



pushti awakening

July to September 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!

With the grace of Shri KalyanrayPrabhu and blessings of our beloved HDH Shashthpithadishwar Pujya Pad Goswami 108 Shri Dwarkeshlalji Maharajshri, we are very excited to share the third quarter edition of Pushti Awakening.

We would like to thank Pujya Jejeshri for his divine message during these difficult times to remind us to find shelter at the lotus feet of Shri Thakorji. Also we extend our gratitude to Pujya Aashray Bawa Shree, and Pujya Sharnam Bawa Shree for their insightful articles, and Pujya A.S. Jayathi Vahuji for her recipe. Also many thanks to the young and dynamic Shastrijis who have contributed to the magazine with their articles despite their very busy schedule during Shravan Maas. Also, we are also grateful to our fellow Vaishnavs for their interesting and informative articles.

Please enjoy the photos of Hindola Darshan and important utsavs in month of Shravan of Pavitra Ekadashi/Dwadashi, Janmasthami as well as the VIPO Global cultural and humanitarian activities.

As always, we would live to hear from you. Please do not hesitate to contact us with any questions, suggestions or articles you would like to share with us at info.vipovadodara@gmail.com.

The Editorial Team.

Message From Pujya Jejeshri

My Beloved Vaishnavjan,

The Delta strain of Covid 19 continues to spread throughout the world, creating more fear, anxiety and uncertainty about our current situation as well as future, but, our scriptures constantly remind us to seek refuge (aashray) in both Shri Mahaprabhuji and Shri Thakorji so that we can face the challenges with poise, strength, fortitude and resilience.

Shri Harirayji Mahaprabhuji in “Shiksha Patra” reminds us to find refuge (aashray) in the lotus feet of Shri Mahaprabhuji with unrelenting faith as does Surdasji, in the Aashray Pad: “Dradh In Charanan Kero Bharoso.” One finds refuge through constant remembrance and recitation of Guru and Govind's name as that in itself (aashray) is bestowed to us in the form of blessing. Without aashray the divine Pushti energy does not enter into our life and without it, one cannot experience the grace of Shri Prabhu. It is only through seeking shelter or refuge (aashray) in the lotus feet of Shri Krishna that sole devotion for Shri Prabhu (ananya bhav) develops and ultimately leads to the understanding that He resides in everything in this universe (sarvatma bhav).



Shri Harirayji explains the 10 ways one finds refuge in Shri Prabhu:

1. Have unyielding devotion in the lotus feet of Shrimad Mahaprabhuji.
2. Perform Shri Krishna's seva as per Pushtimarg tradition.
3. Not to think about our worldly life when performing Shri Prabhu seva.
4. Be filled with humility to experience Shri Prabhu's grace.
5. Experience Shri Krishna's Leela bhav in the heart.
6. Experience the pangs of separation from Shri Prabhu.

7. Chant the glories of Shri Prabhu.
8. Chant/recite the name of Shri Prabhu.
9. Be steadfast in the Path of Grace.
10. Have unrelenting faith in Shri Prabhu.

We must never waiver from the shelter of the lotus feet of Shree Prabhu and remain steadfast with complete conviction, faith, and devotion under all circumstances.

**My Blessings Are Always with You,
-Go. Shri Dwarkeshlalji Maharajshri**

Mangala Darshan

The bhav of sewa starts with the Ashtayam sewa of the Shri Prabhu. The sewa starts with the mangla bhav. "प्रात समय उठी व्रजबाला गावत मंगल गीत रसाला". In the morning the Vrajbalakumaris and the gopijans sing and praise the lila of Anandkand Shri Krishna which they experienced in the night. That's how we should also remember Him, by doing smaran of Shri Prabhu.

"कर शृंगार मथनिया धोवे अपनो अपनो दहयो बिलोवे".

While praising the lord, Vrajgopika's get themselves ready by taking bath, wearing clean clothes and jewellery and sprinkling perfume to make the atmosphere joyous and start mangal bhog sewa which is the first meal offered to Shri Prabhu after waking up .

In the same way after completing the bathing activities, wearing the clothes of the apras, creating a fragrant atmosphere, adorning oneself with Tilak, and taking Charanamrut, we should start the Mangal bhog sewa.

Shri Prabhu is present in the mandir or temple who is the poormpurshottam, so while entering the temple we should first bow down and do dandwat.

The bhav is that the gates of the temple are the eyelids of Sri Swaminiji and inside them Shri Hari is sitting. Therefore, the temple should be cleaned by first entering and prostrating.

"माखन मिश्री दही मलाई ओट्यो दूध कपूर मिलायी"

Vrajbhaktas have produced Navneet by churning that is Makhan(Butter), curd, cream and Otyo doodh!

I.e. Boiled milk should be prepared before Shri Prabhu wakes up. Because Shri Prabhu is hungry since night, Shri Prabhu is tired of playing raas and the moment prabhu wakes up the prepared bhog can be offered.

"सुख सिज्या पोढे हरिराई बार-बार के जसोमती माई"

Shri Prabhu is sleeping and Jasomati Maiya is coming time to time to look at him and going back. Yashoda ji is not waking up Shri Prabhu



“फिर झांके फिर-फिर के आवे कमलनयन को नाही जगावे”

Shri Prabhu must be very tired that is why Yashoda ji is not waking him up and how the Prabhu wakes up.

“नूपुर की धूनि सुनी नंदराई चौकीं उठे तब कुँवरकन्हाई”

The Vrajbalas who are preparing the samagri bhog, working in Nandbhavan

Hearing the melodious sound of their anklets jingles, Shri Prabhu

Nandalal slowly opens his lotus eyes and like Shri Prabhu

opens his eyes soon and removes the deprivation of all the Vrajanas.

In mandir, before waking Shri Prabhu or entering the inner sanctum a bell is rung three times symbolizing the three types of sevaks: Rajasi, Tamasi and satvik. Shri Prabhu wakes up by hearing the sound of the Satvik type Vrajbalas.

There is also a belief that the bells tied around the necks of calves are rung by gwal bal. It's time for Gaudohan, (Milking of the cows) so the bell

rings.

Shri Prabhu wakes up and sits in the lap of Shri Yashodaji and partakes of the Mangal bhog. In sevakram in our homes first sohni- that is cleaning and Zari Bantaji / Malaji should be taken from saiya mandir and hands should be washed. Then Prabhu's mukh vastra should be placed on gadi. Then gently help Shri Prabhu to sit on the gad just as if He is sitting in the lap of Shri Yashodaji. With this bhav we should place two pillows on both sides which are her arms and a pillow at the back, which is the heart of Yashodaji.

After that the bhog is offered which is already prepared. Warm milk which is neither hot nor cold is offered to Shri Prabhu. A beautiful type of this sewa kram is to fill the jhariji after the bhog because Shri Prabhu is a child, if jhariji is filled before the bhog Shri Prabhu will take water before drinking milk. Second is the gates should be open after Shri Prabhu has mangal bhog otherwise if Prabhu see Gwal Bal then he will start



playing before having milk, cream and curd butter.

When Shri Prabhu is having the bhog, this should be sung “छगन मगन प्यारेलाल
कीजिए कलेवा” lovingly....

After the mangal bhog comes the kram of Mangala Aarti.

"मंगला की आरती उतारी शोभा देख रही व्रजनारी"

Then the door of the temple is closed. This is how the sewa of Mangalbhog is performed in the mandir.

- Pujya Shri Aashraykumarji Mahodayshri

You v/s You

How you understand the world and yourself begins with understanding what you have within you.

You have energy, you have potential, you have determination and you have strength in you, but you can only unfold them when you win the fight of you versus you.

From the moment you wake up in the morning, there is a struggle between you (which is the real you) which congratulates you and makes you feel grateful that you've been gifted one more day to become something in life. So you are inspired to get up and run to do something to reach the highest goal in life that you desire for yourself. The other you is (fake you) - negative you. This one has much more strength than the first one, as it has the power to manipulate you in multiple ways, that makes you believe you will never reach your goal but also makes you regret not doing what needed to be done.

The real you will motivate you!

The fake you will manipulate you!

Motivation can take place externally or internally.

The person who is motivated by their surroundings, environment and people can become successful. And the one who is self-motivated and creates an internal system to motivate one self will not only become successful but also become a role model for others through their actions and experiences.

Today, the world population is 7.9 billion people, but only a few thousands are leaders that lead and inspire the rest of us. These are the self motivators who have identified their fake selves and never given any importance to it and always focused on their real selves, which makes them realize their potential. They never say "I can't do it", but always "I can or I will".

When we look up to such people we tend to think they are different than us. But the fact and the reality is there is not much difference in them and us. God has created all of us similarly but with different powers and potentials hidden within us. Even they



had to face problems and struggles to reach where they are today which is probably never ending. Even we face problems on a day to day basis and we have faced problems in the past to reach where we are today. Both of us have to deal with You versus You every. Single day.

The only difference compared in the two are: few hundreds or thousands of people who live their lives with fundamentals and the rest of the world lives upon situations.

So what are these important fundamentals that can transform us?

Fundamentals:

- Working hard and taking difficult steps despite of any situation.
- Being aware of our state of mind- good vs bad. (Negative & positive)
- Doing what is right that needs to be done or accomplished, is how people with fundamentals work.

What are the situations that can hinder our transformation?

Situations:

- Working only when you have the mood to do it.
- Finding excuses.
- Not doing what was to be done.
- Ignoring your potential and doing nothing about it

How do you transform your life and mentality from situation based actions to fundamentals-based actions?

1. Develop a passion for excellence- only perfection can bring excellence so you're focused on perfection. Perfection which is not for others but perfection which gives you satisfaction.

2. Do not take permanent pain for temporary pleasures rather than that, bear with temporary pains for permanent pleasure.

3. Be a laser focused person. People who are not focused attempt many things which pull them away from their goal and they will compromise with the results they achieve. Laser focused person would never let go their target for they will not leave any stone unturned to achieve their goal.

4. Always be a student : Once you become a leader, the most important thing to remember is to be a student, always. Learning should never stop. This will make you grounded always.

- Pujya Shri Sharnamkumarji Mahodayshri

Glimpses of the celebrations on the auspicious occasion of Hindola and Janmashtami



84 Vaishnavas: An Inquisitive Journey of Vaishnava (Article 3)

In continuation of previous articles, one thing has been of prominent importance for us. That's the role of Shri Gokulnathji in providing us a tremendous amount of Sahitya (testimonial evidence). Shri Gokulathji has written scriptures such as:

Commentaries on the following Shodash Grantha (known as 16 independent scriptures written by Shri Mahaprabhuji for various reasons)

- Siddhant Muktavali
- Pushti-Pravah-Maryada
- Siddhant Rahasyam



- Anatahakaranprabodha
- Bhaktivardhini
- Sannyasniranay

Apart from these commentaries in Sanskrit, Shri Gokulnathji has also written a commentary on the Brahma-Sambandha-Mantra (initiation Mantra). In recent times, a very limited number of Vaishnava, religious Scholars, Shastris and even Acharya Balak read the commentaries. However, Shri Gokulnathji's contribution is not just limited to that.

Since Gokulnathji lived longer than most of his brothers, he even got a lot of opportunities being around Shri Gusainiji, who had learnt about these 84 Vaishnavas from Damodardas Harsaniji as the entire secrecy of the Pushtimarg was established in the heart of Damodardas Harsaniji. (This statement has a basis from Dwarkanathji's Pragatya Vaarta) Along with close association with Shri Gusainiji, Shri Gokulnathji also saw Shri Gusainiji's Sevakaha (Sevakah: multiple of Sevak in Sanskrit).

With this tremendous amount of

knowledge and due to His grace Shri Gokulnathji also opted for Vraj Bhasha (a spin-off version of Hindi, one can say Hindi can be derived from Vraj Bhasha, Urdu and Sanskrit combined). Vraj Bhasha was a popular dialect in Gokul and the entire Vraj (the land of the Lord). With this Shri Gokulnathji's Vachnamrut (divine sayings) got composed as the following:

- 84 Vaishnav Varta (Mahaprabhuji's Vaishnava)
- 252 Vaishnav Varta (Gusaniji's Vasihnava)
- Baithak Charitra
- Nij Vaarta (Inner stories around Shri Vallabhacharya's life)
- Gharu Vaarta
- Bhaav Sindhu

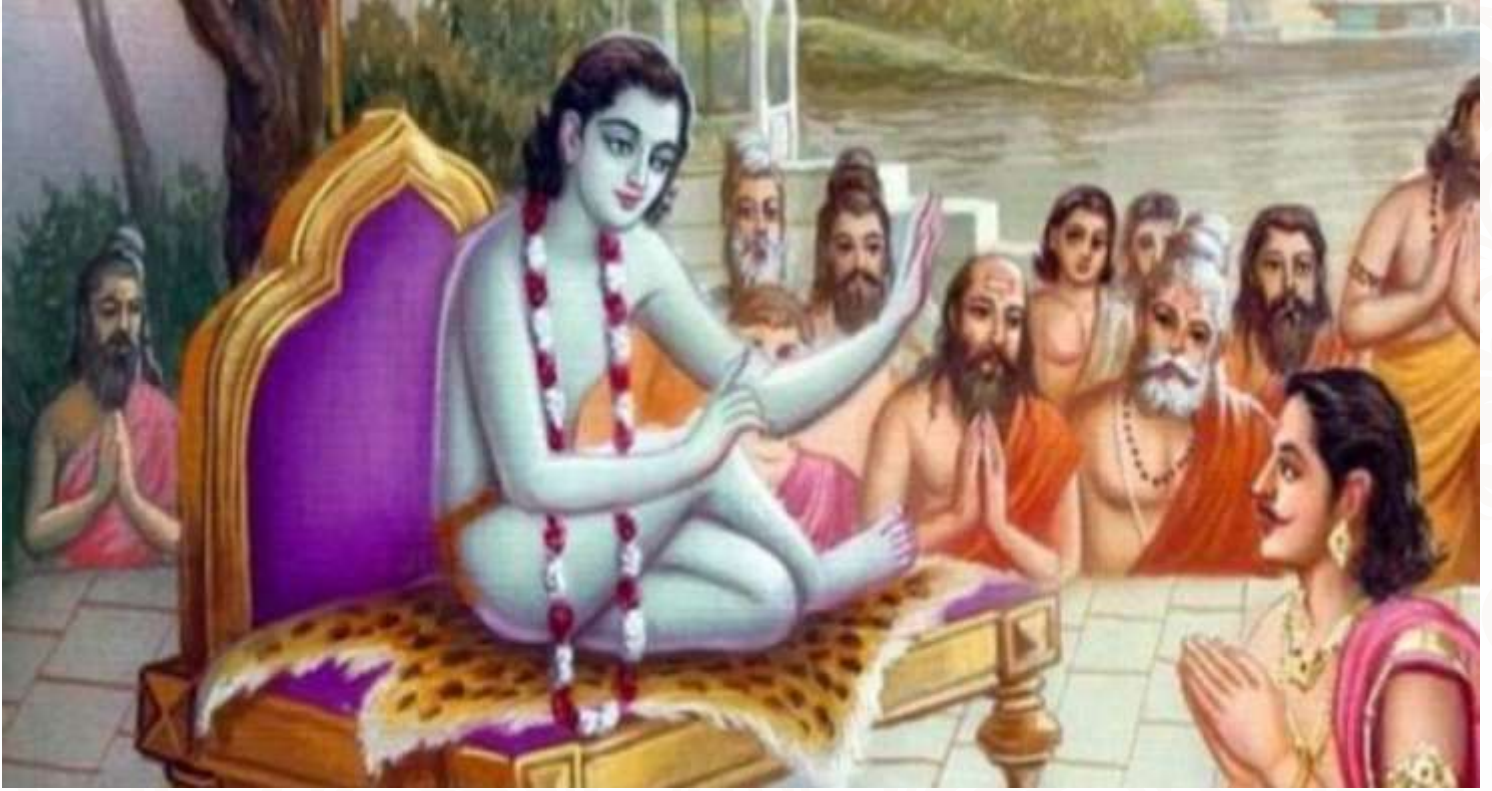
Clearly, if we go and see 84 Vaishnav is not the only source of learning about Vaishnav lifestyle, Vaishnav mindset. It is a blend of Sanskrit scriptures and Vraj Bhasha based stories put together that enables our way to know more about Pushti.

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- Aditya Shastri



Gokarn Geeta - गोकर्ण गीता



In the Mahatma of Shreemad Bhagwat Mahapuran, Gokarnaji gives valuable life lessons to his father Atmadevji. The lessons which Gokarnaji gives are not only about devotion, but they also provide us the key to live life Joyfully in these stressful times.

धर्मं भजस्व सततं त्यज लोकधर्मान्
सेवस्व साधुपुरुषाञ्जहि कामतृष्णाम् ।
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा
सेवाकथारसमहो नितरां पिब त्वम् ॥

(श्रीमद्भागवत माहात्म्य, 4 अध्याय, 80 श्लोक)।

धर्म - What exactly is dharma? The

ultimate Dharma is to serve Lord Krishna for his happiness. Seva should not be done to gain something from Lord Krishna. (Shreemad Bhagwatam).

This teaches us that whatever work we do, we should do it selflessly not selfishly then definitely happiness will start chasing us.

So we should continuously perform our Dharma and not perform the Dharma followed by others.

What to do so that our mind gets filled with positivity? For that in the next line Gokarnaji advises to serve Sainly

people. By serving them we become free from all the negative qualities and become pure. Then the kind of happiness which we experience is beyond all the material things. Not only we should serve Sainly people but it also means that we should be in good company whether it is in school, college, workplace or anywhere, because it is said that “a person is known by the company he keeps.”

We should quickly free ourselves from not only worrying about others bad qualities but also from good qualities. We wonder why to not think about others good or bad qualities because it is said by our teachers - “Do not look for faults in others, or your own eyes will become faulty.”

In the end Gokarnaji gives the vision statement of Pushtimarg -

“सेवाकथारसमहो नितरां पिब त्वम् ।”

Drink the nectar of Sevaras and Katharas of Shree Krishna. By doing that you will attain an indescribable state of

happiness which is nothing else but Lord Krishna's Vrajdham.

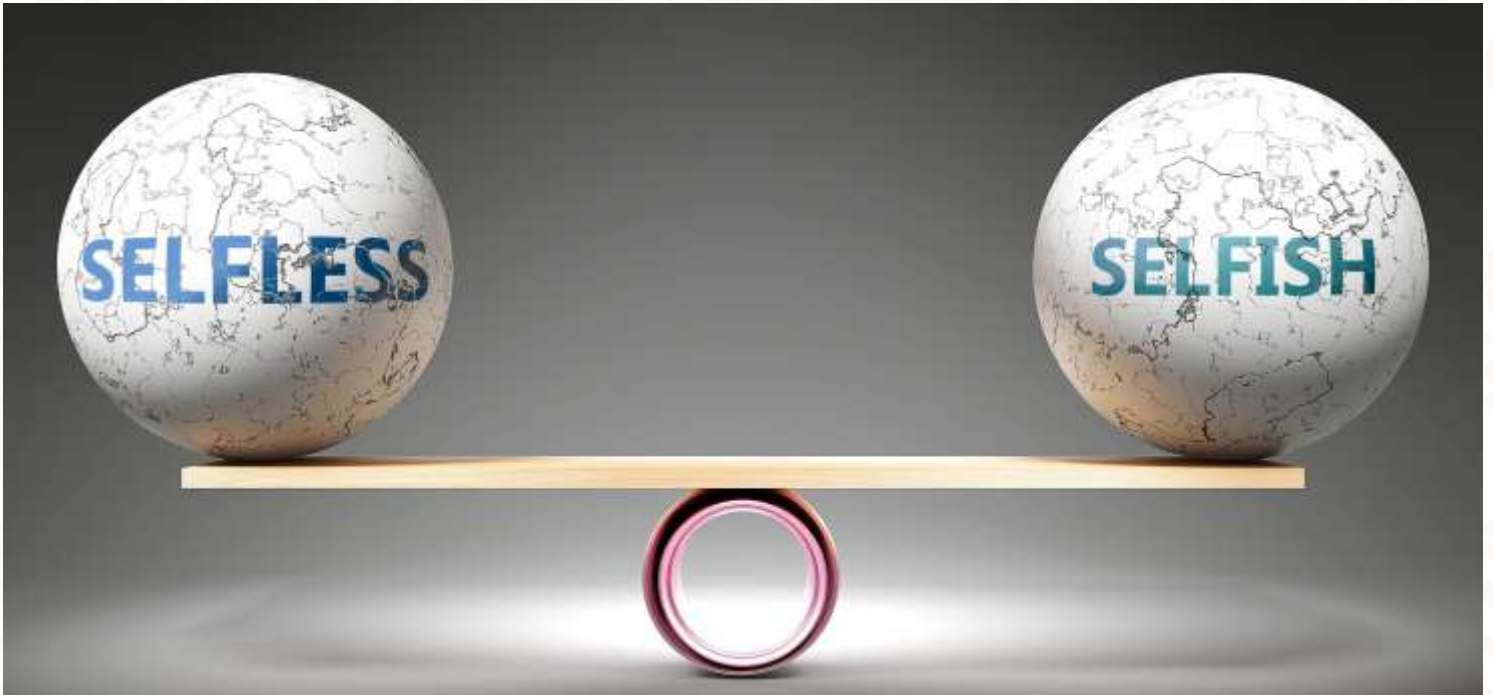
- Anantkrishna Shastri



Selfishness Vs. Selflessness & Benevolence

Selfishness is very well known and inherent in almost every human being. The word Selfish is known as “swarth” in Gujarati and other Indian Languages. This vice is very popular amongst us. Next word is opposite to the word Selfishness which is termed here as Selflessness. In addition to this there is one more situation which is known as Benevolence and is a

The word SELF means one's own self or can be termed as “I” or “ME”. Thus any common activity which results in benefit to oneself only is normally considered Selfishness. This is the state of thinking which is practiced depriving others of their legitimate benefits. It means that selfish person takes away the benefit arising in an activity which is to be



positive extension of Selflessness.

Selfishness is the condition of deteriorated behavior. It has become a normal behavior of any human being. While Selflessness is a Virtue, Selfishness basically a vice prevalent in the minds of everyone. Benevolence is the perfect achievement of growth in the Goal of Humanitarian activities.

shared by all or more than one. Selfishness is the birthplace of many other vices arising from here. Many a times harmonious relationship gets split due to such attitude. Society is badly impacted and destructed or jeopardize the social system, it shatters the smooth flow of regular administration established in the social set up of society, giving rise to



many other vices like Ego, Greed, Pride, Anger jealousy etc. Duryodhan's jealousy was the root cause of Mahabharat War. Selfish person never hesitates to benefit himself victimizing the other person. Anti-social activities also gets encouragement on account of such selfish motive. Crooked Politics is a perfect example of such motive. Misuse Funds depriving the public of their fundamental rights. Anyone who thinks of such unscrupulous behavior takes away lot of sacrifices of innocent public.

Let us focus now on the other side of the Human Nature, which is SELFLESSNESS where the situation is just & fair giving rise to proper justification to everyone involved. Such a thought concludes in helping needy community with a pious motive of supporting and uplifting the downtrodden people. As said earlier it is casual flow of normal good behavior of helping affected people in the

society. It is called charity and aims to give others pleasant environment, more importantly no one infected with grief and misery. Whereas selfishness gives rise to miserable life affecting physical and mental health because one is constantly chasing materialistic pleasures thus creating series of pain miseries. But if thinking about the happiness of others and bring smile on their faces is known as Selflessness. NGOs and charitable organizations are glaring examples of such activities like "VIPOGLOBAL" where there is no selfish aim of benefiting oneself only against many. These activities gives mental satisfaction to the volunteers whose aim is to help others. One can definitely visualize the progress in the society. If Politicians adopt this route of social welfare, then the Nation as well as Society will definitely flourish. We are able to see such progress under the regime of our beloved Prime Minister Shri



Narendra Modi.

Lastly the most important virtue of humanity is Benevolence. It is the readiness to sacrifice oneself serving for the welfare of the underprivileged people of the society. It empowers spiritual and mental satisfaction, joy and happiness. Famous Motto "If one helps others God always helps you". Therefore, one finds real happiness in his own life when he imparts happiness to others. Mother Teresa is best example of such Benevolence. Our beloved Shrinathji is another name of Benevolence, He is the Savior of this nature. He relentlessly showers mercy on us and give us immense pleasure with HIS virtuous blessings.

Our pushtimarg cult gives us a great message of "TAT-SUKH" concept. Our Shri Mahaprabhuji has bestowed on us Shri Balkrushn seva to us as Yashoda maiya's feelings which indicates and teaches us to care for HIM as our child to create a bhav of motherhood. This gives us immense spiritual love and affection which builds in us the same feelings for other fellow human beings. This is an excellent example of Benevolence to the entire humankind.

We end up here mentioning that one

lie leads to many lies which keeps that person under fear of being convicted of offences or threats of losses due to his selfishness. We conclude here that selfishness always results in pain and misery where Benevolence is the Treasure of happiness and joy, the more you perform the more is awarded to you.

Astu: Vallabhadhish Ki Jay

- Kalpesh Desai



The Essence of Pushti Bhakti Marga

The essence of Pushtimarg has been beautifully surmised by Shri Harirayji Mahaprabhuji (great-great grandson of Shrimad Mahaprabhuji) in “Shiksha Patra.”

The following is an excerpt from Shiksha Patra translation and commentary in English by Shyamdas and Vallabhdas.

“Where the absence of all means is the means to achieve the fruit and where Lord Shri Krishna is the means, know that to be the beloved Path of Grace.”

“Where worldly and scriptural achievements are accomplished through the devotees effort, know that to be the blessed Path of Grace.”

“Where the Lord accepts the soul, does not consider it's qualifications, know that to be the Path Of grace.

“Where a devotee who has understood the intentions of scriptural injunction, remains attached to the Lord, possessing no obsession for scriptural duty, know that to be the Path Of Grace.”

“Where there is no consideration of virtue or defect, where there is constant sentiment of appreciation in all of the Lord's deeds, know that to be the blessed Path of Grace.”

Where thought is never too worldly and scriptural satisfaction is only to please the lord, know that to be the Path of Grace.”

“Where there is not an infinitesimal reason for the Lord's selection of the soul, but where the devotee solely depends upon His divine will, know that to be the Path of Grace.”

“Where there is no fear of the world and scriptures because of significant divine attachment and where everything else other than the Lord appears as an obstacle, know that to be the blessed Path of Grace.”

“Where the relationship is both the means and the goal as established by the





Lord's will, know that to be The Path of Grace.”

“Where anything related to the Lord is treated as if it is the Lord himself and anything unrelated is to the Lord opposed, know that to be the blessed Path of Grace.”

“Where in only devotion to the Lord, with no reciprocation from him is expected and where devotional attachment is the end as well as the means, know that to be the Path of Grace.”

“Where no concern is shown for one's body or worldly possessions, but only a keen desire for the Lord persistently lingers, know that to be the Path of Grace.”

“Where the soul, due to total attachment for the Lord feels it is always remembered by Him, which in turn enables him/her to forget about worldly pleasure, know that to be the blessed Path of Grace.”

VIPO Activities - V-pay Anna Yojna



SARVESHWAR NI SAMAGRI

Courtsey P.Pu.Go.A.Sau. Jayati Vahuji

“*Papaya Barfi / Halwa*”

Ingredients :

- 1 Cup Grated Papaya
- 2 to 3 tsp Ghee
- 1/2 Cup Sugar
- Cardamom - Powdered
- Pista Sliced



Barfi



Halwa

Take a Papaya, grate it after washing it properly. Take a thick bottomed pan add 2 tsp ghee and grated papaya. Keep the gas flame low and roast till water evaporates. Add sugar and keep stirring. Then again add 1/2 tsp ghee and keep stirring till the papaya mixture thickens. Remove from the flame. Add powdered cardamom and mix. Spread this mix on a greased dish. Cut into pieces and decorate them with sliced pista. Barfi is ready for offering to Shri Prabhu.

To offer as halwa, after adding powdered cardamom transfer it in a bowl and decorate it with sliced pista. Ready to be offered after it cools down.

Alternatively : To the Papaya mix 1/2 cup fresh or desiccated coconut can also be added.

Note :- Samagri made with fresh fruits we can offer in sawan as hindola bhog and in phagun as khel bhog

BharataNatyam (History, Tradition and Revival)

The classical art form of Bharatanatyam originated 2000 years ago in the temples of South India. The movements and expressions of Bharatanatyam originate from the Natyashastra, the first comprehensive treatise in Bhartiya (Indian) dramaturgy. Originally the dances in the temples were performed by a community of female dancers called devadasis in some parts of India. They were young girls who inherited their roles through generations of temple artists. They remained single all their lives and devoted their singing and dance in praise of God.



BharataNatyam is a name that became popular in the early 20th century. There are a few explanations of the origin of the name. Bharata is the name of the sage Bharat who is the author of the natyashashtra and Natyam means dance. The other explanation stems from the word Bharata whose three syllables, Bha-Ra-Tha has three syllables. Bha refers to

bhav or expression. Ra refers to ragas or melody and Ta refers to Talam or rhythmic patterns occurring in the dance.

The dances were performed in the temples as the highest form of worship to God. Since dance is an expression of the divine, it was never designed to be for entertainment. Its goal is to uplift the dancer and the beholder to a higher level of spiritual consciousness. Dancers are therefore encouraged to dissolve their identity in the dance and become instruments for the expression of divine presence. Because it has many spiritual origins, much

of the thematic content of Bharatanatyam revolves around Hindu Gods and Goddesses and stories from the scriptures such as the Ramayan, Shrimad Bhagvatham and others.

Bharatanatyam are classified in the following three categories:

Nritta or abstract dance: refers to the rhythmic dance where movements are

purely decorative and the sole objective is to interpret rhythm through movement. It does not seek to convey any meaning.

Nritya or Narrative Dance: conveys mood, ideas and characters through stylized hand gestures, facial expressions and bodily movements.

Natya or dance drama: refers to the combination of Nritta and Nritya.

The language of Mudras or hand gestures are an integral part of the dance form. There are 24 single hand gestures



Thanjavur Balasarwati

known and 28 double hand gestures in Bharatanatyam and when they are given meaning through context they become mudras. In Nritta, the hand gestures are decorative, In Nritya, the hand gestures signify a range of objects, feelings and concepts. There are also certain mudras that denote certain Gods and Goddesses. It is important to note that a single Audra

does not always correspond to a particular meaning. Rather Mudras have contextual meaning and the same Audra can express a variety of things and sentiments.

The Bharatanatyam dancers are always wear elaborate costumes made from the finest silk and adorned with exquisite bridal jewelry from head to toe just as the original temple dancers. The exquisite stone studded Jewellery worn by the dancers originate from Tamil Nadu and may be traced back to the Sangam age (500BC to 500 AD). The symbolism is like the temple is decorated to honor God, similarly the dancer is bedecked with colorful and beautiful clothing and jewelry to celebrate the divine residing within her.

During British rule, temple dancers were considered to have become corrupted and the dance form became despised as a vulgar and illicit dance. The devadasis were prohibited to dance in the temples with the Devadasis Abolition Act was enacted by the British.

However, in the 1930's 2 individuals, Rukminidevi Arundale and Thanjavur Balasarwati from a tradition temple artist family were encouraged to participate in bringing Bharatnatyam to a position of respect. Through a lifetime of commitment

and with the inclusion of increasing numbers of artists, their goal was achieved. Today Bharatanatyam is one of the most popular dance forms in India and throughout the world.

Bharatanatyam is a very strenuous and demanding art form. To learn the basic dance vocabulary and a few items of the traditional repertoire generally takes a



Rukmini Devi Arundale

few years. To achieve proficiency in the art form and to understand its nuances requires many more years of rigorous and regular training. Besides attaining mastery over the technique, Bhakti or devotion is a pre-requisite. Ultimately, a dancer is judged by her/his ability to use the dance as a vehicle to express the divine.

Since there is no system of notation, the art form is learnt and practiced under

the guidance of a guru. In the absence of a meticulous record of dance compositions created by great maestros of Bharatanatyam, dancers had to rely on memory of their gurus to access these compositions. The gurus who served as the only repository for the art form have succeeded in preserving and passing on these original compositions from one generation to the next, while constantly enriching and elevating the tradition with new and contemporary compositions.

- Kanishka Gopika Patel, MD



Sarangi

The Sarangi is a bowed, short-necked, fretless, string instrument. The sarangi is carved out of a single piece of wood; usually 'tun' wood is used which is sometimes called Indian cedar also. Usually the length is kept between 64 to 76cm. The stomach of sarangi is covered by goat skin.

Sarangi has total 4 bridges which is

cuticles.

There are several types of sarangi which are based on variations in size and shape of sarangi and differ on the basis of structural changes like, Sindhi sarangi, Gujaratan sarangi, Nepali sarangi, etc.

The originally name of sarangi was "Saurangi" which means 100 colour which is later corrupted as Sarangi. It is said that sarangi has most resemble the sound of the human voice through its ability to



made up from elephant teeth, deer horn or camel bone. Mainly sarangi has 3 playing strings which are made up of gut and rest are 36 sympathetic strings which is used for resonance and mostly made up from steel. Bow is used to produce sound by rubbing it on gut strings. Bow consist wooden stick, horse hair & handle.

Sarangi is played by upper portion of finger. Particularly it has two main styles first is from the cuticles edges and nails; another is from purely above skin of the

imitate vocal ornaments such as gamaks (shakes) and meends (sliding movements). As Sarangi is rare instrument now a days there are many few families and artist who plays sarangi.

It has very vast range, due to its rich tonal quality and intensified emotional expression. Sarangi is used in folk music, dhrupad - dhamar , haveli sangeet, khayal, thumri, ghazal and what not. Sarangi is also widely used in accompaniment with vocal music,

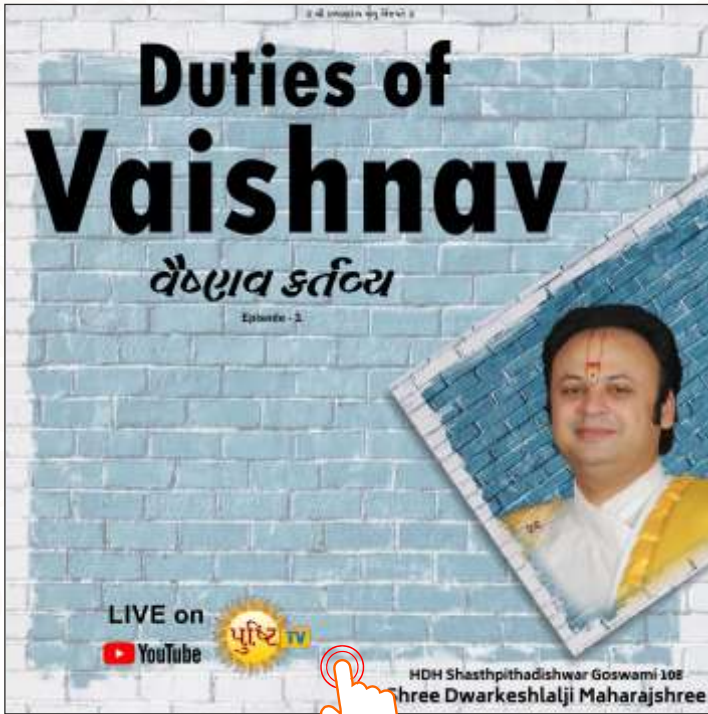
tabla/pakhawaj solo, Jugalbandi and for many more purposes. Also sarangi has its own identity as a solo instrument apart from accompaniment.

In haveli sangeet is used for accompaniment of kirtan.

When shri Gusai ji introduced raag-bhog-shrungar into shri thakorji's seva. Ashta sakha were formed by geet sangeet sagar shri Gusai ji for worship shri thakorji by the kirtan according to season, time & festivals. We can see sarangi in Chitraji of shri Chaturbhuj daas ji, who was the one of the of asta sakha. Till today this tradition of sarangi with kirtan is maintained in many haveli and pushtimarigya temple like in Nathdwara.

- Arpit Pareshbhai Mandaviya

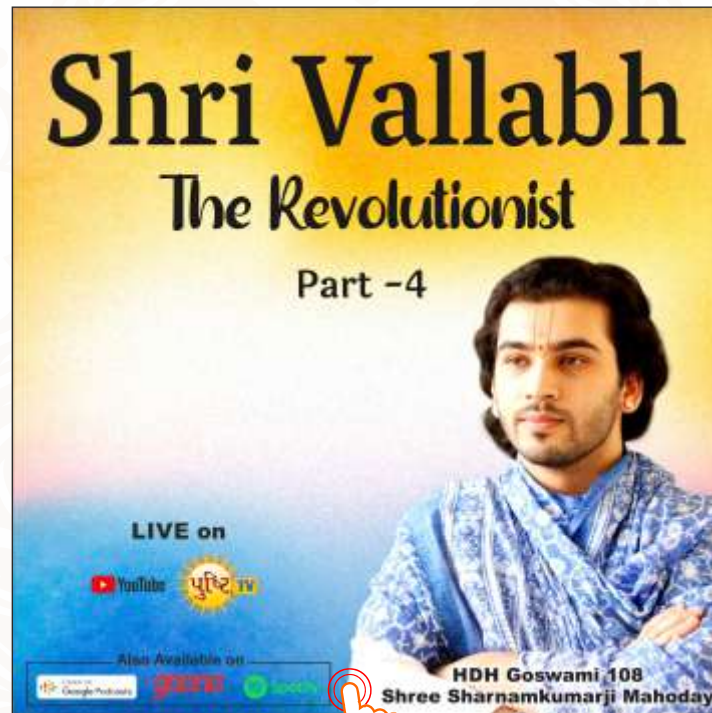




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It's Our Duty....

With the divine blessings and guidance of HDH Shashthpithadishwar Pujya Pad Goswami 108 Shri Dwarkeshlalji Maharajshri, Yuva Acharya Pujya Pad Goswami 108 Shri Aashraykumarji Mahodayashri and Yuva Acharya Pujya Pad Goswami 108 Shri Sharnamkumarji Mahodayashri, VIPO Global has established a Food Donation Program through V PAY - (VIPO Pushti Anna Yojna) to help the underprivileged members of our society.

This project is very near and dear to Pujya Jeleshri's heart.

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