ : मन में धीरज रखने से सब कुछ होता है. अगर कोई माली किसी पेड़ को सौ घड़े पानी से सींचने लगे तब भी फल तो ऋतु आने पर ही लगेगा !

SANT KABIR

स्वयं को ऐसा बनाओ..

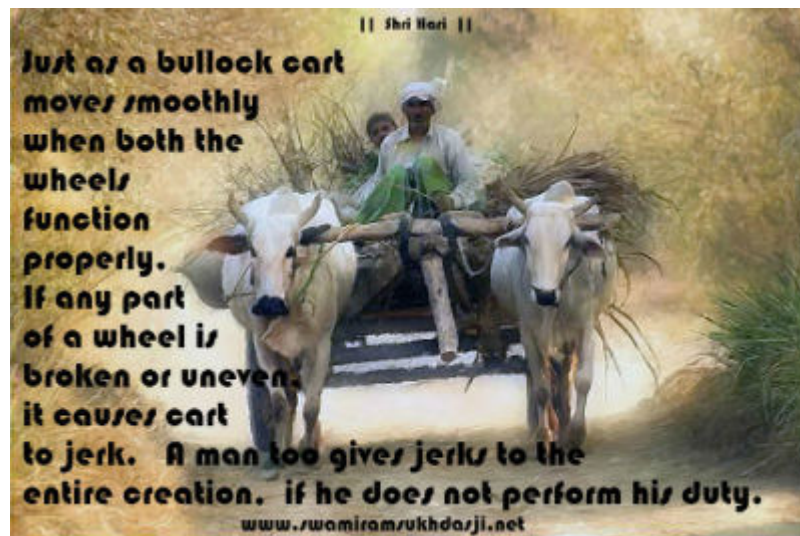
जहाँ तुम हो, वहाँ तुम्हें
सब प्यार करें

जहाँ से तुम चले जाओ, वहाँ
तुम्हें सब याद करें

जहाँ तुम पहुँचने वाले हो,
वहाँ सब तुम्हारा इंतज़ार
करे



ख्वाहिशों से नहीं गिरते है
फूल झोली में.
कर्म की शाख को हिलाना होगा.
कुछ नहीं होगा अंधेरो को कोसने
से.
अपने हिस्से का दीया खुद
जलाना होगा !!



Gita Related Question - Answers

Question – The Lord declared 'Man does not gain actionlessness (perfection) by abstaining from action, nor does he rise to perfection by mere renunciation' (Gita 3 / 4). The Lord repeated the same idea twice. First by saying 'abstaining from action' and secondly by saying 'renunciation' (renunciation of action) Why?

Answer – Actually there is no repetition of the same idea. The Lord has explained it from the view-point of the two disciplines of action and knowledge. In the discipline of action, a striver's even mindedness is known only when he performs an action in a disinterested spirit (without selfishness). If he does not perform an action, how can it be known whether he remains even-minded in success and failure ? Therefore the Lord declares that a man does not attain perfection by only abstaining from (renouncing) action. In the discipline of knowledge, an aspirant attains equanimity through 'vivek' (power of discrimination), not merely from renouncing action. It means that in both the disciplines of action and knowledge, actions are not obstacles to the attainment of perfection, but it is the sense of doership which must be renounced in both of them as it is an obstacle to the attainment of perfection.

Question – No man can perform action all the time and a person while sleeping, breathing, opening and closing the eyes etc. holds that he does nothing. Then why has it been said in Gita 3 / 5 that, none can ever remain inactive even for a moment ?

Answer – So long as the 'self' accepts its affinity with Nature, it remains active, whether performing or not performing an action. The action is of two kinds - performance of an action and occurrence of an action. This two fold division is there because of affinity for Nature. But when there is no affinity for Nature, there is neither performance, nor occurrence but only 'is' (Reality) exists. In performance of an action, importance is attached to the doer who performs the action; in occurrence there is importance of the action while in 'is' only the reality exists. This 'is' (Reality) exists while there is the sense of doership and also when there is an action ie. this 'is' exists in the doer as well as, in the action but both of them cease to be in 'is'.

Question – It is a fact that if Yajna (sacrifice) is performed according to the ordinance of the scriptures, it results in rain. Then too, in the fortheenth verse of the third chapter (Gita 3/14), the term 'sacrifice' does not simply imply offering of oblation to the sacred fire but it means actions in the form of 'duty', Why ?

Answer – As a matter of fact, it is observed that there is a drought when there is breach of duty, when people don't perform their duty. The cycle of creation revolves smoothly while duty is performed scrupulously otherwise not. Just as a bullock cart moves smoothly when both the wheels function properly, but it causes the entire cart to jerk, if any part of a wheel is broken or uneven, so does a man give jerks to the entire creation, if he does not perform his duty. It is because of the non-performance of duty that famines, strifes, and disquietude etc. occur these days. If people perform their duty, gods will also perform their duty, and rain will ensue.

Secondly Arjuna's question (Gita 3/1-2), the Lord's answer (Gita 3/ 7-9), and the context (Gita 3 / 10-13) as well as, the other verses (Gita 3/14-16) deal with the topic of the performance of duty. So here the term 'sacrifice' denotes duty which fits well with the context being discussed.

Question – God is omnipresent, then why has it been said in Gita 3/15 that He is always present only in sacrifice ? Is He not always present at other places ?

Answer – By saying so the Lord means to explain that the All Pervading God Who is ever present in one's duty, can be attained by sacrifice i.e. by performing one's duty. Water though pervading everywhere, is available by digging a well, so is God, though pervading everywhere, attained by performing one's duty without expecting any fruit. It means that one can realize the All Pervading God by doing one's duty.

Question – The Lord declares, 'I perform duty because if I don't perform duty scrupulously, the people will deviate from their duty (Gita 3/22-24).' Then at present, why are people deviating from their duty?

Answer – Only the believers, who have faith in God follow His words and deeds. Those who don't have faith and belief, the words and deeds of God have no effect on them.

Question – A wise man acts in conformity with his own nature (Gita 3/33) , but he is not bound to the mundane while common people who act in conformity with their own nature are bound. Why ?

Answer – The nature of a wise man is pure, free from attachment and aversion. He acts keeping his nature under control and therefore he is not bound by his actions. But other people act out of attachment and aversion. So by coming under their sway they are bound. Therefore a person should purify his nature and should not act (do any work) under the sway of his impure nature.

Question – In Gita 4/7, Lord declares, 'I embody Myself' (manifest in a form), but in Gita 9/4, He declares - 'The whole of the universe is pervaded by Me in My unmanifest form.' So the question arises how he Who pervades the entire universe can embody Himself and how He Who embodies Himself can pervade the entire universe ?

Answer – When even an element in nature - fire though being all pervasive and permeating everywhere, is revealed at a place and also permeates everywhere, why can then omnipotent, transcendental God pervading the entire universe not embody Himself? When He incarnates, He equally pervades every where.

Question - *A man (self) becomes a doer and an enjoyer when he identifies himself with the body, but in Gita 13/31, the Lord declares that the self, though dwelling in the body is neither a doer nor an enjoyer; How is it so ?*

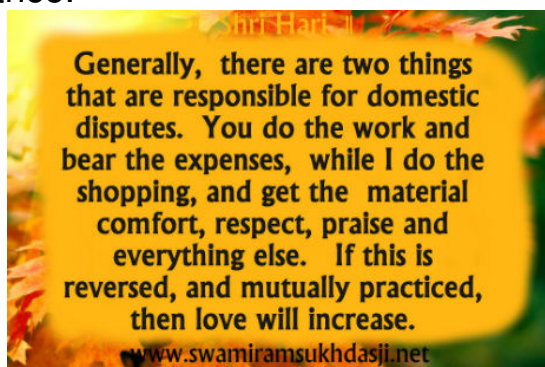
Answer - Here the Lord is explaining the self of beings. The self of even an ignorant man can become neither a doer, nor an enjoyer. But it is out of ignorance that a man considers himself a doer or an enjoyer (Gita 3/27; 5/15) and he is bound by the sense of doership and enjoyership. He is free from the sense of doership and enjoyership, he neither kills, even having killed all beings, nor is bound (Gita 18/17).

Question - *When a person dies during the predominance of the mode of passion, he is born in the human world (Gita 14/15, 18). It means that all human beings possess the mode of passion rather than the modes of goodness and ignorance. But in the Gita, there is description of the three modes (Gita 7/13; 14/6-18; 18/20-40 etc.). Why?*

Answer - The people who go either to higher regions or middle regions or low regions possess all the three modes. But one of them predominates the other two. There is predominance of the modes of goodness, passion and ignorance respectively in those who go to the higher regions, middle regions and low regions. So the nature of beings in the three regions is good, passionate or ignorant. It is recommended to read the Sadhak Sanjeevani 14/8 in order to understand the topic in detail.

Question - *In Gita 14/17 it has been said that ignorance arises from the mode of ignorance, while in the Gita 14/8 the mode of ignorance, is said to arise from ignorance. Why?*

Answer - As seeds are born of a tree and those seeds give birth to several other trees, so does ignorance arise from the mode of ignorance and that ignorance enhances and nourishes the mode of ignorance.



For General and Newsletter Enquiries:

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In Memory of Late Shri Parshotam Lal Bhagat Abbott & Late Smt Parvesh Bhagat Abbott

Poetry Of The Month

Objectivity of Author

I have dug out a fountain for you,
Its water is fresh and in taste sweet too.
This fountain water nourishes the brain,
For you it gives substantial gain.

As much a you drink this water,
It refreshes you to discover the Nature.
All of sudden none can realise the Self,
By and by the light comes by itself.

This light you can increase by study,
Of Vedantic series offered Periodically.
For these series nothing you have to pay,
The reward is itself the heavenly ray.

On demand you can get readily,
Without keeping you in wait deliberately.
These Vedantic series are for illuminated person,
Who is ignorant to get rid of Mayal ignorance.

O dear aspirant,
It is meant for you, and you are meant for it,
Cross the worldly ocean through its effects.

The Vedanta in Poetry can then survive,
If added to intellectual treasures to revive
For the worn out fetters of the people of the world,
That they may not forget its effects altogether.

Nothing is demanded in return,
Readers' ignorance is but to shun,
Don't hide your face amid crowd of starts.
This act of my creation is its own reward.

Vedanta's lessons will continue,
To make your knowledge Shrewd.
It is to you to demand this hymnal,
To prove your eagerness exceptional.
It comes out in first week of every month.
You can ask for it up to date the tenth.

Vedanta is the sacred river,
Its water is self-control giver;
Truth is its currents,
Righteous conduct is its bank,
Attainment of perfection is its goal,
It is central theme of Upnishads on the whole.

For the immortal honour,
And to secure the life's auspicious hour,
One should grasp the eternal fact;
That the knowledge Atman or self,
Is the most supreme end of life,
For the grand attainment of Light,
But the important factor is forgotten,
By the well-educated modern man,
They refuse to walk freely and spiritual nature,
And prefer to become "procurator",
He attempts his best to centre himself,
In the state of Individualised existence.

Author:
Late Bhagat Har Govind




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Community Special submission can be sent to the Mandir management by 25th of each month. We will endeavour to print in the newsletter FOC.

COMMUNITY SPECIAL

Introducing
a new school for
CROYDON


KRISHNA AVANTI
PRIMARY SCHOOL

Opening September 2016

Opening
September 2016



KRISHNA AVANTI
PRIMARY SCHOOL



Introducing a new 2 form-entry primary school for Croydon

Avanti Schools Trust are pleased to announce the fifth addition to our family of successful schools. Supported strongly by the local community, the school will provide an outstanding education for all.

Avanti schools prepare pupils for their respective life-journeys by promoting educational excellence, character formation and spiritual insight. Our Hindu faith schools are truly inclusive, seeking pupils and staff from all backgrounds and faiths; we do not operate a faith criteria for pupils. Alongside teaching the full curriculum, we are unique in offering practical 21st century spirituality, rooted in ancient wisdom. Class meditations, values-led lessons and yoga encourage reflection and are tools for life.

The planned permanent site will be a brand new building where Victoria House currently stands (CR0 4HA).

All children that will be starting Reception year in 2016 should apply via Croydon Council from September 2015 and register their interest online:

www.avanti.org.uk/kapscroydon



AVANTI SCHOOLS
TRUST

*A Journey of
Self-Discovery*



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SHREE VISHWA SANAATAN DHARMA VIVAH SERVICE (VSDMVS)

Please complete this form in BLOCK CAPITAL letters and send it to the above address with

Please send SELF ADDRESSED STAMPED envelope.

Contact Details

Title	Mr / Miss / Mrs / Dr	First Name	Surname
Address		Town / City	County: Post Code
Tel Number	Landline:	Mobile :	
E-mail			

Applicant Details:

Title	: Mr / Miss / Mrs / Dr	Sex : Male Female
First Name		
Surname		
Marital Status		
Nationality		
Date of Birth	Height : ft in	
Smoker :	Yes No	Vegetarian Yes No
Caste: (Optional)		
Qualifications	Occupation	

Declaration and Consent:

I understand and agree that the **SHREE VISHWA SANAATAN DHARMA MANDIR VIVAH SERVICES** and its Management will under no circumstances be held responsible legally or morally for the bonafide of either of the 'parties' concerned nor liable for any form of legal action.

I declare that the above particulars are correct to the best of my knowledge.

Signed (applicant): _____ Date: _____

Contact Name: _____ Tel No: _____

Please inform us in writing as soon as your son/daughter is engaged / Married.

For Office Use Only:

Date: / / Ref No: