



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. 027

Monthly

Sep 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:

Dear Friends

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.

Please note Mandir now has additional Floor for serving Prasad .

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.

IF YOU LIKE our newsletter - PLEASE GENEROUSLY SHARE !

THERE IS NO GREATER SERVICE TO HUMANITY THAN BRINGING ONE CLOSER TO GOD.

Nitin Mehta MBE, animalahimsa@gmail.com
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 11

This month's Festival:

AMAVAS	अमावस	01-09-2016
KEVDA TEEJ	केवडा तीज	04-09-2016
HARITALIKA TEEJ	हरि तालिका तीज	04-09-2016
GANESH CHAUTH	गणेश चौथ	05-09-2016
RISHI PANCHAMI	ऋषी पंचमी	06-09-2016
RADHA ASHTAMI	राधाअष्टमी	09-09-2016
EKADASHI	एकादशी	12-08-2016
PANCHAK BEGINS 05.14 PM	पंचक आरंभ	14-09-2016
CHANDRA GRAHAN 07.55PM TO 09.53PM	संक्रांति (आश्वीन)	16-09-2016
SANKRANTI (AASHVIN)	श्राद्ध पूर्णिमा	16-09-2016
SHARADHA PURNIMA	श्राद्ध आरंभ	16-09-2016
SHARADHA BEGINS	पंचक समाप्त	18-09-2016
PANCHAK ENDS 08.25 PM	महा लक्ष्मी व्रत	23-09-2016
MAHA LAXMI VARAT	एकादशी	26-09-2016
EKADASHI	अमावस	30-09-2016
AMAVAS		

VOLUNTEERS:

We would appreciate any Volunteer service from the devotees.

Please contact Nitin Ji /
Manmohan via e-mail:
mail@vishvasanatadharam.org

Mandir Opening Times:

10.00am To 1.00 pm
5.00pm To 8.00pm

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 Shiva. 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 SUNDERKANT CHAPTER FROM RAMAYAN & THEREAFTER ENCHANTING HANUMAN CHALISA.

3.EVERY WEDNESDAY:(BHAGWAN GANESH PRAYERS)

ENCHANTING LORD GANESH MANTRA AND, THEREAFTER BHAJAN

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

RECITING SRIMAD BHAGAVAD PURANA, THEREAFTER BHAJAN

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

KATHA AND BHAJAN 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.

Monthly Programme:

SATSANG

REGULAR DEVOTEES CAN BOOK THE MANDIR FOR FAMILY SATSANG. ANY DEVOTEES WISH TO BE YAJMAN ON THE DAY, PLEASE CONTACT THE MANDIR MANAGEMENT TEAM ON 07956348676 OR BY E-MAIL.

1. PRESENTLY WE HAVE REGULAR BOOKING ON FIRST SUNDAY OF EVERY MONTH FROM 3.00PM TO 5.00PM BY RAJPUT /BOWRY FAMILY.



For General and Newsletter Enquiries:

Shree Nitin Mehta (07910875908)

Shree Raju Pandya (07956252294)

Shree Dr H P Abbot (07956824091)

Pandit Shree Veerendra Rishi (07788436348)

Pandit Shree Dr Venkat Joshi (07986603951)

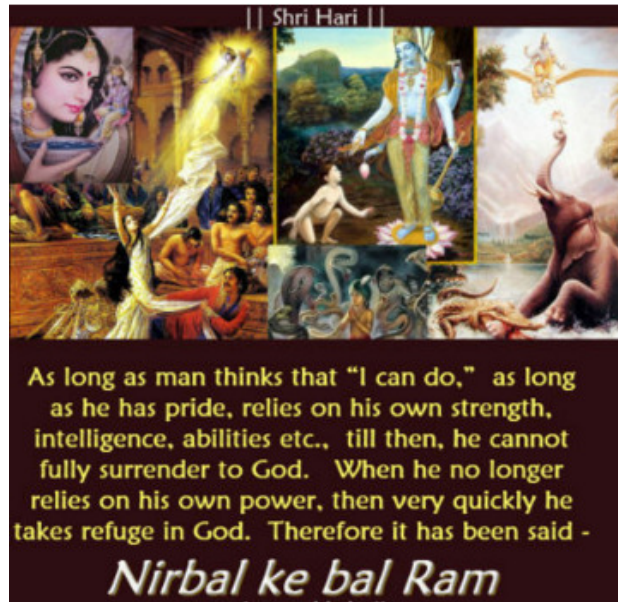
E-mail Enquires:

mail@vishwasanatandharammandir.org

mail@vishwasanatandharammandir.org

Website:

www.vishwasanatandharammandir.org



Taking Refuge in Gita

As long as man thinks that "I can do," as long as he has pride, reliance on his own strength, intellect, abilities etc., till then, he cannot fully surrender to God. When he no longer relies on his own power, very quickly he takes refuge in God. Therefore it has been said -

Jab lagi gaj bal apne bartyo, nek saryo nahin kaam /

Nirbal havai bal Ram pukaaryo, aaye aadhe naam //

Sune ri maine nirbal ke bal Ram /

Therefore an aspirant should apply his full strength, intellect, abilities, but even on applying all his power, if the work does not get accomplished, then the pride of his own strength and power will go away. Until he does not apply his full strength in worship and adoration (*Bhajan*), till then, there is pride of his own strength. As long as pride of his own strength remains, till then "*sharanagati*" refuge in God is not fully accomplished.

The Lord tells Arjuna -

"nimmittmaatram bhava savyasaachin"
(Gita 11/33)

'O' *Savyasaachi* ! you become a mere instrument"

The reason he called *Arjuna* "*Savyasaachi*" is because *Arjuna* was ambidextrous as he could shoot the arrow equally well with both hands. He could shoot an arrow while running in any direction. By calling *Arjuna* ambidextrous, let us say the Lord is telling him that from your side, let there be no shortcoming in your effort, but let there be no reliance on your own effort.

When the Lord stopped the prayers to Lord *Indra*, and started the prayer of *Giriraj Govardhan*, then out of anger *Indra* induced violent thundering and pouring rains over *Vraj*. The Lord, lifted the *Giriraj* (mountain) by the tip of the little(fifth) finger nail of his left hand and he said to all the cowherd boys that all should lift up their sticks and support the mountain. All of them used their full strength by placing their sticks under the *Giriraj*. A thought entered the cowherd boy's minds, that it is due to their support that the mountain is holding up. Surely it is not because of "*Lala's*" (Lord's) little finger! The moment this thought came into their mind, the Lord gently lowered his finger, to remove their pride. Thereafter, the cowherd boys began to scream - Oh ! lord, we will die ! The Lord said, lift up the mountain, apply your full strength, but surely with the stick the entire mountain could not be lifted ! The point is that an aspirant must apply his full strength in spiritual pursuits, but not think that I will attain salvation due to my own efforts - One should not place reliance on their own efforts, rather place reliance only on God, that salvation will be due to God's grace only. Having faith in God's grace is "*sharanagati*" (taking refuge in God). Therefore God says - take refuge in Me, I will release you from all your sins, do not worry.

Considering Anything of the World as Ours is Dishonesty

It is dishonesty to consider anything in the world as ours. There is nothing in this World that we can consider as our very own. The minute that we consider something as ours, there is bondage. All bondages are a hypocrisy. It is a mistake to get bound.

Therefore let us give worldly things, back to the world. What else will we give ? The truth is that it is already belonging to the World. What is the need for desiring it ? It is not ours in the first place. If it were ours then there could be a desire (*kaamana*) associated with it. We think about giving up something, but what are we giving up? It is the assumed relation with an object that makes us want to give up. Think about what really is ours ? Even we ourselves are not ours. This hand, this body, and even this mind is not ours. By considering it as ours, the mind gets tainted. If we consider the watch as ours, then there is problem of losing it. But in reality, we did not bring it with us at birth, can we take it with us when we die? Even capabilities, abilities, knowledge etc. are not ours. When we see all of these in our self, thinking this to be our wisdom, our knowledge, and believing that we are something special, that in itself is a bondage, because this applies to everything. We are holding on to modes of Nature (*gunas*) due to our assumed relationship with Nature (*Prakriti*). But God has clearly stated in the Gita that both being (real, *sat*) and non-being (unreal, *asat*) come from God (*Parmatma*). God is the master of all, including Nature (*Prakriti*), and all the activities in this World.

We can be called an owner or master of the thing that we truly own, but if we don't own anything, how can we be an owner or a master ? By considering something as ours, is dishonesty (*beyimaani*). By considering the world as our own, is a big mistake. If we give up this assumed relationship, it will be very beneficial. When we realize this, then salvation is natural. Therefore with sincerity, give what belongs to the world back to the world; or give to nature, what belongs to nature or; give to God what belongs to God. By giving everything that belongs to others, back to them, leads to freedom.

Everything is God's or everything belongs to the World or everything belongs to Nature. This is where it ends with our honest acceptance that nothing is ours. Only God is ours.

"Mere toh Giridhar Gopal. Dusero ne koyi."

The main point is that the essence of God is innate and natural, and all can attain it. It belongs to all. It is our very own. Understand this and become free of all worries (*nischint*).

Give Up Dishonesty

It appears to me that there is nothing as easy as liberation. The only thing one has to do is to give up dishonesty. If you do not give up that dishonesty, then what spiritual practice will you do ? I had heard from a 'Jaath' (punjabi ethnic group) that there was a 'Jaath' living outside the city nearby. The man used to come to the city and tell the shopkeepers - Seth ! give me that many of these things, and take this money. Whatever money the Seth gave back in return, he used to take and walk away. He never asked the price, nor weighed the items, nor asked its quantity ? Someone said to him – 'why do you do like this' to this he said – 'The Seth will not be able to take, that which is mine, and he will not give his things' Now a 'Jaath' person said so ! This is a real incident. You all will be unable to do so, and I don't even suggest that you all should do so; because immediately you will not even be able to do. And if you are betrayed then there will be turmoil in your mind, therefore do not do so. Only take on as much work, as you are able to do, but have your sight entirely on it. If a thief comes to steal, he takes away his things only, he cannot take our thing. He does not have the power to take anything ! Such examples are seen taking place in this day and age.

Do not spoil your intentions ! If sustenance was to be, then, undoubtedly it will take place, but on spoiling your intentions (by desiring), you will have to suffer. Even on having lakhs of rupees too, you will not be able to eat a 'roti' (indian bread), and it is said from the experience of the saints that though not having a single penny in the pocket, they receive in abundance –

धान नहीं धीणों नहीं नहीं रुपैयो रोक ।

जीमण बैठा रामदास आन मिले सब थोक ॥

Is this true or false ? The paddy is yours, the field animals (cows-bulls) are yours, the money is yours, and we eat. That which was to come to you, will surely come. That which was not to come to you, will most certainly not come. It is not that on becoming a 'sadhu', one gets things. We will get, that which is ours. 'यदस्मदीयं न हि तत्परेषाम्' It means, others cannot get, that which is meant to be ours. When you and I were born, our mother's breasts were filled with milk, then, will there not be food for us in the future ? He alone is the provider and arranger, therefore, it is our job to do honest work, to work hard, to endeavor and to be diligent. Do not worry. With great enthusiasm, work like a machine.

Continued...

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

(गीता ३ । ११)

Tasmaadsaktah satatam kaaryam karma samachar

(Gita 3/11)

Therefore go on efficiently doing your duty, without attachment.

(Gita 3/11)

The Flow of Spiritual Truths

It is said -

"Sunahun taat maaya krut guna aru dosh anek /

Guna yah ubhay na dekhiahin dekhia so abibek //

"Gunadoshdarshidosho gunastobhayavarjitah //

(Srimad Bhagavata 11/19/45)

"To have our eye on vice and virtue, i.e. to consider its affinity with us is the worst of all sins, and to not have our sight on these and instead to remain established in the immutable Self, is one of the highest virtues."

If you see qualities in you, then most certainly pride and sins will come along with it. Praising one's qualities and attributes is due to flaws. Just as praising a wealthy person is due to those that are poor (without any wealth), not due to being wealthy. Just like greatness of a wise person is only due to the ignorant fools, not due to his wisdom; the orator's greatness is only due to the listeners, not due to the speakers. Due to small things being present, there is greatness of big things. If small things did not exist then how will one see things as being big?

Worldly pleasures are like poisonous laddoos (sweets). If man does not leave the laddoos, then the poison will not leave man. Man will have to give up the laddoos to be saved from being poisoned. It cannot be that on eating the laddoos the poison does not spread. On finding out that there is poison in the laddoos, no one will eat them, even though they taste sweet. If someone eats them, then it is proof that he has not accepted or believed the laddoos to be poisonous.

Useful Question-Answers for a Spiritual Aspirant

Question – If parents do not have attachment towards their children, how will they be able to improve them?

Swamiji – This is not true at all. On having 'mamta' (attachment) towards the child, one is attracted, enchanted and enamoured. Now caring for the child being deluded, is not good for the child's development (betterment), nor for one's self. Rather it increases the delusion. With the strengthening of delusion, demoniac qualities arise.

One child lives with his mother, one with his father, and one with the teacher, and one lives with a 'Mahatma' (great saint). Thoughtfully if one examines, a child who lives with a teacher does not improve as much as a child who lives with a 'Mahatma'. A child who lives with a father, does not improve as much as a child who lives with a teacher. A child who lives with a mother, does not improve as much as a child who lives with the father. The reason being that mother has greater attraction and delusion towards the child. Compared to the mother, the father's attraction and delusion is lesser, and compared to the father, the teacher's attraction and delusion is even lesser, whereas the Mahatma (great saint's) has no attraction and delusion at all. Therefore the point that a child improves when he is nurtured having a sense of mine-ness (mamta) - is entirely false !

When a doctor or a 'Vaidya' (practitioner of eastern medicine), treats many people, but he goes to another doctor, for the medical treatment for his own wife and children. The reason being, that due to deep sense of attachment and feeling of mine with the wife and children, he is unable to treat them properly. Where there is greater attraction and attachment, there the growth of the wisdom is lesser. Therefore, the extent to which another 'vaidya' can think about alternate treatment options, medicines etc., that much a doctor who has sense of mine-ness and attachment cannot think. It means that only a doctor who is free of sense of mine (mamta), can medically treat one's wife and children.

Dhritarashtra had deep attachment (a feeling of mine-ness) with *Duryodhan*. *Mahatma Vidur* tried extensively to persuade *Dhritarashtra* but due to attachment, he was unable to reform *Duryodhan*, which resulted in the destruction of the entire lineage. It means that there is degeneration due to 'mamta' (attachment), not improvement.



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

Poetry of the Month

Duty

O, Duty: Thou art the voice of God,
For thee the men and women
Of my country have regard;
Thou art the light my soul given
To guide and check erring.

O, Duty thou art truth,
Without thee there is no quiet mirth,
Thou inspireth life and maketh worth,
As without thee there is no good birth.

That who inspireth to make life beauty,
His life can't inspire without duty,
Without thy sense man's life,
Is dull, hopeless and not worth while.

Without thee O, Duty: no obligations
To discharge without, determination,
In the affairs of life with firm action.
Thou art essential thing in life,
And that truth which life to guide.

Thou playst a role of good life,
'Tis thou inward truth to guide
For performance of proper action
In the interests of country men
Without caste, creed and section.

As a man duties are many,
Towards family, society and others if any,
These duties are for high and low
From family circle to entire globe.

Moral discipline comes from duty,
Also, self sacrifice, perseverance and honesty,
And that who realiseth not his duty
Loses respect and his individuality;
Hence no spiritual satisfaction without duty,
Nor sympathy for down trodden humanity.

Duty to parents bringeth peace,
Duty to society maketh life sweet;
Duty to country infuseth patriotic sense,
Duty to Nation inspireth political
independence.

Truth and Duty are the same,
Life of mankind from both attained,
Execution of duty giveth joy,
Elating, heartening and pleasure to enjoy.

If one considers the Duty his religion,
He can discharge well his decision,
His country is happy and its men,
When obligations are well done,
The happiest man is he in the world,
Whose sacrifices are many in tale to tell.



[Versified by 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

Dear friends and family

Following on from the success of my last charity dance concert in 2013, which raised over £6000 for Food for Life Vrindavan which educates children from underprivileged backgrounds in UP, India, I am pleased to announce I will be performing another charity concert this year on 6th November 2016. I do hope you will all save this date and keep it free as your presence and blessings would mean a lot to me. Details of tickets will be sent in the coming months.

I am emailing to kindly request for adverts from any businesses for the brochure which will be distributed on the day of the concert. Through these adverts I am able to cover all the costs of venue hire, sound and light and food which then means all the ticket money goes directly to the charity. Due to the generous sponsors at my last program, we were able to give every penny from ticket sales directly to our chosen charity. This money was used to construct science labs at one of the FFLV schools in India.

The costs are £20 or £15 both ticket prices include full dinner, here is the flyer for the event attached, please pass around to your contacts, all money raised goes to charity.

You can either book online at

<http://www.bhavan.net/art-gallery/past-exhibitions/event/541-kartik-maas> .

For more information on this worthy cause and my involvement please see the following links

Food for Life Vrindavan Website - <http://www.fflvrindavan.org/en/>

Article on the success of the last dance event - <http://www.fflvrindavan.org/en/janakis-dance-for-life-2/>

Video link of program highlights from 2013 - <https://www.youtube.com/watch?v=mSPQHJsmSqM>

I look forward to hearing from you soon.

Kind regards

Janaki



Janaki Mehta –
Dancing for Krishna
at the Bharatiya
Vidya Bhavan, West
Kensington – Food
for Life Vrindavan
charity.

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॥ હરિ ઓ તત્સત્ જય ગુરુદત્ત ॥

સદ્ગુરુને કોટિ કોટિ વંદન... સાધક પરિવારને જય ગુરુદત્ત...

ગુરુ વિષ્ણુ જ્ઞાન ન મુકે કેડે પદ ને ને ગુણ...
વિષ્ણુ સિંહ સંકે પદે જાગેલા... બીરે બીરે જાગે ॥

દુષ્ટના કામ ને પ્રમોદે મનુષ્ય, કોઈ ન છુટા નાઈ...
ગુરુતિલક કમલકારણનાઈ... કાલો લાગે પગાઈ ॥

ગુરુ જ્ઞાન કે અભોધિત પ્રમોદે... બાળી ન પ્રેમ નાઈ...
જોઈ ને મન કોઈ છુટા ની... ગુરુ સમ માં સારનાઈ ॥

સદ્ગુરુ મુખાગી મુખ મુખીતલ... મદરિદે મુખનાઈ...
ગુરુગુરુમ કોઈ હાથ ને પીએ... પ્રાણતમોતે સે પાઈ ॥

જોઈ નાઈ જાગેલા નીરવા... બેરા રમિદે ન જાઈ...
મદરુદ્ધ મિત્રે કોઈ ખલમન... ખાલા ગમન નિયમ ॥

પુનિત નાઈ છોટ કહત કે... રત પ્રાણ ગમનાઈ...
રાચણ ને જોડો અઈડી... વેડાવોર કે પાઈ ॥

શુંભેષી

પુનીત

પ.પૂ. પુનીતાચારીજી મહારાજ,



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: