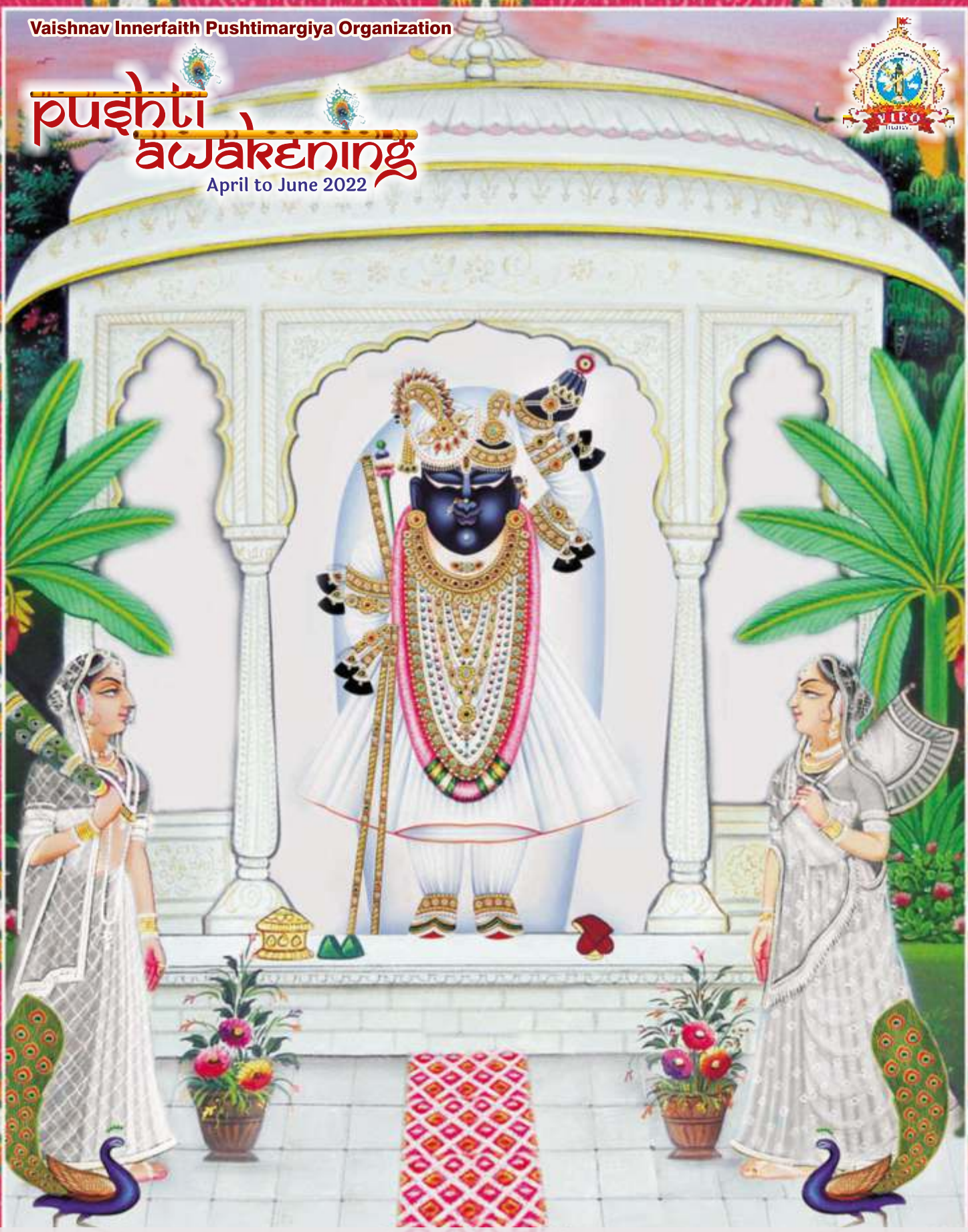


Vaishnav Innerfaith Pushtimargiya Organization



# pushti awakening

April to June 2022



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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Connecticut



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Canada



# MESSAGE FROM THE EDITORIAL TEAM

Dear Vallabhiya Vaishnavs,

Jai Shri Krishna!

It has been quite busy here at the editorial office with many exciting events and projects and therefore there has been a delay in releasing the second quarter edition of Pushti Awakening E- magazine.

As always, we hope you will find Pujya Jejeshri's message inspiring. We also hope that Pujya Shri AshrayBawa's article on Shringhar is informative. And Pujya SharnamBawa's article is enlightening and thought provoking. We have also including Pujya A.S. Jayathi Vahuji's samagri recipe from her precious collection. We would love to hear from those who have tried these recipes for Shri Prabhu and share your experiences.

We are also grateful to Vaishnavs from across the globe for their article contributions.

Lastly, we invite all of you to share your thoughts in the form of essays, poetry, art work and feedback at [vaishnavinnerfaith@gmail.com](mailto:vaishnavinnerfaith@gmail.com).

Sincerely,

The Editorial Team





# MESSAGE FROM PUJYA JEJESHRI

My Dear Vaishnavjan,

In the last two years many of us across the world have suffered a lot of loss and pain. We have lost loved ones, suffered financial difficulties and even lost our livelihood. And in the midst of this devastation and trauma we have strayed away from feeling grateful.

It is easy to feel thankful when everything in life is going well but when things are difficult gratitude is even more important. In the face of tragedy and despair gratitude has the power to heal and bring hope.

Gratitude never comes easily or naturally when we are experiencing difficult situations whether it is the loss of a job, good health or someone we love. But there is a difference between feeling grateful and being grateful.

Most of us do not have control over our emotions and therefore we cannot easily or willfully make ourselves be happy, sad or thankful. Our emotions also emanate from how we view the world based on our values and beliefs.





But **BEING** grateful is a choice, a frame of mind that is not touched by joy or sorrow, loss or gain that constantly affect our lives. In times of difficulty, possessing an attitude of gratitude helps us look at the bigger picture of life rather than the momentary circumstances. It helps us to weather the tough storms we all encounter in our lives.

This perspective of being grateful is not difficult to achieve if our mind, heart and body are connected with Shri Prabhu through samarpan, sharnagathi and seva. With samarpan we offer ourselves at the lotus feet of Shri Prabhu with the bhav (sentiment) that He will always do what is best for us. With sharnagathi we find refuge at His lotus feet with complete confidence that He will always take care of us. And through seva or unconditional service of Shri Prabhu we are constantly reminded of his divine grace and presence in our lives.

**My guidance and blessings are always with you!**

**- Goswami Dwarkeshlalji Maharajshri**





# GWAL

**The** type of Ashtayam service after Shringar is known as Gwal. From Mangala to Shringar we became knowledgeable about how to attain Param Tattva, which is Shri Prabhu. We learnt how to connect with Him, how to get our frequency matched with Him. To get the channels of a radio station or Dish, its frequency has to be matched only then the TV or radio can be useful. Everything is in vain if we do not do Bhagavad Seva with devotion, faith and complete dedication . Just like if the router is required for internet or to get its Wi-Fi, if you go away from it, the signal will decrease and if you come close, the signal will be received properly. In the same way, if we approach prabhu and perform seva , we will feel His closeness, and experience Prabhu's divine grace.



“कब देखोगे मेरी ओर,नागर नंद किशोर

विनती करत भयो भोर,मेरे करम कठोर,प्रभु कब देखोगे.....

When Shri Prabhu's drishti falls on us our taap fades away.

“कमल सी अँखियाँ लाल तिहारी,

इन सो तक तक तीर चलावत भेदत छतिया हमारी.....

Only if the sight of Prabhu falls on us can we experience His grace.





The third type of Ashtyam Seva is Gwal. The meaning of Gopi Vallabh is the Vrajajan's beloved Kanaiya.

Fulfilling the Manorath of the Srigopijans in Balswaroop. The Gopijans came up with an innovative plate every day. All these devotees decorate the Thal. Prabhu is a BhaktVatsal and only comes to fulfill the desires of Vrajajans. The Sewa and Sajawat should be done in such a way that the Prabhu does not suffer. Many people call Sajawat a decoration. But the decoration is different. The decoration makes us happy while the Sajawat makes Prabhu happy.



After the Gopivallabh bhog, Prabhu goes for Gaucharan and makhanchori Lila. If we talk about Gaucharan, then we should also talk about Gaudohan. When Gaudohan happens and Ghaiyya is served to Prabhu From the milk of Cow. Ghaiyya means the foam that forms on the milk. It is dear to the Lord and is very helpful in digestion. This is the vision of Gwal. On the one hand, Maiya Yashoda performs Gaudohan and on the other hand, the milk in which the milk is mixed with the foam is accepted by Shri Prabhu.

“मथ मथ प्यावत घैय्या यशोदा,मथ मथ प्यावत घैय्या

करत तबकडी धरत आगे,रुचि सो लेत कन्हैया....मथ मथ....

Yashoda Maiya is milking and pouring the jug with the foam of the milk (gaiya) in the dish and serving to Shri Prabhu.

A platter is a large bowl that is used for offering bhog to the Shri Prabhu. This is used only at the time of bhog. Care should be taken to determine the utensils of the bhog to be offered to Shri Prabhu. It is for Shri Prabhu's pleasure.





“मनसा पूरण नंदकुमार थाडे है जसुमती के द्वार,  
मैया मथ मथ घैय्या पावे, बार बार उर अंतर लावे”

Shri Prabhu who fulfills the desires of the mind, is standing at the gate of Yashoda Maiya and Mother Yashoda is offering ghaiyya and coaxing the Lord, to drink a lot of ghaiyya which will make him strong. The milk of the cow is very dear to Shri Prabhu. Shri Prabhu is accepting the seven offerings with the ras and the Lord is giving seven devotional attributes of Bhakti. Love, attachment, addiction, passion, and grace . Tulsi is offered to Prabhu in Gwal Darshan. In this darshan, the jiva surrenders to Shri Prabhu, i.e. the Brahmasambandha is also taken at the same time.

After taking Ghaiyya Prabhu is taken to the Palna. Mother Yashoda swings him in her arms. We should sing the kirtans of Ashtasakha during sewa. On the one hand Shri Prabhu is swinging in palna, while on the other hand the preparations for Rajbhog begin. All these are types of Gopivallabh and Gwal Bhog. In home of Vaishnav does not have this order but only in Srinathji and havelis where Nidhi Swaroops reside.

Yes this kram is taken where Vaishnav perform Ashtayam sewa. Thus the highest form is served. We say that the Prabhu is hungry for love. So let us also pamper Shri Prabhu through Ashtayam Seva by dedicating Sevarupi Bhava to Shriprabhu through Gwal, do service according to the order of Shri Gusainiji according to the directions of various Guru charans/acharyas.

**- Pujya Shri Aashraykumarji Mahodayshri**

(Translated from Ashtyam Seva series on PushtiTv)





## THE SECRET TO UNFOLDING THE ULTIMATE TRUTH



**To** unfold the truth of this universe man has tried various methods and has used multiple tools for coming up with a theory.

The ancient Indic thinkers and visionary philosophers clearly believed that there is one ultimate truth but man with their limitations in all different ways can only unfold a part of it. The truth is eternal and limitless, but man can only figure out a part of it.

For us to understand the bigger picture, it is important for us to understand the perspectives of different philosophers and theologians.

“Ekam sat vipra bahudha vadanti “

There is 1 reality or truth but different people view it with different perspective.

Nearly 10,000 years ago this thought was presented by sages.

In the past few centuries Our Acharyas have presented a deep understanding and clarifications upon these variety of thoughts, and have also brought a better understanding on how One can unfold the truth that can bring a deeper meaning to life.







**Dharm or righteous living is considered the key to unlock the hidden truth. The reason of saying hidden truth is , when something is hidden one needs to remove the cover to know what's inside or maybe what is outside. The cover that hides the truth is known as Maya or materialistic illusion.**

**Materialistic lifestyle only brings illusions and those illusions only permit us to know a small part of the truth or even none of it at all.**



**The philosophy of Shrimad Vallabhacharyaji states that humans are so attached to their material connections that it will be near to impossible for them to leave it. And this attachment will make their entire life an illusion for themselves and because of that they will never be able to experience the ultimate truth.**

**So what should be done ?**

**The answer is simple:**

**Make all your material attachments a tool for unfolding the truth.**

**- Goswami Shri Sharnamkumarji**





# PHOTOS FROM USA & UK DHARAM YATRA

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# SARVESHWAR NI SAMAGRI

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

## “FOX NUT (MAKHANA) SHEERA”

Take makhana, clean them properly and roast them in 1/2 tbsp ghee. Cool. Then grind them to make coarse powder.

Take remaining 1 1/2 tbsp ghee and roast the powdered makhana till golden brown. Add warm milk. Keep stirring till the milk is absorbed. Add sugar. Stir till the mixture thickens and ghee start separating. Put off the flame. Add powdered cardamom, mix well and transfer it in a bowl. Garnish with sliced dry fruits.

Sheera is ready for offering to Shri Prabhu. (Should be slightly warm)

### Ingredients :

- 2 Cups Fox nuts (Makhana)
- 1 Cup Milk
- 2 tsp Ghee
- 1 Cup Sugar
- Powdered Cardamom
- 1 tsp Sliced Dry Fruits





## **CHANGE - IS IT A WELCOME PERCEPTION ?**

**The** word Change denotes opposite situation of stagnancy, it goes to describe movement from one situation to another, it is depicting the motion towards another state of affair, whether forward or backward. Thus, **CHANGE** is to move away from its original position. It seems to be an abstract thought. But it is a reality which is not normally observed in General by anyone.

Change depends upon the convenient circumstance and conducive environment. It can be a Blessings or curse accordingly. If one is implementing in accordance law of Nature, then the change gives positive results otherwise it creates disaster. Various examples of improvements can be narrated. Automation is one of Best example of **POSITIVE CHANGE**, which results into improvement in efficiency of performance. If an approach to a particular behavior is changed it gives a benefit to all concerned. Like if one changes its thoughts towards the others and be polite and humble in communicating with others, relationship can be improved and visa versa.

Satisfaction amounts to Death, not physically but morally. So, if one is contended with the situation he is enjoying or experiencing and do not want to improve or change that situation, then one is not living his own life. One can observe the evolution process of society structure every generation passes by. The pattern of life style lived by our ancestors has no trace anymore. The human values have radically changed in its definition and its perception. Present is way ahead and into different direction as opposed to past. Tremendous change is being noticed conceptually in the approach to Female Gender, which has emerged into a new form claiming their existence equally competing the opposite Sex. They are not only participating but leading in some areas which were



unknown to them few years before. The Ethics of relationship is not based on rituals depicted by Vedas, Upanishads or any other scriptures whatsoever. Now this relationship is based on Individual thinking and no more Society driven as per Old school of Thought. These all, as mentioned above, is resultant of CHANGE. Whether it is a welcome proposition or regretted state of affair, is a matter of debate.

Further, if change does not loose its original values possessed before the change occurred then it leaves a scope of reprimanding such change for betterment. Hence if the Original values are lost then how to determine the value of the change thus accept such change as it is where it is. Therefore, if Natural values of life are changed to Artificial, then does it amount to change or emergence of totally brand-new vales. Many examples can be cited to expand this discussion. To mention an instance that if your leg is imputed then replacement of an artificial leg is a welcome change? If yes, then such a change is definitely a blessing in disguise.

I will sum up this article with a short note of discomfort about stubbornness in thinking and resisting to any change if any, even if it is good for the entire humanity. Nature is always supporting the positivity imbided in the change which is for good cause.

- Kalpesh Desai





# PHOTOS FROM MUSCAT-OMAN DHARAM YATRA





# PHOTOS FROM MUSCAT-OMAN DHARAM YATRA







## AVANADDHA INSTRUMENTS AND SYLLABLES [VARNA]

The description of four types of instruments is found in the ancient texts of music, which are 'Tat, Sushir, Avanddha, and Ghan'. String instruments are called Tat, The instruments that produce sound due to the expansion of air in a hollow tube from inside called Sushir, and solid objects or substances like cubes, have been kept in the category of dense instruments. Avanaddha vadya has been described in some way in the scriptures as "Instruments which are covered with skin and those instruments which are hollow from inside are called Avanaddha Vadya." In these instruments Ek Mukhi i.e. one mouth of the instruments is covered by skin and Dwi Mukhi Vadya means both the mouths of the instruments are covered with skin, that when the mouth is struck with a hand or any solid object, then the sound emitted in the scriptures called Pat. Pat means letter or syllable. Pat in Patakshar means to break or strike from above. When the latent sounds are produced by striking a leather instrument, then the letter of that sound is called Patakshar (Varna). At present, the sound emanating from the playing of leather instruments is also called Bol.



In the Natyashastra, Bharata Muni has described sixteen sounds in the thirty-third chapter 'Avandhatodyavidhan'. These sounds are described as Patakshar, which the sages have called consonant sounds.

These consonant sounds are of type 'K, Kh, G, Gh, T, Th, D, N, Ta, Tha, Da, Dha, M, R, L, and H'. In Sangeet Ratnakar, Pandit Sharangadeva, while describing the pat





(patakshara) of the instrument in Vadyadhyaya, has said that except 'Om ( )', 'K' class (K, Kh, G, Gh), T class (T, Th, D, Dh, N), Ta class (Ta, Tha, Da, Dha, N), R and H'.

The main Avandh instruments used at present are Tabla, Pakhawaj, Dhol, Dholak, Naal, Damru, etc. While playing these instruments, the hand or any stick is struck with which different sounds are obtained. In this article, the description of the sounds of the main four instruments, Tabla, Pakhavaj, Mridang, and Damru has been presented here.

**Tabla:** The tabla is an 'Ek-Mukhi (One faced)' avanaddha instrument. Tabla is itself a combination of two different instruments. The Dayan (right-hand drum) is almost always made of wood. The diameter of the membrane may run from just under five inches to over six inches. The Bayan (left-hand drum) may be made of iron, aluminum, copper, steel, or clay; yet brass with a nickel or chrome plate is the most common material. Undoubtedly, the most striking characteristic of the tabla is the large black spot on each of the playing surfaces. These black spots are a mixture of gum, soot, and iron filings. Tabla has mainly Six syllables (Varna) which are 'N, G, D, T, R, and K'. However some scholar has believed that tabla has more than six syllables (Varna) which are 'Dha, G, D, T, R, K, Ta, D, N' but If we looked into it, some of these syllables (Varna) are combined i.e. they are formed by the combination of more than two or more syllables (Varna) and also combined with different vowels. Where 'N, D, T, R' are played on Dayaa and 'G, K' are played on Bayan.





**Damaru:** Damaru is the 'Dvi-Mukhi (twofaced)' Avanaddha instrument. It has a resonator that is anywhere from 4-10 inches in length and 3-8 inches in diameter. The resonator is usually either metal or wood.

There are two drumheads on each side of the resonator, which are laced together with a cord. Near the centre of the lacing are two loose knotted cords. The knots on each end strike both heads to produce a rattling sound. This is effected by rotating the drum rapidly in alternating directions. The pitch is bent by squeezing the lacing. The damaru has very strong cultural associations. It is strongly associated with the God Shiva. According to scholars, the Syllables (Varna) of Damaru are 'D, K, R, Kh & T'. However, we cannot find where these syllables (Varna) will be played on damaru.

**Mridangam:** Mridangam is a 'Dvi-Mukhi (two-faced)' South Indian version of the Pakhawaj. It bears a strong superficial resemblance to

Pakhawaj but there are major differences in construction and technique. The tone of the instrument is quite different. This is due to differences in construction. The construction of the mridangam has a heavy

annular membrane around the right side and a number of pieces of straw which are placed radially between the annular membrane and the main membrane. The right side has a permanent application, known as soru or karanai. The left side uses a mixture of flour and water to provide a proper tone. This application must be removed after each performance. The lacing and heads are all placed upon a barrel-shaped





wooden shell. The wood is usually of jackwood. The syllables (Varna) to be played on Mridangam have different opinions by scholars. Some of them have believed four or seven. The four syllables are 'Ta, D, Th, and N'. If we talked about seven then those are 'Ta, D, N, Te, T, Gh, and K', where 'Ta, D, N, Te, and T' will be played on the Right side, and the remaining three will be played on another side.

**Pakhawaj:** Pakhawaj is 'Dvi-Mukhi (twofaced)' of a north Indian version of the mridangam and is the most common north Indian representative of the class of barrelshaped drums known as mridang. It was once common throughout north India, but in the last few generations tabla has usurped its position of importance. It has a right head which is identical to a tabla except somewhat larger. The left head is similar to the tabla bayan except that there is a temporary application of flour and water instead of the black permanent spot. It is laced with rawhide and has tuning blocks placed between the straps and shell. The syllables of Pakhawaj are 'D, T, Th, M, N, G, K, Gh', where 'D, T, Th, M, N' will be played on the Right side and the remaining syllables will be played on the opposite side.



- Jaydeep Lakum





## THE PATH OF GRACE

Each and every living being in the world is endeavouring for something.

Someone is struggling for a good job, some for food, some for luxury; but in the end each of these things we want is only happiness(aanand). The reason behind that is, we all are part of the ultimate happiness-Shree Prabhu, but with time by time the happiness drain out from within us.

We all try to get continuous happiness from the materials, but the happiness just disappear in some time. So, where to get the ultimate, unlimited and uninterrupted happiness? What is the process to achieve it? The answer is, we need to connect with the source of it, Shree Prabhu (रसो वै सः - "The Supreme Lord is the reservoir of all pleasure"). And the process or the way of connecting with Shree Prabhu is introduced by Shree Vallabhachraya Mahaprabhuji called as Pushtimarg.

Performing Prabhu seva and following the path of pushtimarg is only possible with the grace of Prabhu. A jeev is attracted towards prabhu only when Prabhu wishes him/her to be. This is how Pushtimarg is different from other paths. In other paths the devotee chose the path/lord, but in pushtimarg Shree Prabhu himself choses the person/devotee (रासलीलैकतात्पर्यं कृपयैतत्कथाप्रदः). That's why Pushtimarg is called as The path of Grace.

Krupa is the thing one can feel within. It is a positive attitude with faith on the supreme in any situation. We have heard from lot of people when they gain something in life, "Prabhu krupa se hua (happened due to the grace of Shree Prabhu). The reason behind any winning situation is only the grace of Prabhu.



**In today's time, when we connect happiness or any ideology with the religion, it is considered as old school. It is because we are not trying to understand Dharma as pure science, as the best way of living. In this case, perception is very important thing to understand. When we carry a negative or wrong perception for something, it will be very difficult to understand it's true side. Shree Mahaprabhuji always guides us for putting a high approach and healthy mindset. This is the first step for dinta/gratitude. These are the must to serve Shri Prabhu.**

**But it is also true that, It is very difficult for humans to stop any thought process or change the mindset. Shri Mahaprabhuji always suggests that, "The best way to overcome from negative mindset is not to stop the thoughts but divert the thoughts"**

**We all are having unique qualities and talent. Rather than focusing on negativity, when we utilise that quality and talent in prabhu seva, that's the best thing we can offer. Because Shree Prabhu resides at our home by leaving all the sukh of Vraj just to angikar our seva.**

**We Vaishnavs enjoy every moment of life as utsav. Tatsukh(Prabhu sukh) through Prabhu seva is our ultimate goal.**

**When a Vaishnav understands that each action he performs is nothing but directly or indirectly Prabhu seva, he can feel the ultimate aanand and grace of Prabhu every moment.**

**- Neel Mukti**



Shashthapithadhiswar HDH Go.108  
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**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....."*

*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 Jejeshri's heart.*

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