



Vaishnav Innerfaith Pushtimargiya Organization

# pushti awakening

Jan to March 2021

Inspiration

HDH SHASTHPITHADISHWAR GOSWAMI 108  
SHREE DWARKESHLALJI MAHARAJSHREE

Guidance

HDH GOSWAMI 108  
SHREE AASHRAYKUMARJI MAHODAY

Guidance

HDH GOSWAMI 108  
SHREE SHARNAMKUMARJI MAHODAY

## Message from the Editorial Desk

Bhagvad Smaran!

Happy 2021 to all our readers across the world. As we publish the first edition of 2021 of Pushti Awakening Magazine, we would like to extend our sincere appreciation to our revered acharyas, distinguished shashtrijis and respected Vaishnavs for taking the time to contribute to our e-magazine.

Pushti Awakening is the first e-magazine of it's kind to be published in English for the benefit of Vaishnavs living across the globe. This magazine has been inspired by **HDH Shashthpeethadishwar Puja Pad Goswami 108 Shri Dwarkeshlalji Maharajshri** for youngsters who are curious to learn and understand the principles and way of life of Pushti Bhakti Marg.

The magazine covers various topics relevant for Vaishnavs including articles from Vallabhkul Acharyas, shastrijis and knowledgeable Vaishnavs and professionals including practical guidance and information on common topics, FAQ's, recipes and much more.

We hope you enjoy our new version and lay out of the magazine for 2021. We encourage you to connect with us regarding any topics you would like to see covered in the future.

We would also like to invite you to send any articles you would like to submit for publication at **[info.vipovadodara@gmail.com](mailto:info.vipovadodara@gmail.com)**.

The Editorial Team

## Message from Pujya Jeleshri

My Beloved Vaishnavjan,

Firstly, let me take this opportunity to convey my heartfelt thanks to you all for your good wishes for not only my Janam Divas (birthday), but also for the auspicious pragatya (birth) of **Ch. Shri Yaduraj Goswami**, our youngest Shashthgruh family member! The entire parivar (family) was very moved by your expressions of love with your beautiful cards, poetry, art work, delightful messages, phone calls and gifts.

As we put the unprecedented and difficult year of 2020 behind us, we ushered the new year 2021 with hope and optimism to combat Covid 19 with the advent of the Covid vaccine. Let us all individually do our part and participate in the vaccination program offered by our individual governments to bring this global health crisis under control.



There is a universal saying: “God helps those who help themselves.” This means that we should not expect results from Shri Prabhu without putting our own effort. If we do not put our own effort, Shri Prabhu will also not help us.

A person is defined by his actions more than his intentions. For individuals who perform selfless work, their actions are their form of seva (worship). Therefore, if you want to derive happiness and success in life, you should concentrate your full effort on actions/duties with complete surrender to the lotus feet of Shri Krishna.

To perform action is an inherent nature of an individual. From the day we are born, we are all bound by duties determined by either our position in the family unit ( parents, children, siblings, spouse etc), occupation, societal positions as well as being citizens of the world. As the Gita states in Chapter 2 Verse 47 with the famous shloka:

**karmanya-evaadhikaras te maa phaleshu kadaachana  
maa karma-phala- hetur bhoor maa te sango stvakarmani**

“You should perform your rightful duties, but you are not entitled to the fruits of your efforts. Do not consider yourself to be the cause of the results of your actions, nor be attached to inaction.”

Remember the results of your actions are not for your enjoyment, but for Shri Prabhu's sukh (pleasure/joy). We must never forget that we are a minute part of God and our inherent nature is to serve him through all our actions, duties and efforts.

Shri Prabhu is the master of the entire universe and all animate and inanimate beings in this world are part of him. The worldly person thinks that he is the owner of his possessions, and he is the only one entitled to it for his own enjoyment. Therefore, he believes he has the right to increase his material wealth and hence maximize his happiness, not realizing that it is only temporary. The spiritual person knows that only Shri Prabhu is the owner and enjoyer of this world, and he is merely his das (selfless servant). So he uses all that he has (body, mind, intellect, material wealth) in the seva (service) of Shri Prabhu for he knows that this is where his eternal happiness lies.

Continue to perform your actions knowing that Shri Prabhu's grace is always with you and find comfort in the knowledge that my blessings and guidance are always available to you.

**Blessings,**

**- Shri Dwarkeshlalji Maharajshri**

## The Spiritual Meaning and Importance of Holi in Pushtimarg & Hinduism



Holi or Dol Utsav is known as the “festival of colors” or the “festival of love.” Worldwide this festival is celebrated as a time for spreading color in the world and having fun, but its meaning and importance is so much more than that in the tradition of Pushtimarg. Although this experience is undoubtedly a time for fun, games, laughter, and joy, it is also a time for spiritual practice and to reconnect with God through devotion, seva, khel, and more.

### **The Meaning of Holi or Dol Utsav in Pushtimarg.**

Holi originated in the conquering of the demon king Hiranyakashyap and the pastimes of Lord Krishna in the joyful moments between him, Radha, and the Gopis of Vraj. Spiritually, this festival represents the triumph of good over evil, the importance of love of the Lord, and an opportunity for a fresh start and transformation in life. Dol means the large swing made from creepers, flowers, leaves etc , on which, Shree Thakurji and Shree Swaminiji swings together while, Gopis sprinkle kesuda water, Abir, Gulal etc on Shri Prabhu and amongst each other.

### **The Importance of Celebrating Holi or Dol Utsav**

Since Holi or Dol Utsav was born out of the playtimes between Sri Krishna and the Gopis, we can bring this into our own lives through khel or games with family, loved



ones, and friends. Sajavat, manorath and honoring Thakurji is another way to praise Lord Krishna and honor the sanctity of this holiday in our lives by reconnecting with the real spiritual purpose of this event. Seva is another vital component of celebrating Holi as it reminds us of the importance of serving others and serving the Lord.

Dol Utsav is an important time for us to renew our spiritual purpose and reconnect with the love we have for the Lord. So, as you enjoy the colors and joys of this beautiful celebration, remember also to honor the spiritual depths of this event in your life.

- **Pujya Shri Aashray Kumarji Mahodayshri**

# Communication

“We exchange the ideas with words, skip that debate and start the communication.”

Communication in its simplest sense, is a relationship in which two or more people come together to share, to dialogue, to commune, to interact. It is a conservation in which information or ideas are shared. It might be with people or with oneself. It comprises of actions, gestures, and thoughts arising behind it.

The thoughts we communicate or the words we use to communicate in our conversation are of great importance. It is crucial to express the thoughts that arise in one's own mind and it is natural to reject or challenge the others desire and express yourself without accepting or rejecting the thoughts of others. It seems very logical to present, only what is in your mind.

Communication is not just an act or a process but it is a cultural togetherness. Communication can be with oneself, with God, with nature: There are many forms

of communication.

Just as a yogi who has chosen the path of penance contemplates and gets the answers to those questions within himself, subsequently establishes himself in truth. But have we ever tried to communicate with ourselves ?

Dialogue / Communication with oneself also means to sit in solitude, when we allow our thoughts to wonder and we become a witness to them or when the thoughts become void (Nil) then we are able to communicate with ourselves.

We have many more people to talk to, but taking a few moments to talk with ourself is also very important knowing our problems by ourself, finding solution for them and according to that acting in our life. Thinking in our mind, how to overcome our concern about that question, how to overcome it ourself and you can find the path of our life.

That path or route is not very difficult, that path is of *karma yoga*. Just as Lord Krishna told Arjuna “Leave sadness and do your deeds we have some ..... From birth we are bound by *karma* in every aspect of our lives and in those actions we often face many hurdles and challenges.

There are speed breakers,



there are hurdles and to cross them sometimes we need patience sometimes we need solutions and for that we need to communicate with ourselves.

Every problem has a solution we just need to find it. It might be somewhere in the nature or it might be within you. But for that you need to go through the process of communication. Communication is a fact in the world of living creatures it is an ever continuing process which never stops and it is going on everywhere. It is as basic as the hunger for food or to drink.

Communication is so important in our life that it is also a fundamental reason in our life as people without communicating, without talking to anyone, without discussing, revealing their thoughts many people find themselves to be unhappy and discontented.

In our Indian tradition, the scriptures say that the word “OM”, which is the word “Brahma” is the first word that was heard or understood, which was the sound of “OM” in the universe, even before the creation of this universe, that was the sound of “OM” which we called the word “Brahma”.

In this environment, whether it is a human animal or tree, they are all communicating in some fashion.

Before the evolution of mankind the lower species like animals they used to communicate through the sensory

communication for securing their physical and biological needs, for finding food, for reproduction to secure their lives. They communicated through their sense. But that was not enough for humans. There are many good examples for the sensory communication by animals or the creatures.

The dance of a bee represents the idea that how the dance shows the way or the distance and the directions where the nectar will be found. It communicates with the other bees through the dance communicating to the other bees as to where to go and how far to go. However this form of sensory communication was not enough for humans, something more was needed for mankind and so the symbols came into existence.

In the caves, we can see how symbols were used as language to communicate. In Egypt there are hieroglyphs which are still present today in the Pyramids and other historic monuments which are ancient writing system of communication. If we go in Ajanta Ellora Caves in India, we see the cave paintings, even that is a language that is a symbolic language. So from the symbols came the language from the language came the culture then it started





coming in print form, so the communication, was not only in written form, but also happens by observation and listening. And without hearing and without speaking thoughts are still going on in our mind.

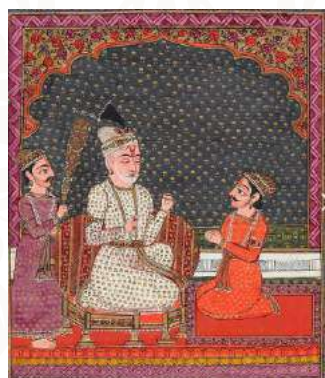


Our thoughts which have no control, they can be rapid, new innovative ideas (thoughts) are appearing all the time.

Mankind has evolved through years, through centuries and these changes are evident with our emotions and observations (what we see).

There are languages which are getting lost with time and it is our responsibility to save them to preserve our Indian philosophy and culture. In order to save our languages. We have to communicate with them.

This communication is a very large concept as there are so many methods of communication. At some point in the communication someone is asking the questions and others are responding. Someone is listening to something to



calm his curiosity whether it be Arjuna and Shri Krishna or Dhritarashtra and Sanjay or Parikshit and Sukhdevji Maharaj. In the

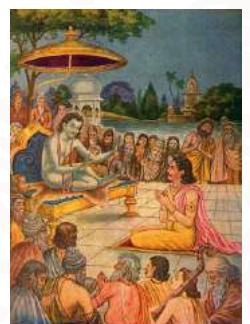
Mahabharat, Dhritarashtra, the blind king is expressing his curiosity by asking a question to Sanjay: “what is happening in the battlefield of Kurukshetra, in “*Dharma Bhoomi*”? Sanjay is watching the events unfolding and communicating it to Dhritarashtra as he observes it. He is only presenting the reality.

Dritrashtra is not only blind through eyes but also with his thoughts. However, Sanjay has the wisdom to see what the king cannot.

Whatever is going on in the battlefield of Kurukshetra is communicated throughly. Sanjay informs Dhritarashtra that he sees Arjuna on the battlefield on one side, deep in sadness, standing close to Lord Krishna and asking how could he fight in this war. His mind is in deep sorrow and to help him overcome the despair, Shri Krishna ignites the lamp of knowledge. Now this is also a form of communication. Secondly Sanjay and Dhritrashtra are also communicating.

In order to receive salvation Raja Parikshit also sat for yagna for one week by listening to Sukdevji Maharaj. Sukdevji showed the path of devotion to Lord Shri Krishna to relieve him from the bondage of this birth and grant salvation to King Parikshit.

So we can still communicate in similar manner today. We communicate with our



friends. One friend has a question and the other friend tries to answer it. The dialogue also takes place between the disciple and the guru.

And this characteristic in the tradition of this devotional path of Pushtimarg is that the relationship between the guru and the disciple is so personal. Here they pay attention to the guru's teachings and the guru chooses each one and give them their mantra from the scriptures. They teach as well as initiate only by sitting in nature and listening to stories and discourse, and devotion can be established this manner. Of course it is impossible to walk on the spiritual path alone, therefore you have to come to guru and sit at his feet and obtain that knowledge from him.

The Conversation between a son and a mother begins in the womb. So like this communication permeates every particle of the universe. This dialogue is a way to reach that brahma. This dialogue with brahma is also a communication so this communication is going on every moment. The name of that god in our lives should remain on our tongue at every moment. Also in our communication there should be his name only which is present in every particle.

Rana Vyas, who lived in Godhra is well known in scriptures by everyone. And he thought that by going to Kashi he would debate with the pandits. But there he lost

in the debate. He thought what kind of life is this, in which, I lose with children in debate. His arrogance of wisdom broke and he thought to go to the Ganga river and give up his life. There he meet Shri Vallabh (guru). The guru explained the purpose of human life and opened the sight of Rana Vyas by his divine guidance by communicating about *moksha*, *dharma* and connecting him in a relationship with which he become one with brahma.

There are many examples of such communication that inspires us. From these examples, let us learn to look inward and find our self with divine guidance of communication.

- Pujya Shri Sharnam Kumarji Mahodayshri

# GLIMPSES OF VARIOUS CELEBRATIONS OF PRAGATYA (BIRTH) OF CH.SHRI YADURAJ GOSWAMI @ SHREE KALYANRAYJI HAVELI



## Why do we have protocols in Pushti Marga?

(Excerpt translated from Pushti Protocols by Ni. Li. Goswami 108 Shri Chandragopalji Maharaj)

Protocol or Etiquette is defined as the established or customary code of polite behavior in any society, culture, group or organization.

Every religious sect in the world is also governed by two major principles consisting of philosophy and rules or protocols/etiquette. The philosophy of each religion is the essential knowledge or truth that defines it, and the rules or protocols are the code of conduct critical for its practice. These principles are very evident in all sects of Hinduism and most particularly in Pushtimarga.

Pushti Marga also known as The



Path of Grace is not just a religion but more importantly a way of life, wherein day to day activity is intricately intertwined with religious and

spiritual activity. Therefore, in order to follow the Path of Grace, it is vital for the Vaishnav to be guided by its philosophy and to follow its rules and traditions in their daily lives.

Shrimad Vallabhacharya

Mahaprabhuji established the principles and philosophy of Pushtimarg and Shri Gusainji Prabhucharan further expanded it by creating a set of rules and procedures for its practice. Shri Gokulnathji and the seven divine descendants of Shri Gusainji expanded it further and by explaining the practice in detail, Shri Hariraiji Mahaprabhuji granted a better understanding of it.

Our Gurus have established these rules for us to follow so that we can fully experience and imbibe in the infinite grace of God and our revered Guru, Shri Mahaprabhuji. In order to fully experience His grace, it is extremely important that our thoughts and actions are governed by the principles outlined through the Sodash Grantha, Shiksha Patra and many other works written by our revered Gurus, Shrimad Mahaprabhuji, Gusainji Prabhucharn, Shri Hariraiji and many distinguished Vallabhkul Acharyas.

Following protocols/rules/etiquette creates uniformity and harmony of thought and action which is not only an expression but also an identity of any religious practice. By practicing and adhering to these codes of conduct, harmony is created which ties us all in a single thread and hence a certain

discipline and equanimity is generated. If these rules or code of conduct are taught early on in life, they can become second nature for the Vaishnav and not a burden in this fast paced world.

**In Pushtimarga, God, Guru and Vaishnavs are held in same regard so why is there a need for Protocols?**



Many Vaishnavs state that in the Pushtimarga philosophy, there is no difference between God, Guru and Vaishnavs, as they are all held in the same regard. The question then arises is how and in what way are they similar? And should one behave in a similar manner with all of them? This is a logical question that may arise in the minds of Vaishnavs. When no succinct explanation is presented or given, many Vaishnavs conduct themselves with their own set of rules.

The Bhagvad Gita in Chapter 5, Shloka 18 states: “**Shuni Chaiv Shwapaake Cha Punditaa: Samdarshina.**” meaning one should perceive God in all beings. Does that also mean that we behave with all beings in the

same manner? The Bhagvad Gita further elaborates that though one sees God in all beings, one cannot behave with each one in the same manner. In this worldly life, when one is shrouded by the veil of discrimination in this materialistic world, one's behavior is also governed by it. It is the intellect that perceives duality (meaning that world and God are separate) rather than the recognizing this world as existence of God. This phenomenon of duality is referred to as “laukik” in Pushtimarg.

“**Laukik**” and “**Alaukik**” are very famous words in Pushimarg. But what is the difference between the two? In reality there is no such thing as “**laukik**” in this world, because as mentioned before, every object or being is part and parcel of

the Supreme, presented in this world in different forms. It is only the mind that creates the difference between oneself and the other, (“me and you”). When one perceives others differently than God, the phenomenon of “laukiktha” comes into existence. When one perceives others in the same way as God, the phenomenon of “alaukiktha” appears.

Our own intellect regards our inert body as “I am this Body”. This duality or difference between me and you is referred to as laukik or worldliness. Until duality exists in our intellect, there will always be a difference in perceiving all as equal and behaving in a discriminate manner with everyone.

It is only with saddhana (meditation and introspection) and Shri Prabhu's seva, that one can reach the state of nondiscrimination and perceive God, Guru and Vaishnavs as equal. This occurs when the intellect recognizes that there is no difference between God, oneself and other beings. This non duality is referred as alaukik or divinity.

Here let me recite a story when Shrimad Vallabhacharya Mahaprabhuji reprimanded his follower, Ramanand Panditji because of his discriminatory behavior. Ramanand Panditji demanded his wife to collect all the cow dung quickly

so that the Vaishnavs would not steal it. Here the sentiment of difference between God, Guru and Vaishnav was displayed by Ramanand Panditji. To teach other Vaishnavs a lesson, Mahaprabhuji informed Ramanand Panditji that he still had not become Acharyacharan's sevak since he still exhibited discrimination between God, Guru and Vaishnav.

Therefore, Shrimad Mahaprabhuji's message is that when Vaishnavs start performing Shri Prabhu's seva, they must also cultivate divinity and respect for not only and fellow Vaishnavs, but other individuals as well. If one feels disdain for another person, one must make every effort to eliminate that sentiment.



## Celebrating Holi in the UK



In the UK as we leave the winter months and enter into spring, the excitement and focus all turns to the festival of Holi. We eagerly look forward to playing with our Shree Thakorji at our Vraj – Shreeji Dham Haveli.

Mukhijyaji places a white cloth on Shree Thakorji's feet, which prepares our mindset from being a das (servant) to cultivating a relationship of sakhas and sakhis. Shree Thakorji is groomed in different colours each day with glamorous outfits and jewels. We yearn for His wonderful darshan each day, even more so than usual; as we know He is in a playful and excited mood. This period lasts for 40 days whereby 10 days respectively allocated for Vasant Khel, Dhammer Khel, Faag Khel and Holi Khel.

Vasant Panchami marks the beginning of the "khel" (play) festivities and fresh flowers with greenery are brought into the Haveli to celebrate the

beginning of spring. Very small amount of holi colours are also introduced by the mukhiyaiji, as he would sprinkle a little colour on the vaishnavs getting them excited and ready for the days ahead.

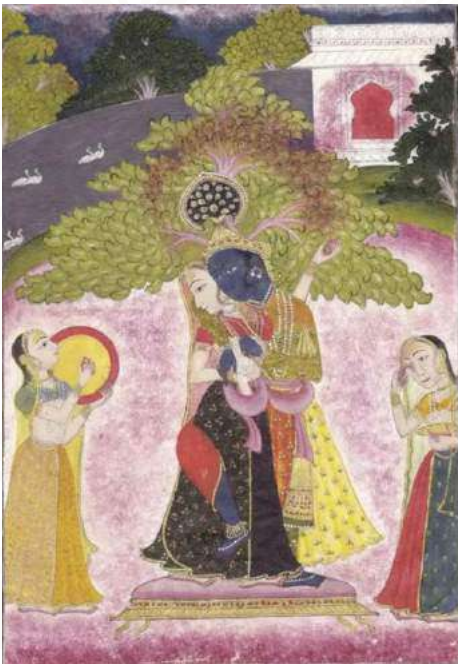
After the 40 days, with the grace of Shree Mahaprabhuji we organise and host Dol Utsav each year, with the desire that our Shree Thakorji will come out to play with us. On this day, Shree Thakorji is in pure anand (happiness) and wakes up early to play with colours almost immediately. As His sakhas and sakhis, we all dress in pure white ready to dance and drench each other with a range of vibrant colours. We are in Vraj after all and Shree Thakorji is amongst us. We dance to beats of the rasiyas and play with colours of Abil, Gulal, Choba and Chandan. All the grounds of the Haveli are covered in lively colours and so are we, expressing our love for Shree Thakorji.

**-Shashin Bhai (UK)**



## The Delightful and Devotional Days of Khel

The days of khel are the most vibrant, colorful, joyous and melodious of all in the Pushti Margiya calendar. The season of khel begins on Basant Panchami, which ushers the birth of springtime. Spring is the most beautiful season the year for it is a celebration of rebirth and renewal of life. There is a feeling of freshness in the air. Flowers are blooming. Fresh buds appear on barren trees like diyas. Rivers and streams are flowing with abundance of water from the melting snow of the mountain peaks. Birds are chirping merrily announcing the birth of their offspring. Seedlings or sprouts are even popping up on the rocks reminding us that



God's manifestation is in all living and nonliving objects.

The season of khel which last 40 days not only mark the arrival of spring and the end of the dark and cold days of winter, but also celebrates the

season of love, when we express our devotion and attachment to Shri Prabhu as a sakha or friend.

As mentioned earlier these forty days begin on Maha Sud 5 (Basant Panchami) and concludes with the celebration of Holi and dhuleti/ dolotsav which falls on the 15th day of Phalgun Sud 15 and Phalgun Vad 1 of the Gujarati calendar.

In Pushtimargiya Havelis, starting on Basant Panchami, fresh shrubs, tree branches, colorful and fragrant flowers are brought to celebrate the renewal of nature. Shri Prabhu is adorned in white clothing and gold or enamel jewelry. His divine feet (charnarvind) are covered with a white cloth during khel. The bhav or devotional sentiment behind this is to help the Vaishnavs forget about their das (servant) bhav. and awaken their sakha/sakhi (friend) bhav for him.

The inner sanctum is completely covered in plain white fabric, including the pichwai behind Shri Prabhu. Silver and Gold bowls with various natural colors made from flowers and plants are filled and placed in front of Shri Prabhu along with gold and silver pichkaris (syringes). Shri Prabhu is carefully sprayed with the colors using the pichkaris.



Interesting designs are created on the white cloth covering the furniture as well as the pichwai behind Shri Prabhu. Intricate bird designs are created by spraying various colors by hand on the pichwai. Kesudo, a special saffron color made from the kesudo flower from the Palash tree is used to create clouds on the pichwai to shower Shri Prabhu with rain and color his pristine white clothing.

The natural colors consist of chandan, chova ,abil gulal, powder. The saffron colored water is made from the kesudo flower. Scented oils from plants are also used to create a fragrant aura of forests, gardens and groves of Vrindavan where Shri Prabhu plays with his friends (gopis/gwals) .

The various colors used during khel have been beautifully described by Shri Harirayji in “Hori ke Bhavbhavana,” in which he has attributed the bhav of the various colors to the four main sakhis of Shri Prabhu:

The yellow of the chandan represents Shri Radhikaji



The pink of the gulal represents Shri Lalitaji

The white of the

abil represents Shri Chandravali

The black of the chova represents Shri Yamunaji Red, pink and crimson are universal colors that represent love.

Also during this time, beautiful classical and folk melodies celebrating the leelas (past-times) between the gopis and Shri Krishna are sung in the form of rasiyas, and dhamar. The folk songs are accompanied by the rapid beats of the dol, (a percussion instrument) commonly used in the sacred land of Vraj especially during the khel season. The songs of this style most joyously describe the interaction between Shri Prabhu and the gopis of Vraj in an intimate and special way.



The first 10 days of khel are known as the Uddipan Leela (arousal bhav) and the remaining 30 days are known as the Avalamban Leela (the sustenance of the bhav). Dhammar style of music is played and sung usually during this period.

The forty days are further divided into 4 ten day periods:

The first ten days are characterized by khel performed in peaceful, sweet and colorful manner. Here Shri Prabhu enjoys the commencement of the Spring season

### (Vasant)- Vasant Khel

The next 10 days the khel is more active and noisy. Here a group of players gather together and forcibly capture a person from his home or any activity he may be performing and forcibly includes him in the khel.



### - Dhammar Khel

The third set of 10 days are nosier, wet and colorful. Here the Gwal Balaks are dancing and singing in the streets of Vraj, throwing colors on each other and using the pichkari to spray others with wet color - Faag Khel

The last ten days are the most colorful, nosiest and playful of all. Groups of Gwals and Gopis are formed. Each group tries to steal the other's objects. The gopis try to steal Shri Thakorji's flute and the gwals try several ways to retrieve the precious object. - Hori Khel

With this form of division of khel all the devotional bhavs of the various types of bhaktas are fulfilled by Shri Prabhu.

These days of khel also serve as a reminder of one of Shri Krishna's many leelas: one day, Kansa, Shri Krishna's maternal uncle sent Danaval, a fire demon (rakshasha) in an attempt to kill Shri Thakurji. Shri Krishna along with

other cowboys, (gwals) at the time were in the fields tending to the cows when the demon surrounded them with a ring of fire. The other gwals who were not captured in that ring of fire ran back to village and informed the others of what had happened. The villagers (Vrajvasis) gathered water, sand and other items and ran to the fields to put out the fire. In the meantime, Shri Prabhu had already taken care of the situation. He had instructed his friends to close their eyes while he swallowed the ball of fire thereby saving the gwals and the cows. When the villagers arrived at the scene, they did not see any evidence of a raging fire, the cows were merrily grazing in the fields while the gwals were tending to them and Shri Krishna was sitting under a tree calmly playing his flute entertaining them all. Feeling relieved that all was well, the villagers rejoiced by spraying the water, sand and whatever else they had in their hand. The days of khel are also a reminder of this divine leela.

O u r G u r u s , S h r i m a d Vallabhacharya Mahaprabhuji and Shri Gusainji Prabhucharan have introduced many such utsavs in Pushtimarg so that we can recall, participate and experience Shri Krishna's leelas and increase our devotion (bhav) for Him.

As previously mentioned the forty days of khel conclude with Holi Pradipan followed by Dhuleti/Dolotsav. The festival of Holi is based on the story from the seventh canto of the Shreemad Bhagvatham of the great child devotee Prahlad. Prahlad's father was Hiranyakashyapa who was very distressed about his son's unrelenting devotion to Shri Krishna and attempted several times to have his own son killed without any success. Finally, with the help of his sister, Holika he came up with a plan to kill his son by burning him in a bonfire. Hiranyakashyap's sister had been granted a boon by Lord Brahma of "sital chuneri" ( "cold veil" ) which would protect her from fire. She climbed into the bonfire with the "sital chuneri" around her and with Prahlad in her lap. Young Prahlad sat in her lap continuously reciting the Lord's name with complete devotion and dedication. The Lord came to his rescue and removed the veil from his aunt and covered Prahlad with it, protecting him from the fire while his aunt perished. Here we are reminded that the unconditional devotion and surrender to the Lord conquers all.

The following day of Dhuleti/Dolotsav is the climax of the entire season of khel. On this day Shri Prabhu

wakes up early and starts playing with the colors immediately. During the rajbhog darshan, Shri Prabhu is enthroned on a beautifully decorated swing covered with fresh flowers and greenery. The kirtankars (musicians) of the haveli entertain Shri Prabhu and the devotees with beautiful pads composed by the Astha Sakhas (Khumbandas, Surdas, Nandadas, Krishnadas and others) recounting Shri Thakorji's leelas to create a very joyous, adoring and devotional mood and scene. The entire haveli and courtyard is covered and dripping with the mixture of wet colors that has been sprayed on Shri Prabhu, Vallabhkul Acharyas and devotees. Everyone is thoroughly drenched from head to toe and completely unrecognizable. It is indeed a sight to behold!.... This day is celebrated with great enthusiasm, delight and glee throughout the world!

- **Grishma Patel, MD**



# GLIMPSES OF CELEBRATIONS OF AUSPICIOUS NAMING CEREMONY OF CH. SHRI YADURAJ GOSWAMI



## The revolutionary thoughts of Lord Krishna



Life is a priceless treasure we have to spare a lot of time for the society. However what is to be accomplished has not been achieved yet. We have seen many ups and downs in our life and faced many situations yet we have not yet found peace or contentment. Often we wander all over the place for that peace. God has given us a beautiful life. If the human body has been gifted to us, then we should make good use of it. And how to do this is explained by Lord Purna Purushottam Shri Krishna. This human life is not only for us but for the use of the entire living creation. But selfishly, we use it for ourselves. God gave us knowledge, wisdom, wealth.....why? Because it is given to us for the use of society, to unite the society, to show the right way of living,

so that we can turn the society in the path of devotion. But we don't use it there. Lord Krishna gave us many beautiful revolutionary ideas so that the society can also walk on that path and be happy.

Lord Krishna gave the first revolutionary idea at the age of three. We all know the Dasham skandh katha of Shreemad Bhagwatji But never tried to understand it or implement it in our own life. Lord Krishna preached beautifully to the society from the age of three. When Lord Krishna was very young he befriended first befriended cowboy named Madhumangal. One day Shri Krishna asked him "why you are so thin?" Madhumangal replied Kanaiya we are very poor. The Lord asked what does poor mean? Who is called poor? Then

Madhumangal replied, Lala, my family is poor because we don't have cows and where does the milk come from if there is no cow and if there is no milk then there is no yoghurt and no butter. Then Lord Krishna replied, "Don't worry." It doesn't matter if it is not in your house, there is a lot of butter at my house, you come and eat it and be like me. Through this Lord Krishna explains to us if you have and the other person does not, it is our duty to share with them. In Matkafod leela Shri Krishna showed that it is better to share with others than to save for one's own self. Take as much as you can use and give the rest to others so that they become like you. That is why God has given us wealth so that you can make others happy. But today's society worships wealth and turns a blind eye on the needs of others.. Lord Krishna says don't pour salt on the wounds of the fallen but help them



bandage it and raise them up.

Another revolutionary idea was given by Lord Krishna at the age of seven at Govardhan (Goverdhan Lila). Lord Krishna, through Govardhan Leela teaches us to protect mother nature. We need to serve those who protect us, those who nurture us, those who protect us. Through Govardhan Lila the Lord Krishna teaches us to serve everything in nature: Serve the cows , serve the animals and birds , serve the earth , serve the plants and trees which help us to sustain our lives. A cow is a philanthropist who gives us milk rather than to her calf , A tree is a philanthropist that shelters us from cold, heat and rain. The earth provides us with sustenance, the land which the farmer cultivates to provide us with food on which our lives depend.

No matter how many times you strike the earth, it endures and nourishes us, The River is also a philanthropist who does not drink it's own water but quenches the thirst of every living being. The protection of each of these is explained to us by the same Lord Shri Krishna in Govardhan Leela, reminding us to take care of our environment.

The third revolutionary idea was given by the Lord Shree Krishna through Gau-seva. Through Govardhan leela, the Lord Krishna said to serve nature but in a

special way . Through serving the cows. Lord Shri Krishna taught society that there is an easy and natural way to be happy through Gau-Seva and that is why she is called Mother of the world. गायो वधस्य मातरः The cow belongs to

Kamadhu , who is the fulfiller of human desires. Through Gau-seva , Lord Krishna who is also Lord Dwarikadhish tells us that we can reach new heights. If you want to be like me, then do what I have done and become great. Lord Krishna gave this very wide idea to the society that you can become great by doing Gau-Seva. The Lord Krishna did the same thing

for eleven years and fifty-two days in Vraj . The scripture also shows the greatness of the cow. Thirty three crore deities reside in it. There is a moving temple near us but we don't understand it. We serve Lord Krishna, but we forget the cow that Lord Krishna served. And who is also the

beloved of Shri Krishna and that is why God explains to us to do something in life so go and serve the cows in a special way.

The fourth revolutionary idea was given by Shree Krishna to Venudhar. Prabhu kept Venu at the base and as soon as he played it , a sweet sounds created

whose melody is also very dear to us. Lord Krishna explains to us through Venuji that if you also want to be my favourite, then you also become like this Venu. Now we wonder what it means to have seven holes on the body like Venu ? No, , We do not need to have seven holes on the body, but we need to get rid of



the seven faults inside us like Pride, rage, hatred, mine, yours, ego, me too, So you too can become sweet like Venuji and become dear to the society, family and at the same time you will become dear to Lord Shree Krishna. That is why life

should be lived with sweetness like Venuji. So one day we too will be able to reach Shri Krishna.

The fifth revolutionary thought is that when Prabhu Shree Krishna became Dwarikadhish, Sudama Shri Prabhu's poor friend visited him in his grand palace and Shri Krishna welcomed him with love, respect and gave him his own seat. This katha we all know and the final story of the Dasham Skandh of Shreemad Bhagvatam. Which we have all heard and know. But our friendship today has become a friendship for our own self-interest, we will continue the friendship as long as we need it and when our need is met we will dissolve the friendship.. Then we don't even look at that friend. Lord Krishna has given the idea to the society through his childhood friendship with Sudama , What should the friend be like? Who lives together in your every happiness and sadness. But how is our friendship today? The friend of the rich is rich and the friend of the poor is poor. It has never been seen that the friend of the rich is also poor. But Lord Dwarikadhish preached to the society that whether the friend is rich or poor is not of importance but what kind of thoughts, and values they have are more important. Friendships should be made based on character and nature, not one's material wealth.

Lord Krishna has given us all very beautiful revolutionary ideas. If we live our lives with these thoughts and values we can also make our lives meaningful. Lord Krishna tried to lead that instinctive and simple life through very beautiful thoughts. while at the same time he has been preaching to the whole society that you should take everyone with you. Everyone lives for himself but should lives for others also. Then you will understand that the real joy of life comes only by supporting each other. This teaching is given by Lord Krishna to the entire society through his life character. It is imperative that we all follow the Lord Krishna's command in our lives.

..Jay Shree Krishna..

**- Shri Pritit Dave**





## Shrimad Bhagwad Gita



What is Gita? That is something to be understood in the first place. Only then one can understand what has been conveyed in the Gita. Lets try to understand the Gita with the help of the blessings of the elders, Teachers and the wisdom given by the gurus & the Lord. According to the common knowledge, we understand that the Bhagwad Gita is a Religious Text, and like every other religious text, it teaches one the way of life. Then how is the Gita different, and why is it so important?

The Gita talks about the Religion, i.e. the Dharma, as well as its follower, i.e. the Dharmi. It is narrated by the ultimate

and supreme Lord Krushna himself, and it depicts not just how Arjun but how every other human being should lead his/her life.

The Bhagwad Gita is not just a religious text to be worshipped or to be kept in a library or bookshelf, but it is a text to be recited and revised everyday and one should try to lead one's life as depicted and taught by Lord Krushna in the text.

Arjun was just a medium to elicit the knowledge and wisdom, and when the medium is exceptional, the task or Karma also is exceptional. The one who had Dharma on his side, how could he be defeated / destroyed on the battlefield? Secondly, as Arjun was the younger brother of Dharm Raj Yudhishtir (Anuj), that is, he had taken the qualities of his elder brother / taken over his elder brother.



The Bhagwad Gita is a depiction of knowledge, detachment and devotion, hence to consider only one of them is not justified.

As Knowledge (gyaan) and devotion (dharma) are closely intertwined and one is incomplete without the other. For today's modern era, the Gita is an ocean of knowledge, devotion and detachment. We, the humans of today symbolize Arjun as our mental conditions or psychological states are similar to those of Arjun, as our



minds are equally anxious as his.

The Lord is always with us, and around us, however, in the rush of our materialistic world, we tend to overlook it and cannot feel his presence. We are blinded by the attachments of the materialistic world which thus does not allow us to see the almighty.

Bhagwad Gita is the one that can clear those clouds and clear our vision to see the Lord. The darkness in our vision,

thus caused by the lack of knowledge (Gyaan) can be eliminated only by the dawn of knowledge given by the Lord. We'll try to understand that further.

- **Shri Vatsal Shashtriji**



## 84 Vaishnav: An Inquisitive Journey of Vaishnavas

नमो भगवते तस्मै कृष्णायद्भूत कमर्णे ।

रूप-नाम-विभेदेन जगत् क्रीडित यो यतः ॥

Remembering Lord Krushna, who is the source of this world. He Himself has manifested in various names and forms, in order to engage in the divine play In Shrimad Bhagwatam, Shri Krushna says मद्भक्तपूजाभ्याधिक्य - One should respect my devotees more than me.

This relates to a story in Shrimad Bhagwatam, King Ambrish was fasting for a long period of time. The fast was about to end and Rushi Durvas was called for the auspicious occasion; Rushi Durvas was called for पारणा, valedictory ceremony of a fast. Despite of a prior invitation Rushi Durvas reached late. The auspicious moment was passing by. King Ambrish drank water and broke the fast, but didn't eat anything. The other Rishis had suggested King Ambrish to drink water and not eat any kind of grain. A fast is not considered to be broken if someone doesn't consume any kind of grain.

When Rushi Durvas reached there,



he saw King Ambrish had already broken the fast by drinking water. However, he didn't consume any food. Rushi Durvas insulted Ambrish. As a counter effect, the sage saw the Sudarshan Chakra coming towards him.

It was obvious the Sudarshan Chakra was of Shri Vishnu. Rushi Durvas ran for help to Brahmaji, then Shiva ji; then Vishnu. The previous two said we can't help you, however Vishnu asked the sage to beg for forgiveness from his devotee whom the sage had insulted.

Rushi Durvas was ashamed and came down to King Ambarish and he forgave the Rushi.

This story clearly justifies the importance of devotees and why we should respect them.

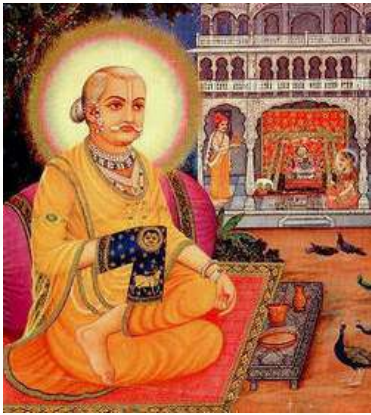
It justifies Shri Krushna's statement of the 11th Chapter (11th Skandha) of Shrimad Bhagwatam.

Somewhere this story justifies the importance of true devotees and gives us a message to learn from such humble devotees.

That's why the 84 Vaishnavan ki Varta is really crucial for us.

Historians have glorified the Mughal

era and just showcased good incidents about that time. If we really see life of Shri Gokulnathji, we can conclude why is he known as Mala Tilak Rakshak. I am sure other Vallabhkul barks too might have taken efforts during the era of fights between the Mughals and the locals.



In this time of tension, Shri Gokulnathji had closely observed and interacted with Vaishnavas of Shri Mahaprabhuji, Shri Gopinathji and Shri Gusainji. People say Shri Gopinathji didn't have many Sevak, but Shri Gopinathji was the

first Acharya after Shri Mahaprabhuji, definitely some Vaishnavas must have been accepted by Shri Gopinathji which were later on taken care by Shri Gusainji.

Understanding the concept of Aryavarta's teaching-learning system, Upanishads were an out come of a teacher teaching to students who were sitting closely. "Upa Nishada" to study by sitting near to the preceptor.

This similar system was accepted by Shri Mahaprabhuji as Aapshri (he) used to remind Damodardas Harsaniji (first Sevak of Shri Vallabh), "It has been a long time, we haven't discussed past time stories [leelas/vartas] of the Almighty. In literal words, it is known as Bhagwad Varta.

Similarly, various Acharyas' have a habit of narrating stories, incidents, topics from the Shastras etc to the disciples

around.

Coming back to Shri Gokulnathji's time, it was convenient to openly follow or implement religion. In such hectic days, Shri Gokulnathji made sure to narrate past times of the Vaishnavas of Shri Vallabhacharyaji (Founder of Pushtimarg), these Vaishnavas were known as the famous 84 Vaishnavas whereas followers of Shri Gusainji (son of Shri Vallabhacharyaji) were known as 252 Vaishnavas.

Here, in our Satsang, we shall be talking of 84 Vaishnavas first. To understand one thing, Shri Mahaprabhuji had many followers and many Vaishnavas from all walks of life. However, there is a reason why 84 became renowned in Pushtimarg. - **Shri Aditya Shastri**

(Shuddadvait Ratna, (M.Com, PGDPM, Founder of Pushtiras & The Vedic Discourse, Pushtimargiya Speaker, Youngest Speaker at Parliament of World Religions, 16th Generation of Vishnupad Joshi, Sevak of Shri Gusainji)



## INDIAN PERCUSSION INSTRUMENT “TABLA”

In the 4th century. ‘Bharatnatya Shastra’ was written by ‘Bharat Muni’ in which the description of Tripushkar’ instrument was mentioned. This instrument came into existence as ‘Dvimukhi Mridang’ / Pakhawaj. The ‘Pakhawaj’ instrument is used for accompaniment with folk songs, as with Dhruvpad-Dhamar and in Haveli



tradition.

In the 16th century, the ‘Mughal’ empire began to have an impact on Indian culture and arts. By the 18th century, the Dhruvpada-Dhamar style of singing was declining and ‘Khyal Gayaki’ (Hindustani Vocal) started becoming famous and prevalent. With that, use of a new percussion instrument ‘Tabla’ began to gain popularity for its accompaniment use. Since the 18th century. ‘Tabla’ is the main percussion instrument used in Hindustani classical music. The word ‘Tabla’ comes from ‘Tabl’, the Arabic word. Although there are many myths regarding the origin of ‘Tabla’, it is believed that tabla

may has been born from a two-faced Mridang / Pakhawaj instrument. It has all the qualities of ‘Avanadya vaadya’ (Percussion Instrument). The ‘Tabla’ has two drums - Daya and Baya. Each drum is made of hollow-out wood and metal. The right hand drum (Daya) is used for creating ‘Treble’ sound and the left hand drum (Baya) is used for creating ‘Bass’ sound. The head of each drum has a central area of black paste, called the ‘Syahi’. There are different parts of the ‘Tabla’ like, Syahi, Lov, Chati, Gajara, Baddi (lather strips), Gatta (wooden blocks). Some techniques of ‘Tabla’ is borrowed from ‘Pakhawaj’ also.

Tabla is played with different styles and techniques which is called, ‘Baaaj’. There are two ‘Baaaj’ - (1) Purab baaaj and (2) Paschim baaaj. It is dependent on a variety of fingers techniques, composition and rhythmic structures ‘ Purab Baaaj’ is more influenced from ‘Pakhawaj’. This Baaaj includes Benaras Gharana. Farukhabad Gharana, Lucknow Gharana and Punjab Gharana. Where as ‘Paschim Baaaj’ is pure gharana of tabla. This Baaaj includes Delhi Gharana and Ajrada Gharana. All these six Gharanas (school of thoughts) are formed based on ‘Baaaj’ Out of these, Delhi gharana is considered to be the first and the oldest tradition. So following are the

main six Gharanas :-

1. Delhi Gharana
2. Ajrada Gharana
3. Lucknow Gharana
4. Farukhabad Gharana
5. Benares Gharana
6. Punjab Gharana

Indian classical music is mainly divided into two branches - North Indian Classical Music and South Indian Classical Music. At present, the 'Tabla' is the leading instrument in North Indian classical music for accompaniment. With years, 'Solo Tabla' playing is developed and is growing tremendously. The 'Tabla' is frequently played in devotional traditions, kirtan, quwwali, film music and western music.

### - Dwij Gandharva



SARVESHWAR NI SAMAGRI  
Courtsey P.Pu.Go.A.Sau. Jayati Vahuji

## 'Mukh Vilas'

### Ingredients :

- |                  |                       |
|------------------|-----------------------|
| - Pista          | 50 g                  |
| - Powdered Sugar | 125 g                 |
| - Maida          | 1 Small Cup           |
| - Cardamom       | 1 tsp                 |
| - Cloves         | 8 to 10               |
| - Sugar          | 150 g for Sugar Syrup |
| - Ghee           |                       |



Grind 50 g Pista to a fine Powder and lightly saute in Ghee. Add 125 g Powdered Sugar, Cardamom Powder. Mix well and form small balls.

Take maida add a little ghee and make dough like that of "Puri". Take a little dough and roll it into flat round. Cut it into two from the centre. Place Pista ball on each half and fold it to give the shape of "Pan" and fix it with a clove. Repeat this with the remaining dough. Deep fry them in ghee till light golden brown.

Take 150 g Sugar add enough water and cook to form one string syrup. Dip each Mukh Vilas in the Syrup, and then place them on a dish greased with ghee. Cool. They are ready to be offered to Shri Prabhu.

## The Past, Present, and Future



When people think about the past, they generally think about occasions or events that have already happened. However, I have come to realize that it is much greater than that. For me, the past has become like a library of events that have occurred in my life. This library of events is then used to define the present and future. For example, if a person is trying to recreate something that they have done before, such as a new skateboarding trick, they will probably think, "Huh. That worked before. Maybe it will again." Conversely, if someone has made a terrible mistake in the past, such as falling off their skateboard and scraping their hands and knees, they will (probably) learn from it and think, "Let's not try that again."

That's not to say mistakes are bad, however; they all help us learn and grow as people. In fact, sometimes it can be a bad thing not to try something again after

failing the first time; but that's a completely different topic.

The present, however, strangely feels exactly the opposite of the past. You don't know what's going to happen now at this very second, and, unlike the past or the future, the present only lasts in the very moment you are in now. I feel that out of the past, present, and future, the present is the most finicky because it only lasts for a moment.

The future happens when the present becomes the past, and although it's impossible to tell what will happen in the future, anyone can take control of their now in order to make their future happen. Although it is good of thinking ahead for the future, sometimes it can be a bad thing. Overthinking what will happen in a year or even in a decade does not really have a point, and many people, myself included, spend too much time thinking about what will happen instead of what we

should do now.

Something very interesting that has been brought up in my English class, the concept of fatalism, has made me contemplate its validity. Fatalism is the concept that your future is set in stone, and there is nothing you can do to fight against it. Personally, I like to believe that we control our futures, because if the actions we do in the future are set in stone, then that means what we do now is also set in stone. However, there is no proper way of disproving the concept of fatalism, which is what makes it such an interesting topic. However, I want to hear what other people think of this, so if anybody reads this, please tell me what you think of fatalism!

All in all, the past, present, and future are what make up our lives, so you should make it count!

- **Nishit Dalal**,  
Bay Area, California



## Uses of the Nirgundi Herb in Ayurveda

Ayurveda is ancient Indian medical science. It originated five thousand years ago by Indian Rishis.

**Ayur** means Life and **Veda** means Knowledge or Science. So Ayurveda means **Science of Life or Knowledge of Life**. Ayurveda is traditional medicine

based on experience and observations.

*Dhanvantary* was the first physician of Ayurveda. In recent years Ayurvedic physicians have become



extremely popular all over India and across the world as Ayurveda is a medical Science with holistic approach to health. It is one of the oldest medical systems which includes thousands of medical concepts, theories with use of natural herbs for benefit the human body. The concepts of Ayurveda includes prevention, detection and cure of human body and mental ailments.

Ayurveda aims to cure the root or cause of disease rather than treating symptoms only.



We shall try and see the how simple herbs and roots which are readily available can be beneficial in common ailments:

Nirgundi is a herb which is very easily found and available in Gujarat. It is called Nagod. In Uttarakhand it is called Shiva. In English it is known as horseshoe vita or more commonly as five leafed chaste tree.

This herb is also readily found in Himalayas. This common herb has many uses for general health. It is useful in cough and cold. It can help reduce pain if applied externally on the body. If taken orally it can improve digestion. It gives strength to muscles. It can be used for fever and body pain. It helps in dysentery as well. It also cures worms. It increases memory. Its fruit helps in vomiting. Its powder is a medicine for fever. A small quantity of powder can be taken with honey for headache.

For earache – to boil the leaves and mix with honey and put one or two drops in the ears.

For mouth and oral troubles to boil the leaves and gargle with hot water.

For malaria to take 2 gm Nirgundi Churan( Powder) and 10 gm. Harde (harde). Mix and take the powder twice in a day.

For strength:- 40gm Nirgundi

powder and 40 gm Shuth powder (Ginger Powder) mix it and to be taken for twice in a day.

For joint pain :- take Nirgundi Powder or Leaves and boil it. 20ml to be taken 3 times in a day.

For Backache :- 12gm Nirgundi Powder and sesame oil( Til oil). Mix it and to be taken twice a day.

This herb is easily available. Its powder form is also available in India and in many other countries.

(This information is taken from Patanjali Ayurvedic Center based on shree Balkrishnaji's book.)

## Coping With Grief

Every individual goes through life experiencing various forms of emotions, some of which are very difficult to put into words. Many times, we feel things but do not understand why and sometimes we don't know how to deal with certain emotions or know how to process them. A lot of us try to repress our feelings, but denial or dismissal are not healthy ways to deal with them.

Emotions are a natural part of life and they are an indicator of how we are being affected by things going on in our lives and within ourselves. They are signals pointing us towards a direction and help us make sense of what we are going through. While these emotions may create fear within us or make us feel uncomfortable at times, it is important to understand them so we can better understand ourselves.

2020 has been a very difficult year for everyone from all walks of life across the world due to the unprecedented Covid 19 Pandemic. Almost all of us have experienced the loss of some-one, whether it's been a loved one, family member, friend, colleague or acquaintance. When we lose a loved one, the pain we feel can be unbearable.

Grief is complicated. Everyone in life grieves differently. It is a highly individual experience. How you grieve depends on many factors including your personality, coping style, life experiences, your faith and how significant the loss of the person was to you.

From faith point of view, for us Hindus, Chapter 2 of the Shrimad Bhagvad Gita provides many answers as to how we need to understand death and cope with it.

In Chapter 2 Verse 13, Shri Krishna reminds us that 'the embodied soul continuously passes through the stages of childhood, youth, adulthood and old age, similarly the soul at the time of death also passes into another body. Since it is sure to have another body in the next life, one must not lament over death. The person who has perfect knowledge of the constitution of the individual soul is not deluded by the change of bodies.'

In Verse 20, Shri Krishna says: "The soul is neither born nor does it ever die: having come into being once, it never ceases to be. It is unborn, eternal, permanent and primeval. It is not killed even when the body is killed."

In Verse 22, Shri Krishna further states: "just as a person casts off the worn-out garments and puts on the new ones; likewise the embodied soul discards the worn out bodies and enters into the new ones."

In Verses 25 and Verse 27 Shri Krishna instructs us not to grieve because "the soul is unmanifest, unthinkable and unchanging. Therefore knowing it as such, one

should not grieve.”

“For death is certain of the one who is born, and rebirth is certain of the one who is dead; therefore you should not grieve over the inevitable”

Even though we may have the knowledge and understanding of death and grieving as ascribed in the Bhagvad Gita, it still can be an extremely difficult process since we all react differently to loss or death. Often during grief, we can become so overwhelmed by our feelings that such knowledge and understanding become meaningless.

While emotions can be consuming, they are not permanent. Many experts in the medical field who frequently deal with death and dying have shared their insights which we should keep in my mind when we feel overwhelmed;

Remember:

1. It won't feel like this for ever. These emotions will occur in waves and slowly diminish over time.
2. You can handle it, even when you feel like you cannot. “We only learn about our capacity to handle things by moving through them.”
3. Be gentle with yourself and take care of your body by getting proper rest and nourishment.
4. Think in cycles not lines as grief does not follow a linear pattern, but can occur in cycles.
5. Your feelings are normal part of human emotions.
6. You are not alone. Turn to family members and friends. Draw comfort from the mourning rituals that your faith and scriptures can provide.
7. Grief can lead to meaning by turning the loss of a loved one to an everlasting memory.

***“Those we love, don't go away, they walk beside us everyday.  
Unseen, unheard, but always near, so loved, so missed, so very dear.”***

**- Dr Grishma Patel, MD**



## FAQs About Covid 19 Vaccine

2020 was an extremely difficult year with the appearance and spread of the novel Covid 19 virus throughout the world. According to the WHO, as of February 14th 2021, there have been 108,153,741 confirmed cases of Covid 19 including 2,381,295 deaths worldwide.

Covid 19 pandemic has led to a significant loss of human life worldwide and has presented an unprecedented challenge to public health, food systems and the world economy. The economic and social disruption has caused a devastating effect on the lives of all individuals, but the underprivileged have been disproportionately affected driving them deeper into poverty. It is estimated that over 800 million people are severely impoverished and undernourished.



To combat the destructive and deadly effects of the Covid 19 virus, the global scientific community has worked vigorously to create a vaccine to bring the crisis under control.

Fortunately many vaccines are now

available throughout the world, but there seems to be a hesitancy by lot of the communities to get vaccinated.

Here I will address some of the frequently asked questions about the Covid 19 vaccines currently available for use manufactured by Pfizer, Moderna and Astra Zeneca pharmaceutical companies in the US, Canada, and UK.

### **Are Covid 19 Vaccines safe and effective?**

All vaccines that have been created and are currently used have undergone rigorous studies to ensure that they are safe as possible.

### **How long will a vaccine protect individuals?**

Currently, we do not have data to know how long the vaccine will last as this is a new virus that is being studied. Of the people who received the vaccines during the trial period, current data suggests that they have been protected from Covid 19 for at least a minimum of 4 months.

### **Can someone get Covid from the vaccine?**

The Pfizer and Moderna vaccines which are currently administered in the US and other countries cannot make you ill with Covid as neither of them contain live virus.

## Who does the Covid 19 vaccine protect?

Studies show that the vaccine are likely good for everyone but currently they cannot be used in children as enough studies have not be done to date. Currently people above the age of 18 years can receive the vaccine.

## If I already got Covid 19 disease, should I be vaccinated?

Yes, you should get vaccinated as there is a possibility that you can get Covid 19 again. Also it is not known how long someone is protected from getting the virus again.

## Who should get Covid vaccine?

The current recommendation is that all individuals above the age of 18 years are eligible for vaccination. However, any



individual with severe allergic reactions to any component of the vaccine should NOT receive the vaccine. If you have any questions about should discuss it with their

personal physician to assess the risk of receiving the Covid 19 vaccine.

Pregnant and breast feeding mothers can

also be vaccinated if they choose to do so. Currently there is no definitive data available regarding the safety efficacy in pregnant women and breastfeeding mothers.

## Can children get the Covid 19 Vaccine?

Not yet. Vaccines cannot be given to children (below 16 years) as they have not widely been tested amongst them yet. Studies are currently ongoing and recommendations will be made based on the results which will take a few months.

## What are the side effects of the Covid 19 Vaccine?

Some of the common side effects include:

- pain /tenderness, swelling at the site of the injection
- Headache
- Muscle ache
- Feeling tired
- Fever (temperature above 37.8c)
- Chills
- Swelling of the glands (can last unto 2 weeks)
- Nausea and vomiting

Most systemic post-vaccination symptoms are mild to moderate in severity, occurring within the first three days of vaccination, and resolve within 1-3 days of onset of symptoms.

If side effects do develop, individuals can take paracetamol for the

fever, body aches, headache and pain. If you are unsure of any of your symptoms or if they worsen or persist beyond three days, individuals should get medical help through their personal physicians, clinic or hospital.

### **Can I still transmit Covid after getting the vaccine?**

You can still spread and also get Covid despite taking the vaccine. You do not develop immunity until 12 days after taking the vaccine. It is important to remember that the vaccine does not prevent you from getting the virus but it helps you protect against severe illness.

### **Should I continue to wear mask and follow social distancing guidelines after receiving the Covid vaccine?**

It is strongly advised that you continue to wear a mask and follow 6 feet distancing and other guidelines even after getting the vaccine because of the following reasons:

- The vaccine does not guarantee 100% immunity.
- There is still a possibility that you can infect others with the virus as you may be an asymptomatic carrier.
- It will take several months before most people will be vaccinated throughout the world to become immune to limit the spread of the infection.

For this reason it is important to do everything you can to protect yourself, your family and friends. Therefore please continue to:

- wear a mask over your nose and mouth when you are around people from outside your household.
- Stay 6 feet away from people who are not from your household.
- limit the time you spend in indoor spaces, especially poorly ventilated ones
- Avoid crowds and close contact with people outside your household
- Wash your hands often with soap and water or use hand sanitizer

**As vaccines are distributed throughout the world in various countries, it is important as citizens of the world that we do our part to limit the spread of the Covid 19 virus by getting vaccinated and continuing to follow the guidelines. Now, with these vaccines we have hope for a more normal future.**

**- Dr Kanishka Patel, MD  
(Sacramento, CA, USA)**





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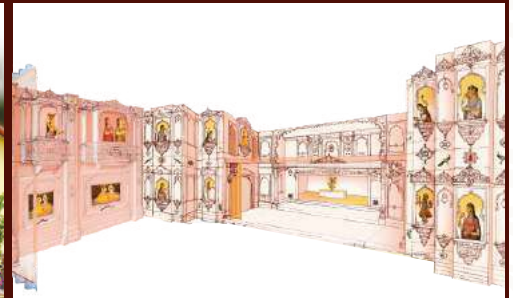
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॥ SHRI HARI ॥



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**Birthday, Anniversary, Graduation,  
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Job Promotion, New Business  
Or Just !.....**

**Consider becoming a Badbhagi Manorathi  
(To offer your gratitude to Shri Krishna)**

**For**

**Any Ekadashi Satsang**

**By**

**Our Beloved Shashthpeethadishwar Pujya Pad  
Goswami 108 Shri Dwarkeshlalji Maharajshri**

**EKADASHI 2021 DATES**

January 9, 2021	Saphala Ekadashi	July 5, 2021	Yogini Ekadashi
January 24, 2021	Pausha Putrada Ekadashi	July 20, 2021	Devshayani Ekadashi
February 7, 2021	Shattila Ekadashi	Aug 4, 2021	Kamika Ekadashi
February 23, 2021	Jaya Ekadashi	Aug 18, 2021	Shravana Putrada Ekadashi
March 9, 2021	Vijaya Ekadashi	September 3, 2021	Aja Ekadashi
March 25, 2021	Amalaki Ekadashi	September 17, 2021	Parsva Ekadashi
April 7, 2021	Papmochani Ekadashi	October 2, 2021	Indira Ekadashi
April 23, 2021	Kamada Ekadashi	October 16, 2021	Papankusha Ekadashi
May 7, 2021	Varuthini Ekadashi	November 1, 2021	Rama Ekadashi
May 22, 2021	Mohini Ekadashi	November 14, 2021	Devutthana Ekadashi
June 6, 2021	Apara Ekadashi	November 30, 2021	Utpanna Ekadashi
June 21, 2021	Nirjala Ekadashi	December 14, 2021	Mokshada Ekadashi
		December 30, 2021	Saphala Ekadashi

**(All donations/nyochavar will be used for Gau Seva  
Manav Seva or both per donors/manorathi's wish.)**

( For Vaishnavs in US, all donations are tax deductible & electronic receipt will be provided. )

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