



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. 035

Monthly

May 2017

सानातान धर्मा मैसेज

जै माता दी

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 MANDIR MANAGEMENT:

Dear Friends

We thank you all on behalf of the Mandir Founders and Trustees for attending regular Satsang & festival Ceremonies 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 / monthly 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.

Mandir Management

FOR EARLIER ISSUES OF FREE COPY OF OUR MONTHLY NEWSLETTER ,PLEASE CONTACT MANDIR MANAGEMENT.

Trustees / Management:

Dr. Sh. H P Abbot
Pandit Sh. Veerendra Rishi
Pandit Sh. Dr Venkat Joshi
Pandit Cllr. Sh. Raju Pandya
Shree Nitin Mehta, MBE

Newsletter Designer

Deveshi Priya, Age 12

VOLUNTEERS:

We would appreciate any Volunteer service from the devotees.

Please contact Nitin Ji / Manmohan via e-mail:

mail@shreevsdm.org

Weekly Programme:

(BOOKINGS ARE NOW AVAILABLE FOR DAILY PRIVATE PRAYERS / FUNCTIONS)

1. EVERY MONDAY:(BHAGWAN SHIVJI PRAYERS / RUDR ABISHEK)
2. EVERY TUESDAY:(HANUMAN JI / BAJRANG BALI JI PRAYERS)
3. EVERY WEDNESDAY:(BHAGWAN GANESH JI PRAYERS)
4. EVERY THURSDAY:(BHAGWAN VISHNU JI & LAXMI JI PRAYERS)
5. EVERY FRIDAY:(DEDICATED TO ALL MATA JI PRAYERS)
6. EVERY SATURDAY: (DEDICATED TO SHREE HANUMAN JI FOR BHAGWAN SHANI DEV JI)
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

Every 1st Sunday of the month Time 3.00pm TO 5.00 pm &
Every Last Wednesday of the month For Time : Please contact Mandir Management Team

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.

E-mail Enquires:

mail@shreevsdm.org

Website:

www.shreevsdm.org

Mandir Opening Times: 10.00am To 1.00 pm & 5.00pm To 8.00pm

Evening Aarty Time : 7.30pm

Temple Delight

India is a land of temples dedicated to the manifold manifestations of our beloved gods and goddesses. In the previous issue, we visited some temples in the State of Manipur. Let us turn our gaze towards Tripura, the third-smallest state in the country. Pilgrims and tourists come from all parts of the country to visit the temples here which are well known for their design and sculptures.

Temples of Tripura

Kasba Kali Bari

According to some legends, the place was earlier known as Kolaigarh and later renamed Kasba after the Mughals attacked it. It was established by King Kalyan Manikya in the 17th century and later completed by his descendents. Adjoining to the temple is the Kamalasagar Lake which was constructed by Maharaja Dhanya Manikya and named after his wife Kamalasagar and now is at the border of Bangladesh. People come to picnic by this lake in large numbers. The image of Maa Kali in the temple made of sandstone is similar to Mahishasur Mardhini or Dashabhuj Durga and is worshipped in the Shakti tradition. It is referred to as Kalibari due to the presence of a Shiva Linga at the feet of the deity. The evening arati at the temple is a beautiful sight to see and enhances worship and prayer. Pilgrims flock to this place in large numbers especially during festivals like Navratri.

Chaturdasha Temple

The Chaturdasha temple located near Old Agartala was built by Manikya Debbarma in honour of fourteen deities referred to as the Chaturdasha Devata. The Kokborok names of the fourteen Gods and Goddesses are Lampra, Akhatra, Bikhatra, Burasa, Thumnairok, Bonirok, Sangroma, Mwtaikotor, Twima, Songram, Noksumwtai, Mailuma, Khuluma and Swkalmwtai. They are identified as Shiva, Durga, Han or Vishnu, Ma or Lakshmi, Vani or Saraswati, Kumar or Kartikeya, Ganapa or Ganesha, Brahma, Prithvi, Abdhi or Samudra, Ganga, Sikhi or Agni, Kamadeva and Himadri. They were worshipped by the Cantais who were the priests of the Tripuris and were regarded as the presiding deities of the royal house.

Bhuvaneshwari Temple

Bhuvaneshwari' means 'Goddess of the worlds', the worlds being Bhuh (earth), bhuvah (atmosphere) and Svah (heavens). She is the Sovereign queen and ruler of the universe. The Bhuvaneshwari temple was constructed in the 17th century by Maharaja Govinda Manikya. Udaipur was the capital and official residence of the Manikya dynasty. The temple was erected on a 3 feet high elevated porch. There are stupas at the entrance, char Chaala roof and a core chamber. The Char Chaala style of temple architecture began in Bengal where the temples have a curved roof made up of four triangular segments.

To know more log onto

<http://www.indianscriptures.com/sacred-places/temples/temples-of-tripura>



The Treasure Chest- Children's Corner Gella – Chutt

Every state of India is blessed with its own traditional sports which have been handed down the centuries. Unfortunately, with the passage of time, many of them have been lost. Gella Chutt is a beautiful traditional game which is played with many variations in Tripura. In this game, there are 2 groups one called the in group and the other the out-group. Each group can have 7 to 10 players, sometimes even more. The in group selects one player as the king, who takes up his position at a point about 20 to 25 metres away from his team members. All the players of the king's group are confined to a specified marked area which is called *ghar* (house). The members of the out-group spread over the entire area to prevent the king in his attempts to reach the *ghar*, without being touched by any member of the out-group.

The game commences with the players of the in group shouting kut kut or sometimes some other word which they are familiar with in the place they come from. The players of the in group try to touch out players or make way for the king's safe passage to the *ghar*. The in players are permitted to stay in the king's chamber and make a human chain from where they can touch the out players. If they succeed then the players who are touched are considered dead. They have to retreat and not play the game after that. The king's protectors have to keep the attackers at bay while the king tries to make it to the safe house. This is called *Gella - chutt*, which literally translated means ' the king ran away '. The moment the king ventures out of his room, all the out players rush to touch him, and if any one of them succeeds, the king is declared dead. The two groups then interchange their roles. The game continues.

Great Inspirations

Here we feature inspirational quotes/ poems/ stories/discourses sourced from the net that can impact our life.

Karma and Retribution

Once there was a king who distributed food to the brahmanas. One day, as he was giving out food to the priests, an eagle flew above holding a dead snake in his claws. Out of the mouth of the dead snake fell a drop of poison into the food that the king was distributing. No one knew or saw that this had happened, so the king continued distributing the food.

The Brahmin who accidentally got the poisoned food from king died, and the king was feeling very sad about it. Chitragupta, one of the assistants of Yamaraj (the god of death) who had the job of assigning retribution for karmas to the living beings had a problem. When this incident with the king and the poisoned food happened, he did not know who to give the karma to. After all, it was not the eagle's fault that it had carried the dead snake in its claws (since this was its food), nor was it the dead's snake fault, nor was it the king's fault because he did not know that the poison fell into the food. So Chitragupta went to Yamaraj for a solution. Yamaraj told him to wait patiently. Soon a solution would present itself, the lord of death assured him.

One day, few other brahmanas entered the kingdom in order to meet the king. A woman was sitting next to the road, selling wares and they asked her: "Do you know where the king's palace is and how we can get there?" She said: "Yes," and pointed at the right direction. "But, be very careful," she said, "the king is known to kill brahmanas!" The moment she said that and criticized the king unrightfully, Chitragupta got his answer. He decided to give HER the karma for the death of the brahmana!

Moral of the story:

If you criticize anyone and you are right about their deeds, you will get half of their bad karma. But, if you criticize someone and you are not right about their deeds, then you will get 100% of their karma. So be careful about what you think or say about other people.

From Srimad Bhagavatam (5.10.17)

Info Gallery

Riha

The traditional cloth called the Riha is worn by the women of Tripura which has horizontal and vertical stripes with scattered motifs in different colours. Natural dyes of black, brown and blue are dyed with other colours obtained from plants. The designs vary from tribe to tribe, each tribe having their own specific designs and motifs for weaving shawls and sarongs. Besides the Riha, the women weave saris, lungis and chaddars. The popular cloth called the Lasingphee is thick and warm as the cloth is wadded with cotton during weaving and is used for quilts, scarves, covers and bed spreads.

Know more about the Arts and Traditions of Tripura

<http://www.indianscriptures.com/vedic-society/arts/arts-and-traditions-of-tripura>

As we turn the pages of our past we realize the magnificent contribution made by our country in almost every field be it Maths, Astronomy, Science, Sports, Spices, Medicine or Biology.

Sanskrit and Russian: Ancient Kinship

When was the last time you had a shot of vodka? Well, next time you have one, remember that this Russian word has its origins in the Vedic Sanskrit word for water - udaka. The striking similarities in Sanskrit and Russian indicate that during some period of history, the speakers of the two languages lived close together. While it is commonly known that both languages belong to the Indo-European family of languages, most people believe the relation between Russian and Sanskrit is as distant as that between Persian and Sanskrit or Latin and Sanskrit. **Linguist and author W.R. Rishi writes in his book "India & Russia: Linguistic & Cultural Affinity" that Russian and Sanskrit share a deeper connection.**

According to Rishi, the relation between these two languages is very close and correspondence between these two languages is so minute that it cannot be attributed to mere chance. "The facts...lead us to conclude that during some period of history the speakers of Sanskrit and Russian lived close together." The two languages have two broad similarities. One, Russian is the only European language that shares a strong common grammatical base with Sanskrit. Secondly, both Russian and Sanskrit are pleasing to the ear. The very name Sanskrit means carefully constructed, systematically formed, polished and refined. Colonial era linguist William Jones wrote: "Sanskrit language is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."

Linguist S. Zharnikova writes in Science & Life: "There are many Russian names and words in Russian the origin of which can easily be traced with the help of the Sanskrit language. What explains the similarities? Vedic Sanskrit was spoken as late as 300 BCE but its antiquity may stretch back thousands of years from that date. Russian may either be the result of ancient Indians taking their language and culture from the banks of the Saraswati river to the banks of the Ob River (in Siberia). The discovery of Shiva statues in Central Asia and Russia points to the spread of Hindu culture far beyond the Indian heartland.

Ref: <https://in.rbth.com>

अक्षय तृतीया जो इस वर्ष २९ अप्रैल को है उसका महत्व क्यों है जानिए कुछ महत्वपूर्ण जानकारी

- आज ही के दिन माँ गंगा का अवतरण धरती पर हुआ था ।
- महर्षी परशुराम का जन्म आज ही के दिन हुआ था ।
- माँ अन्नपूर्णा का जन्म भी आज ही के दिन हुआ था
- द्रोपदी को चीरहरण से कृष्ण ने आज ही के दिन बचाया था ।
- कृष्ण और सुदामा का मिलन आज ही के दिन हुआ था ।
- कुबेर को आज ही के दिन खजाना मिला था ।
- सतयुग और त्रेता युग का प्रारम्भ आज ही के दिन हुआ था ।
- ब्रह्मा जी के पुत्र अक्षय कुमार का अवतरण भी आज ही के दिन हुआ था ।
- प्रसिद्ध तीर्थ स्थल श्री बद्री नारायण जी का कपाट आज ही के दिन खोला जाता है ।
- बृंदावन के बाँके बिहारी मंदिर में साल में केवल आज ही के दिन श्री विग्रह चरण के दर्शन होते हैं अन्यथा साल भर वो बस्त्र से ढके रहते हैं ।
- इसी दिन महाभारत का युद्ध समाप्त हुआ था ।
- अक्षय तृतीया अपने आप में स्वयं सिद्ध मुहूर्त है कोई भी शुभ कार्य का प्रारम्भ किया जा सकता है

अक्षय तृतीया (आखातीज) के पावन पर्व पर

आपको एवम् आपके परिवार को

हार्दिक बधाई एवं शुभकामनाएँ.....acharya dinesh

Importance of Time

We should attain self-realization - i.e. we should wake up from sleep, such as attachment and target all our activities towards Paramatma only. Then, instead of only worldly gain, we will get spiritual gains and we will be able to convert worldly wealth into spiritual wealth.

It has been mentioned above that eating-recreation and sleeping are spending activities, among these too, eating-recreation is spending of wealth and sleeping is of life. The same way, livelihood and self-realization are earning activities; among these, through livelihood one earns money and in self-realisation one earns eternal-life (*Moksha*). Hence human being should not spend time meant for earning eternal life into money-earning activity of livelihood, rather make that too a means to earn eternal life by assimilating the quality of desirelessness and remembering *Bhagawan* (God). Life is spent in sleeping and eternal life is earned in self-realization. Hence, as much as possible, one should take out time from money-spending activities of eating-recreation and life-spending activity of sleeping, and invest in the activity of earning money without any selfish motive or desire and in eternal life of self-realisation (prayers and spiritual practices).

The intention is that if it takes five hours for daily activities such as bathing etc. then spend seven hours in the activity of earning money without any desire and if it takes only four hours in daily activities, then spend eight hours in the activity of earning money without any desire. The same way, if it is enough to sleep for five hours then spend seven hours in bhakti-meditation, chanting, *satsang*, prayers etc. (devotional activities) and if it is enough to sleep for four hours, then spend eight hours in praying-meditation etc. activities. The net meaning is that earning activity should be more and spending activity should be less.

One should take out as much time as possible from sleep and invest in praying (*bhajans* etc.) and take out as much time as possible from eating-recreation and invest in essential work, while remaining free of desires.

If duty is righteously followed while working, remaining free of desires, considering the work to be God's (Bhagawan's) command, then even that time can be considered as prayer and worship (*bhajan*) only. And if eating-drinking etc. is also done with the aim of attaining God (*Bhagawan*), then that is also like prayer and worship (*bhajan*) only. If sleeping is also done with the aim of attaining *Bhagawan* (God), then it can also be included in praying. Among these, one must chant God's Name and meditate on *His* image. **In this way, by deciding upon one goal, all activities result in attaining *Bhagawan* (God).**

When a vast flowing river is diverted into several tributaries, the immense flow of the river is not able to reach its final destination (of the sea) and dissipates, getting scattered all over; but if some river's ordinary flow keeps going towards its aim, flowing in the direction of sea, then several tributaries of different small waterfalls etc. too come and assimilate in it, and the river becomes a giant flow and reaches its destination (the sea).

In the same way, having multiple aims, meaning, having no decided aim or having only worldly aim cannot result in attainment of real work despite performing great tasks and efforts, but **by having one aim and being the one who thinks about the highest good only, even ordinary activities can do a lot, meaning, from them too one can attain *Bhagawan* (God)**; as only he whose aim is like Dhruv (meaning, fixed like Bhakt Dhruv), can quickly attain his goal, without any obstacles. Rather even disruption-obstacles become helpful.



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Poetry of the Month

Poetries: Cultural

The Neighbour

Thy neighbour is a good friend,
He brings you peace and defence.
He is just a brother to you
For help, succour and service to do.

When thy good neighbour is in trouble,
Do your best to bring him solace;
None else than you is near to him,
For immediate purposes, Kith and Kin.

He can bring you a happy life,
Which otherwise never you derive,
And without him you can't survive,
For happy and cheerful life.

None else is so near to you,
In distress, perplexity and woe;
Than your immediate neighbour,
Who is dear companion and saviour.

Grim tragic atmosphere in which you live,
Clouds of conflicts, frustration to give
Disappointment, fear and danger,
There your neighbour is an angel.

"There is God where there is love"
Social responsibility is above

One's own interests, this always stood,
For the cause of common good.

Never be prejudice towards thy neighbour;
His broad spirit of dealing will favour
The good feelings of mutual interest
For individuality respect and life in rest.

Social habits often breed,
Without conflict relations sweet,
Pleasures and comforts if you like,
"LOVE THY NEIGHBOUR" is a good advice.

Love of humanity is good religion,
Plant love of mankind in good region;
Love never crops up distress,
It breeds peace, prosperity and progress.

Love and non-violence should you seek
For peace to lead you on mountain peak.
Hope for better and give up despair,
Break the dark tyrannical care.

Sworn to become worthy of it,
Resolve to rise to it,
If relations with your neighbour better
Will make your nation and country greater.



[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

Kris

krishna Avanti Primary School, Croydon

Latest News

Reception Open Days

If your child is starting school in September 2017 in Reception class, please register your interest to attend our open event

<http://www.avanti.org.uk/kaps croydon/index.php>

Met the Indian Ambassador Tsewang Namgya in Cuba.. Gave him a copy of Ahimsa.

Nitin





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VIKRAMI SAMVAT 2073/74



LIST OF FESTIVALS - 2017

PANCHAK BEGIN (12.59PM)	पंचक आरंभ	01-01-2017	SUNDAY	EKADASHI	एकदशी	04-07-2017	TUESDAY
PANCHAK END (10.15AM)	पंचक समाप्त	06-01-2017	FRIDAY	GURU PURNIMA	गुरु पूर्णिमा	08-07-2017	SATURDAY
EKADASHI	एकदशी	08-01-2017	SUNDAY	PANCHAK BEGINS 5.33AM	पंचक आरंभ	12-07-2017	WEDNESDAY
PURNIMA VART	पूर्णिमा	11-01-2017	WEDNESDAY	PANCHAK END 7.49PM	पंचक समाप्त	16-07-2017	SUNDAY
PURNIMA	पूर्णिमा	12-01-2017	THURDAY	SANKRANTI (SHARAWAN)	संक्रान्ति (शरवण)	16-07-2017	SUNDAY
LOHDI	लोहरी	13-01-2017	FRIDAY	EKADASHI	एकदशी	19-07-2017	WEDNESDAY
SANKRANTI (MAGHA)	संक्रान्ति (मघ)	14-01-2017	SATURDAY	AMAVAS	अमावस	23-07-2017	SUNDAY
GANESH CHAOUTH	गणेश चौथ	15-01-2017	SUNDAY	NAG PANCHAMI	नाग पंचम	27-07-2017	THURSDAY
EKADASHI	एकदशी	23-01-2017	MONDAY				
AMAVAS	अमावस	27-01-2017	FRIDAY	EKADASHI	एकदशी	03-08-2017	THURSDAY
PANCHAK BEGINS (5.24AM)	पंचक आरंभ	29-01-2017	SUNDAY	RAKSHA BANDHAN	रक्षाबंधन	07-08-2017	MONDAY
TIL CHOUTH	तिल चौथ	31-01-2017	TUESDAY	PURNIMA	पूर्णिमा	07-08-2017	MONDAY
				CHANDRA GRAH MOON GRAHAN	चंद्रा ग्राह मून ग्राह	07-08-2017	MONDAY
				PANCHAK BEGINS 11.45AM	पंचक आरंभ	07-08-1917	MONDAY
VASNT PANCHAMI	वासंत पंचमी	01-02-2017	WEDNESDAY	PANCHAK END 1.19AM	पंचक समाप्त	08-08-2017	TUESDAY
PANCHAK END 03.42 AM	पंचक समाप्त	02-02-2017	THURSDAY	SHRI KRISHNA JANMASTMI	श्री कृष्ण जन्मशती	13-08-2017	SUNDAY
EKADASHI	एकदशी	07-02-2017	TUESDAY	SANKRANTI (BHADRAPAD)	संक्रान्ति (भाद्रपद)	15-08-2017	TUESDAY
PURNIMA	पूर्णिमा	10-02-2017	FRIDAY	EKADASHI (Europe Only)	एकदशी (यूरोप केवल)	17-08-2017	THURSDAY
SANKRANTI (PHALGUN)	संक्रान्ति (फाल्गुन)	12-02-2017	SUNDAY	AMAVAS	अमावस	17-08-2017	THURSDAY
EKADASHI	एकदशी	22-02-2017	WEDNESDAY	KEVDA TEEJ	केवदा तीज	21-08-2017	MONDAY
MAHA SHIVRATRI	महा शिवरात्री	24-02-2017	FRIDAY	HARITALIKA TEEJ	हरि तलिका तीज	24-08-2017	THURSDAY
PANCHAK BEGINS 01.38 PM	पंचक आरंभ	25-02-2017	SATDAY	GANESH CHAOUTH	गणेश चौथ	24-08-2017	THURSDAY
AMAVASHI	अमावस	26-02-2017	SUNDAY	RISHI PANCHAMI	रिषी पंचमी	25-08-2017	FRIDAY
						26-08-2017	SATURDAY
PANCHAK END 09.46 PM	पंचक समाप्त	01-03-2017	WEDNESDAY	EKADASHI (Europe Only)	एकदशी (यूरोप केवल)	01-09-2017	FRIDAY
HOLASTAK BEGINS	होलस्टक आरंभ	05-03-2017	SUNDAY	PANCHAK BEGINS 7.26PM	पंचक आरंभ	04-09-2017	MONDAY
EKADASHI	एकदशी	08-03-2017	WEDNESDAY	PURNIMA VRAT	पूर्णिमाव्रत	05-09-2017	TUESDAY
PURNIMA VRAT	पूर्णिमाव्रत	11-03-2017	SATURDAY	PURNIMA	पूर्णिमा	06-09-2017	WEDNESDAY
PURNIMA	पूर्णिमा	12-03-2017	SUNDAY	SHARADHA PURNIMA	शरद पूर्णिमा	06-09-2017	WEDNESDAY
HOLIKA DAHAN	होलीका दहन	12-03-2017	SUNDAY	SHARADHA BEGINS	शरद आरंभ	06-09-2017	WEDNESDAY
HOLI	होली	13-03-2017	MONDAY	PANCHAK ENDS 7.12AM	पंचक समाप्त	09-09-2017	SATURDAY
SANKRANTI (CHAITRA)	संक्रान्ति (चैत्र)	14-03-2017	TUESDAY	MAHA LAXMI VARAT	महा लक्ष्मी व्रत	13-09-2017	WEDNESDAY
EKADASHI	एकदशी	24-03-2017	FRIDAY	EKADASHI	एकदशी	16-09-2017	WEDNESDAY
PANCHAK BEGINS (11.27PM)	पंचक आरंभ	24-03-2017	FRIDAY	SANKRANTI (AASHVIN)	संक्रान्ति (आश्विन)	17-09-2017	SUNDAY
AMAVAS	अमावस	27-03-2017	MONDAY	SHARADHA ENDS	शरद समाप्त	19-09-2017	TUESDAY
SAMVAT BEGINS (2074)	समवत आरंभ	28-03-2017	TUESDAY	AMAVAS (Europe Only)	अमावस (यूरोप केवल)	19-09-2017	TUESDAY
NAVRATRA BEGINS	नवरात्र आरंभ	28-03-2017	TUESDAY	NAVRATRA BEGINS	नवरात्र आरंभ	20-09-2017	WEDNESDAY
PANCHAK END (07.18AM)	पंचक समाप्त	29-03-2017	WEDNESDAY	DURGA ASHTMI	दुर्गा अष्टमी	28-09-2017	THURSDAY
				NAVMI	नवमी	29-09-2017	FRIDAY
DURGA ASHTAMI	दुर्गा अष्टमी	03-04-2017	MONDAY	DASHAHARA	दशहरा	30-09-2017	SATURDAY
SHRI RAM NAVMI	श्री राम नवमी	04-04-2017	TUESDAY	EKADASHI	एकदशी	01-10-2017	SUNDAY
EKADASHI	एकदशी	06-04-2017	THURSDAY	PANCHAK BEGINS(4.21AM)	पंचक आरंभ	02-10-2017	MONDAY
HANUMAN JAYANTI (EUROPE)	हनुमान जयंती	10-04-2017	MONDAY	SHARAD PURNIMA	शरद पूर्णिमा	05-10-2017	THURSDAY
PURNIMA	पूर्णिमा	10-04-2017	MONDAY	PANCHAK ENDS (3.00PM)	पंचक समाप्त	06-10-2017	FRIDAY
SANKRANTI (VAISHKHA)	संक्रान्ति (वैशाख)	13-04-2017	THURSDAY	KARVACHAOUTH	कारवा चौथ	08-10-2017	SUNDAY
PANCHAK BEGINS 05.14 AM	पंचक आरंभ	21-04-2017	FRIDAY	AHOI ASHTMI	अहोई अष्टमी	12-10-2017	THURSDAY
EKADASHI	एकदशी	22-04-2017	SATURDAY	EKADASHI	एकदशी	15-10-2017	SUNDAY
PANCHAK END 05.24 PM	पंचक समाप्त	25-04-2017	TUESDAY	SANKRANTI (KARTIK)	संक्रान्ति (कार्तिक)	17-10-2017	TUESDAY
AMAVAS	अमावस	26-04-2017	WEDNESDAY	DHANTRESH	धन्तेश	17-10-2017	TUESDAY
AKSHAY TRITIYA	अक्षय तृतीया	28-04-2017	FRIDAY	DIWALI	दिवाली	19-10-2017	THURSDAY
				AMAVAS	अमावस	19-10-2017	THURSDAY
EKADASHI	एकदशी	06-05-2017	SATURDAY	ANNKUT	अन्नकुट	20-10-2017	FRIDAY
PURNIMA	पूर्णिमा	10-05-2017	WEDNESDAY	BHAI DHUJ	भाई दूज	21-10-2017	SATURDAY
SANKRANTI (JYESTHA)	संक्रान्ति (ज्येष्ठ)	14-05-2017	SUNDAY	PANCHAK BEGINS (12.28PM)	पंचक आरंभ	29-10-2017	SUNDAY
PANCHAK BEGINS (5.41PM)	पंचक आरंभ	18-05-2017	THURSDAY	EKADASHI	एकदशी	31-10-2017	TUESDAY
EKADASHI	एकदशी	22-05-2017	MONDAY	PANCHAK END (11.58PM)	पंचक समाप्त	02-11-2017	THURSDAY
PANCHAK END (03.53PM)	पंचक समाप्त	23-05-2017	TUESDAY	PURNIMA (Europ Only)	पूर्णिमा (यूरोप केवल)	03-11-2017	FRIDAY
AMAVAS	अमावस	25-05-2017	THURSDAY	EKADASHI	एकदशी	14-11-2017	TUESDAY
				SANKRANTI (MARGSHIRSHI)	संक्रान्ति (मार्गशीर्ष)	16-11-2017	THURSDAY
EKADASHI (NIRJALA)	एकदशी नीरजला	04-06-2017	SUNDAY	AMAVAS	अमावस	18-11-2017	SATURDAY
VAT SAVITRI VARAT	वट सावित्री	08-06-2017	THURSDAY	PANCHAK BEGINS (08.31PM)	पंचक आरंभ	25-11-2017	SATURDAY
PURNIMA	पूर्णिमा	09-06-2017	FRIDAY	GITA JAYANTI (Europe Only)	गीता जयंती (यूरोप केवल)	29-11-2017	WEDNESDAY
PANCHAK BEGINS 11.58 PM	पंचक आरंभ	14-06-2017	WEDNESDAY	EKADASHI (Europe Only)	एकदशी (यूरोप केवल)	29-11-2017	WEDNESDAY
SANKRANTI (AASADH)	संक्रान्ति (आसध)	15-06-2017	THURSDAY	PANCHAK END (10.42AM)	पंचक समाप्त	31-11-2017	FRIDAY
PANCHAK END 12.55 PM	पंचक समाप्त	19-06-2017	MONDAY				
EKADASHI	एकदशी	20-06-2017	TUESDAY	PURNIMA VRAT	पूर्णिमाव्रत	02-12-2017	SATURDAY
AMAVAS	अमावस	23-06-2017	FRIDAY	PURNIMA	पूर्णिमा	03-12-2017	SUNDAY
				EKADASHI	एकदशी	13-12-2017	WEDNESDAY
				SANKRANTI (PAUSH)	संक्रान्ति (पौष)	16-12-2017	SATURDAY
				AMAVAS	अमावस	18-12-2017	MONDAY
				PANCHAK BEGINS (2.58AM)	पंचक आरंभ	23-12-2017	SATURDAY
				PANCHAK END (8.06PM)	पंचक समाप्त	27-12-2017	WEDNESDAY
				EKADASHI	एकदशी	29-12-2017	FRIDAY



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

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

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.

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