



pushti awakening

May to August 2020



**Shrimad Vallabhacharya Shudhadwait Shashthpith
Shri Kalyan Rai Prabhu's
Ashad - Shravan Mass Hindola**

Hindola Utsav

Inspiration

**HDH SHASTHPITHADISHWAR GOSWAMI 108
SHREE DWARKESHLALJI MAHARAJSHREE**

Guidance

**HDH GOSWAMI 108
SHREE AASHRAYKUMARJI MAHODAYA**

Guidance

**HDH GOSWAMI 108
SHREE SHARNAMKUMARJI MAHODAYA**

ESSENCE OF VIPO LOGO



→ **Satsang:** Is to gather to raise one's spiritual and devotional consciousness by mediating, chanting God's name and discussing, reading or listening to religious scriptures.

→ **Samarpan:** Is surrendering one's body, mind, spirit and wealth to God with complete dedication as well as for the benefit of humanity.

→ **Seva:** Is loving selfless service to God and mankind at large.

Sangathan: Is an organisation that unites individuals of all ages to understand one self and one's unique role in the world.

Sadbhav: Is an attitude of goodwill, harmony & compassion towards all arising from the understanding that both God and the individual self are the same.

The symbol of world in the logo indicates the mission of organization i.e. to unite Vaishnavs globally with a collective goal to play a positive role in the world for the upliftment of all irrespective of color, caste, national identity, gender, age, religion or socio-economic status by developing social, religious, spiritual and cultural values to spread love, knowledge and positivity through loving selfless service.

FROM THE EDITORIAL TEAM

Jai Shri Krishna!

2020 will definitely be a year that will soon not be forgotten. For most of us across the world, it has brought many unexpected changes in our daily lives, work and how we interact with one another. Indeed, these are unpredictable and difficult times, but it is more reason to seek shelter in our beloved Shri Thakorji and listen to the words of wisdom from our Gurus and put them into practice.

In this edition of “Pushti Awakening,” Pujya Jeeshri has given us a very powerful and practical message to face these uncertain times. Pujya Aashraybawa has beautifully explained the importance of a strong relationship with Shri Krishna and Sharnambawa has reminded us how we need to perceive “karma” in our lives.

Please read the in-depth article on “Dharma.” As promised we have also included a translation of “Siddhantha Rahasya” , one of the Sodash Granths by Shrimad Mahaprabhuji.

Also we hope you will find the article on Rakshabandhan as well as Pujya Jeeshri's answer to question posed by one of our young readers, and a recipe from A. S. Jayathi Vahuji informative and useful.

As always, we would like to thank our respected Acharyas, Pujya Vahuji and Vaishnavs for their contributions for this edition of “Pushti Awakening.”

Lastly, to our readers, we hope you find our publication interesting, informative and inspiring!

The Editorial Team

MESSAGE FROM PUJYA JEJESHRI

Over the last many months, the Covid 19 Pandemic has created a world-wide crisis affecting the very fabric of our social, economical, religious and spiritual life. Our courage, strength patience and resilience have been tested with the surge of Covid 19 across the globe. The pandemic has forced us to adapt to a different way of life.

Currently, the only effective option to combat Covid 19 is to follow the universal directives that have been outlined by the health experts of cleanliness, frequent hand washing, wearing masks and physical distancing, etc. Many of us have adopted these rules quickly and they have become part of a new routine in our daily lives, but others are still finding it challenging to embrace them. These rules have been part of our Sanatan Vedic Dharma for centuries, but modern man has disregarded them. The proliferation of Corona virus has once again reminded us of these practices of cleanliness, hand washing, physical distancing which are also very important tenets of our Pushtimarg tradition.

As much as these practices are vital to fight the spread of Covid 19, our mental, emotional and spiritual well being are just as important during this period of uncertainty. Spending more time in **Seva, Satsang, Sankirtan and Smaran** helps us to improve our mental strength and are potent means for emotional balance, personal growth and self improvement during turbulent times.

Remember, everything in this world is temporary and Covid 19 Pandemic will also pass. In the meantime, despite the many challenges we are all encountering at this time, let us resolve to keep our hearts and minds increasingly focused on Shri Prabhu and His Seva with complete **samarpan** and **sharanagath** / at His Lotus Feet.

My Blessings are Always with You,
Goswami Shri Dwarkeshlalji Maharajshri



THE IMPORTANCE OF CREATING A RELATIONSHIP WITH THE TRUE FRIEND KRISHNA

Sri Krishna is the all-powerful Lord of the Universe, but He can also become your close friend and spiritual companion. By connecting with Krishna and bringing Krishna into your life through Pushtimarg, you can live a happier and more meaningful life as well. Particularly with the celebration of Janmashtami, Krishna's birthday on August 11th, 2020, it is important to celebrate this relationship and deepen your connection with the true friend of Krishna. So, see below for the top 4 ways that Krishna can guide you and help you to live a better life!

1. Gives Meaning to Your Life

Cultivating a relationship with Krishna can give your life greater meaning, depth, and purpose. When we are part of the material world, then we can often become lost in the attraction of desire and material objects. But at the core, these connections do not give our lives meaning. By creating a relationship with Krishna instead and focusing your consciousness on spiritual practice, you can live a more meaningful existence and bring greater joy into your life.

2. Guides You on Fulfilling Your Purpose

Sri Krishna also serves as a wonderful guide for happiness and fulfillment in your life. By following the guidance and wisdom of the true friend Krishna, you can align your inner being with your higher purpose and dedicate your life to something greater than yourself. Many people in the world are focused on material and superficial goals. But Krishna brings a higher purpose to your existence, and you can dedicate yourself to his service instead of a material purpose.

3. Brings Joy and Happiness to Your Heart

Creating a relationship with Krishna naturally brings happiness and joy into your heart and mind. Particularly when you practice spiritual activities such as kirtan and seva, this connects you with the potent spiritual energy of Krishna and revitalizes your soul. Simply by focusing your mind on



Krishna, it will automatically shift your mind into a more in-depth spiritual awareness and connect you with something greater than yourself.

4. Connects You with Likeminded People



Connecting with Krishna and being part of communities like Pushtimarg Groups can connect you with other likeminded people who have similar higher goals in life. When you surround yourself with other spiritual people, then this can connect you with more peace, joy, and happiness as well. Additionally, by becoming part of a spiritual community, you can stay more focused on your spiritual path and progress much faster.

Summary

Fostering a relationship with the true friend Krishna can provide innumerable benefits to your life and can promote greater joy and happiness overall. There are many ways to connect with Krishna in your life, and you can also connect with other incarnations of Krishna, such as Shrinathji. A great way to connect with Krishna is to utilize the potent time of Janmashtami this year. To use this time well, try focusing your mind on Krishna through japa, seva, kirtan, and spiritual association as much as you can, the benefits you will get from this experience will be innumerable!

Goswami Shri AashrayKumarji Mahodayshri



SELF DISCOVERY AND FINDING PURPOSE FOR OUR KARMA (ACTION)

Why do we need to do Karma?

Arjun's question and all people today also ask the same question - what is the need for Karma?

“Na Yudhse” - “ I cannot go into battle” declares Arjuna to the Lord. There is no reason for Arjuna to declare that he is disobeying the Lord's command. He is just revealing the confusion in his mind that if there is no benefit in war, then why make the effort to enter into such action? He sought the refuge of Lord Sri Krishna and prayed to Him seeking the Lords guidance.

With Bhagavad Gita as the medium of guidance and as long as Arjun's doubts are not resolved, then there is no purpose to fight. Today every person, if you are like Arjun and have Sri Krushna as your minds charioteer, than we can also find every solution to our confusions through the Bhagvad Gita.

When the Kauravs and Pandavs battalions all respectively gathered at the battlefield of Kurukshetra for this great war they all blew their conches. The injustices done by Duryodhan to the Pandavs and the suffering inflicted upon them, such as by banishment to the forests and countless other injustices against the Pandav's, was the backdrop to Arjun requesting Lord Krishna to join him as his charioteer and to place his chariot between the two armies.

Before him Arjuna saw his close relatives, friends and comrades and became bewildered and despondent whence his limbs buckled, mouth became parched and body quivered. The Gandiva bow slipped from his hands. This brave warrior no longer had the power to fight and wondered in his mind why this war? Sure, the Pandav's will get victory from this war, will get back the throne and all royal comforts but at what huge cost and sacrifice? What is the purpose and need for such action or efforts then? If there is no excitement for a work in your mind, then we won't understand the purpose and need for such works or actions. Without purpose we cannot bring forth the full potential of our energies and determination to these actions.

Henceforth, in spite of his great ability, skills and proven strengths, as Arjun did not see the real purpose of this war, he became less motivated and felt faint at heart to fight. Such types of situations also face us in our own lives. Just as a child is playing outside and mother is repeatedly calling the child for his meal, but the youth does not pay attention as he is so engrossed in his play that he has no eagerness to go for his meal. Though hungry, but what is the need for the meal. For an upcoming exam, how can one pass without study and practice? What is the purpose of passing? Because we need a degree and even after a degree we do not get a good job, then what need is the degree?

For any work, one must have excitement and inspiration otherwise that work done with

dishonest or unscrupulous means will not give good and right results. Just doing work as a mental burdensome task, as though forced, then that person tires and quickly becomes drab and stale.

In life, merely by changing our outlook and attitude, and through actions discovering our own innate abilities, one can also realize the purpose of our actions through this journey. Then we can channelize **our own** innate strengths in the right direction and use them for the right works we are sure to get proven results. Every man, and even all creatures, at all times make efforts to bring forth happiness and keep away sorrowful situations. When man gets his desired actions, then he remains happy, but if he does actions against his desires, then he experiences unhappiness. This is human nature.

In these current times where we place materialism in the forefront - objects (arth) prestige (prathitsa), wealth (dhan) power (sattaa) and ahoda we give these aspects more importance. Actions have become the means to obtain wealth. Without looking at intent and effort in the means of our actions to obtain wealth, our true value of our lives rather become limited and we have become more selfish and become more competitive, addictive, contentious, unrighteous in our behavior. That has now become part of the nature of modern man. With our nature teetering towards demoniac qualities we see more differences, grief, violence, anger, immoral and unwise behavior.

In the Bhagvat Gita Bhagavan - Lord Sri Krishna says: “niyatam kuru karma tvam”.

Niyat karma means prescribed and responsible-filed actions and every action requires us to be responsible. Sure there are different ways to do a task - sometimes with cooperation of the relations we have or sometimes by giving them things, or sometimes with difficulty and at times with ease, with a happy mind or with an unhappy mind. What is our responsibility in that situation, is essentially important for us to deeply analyze and practice at all times.

“Dear Arjun only YOU can make this decision for this particular situation. Discover and realize your noble qualities, know and fulfill your responsibilities and pick up your Gandiv (weapon-bow) and do your Karmas (actions) for Satya (truth) for Dharma (righteousness) and for the nation. Let all those actions that come to you be your means of realization (Sadhana) with labor and toil and fulfill them completely. That is your swadharma - your own self duty

and responsibility!



- Shri Sharnamkumarji Mahodayshri

DAILY HINDOLA DARSHAN AT KALYANPUSHTI HAVELI, AHMEDABAD



PAVITRA EKADASHI AT KALYANRAIJI HAVELI, VADODARA



DHARM

...Hasmukh Shah (Florida-USA)

Dharm is wrongly translated as Religion in English language.

Religion is usually defined as:

- Religare = A Latin word that means "To bind"
- Religio = A latin word that means "Bond, Obligation, Reverence"
- An organized system of beliefs, rules, ceremonies related to worshipping God/s
- A set of beliefs related to cause, nature, and purpose of universe
- A moral and ethical code of conduct for followers

Sanatan Vedic Dharm (Hinduism) defines DHARM in a way that addresses lot more than the above cited universally accepted definition of Religion.

'Dharm' has one fundamental meaning that is not covered by the meaning of the word 'Religion' ...

'Dharm' means the core, essential nature of an object (in universe) without which the object cannot retain its basic identity. This core/essential nature can be defined as collection of those attributes, aspects, qualities that uniquely identifies an object.

Examples:

Sun's Dharm is to give light -- Sun is not a Sun without an ability to give light.

Water's Dharm is cooling wetness - Water is not Water without an ability to cool & wet.

Fire's Dharm is to burn - Fire is not Fire without an ability to burn.

The Sanskrit word Dharm is derived from the root 'Dhra' - means to hold, to support, to sustain, to maintain. This fundamental meaning of Dharm is well summarized in the famous quote by Sage Ved-Vyasji as given in the epic Mahabharat...

Dharmo Rakshati Rakshitaha

Meaning, Dharm protects (holds) the one who protects (holds, observes) one's Dharm.

This definition is important for all of us.

If we honestly observe our Dharm then the same Dharm will protect us.

When we observe our moral 'not-steal', no one can punish us for stealing.

When we treat others with respect, no one will disrespect us.

When we are friendly with others, they will be friendly with us.

When we study attentively, we will pass any exam.

When we work hard and smart, we will be professionally successful.

Shrimad Bhagwat gives very elaborate definition of 'Dharm' in Canto (Skandh) - 7, Chapter (Adhyaay) - 11, Verses (Shloks) - 8-thru-12.

It describes thirty aspects of Dharm that everyone needs to observe.



NO	Aspect of Dharm	Aspect of Dharm	Explanation
1	Satya	Truthfulness	Speaking truth without emotionally hurting anyone
2	Daya	Compassion	Concern for unfortunate and suffering beings
3	Tap	Austerity	Observe fasting, do meditation
4	Shauch	Cleanliness & Purity	Keep body clean and mind devoid of adverse feelings and thought
5	Titiksha	Endurance	Accept the hardships/difficulties and live life without complaining
6	Vivek	Discernment	Learn to differentiate between right and wrong
7	Sham	Mind Control	Keeping mind dispassionate and tranquil
8	Dam	Sense Control	Restraining organs of perception and action (eyes, ears, tongue, hands, legs, Reproductive & Excretion organs)
9	Ahimsa	Non-Violence	Not causing verbal, emotional and physical hurt to all beings
10	Brahm -charya	Continence	Observing restrain in sexual activity
11	Tyaag	Charity	Not hoarding anything and giving up greed
12	Swadhyaay	Contemplation	Studying the scriptures
13	Aarjav	Simplicity	Not having pretentious, shrewd, and deceitful attitude
14	Santosh	Contentment	Being satisfied with whatever is gained as the result of the best efforts
15	Sam-bhaav	Impartiality	Being impartial towards all beings
16	Sewa	Service	Serving all beings to the best of one's ability
17	Vishay -Nivrutti	Self-Restraint	Gradually reducing indulgence into materialistic activities
18	Ahamkaar -Jaagruti	Ego Awareness	Being aware of futility of ego -driven actions/deeds
19	Maun	Speech -Restraint	Speaking intelligently and with compassion when it is necessary
20	Aatm -chintan	Self-Inquiry	Examining one's feeling, thoughts, attitude forever
21	Anna -Daan	Hunger -Relief	Feed the hungry – humans as well as animals -birds
22	Sarvaatm -Bhaav	Self-Realization	Seeing and experiencing Krishna in all beings

23	Shravan	Listening	Listening the praise of Krishna's names, forms, characteristics & Leelas
24	Kirtan	Chanting	Chanting Krishna's names, forms, characteristics & Leelas
25	Smaran	Remembering	Remembering Krishna's names, forms, characteristics & Leelas
26	Paad-Sevan	Serving	Serving Krishna with selfless love
27	Archan & Vandan	Worshipping & Respecting	Worshipping Krishna & Respecting Krishna's wishes (for us)
28	Daasya	Submitting	Submitting unconditionally to Krishna and only Krishna
29	Sakhya	Befriending	Feeling friendly with Krishna and opening up with Him
30	Aatma-Nivedan	Dedicating	Offering one's self – body, mind & intellect – to Krishna

'Dharm' also means

Duty One's duty towards one's family, one's profession, one's community, one's country, one's God, etc...

Examples:

A head-of-family's duty is to take care of the family, a child's duty is to take care of parents, a student's duty is to study, a teacher's duty is to teach well, a Guru's duty is to lead disciples on the path of righteousness, an employee's duty is to do best to do the job, an employer's duty is to duly recognize and compensate employees' work, an individual's duty to provide help to the needy of the community and to support one's country, and to worship one's God, etc...

Moral The rules by which one must distinguish right from wrong, the rules by which one must live one's life, the rules that defines individual and societal Morality

Examples:

Speak-Truth, Not-Steal, Not-hurt, not-commit-Sin, Do-good-Deeds, Be-Honest, etc....

Ethics The rules that one must observe while interacting with others and as member of the community, the rules one must observe doing commerce with others

Examples:

Pay-proper-Tax, Conduct-honest-business, Not-Cheat-others,

'ADHARM' is defined as all our feelings/thoughts/actions/deeds that are not DHARM.

SVA-DHARM

'Dharm' is individual in the sense that it is up to an individual person to observe Dharm. Individual Dharm is known as 'Sva-Dharm'.

'Sva-Dharm' is understanding one's core nature and pursuing it.

'Sva-Dharm' is intently and honestly listening to the voice of one's Atma.

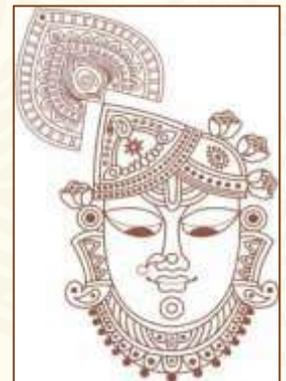
It can further be explained as...

Dharm towards Self	Self-improvement, professional success, self-realization, pursuing Moksh (salvation)
Dharm towards Family	Taking care of Family's needs
Dharm towards Community	Serving the community by doing social services, doing humanitarian work, fighting against the injustice being done to all beings
Dharm towards Country	Defending the honor of the country any which way one can
Dharm towards Universe	Respecting and preserving nature, environment, natural resources, ...

What is our 'Sva-Dharm' as a Vaishnav?

As a Vaishnav our Sva-Dharm is ...

- To learn to love selflessly like Bhagwan ShriKrishna's love for all beings
- To offer our respect and selfless love-devotion to Bhagwan ShriKrishna/ShriNathji
- To serve ShriKrishna/ShriNathji
- To do Krishna-Sewa OR do Krishna-Katha (Listening-Chanting-Remembering)
- To faithfully follow ShriMahaPrabhuji's teachings
- To be friendly to all
- To love & respect all
- To be caring & understanding to all
- To be honest always
- To be truthful always
- To be a non-stealer always
- To be a better person always



Let us always observe our Sva-Dharm as a Vaishnav...!

Note:

Just as Dharm is wrongly translated as Religion, Bhagwan is translated as 'Lord'...!

In English language and western culture, the word 'Lord' is used to address Jesus Christ (a human being), Judge of a court, individuals in King's court in addition to being used for Christian God. We must never use words like Lord Krishna, Lord ShriNathji or Lord Vishnu. We must use 'Bhagwan' instead.



SIDDHANTHA RAHASAYA (The Secret Teaching)

Of the Sodash Granths by Jagadguru Shrimad Vallabhacharya Mahaprabhuji, *Siddhantha Rahasya* is one of the most fundamental doctrines in Pushti Bhakti Marg. This grantha/treatise was composed by Shrimad Acharyaji in Vikram Samvat 1549 at midnight on Pavitra Ekadashi in the holy month of Shravan. The composition is based on the direct teaching from Bhagvan Shri Krishna himself who appeared before Shrimad Mahaprabhuji in the form of Shri Gokulchandramaji, to initiate jeevs/embodied souls with the Brahma Sambhanda diksha. The shlokas/verses describe how Shri Thakorji initiated Shri Vallabhacharyaji with the divine mantra and outlines the fundamental values of Pushti Marg, thus teaching us all that have taken Brahmāsambandh to live according to these important principles.

Shloka 1:

*Shraavan-syaamale pakshe, ekaadashyaam mahaa-nishi
Saakshaad Bhagavataa proktam, tadaksarasha uchayate.*

Shri Mahaprabhuji states:

I am stating word for word what she Krishna said to me when he appeared before me on the eleventh day of the bright half of the month of Shravan.

Shloka 2:

*Brahma-sambandha-karanaat, sarveshaam deha-jeevayoh
Sarva-doshanivruttirih, doshaah pancha-vidhaah smrutaah*

By virtue of the Brahma Sambandh diksha all the imperfections of the embodied souls are purified. Therefore the five obstacles (impurities)(as described in the Puranas and Vedas) towards Seva of Shri Prabhu are removed .

Shloka 3:

*Sahajaa desha kaalotthaa, loka-veda-niroopitah
Samyogajaah sparshajaash-cha, na mantavyaah katham-chana*

All these impurities have arisen from one's nature/character, place of birth, inauspicious time of birth, association and touch. After Brahma Sambandh, these faults/obstacles are erased and no longer valid.

Shloka 4:

Anyathaa sarva-doshaanaam, na nivruttih katham-chana

Asamarpita-vastoonam tasmaad varjanam-accharet

All these faults or obstacles cannot be corrected without complete surrender to Shri Krishna. Therefore the devotee should never use for themselves anything that has not first been offered to Shri Prabhu.

Shloka 5:

*Nivedibhih samarpyaiva sarvam kuryaad-iti sthitih
Na matam deva-devasya saami-bhukta-samarpanam*

After one has taken Brahma Sambandha, one must follow the main rule to offer with full dedication one's actions and deeds to Shri Prabhu first. That means that at the beginning of any undertaking or buying new items, it should be first and fore-most offered to Shri Prabhu.

Shloka 6/7:

*Tasmaad-aadau sarva-karye sarve vastu samarpanam
Dattaapahaar- vachanam tathaa cha sakalam Hareh*

*Na graahyam-iti vaakyam –hi bhinna-maarga-param matam
Sevakaanaam yathaa loke, vyavahaarah prasidhyati*

Therefore, the Bhakta/devotee must offer everything to Shri Prabhu before any undertaking including the fruits of his actions. Some sects/sampraday believe that what is offered to Shri Prabhu cannot be accepted back. But this is not the view in Pushti Marg everything must first be offered to Shri Prabhu before using it for oneself.

Shloka 7/8:

*Na graahyam-iti vaakyam-hi bhinna-maarga-param matam
Sevakaanaam yathaa loke, vyavahaarah prasidhyati*

*Tathaa kaaryam samarpyaiva sarveshaam brahmata tatah
Ganggaatvam sarva- doshaanaam guna-doshaadi- varnanaa
Gangaatve na niroopyaa syaat tadvad-atraapi chaiva hi*

Through the process of offering everything to Shri Prabhu it becomes divine. Water is no longer considered pure or impure when it merges with the Ganges. Similarly, once embodied soul merges with the divine he/she becomes pure as Shri Thakorji himself.

RAKSHA BANDHAN THE SACRED BOND OF PROTECTION

The celebration of Rakshaa Bandhan arouses one of the deepest and virtuous emotions of the heart : the special bond of love and protection between the brother and the sister.

The sacred thread tied by the sister to the brother on this auspicious day resonates with the special bond for each other. In Indian history there are several stories of women seeking protection from far-off, unacquainted saviors, though the Raakhi. One such story is of Alexander The Great's wife who approached Pururava, her husband's enemy and tied a Raakhi on his hand so that he would spare her husband in battle. The great king was reminded of this as he raised his hand to kill Alexander and saw the rakhi on his wrist which prevented him from striking Alexander.

Another similar story is of the Rajput princess who sent a Raakhi to the Mughal Emperor Humayun to save her honor from the onslaught of the Gujarat Sultan. The emperor who was engaged in a battle against Bengal, turned back to rescue his Raakhi sister. But, alas, to his sorrow, he found that the kingdom had already fallen into the hands of the Sultan and the princess had committed Jauhaar,(ie. leaped into the flames to save her honor).

The sister-brother relationship symbolized by the Raakhi goes far beyond the mere personal protection of a woman from a man. It also implies the basic element of a harmonious social structure where members of society are considered as brothers and sisters.



In the Hindu tradition the Rakshaa has indeed assumed all aspects of protection of the forces of righteousness from the forces of evil. Once, Yudhishtira asked Sri Krishna how best he could guard himself against impending evils and catastrophes in the coming year. Krishna advised him to observe the Rakshaa Ceremony. He also narrated an old incident to show the strength and potency of the Rakshaa :

Once, Indra was confronted by the demon king - the Daitya-raaja - in a long-drawn battle. At one stage, the Daitya-raaja got better of Indra who had to retreat into the wilderness, Indra, humbled and ashamed, sought the advice of Brihaspati, the Guru of Gods. The Guru told him to wait for sometime time, prepare himself and then confront his enemy once again.. He also

indicated that the auspicious moment for entering into battle was on the day of Shraavana Poornima. On that day, Shachi Devi, the wife of Indra and Brihaspati tied Raakhis around Indra's right-wrist. Indra then advanced against the Daitya-raaja, and won the battle.

It is not merely that the spirit of Rakshaa/ protection manifests itself on occasions of mortal peril to the life and honor of the loved one but it is everflowing in all circumstances or situations. It is with this belief that society can live and face all kinds of challenges arising from outside or within one self.

A culture in which the spirit of raksha permeates sees to it that every one of its members is afforded the same level of happiness as subscribed in this famous shloka:

Sarve Bhavantu Sukhina, sarve santu niraamayaah |

Sarve bhadraani pashyant, maa kashchit dukhabhaag bhavet ||

(Let everyone be happy, let everyone be free from all ills, let everyone behold only the auspicious, let no one be afflicted.)

(- Excerpts taken from “Bal Gokulam”)



PANJIRI JANMASHTHAMI SAMAGRI RECIPE

Ingredients:

- 1 tablespoon Saunf (Fennel seeds)
- 1 tablespoon Ajwain (Carom seeds)
- 1 tablespoon Jeera (Cumin seeds)
- 1 tablespoon dhana (Dhana seeds)
- 1 tablespoon kali mirch (Black pepper seeds)
- 3 tablespoon room temperature ghee
- 5 tablespoon Bura (Powdered sugar)
- 5 tablespoon sooth (dry ginger powder)
- 3- 5 tablespoon khas khas (poppy seeds)



Method:

1. Dry roast all the ingredients except the dry ginger and powdered sugar over low/medium heat for 2 minutes
2. Once cooled, finely grind them in coffee grinder or any other spice grinder.
3. Add the dry ginger and powdered sugar to the mixture and mix thoroughly.
4. Add ghee a little at a time until a large smooth ball is formed.
5. Make small ladus from this large ball.
6. Coat the ladus with poppy seeds as generously as you like.

Samagri is ready for our Beloved Thakorji!!

HOW DO YOU FIND YOUR PERFECT LIFE PARTNER?

Question from one of our Readers:

Over the last several decades the concept and method of finding a life partner has evolved for a majority of the people of Indian heritage who follow the Hindu tradition across the world.

Indian marriages and specifically Hindu marriages have popularly been considered as a union not only between two individuals but also between the respective families, consecrated by the grace of God.

In Indian history, the majority of the marriages have been arranged by the elders in the family, usually the parents. This does not mean that the two individuals whose marriage is being considered do not have a say in the matter. Usually, the parents of the prospective bride/groom “scout” out the perfect match for their daughter/son with the help of other family members, friends, social network as well as matchmakers and more recently professional match making /dating websites

For the majority of the parents, looks, age, height, profession, family background, caste, economic status are the most important factors taken into consideration. For many traditional families, horoscope matching is also just as important. Once a possible match is found, an encounter is set up for the girl and boy to meet along with the family. These methods are still utilized today by many Hindu families with accommodations made for other considerations based on the individual and family interests and beliefs.

For many of the millennials today, this method of finding a life partner is strange and unrelatable. But our ancestors/elders put a lot of thought into this practice. Remember when this method was established, there was very little variability in life styles, values, upbringing, culture and traditions as societies were not as mobile as they are now. However, it was also very clear that one could not marry anyone that was less than seven genetic steps removed.

Over the years, Indians have settled outside of their motherland and adapted many of the cultural values and lifestyles of their new home countries, along with changes in their socio-economic status. Even in India, many people have been influenced by Western culture and thought which have had an effect on how one finds their partner.

The other important factor is that the role of the woman in society has grown significantly. More and more women are formally educated, working outside the home, earning high salaries and living highly professional lives, which have also played a significant role in finding a suitable partner.

For many families, these factors have altered their belief and value systems, yet there are still many parents who give significant credence to the older thoughts, ideas and methods of searching for a partner.

Looking at the current changes in society, young people looking for life partners today should first ensure that your personal values, family values, beliefs, lifestyle, personality, character and goals in life align with the other person.

In the end all decisions need to be made with a leap of faith in God, faith in oneself and faith in the other person. In reality there is no such thing as a perfect marriage. For a happy and successful marriage there must be mutual love, respect, tolerance, spirit of sacrifice and accommodation.

Marriages are indeed consecrated by God, but it is up to the two individuals to protect and preserve the sanctity of this bond for a lifetime.

- (Transcription based on Pujya Jeeshri's verbal answer)

THE DIFFERENCE BETWEEN POSITIVE AND NEGATIVE ENERGY

