

pushti awakening

January to March 2023



volume 15

Inspiration

HDH SHASTHPITHADISHWAR GOSWAMI 108
SHREE DWARKESHLALJI MAHARAJSHREE

Guidance

HDH GOSWAMI 108
SHREE AASHRAYKUMARJI MAHODAY

Guidance

HDH GOSWAMI 108
SHREE SHARNAMKUMARJI MAHODAY



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MESSAGE FROM

THE EDITORIAL TEAM

Bhagvad Smaran Vaishnavs.

We are very excited to share the first edition of 2023 of Pushti Awakening with you!

We have changed the lay out of the magazine after receiving significant feedback from our readers. We hope you approve!

We are extremely grateful to our Acharyas for sharing their messages and articles for this edition. HDH Shashtpeethadhishwar P. P. Goswami 108 Shri Dwarkeshlalji Maharajshri has truly motivated us to connect with Shri Thakorji with his inspiring message on happiness. We are also very thankful to both Pujya Shri Ashraykumarji Mahodaya and Pujya Shri Sharnamkumarji for their insightful articles. Also we are indebted to Pujya Shri JayathiVahuji for her samagri recipe for Shri Thakorji.

We would also like to thank our Vaishnav contributors from across the world for sharing their thought provoking articles.

Best of all, we hope you truly enjoy the beautiful photographs of the historic Shubh Vivah Prastav of our beloved Shri Sharnamkumarji which took place in February 2023 in Vadodara.

As always, we would love to hear from you and receive your feedback. You can connect with us at vaishnavinnerfaith@gmail.com.

The Editorial Team

Message From Pujya Jeeshri



My Dear Vaishnavjan,

In our modern world, most individuals are striving to be happy. But, what does happiness truly mean? In our Sanatan Vedic dharma, happiness is categorized as physical or bhautik happiness, mental or manasik happiness and spiritual or adhyathmik happiness.

Bhautik happiness is experienced through our bodily senses, such as taste, smell, touch, speech and hearing. This form of happiness is fleeting and momentary.

Manasik happiness arises from sense of accomplishment or success, and freedom from fear, stresses, anxieties and ailments. This form of happiness is also temporary as we are bound to transient things and cannot escape from being captivated by them.

Adhyathmik happiness arises from the love and understanding of the divine in relationship to one self. This form of happiness is lasting.

In order to secure perpetual happiness in our life time, Pushti Bhakti Marg prescribes a comprehensive view point which takes into account our physical, mental and spiritual needs. Our beloved Guru Shrimad Mahaprabhuji exemplified this holistic approach by living a worldly life, while devoting himself to Shri Prabhu through the tenets of prem/love, bhakti/devotion, seva/selfless service, samarpan/complete dedication and sharnagathi/refuge. He showed us that happiness of the divine kind arises from not only dedicating ourselves, (including our fears, anxieties, stresses, ego, desires, delusion, ignorance) but also all our material possessions (wealth, family, etc) to the lotus feet of Shri Prabhu and finding refuge in Him; thereby relieving ourselves from bondage. In this way, permanent happiness naturally arises as a consequence.

With My Blessings,

Goswami Dwarkeshlalji Maharajshri

UTHAPAN BHOG

The four dimensions of Prabhu seva were discussed before through the medium of Satsang about Mangla, Shringar, Gwal and Rajbhog.

Now the fifth dimension of Ashtayama Seva type is Uthapan.

The sewa of Uthapana comes after Rajbhog.

After Rajbhog now it's the time for Prabhu Anosar and Prabhu goes to graze the cows. When he reaches back to Nandalaya, there is a time of Uthapan. In this type, the meaning is that Prabhu is grazing the cows in the hot summer In the afternoon and after having little snack he sleeps under the tree. Vrajabhaktas and gwal Mandali are also taking care of the cows while resting. Gradually It's time to return to Nandalaya and taking cows back to NandBhavan. The Vrajabhaktas awaken Shri Prabhu.

**“आगे गोधन पाछे ग्वाल मध्य बिराजत
गिरधरलाल”**

All the Sakhas (friends) awaken the Lord. All the Vraja devotees are happy to see the Prabhu wearing the Venuvetra. Gwal prepares to reach Nandalaya.

“सुबल श्रीदामा क़हत सबनसो अर्जुन शंख



**बजाइए, घर जेवे की भई है बिरिया श्रीगिरधरलाल
जगाइए कोर कोर है मधुरी धुन बाजे मधुर मधुर
स्वर गाइए कुंज सदन जागे नंद नंदन मोहित बिना
फल लाइए”**

Now it's time to go home. That's why lets wake up Shri Girdharilal.

In Utthapan, we offer Dudhghar, Shakghar, Fruits etc in the Uthapan bhog with the bhav of four sakhis. Kanisht Sakhi, Priya sakhi, Aali sakhi, Anyasakhi. In this way also in Phulghar there are four sakhis. The one who makes the garland (Mala ji) is the Priya Sakhi and the other sevak is Anya Sakhi. In this way the sewa (service) of Uthapan is done. Then there is the type of bhog called Utthapan Bhog or Bhog Sandhya. This is a type of evening sewa (service). This is the sequence after

Prabhu Gocharan Lila reaches Nand Bhavan. In this type of Bhog Seva, when Shri Prabhu comes, from the of pastures after a hard days work, Bhog is offered in the form of Shram bhog. Bhog seva is Seva which is specially performed after Gaucharan Leela, Manantara Parishram etc. and especially before Sandhya Aarti. Sri Mahaprabhuji says in Seva Fal Granth.

“उद्वेगो प्रतिबंधो वा भोगोवा स्यातु बाधकः”

One should never be anxious in the seva service of the Lord. There are many types of anxiety. Egoistic anxiety, temperamental anxiety, evil-born anxiety, Stubborn anxiety, self-acquired anxiety, other acquired anxiety with which the mind remains anxious.

“अव्यवस्थित जतानाम प्रसादोपि भयंकरः”

It is said that doing service with this kind of anxious mind and taking prasad is prohibited by Sri Mahaprabhuji and it becomes a hindrance in service.

Sewa phal granth was written by Sri Mahaprabhuji for a vaishnav name Vishnudas Chippa. After writing this treatise, at the insistence of Vishnudas Chippa, Sri Mahaprabhuji wrote Sewafal Vivritti book. Sri Mahaprabhuji is stating in this

“भोगोपि दुविधः लौकिकः अलौकिकः”

Laukika bhoga is considered in five ways. Eyes, ears, mouth, nose and body karma. There are five types of bhog in which the work of the eye is to see beauty. Where there is beauty we are attracted by the eye. Work of the mouth is to absorb the taste. Listening to the word or satsang is the work of the ears. Nasal Bhoga is the perception of

fragrance, Karmendriya means the senses which are active known as Satkarma.

Thus, these are the five types of worldly bhog and we should try to find out how we can connect these worldly (Laukik) bhog with the supernatural (Alaukik) bhog. As with the eyes, we can see the beauty of God through the eyes. If you want taste in your mouth, take Mahaprasad. Who else can show this kind of transformation except Sri Mahaprabhuji! We should give seva to Sri Thakorji in this way. Bhog means to get what one desires and with that value one should perform. Bhog in the service of the Lord. In which Rajadhiraj will find rest in his hard work. For that, in parishram bhog “कंदमूल के भाजन भरे सो तो कुंज सदन में धरे” In this way seva of Uthapan is done..-



Goswami 108

Shri Aashraykumarji Mahodayshri.

KRISHNA BHAKTI IN PURANAS



Puranas have propagated Krishna bhakti by describing the escapades of Shree Krishna in beautiful and #tasteful manner.

The Lilas of Shree Krishna have received their extensive character from Puranas. Puranas have also assisted the common man to understand the nectar of Krishna Lila.

Shree Bhagvat puran has established the sentiment of attachment for Shree Krishna and attempted to remove the materialistic distortion and prepare the background for sentiments. This is considered to be the base of Bhakti tradition. Puranas have attributed a divine character to Shree Krishna and made him popular as an incarnation of Lilas.



The mutual relationship between Radha and Krishna and their divine forms have led the basis for the various beliefs in Vaishnav traditions. These have been obtained from Brahma #vaivarta puran, harivamsh and Shree Bhagvat puran. We find a mention on the marriage of Radha to Krishna in brahma vaivarta puran. The same puranas also redefines the word Radha.

Bhagvat puran is an epitome of Bhakti-Shashtra. We obtain the right information from

it on Vaishnav dharm in all its shashtriya form.

Those Acharyas who have supplied commentaries on Prasthan trayi i.e., the main three divisions of Ved Shashtras - which have been quoted as proofs, while establishing their religious systems, sum of them have also written commentaries on Bhagwat puran.

These commentaries received the status of shrutis.



Goswami 108
Shri Sharnamkumarji Mahodayshri.

Shree Sharnamkumarji Mahodayshree Vivah Prastav Photos



Shree Sharnamkumarji Mahodayshree Vivah Prastav Photos



Shree Sharnamkumarji Mahodayshree Vivah Prastav Photos



SARVESHWAR NI SAMAGRI

Courtsey P.Pu.Go.A.Sau. Jayativahuji

“Ghari”

INGREDIENTS

- 250 g Unsweetened Khoya (Mawa)
- 150 g Powdered Sugar
- 1 cup Powdered Pista
- 1 tsp Cardamom Powder
- 2 tsp Chironji (Charoli)
- 1 tsp Poppy seeds (Khuskhus)
- 2 tsp Finely Sliced Pista
- 3 tbsp Ghee
- Saffron mixed water



Keep aside 2 tsp mava. Take remaining mava in a pan, add 50g sugar and keep mixing on a low flame till it thicknes. Add saffron mixed water. Keep stirring till mava releases ghee. Remove from the flame and cool.

Roast powdered pista in a little ghee add cardamom powder, khuskhus and 2tsp mava. Remove from flame, cool and then add 2 to 3tsp powdered sugar and mix well. Form into small balls.

In the saffron mixed mava add remaining sugar mix well and make equal sized balls. Give the shape of puri to the ball put the pista mava ball in the centre (filling) and give it the shape of Ghari. In a bowl take warm ghee, add 1 tbsp powdered sugar whisk the mix till it thicknes. Cover each Ghari with this mix. Decorate it with charoli and sliced pista.

It is ready to be offered to Shri Prabhu.

NO RELATIONSHIP AFFILIATION WITHOUT PURPOSE



This seems to be vague but has a very subtle and deep meaning in this statement. It is a naked inference of the current situation. The world's inclination to adopt it as a part of life. Each one's mind is focused on encouraging attitude to create relation or affiliation with ulterior motive of selfishness as its goal. If one finds some benefit from the other, then begins the process of communication aiming at fulfilling the ulterior motive of selfishness. The entire community at large is tuned up to develop such cobwebs/network and exploit the contacts or so-called connections in their favor. The tenure or life of such relationship or affiliation remains in operation till there exists such mutual interest in each one of them. Such a situation has always gained perpetuality because such mentality is being nurtured in the minds continuously in present scenario.

Unlike in the past, when society was keen on helping each other eagerly to keep honest relationship with a large-hearted feeling to support anyone, maybe they were neighbors, relatives, or acquaintances. There were many successful people always considerate with weaker sections of society to ensure that the latter benefited with such support. There was no expectation in return of any gain whatsoever.

However, in the present times there are various types of purposes/motives like pecuniary and/or nonpecuniary. Pecuniary benefits can be financial gain, Free benefits, business deals etc. Nonpecuniary benefits fame, popularity, greed whether religious or non-religious, political, social or any such situation. We can quote many examples occurring in daily life throughout everyday with an idea to sabotage image of so-called relationship/affiliation arising between concerned entities. Such commitment of innocent relationship/affiliation is rarely found in society, thus resulting in formality or entertainment from such association. Such relationship/affiliation extinguishes as soon the purpose/motive is achieved.

I will end up with one shayri in Hindi written by me. I will use English fonts as I can't print Hindi alphabets here:

-Kalpesh Desai

Holi Utsav Photos



Why Arjun is Narottam ?



In the Vibhuti Yoga (10th chapter of Bhagwad Gita) of Bhagwad Gita, Lord Krishna says - “ मासानां मार्गशीर्षोऽहम्” . Meaning, “Oh Arjun, among the 12 months of Hindu calendar I am Margshirsh.” In that Margshirsh month, we celebrate Gita Jayanti. Bhagwad Gita begins with the word धर्म and ends with the word

मम = मम धर्म (my responsibility).

The Pandav army had received the grace of Guru Dronacharya because of Arjun's discipleship. Grandsire Bhishmapitamaha had special affection towards the Pandavas because of Arjun. It was because of Arjuna that the Pandavas got Narayan himself instead of Narayan's army. Draupadi had come to Indraprasth (home of the Pandavas) because of Arjun's excellent archery performance in the marriage competition (Swayamvar). During the 12 years of exile, Arjun had attained all the special weapons (Divyastra), due to which the fear of the Kaurav army had disappeared. As Arjun got dejected, so the humanity received the grace of Bhagwad Gita. Due to Arjun's intelligence and strength, Ashwamedh Yajna was successful and Rajdharma was re-established. When the conflict of Yadav warriors had ended in Dwarka, when Lord Balarama and Lord Krishna had performed “Asuravyamohalila”, at that time Arjuna had saved the women, old people and children of Dwarka and had brought them to Hastinapur keeping in

mind his brotherly bond with Krishna (Sakhadharm).



Arjun is नरोत्तम, meaning the one who is best among men. So the excellent person is the one who fulfills all the responsibilities in the best way. That is one of the essence of Bhagwad Gita. So, that person is dearer to Lord Krishna who fulfills his/her responsibilities. This is why “Lord Nar” was very much dearer to “Lord Narayan” (नर-नारायण). So let us all take a resolution to follow स्वधर्म, i.e. fulfill all our responsibilities in the best way possible and keep Shree Krishna happy.



-Anantkrishna Shastri



THE SCIENCE BEHIND THE FESTIVAL OF COLORS



The colorful festival of Holi has become an international phenomenon celebrated by millions of people across the globe irrespective of race, religion or culture. As most of our readers know, Holi is an ancient festival dating back to Vedic era of Indian history. Originally, Holi was not celebrated by the Vedic people as it is today. The festivities were added on much later.

In fact, the origin of the Holi festival was in the ritual of cleansing and purifying of the environment to prevent illnesses because of changes in weather. After Makar sankranti the sun shifts from the southern hemisphere to the northern hemisphere, which marks the end of winter and the beginning of spring. During this time the climate pattern in India and across the Northern Hemisphere changes with increasing temperatures during the day and returning to colder temperatures in the evening/night. Our astute ancestors noted that many viruses and bacteria that spread illness thrived during this time. Therefore, they came up

with a ritual as a remedy for the potential danger of spreading illness. It was a two day event that was therapeutic, environmentally friendly and socially acceptable.

On the first day of the celebration, the tradition of Holika Dahan is performed. Originally cow dung and eco-friendly wood from mango, palash, redi, and arrad trees were used in the bonfire. It was believed that the heat produced from the lighting of the bonfire killed the viruses and bacteria present in the atmosphere. (This has been proven by science). The cow dung also helped to reduce the germs as it had disinfectant properties. (Currently, there is no concrete evidence about this in the scientific literature). Our ancestors also believed that circumambulating three or seven times around the bonfire destroyed the harmful bacteria and viruses in the body as the body temperature rose from the heat of the bonfire.

Unfortunately, today many of the

Holi bonfires for Holi Dahan are created out of processed/treated wood, synthetic products, and even plastics which are harmful to the environment and people's health as toxic fumes are released in the air from these materials.



The playful throwing of powders on each other also had medical significance. The original base of the Holi colors were made from tapioca or sago to which natural colors from the Neem and Bilva trees were added, along with haldi, kumkum and palash, aparajita and marigold flowers as well. Powdered red sandalwood, dried hibiscus petals and pomegranate seeds created the beautiful hues of red. Lime mixed with turmeric created a vibrant shade of orange. All these natural colors not only created vibrant colors but more importantly were known to have medicinal properties that cleansed the environment and destroyed the disease causing agents in the atmosphere.

These days chemically produced dye powders have replaced the natural colors which are harmful not only to the human body but also poisons the soil, water and the environment.

Hindu rites and rituals are profoundly steeped in science, spirituality

and philosophy. Therefore, as Hindus when we participate in any ritual, it is incumbent upon us to completely comprehend their true significance and meaning and not participate in the ritual just because it is a tradition.

Therefore, let us be mindful when we participate in Holi or any other festivities not only to be cognizant about it's social, environmental and health impact but also focus on the spiritual aspects that helps us closely connect with the divine.



- Dr Grishma Patel, MD

Digital Platforms

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Under The Guidance Of
Shashthapithadhiswar HDH Go.108
Shree Dwarkeshlalji Maharajshree



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With the divine blessings and guidance of HDH Shashthpithadishwar Pujya Pad Goswami 108 Shri Dwarkeshlalji Maharajshri, Yuva Acharya Pujya Pad Goswami 108 Shri Aashraykumarji Mahodayshri and Yuva Acharya Pujya Pad Goswami 108 Shri Sharnamkumarji Mahodayshri, 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 Jejeshri's heart. It stemmed from an incident he personally encountered:

One day, on the humble request of elderly Vaishnav widow, Pujya Jejeshri visited her home for padhramni. During his visit he learnt that the elderly lady lived alone as her only son had passed away. She was working at peoples homes to earn enough money for her daily needs including food, hygiene and household items such as soap, toothpaste, cleaning materials. Upon hearing this, Pujya Jejeshri's heart overflowed with compassion and He promised the elderly women:

“From today, I am your son and I will do your Seva as a son and take care of you.....”

Since that day, Pujya Jejeshri has been taking care of her and fulfilling all her needs, but there are thousands of persons like her in our society that need assistance for their basic survival.

I hopes that through **V-PAY** program, financially capable Vaishnavs can join him in this altruistic effort to make a meaningful contribution in the life of the many disadvantaged persons amongst us who are suffering in similar manner.

V-PAY will assist helpless elderly couples who have been abandoned by their children, elderly widows living on their own without support, young widows who have to feed and support their young children and many other helpless individuals.

Pujya Jejeshri's Says:

"If you cannot afford to feed a hundred people (20 Families for 1 year), then at least come forward to feed one family for 1 month....."

"Pujya Jejeshri feels that it is our duty as Vaishnavs (Vaishnav Dharm) to help those who cannot ask for help or beg. It costs less than movie tickets for your family to fulfill the needs of one family of five with groceries and other basic necessities for a month.

If you have the desire to help in this humanitarian cause we invite you to participate. Those in this philanthropic effort and encourage you to come forward and register as a donor.

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5	3495 ₹ 50 \$	10485 ₹ 150 \$	41940 ₹ 600 \$
10	6990 ₹ 100 \$	20970 ₹ 300 \$	83880 ₹ 1,200 \$
20	13980 ₹ 200 \$	41940 ₹ 600 \$	1,67,760 ₹ 2,400 \$



For USA



For India



“

Pushtimarg

A path of spontaneous, selfless, motiveless love for Shree Krishna expressed through seva.



“

Seva

Loving selfless service to God and humanity.



“

Samarpan

Surrendering one's Self to God with dedication.



“

Inner faith

The divine love one experiences after realizing Shree Krishna's true nature.



“

Sadhbhav

It's an attitude of harmony & compassion towards all.



“

Sangathan

An organization that unites individuals to understand one's self & their unique role.



“

Satsang

To come together to raise devotional consciousness by chanting, singing or listening to God's glory.

“

Vaishnav

Anyone offering divine loving services to Shree Krishna by dedicating & finding refuge in him.



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