



pushti awakening

July to September 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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MESSAGE FROM THE EDITORIAL TEAM

Bhagvad Smaran Dear Readers!

We here at the editorial team would like to express our sincere best wishes for Diwali and Gujarati New Year VS 2079!

In our Diwali/New Year edition of Pushti Awakening we are extremely grateful to share HDH Shashthpeethadishwar P. P. Goswami 108 Shri Dwarkeshlalji Maharajshri's divine message and blessings for all, as well as the illuminating articles and messages from our Shashthpeeth Yuva Acharyas, Goswami 108 Shri Ashraykumarji Mahoday and Goswami 108 Shri Sharnamkumarji Mahoday. We are also very thankful to A. S. Jayathi Vahuji for being so gracious and sharing her precious recipes.

We would also like to extend our gratitude to Kalpeshbhai Desai, Dr Grishma Patel, Vishal Patel, Sanket Shah and Kunal Raithata for sharing their insightful articles for this edition.

We hope you also enjoy browsing through the photos of Pujya Jejeshri's recent USA Yatra, Vraj Yatra and other memorable events.

As always, we would love to hear from you our readers.

Please submit your comments, questions, articles to vaishnavinnerfaith@gmail.com.

The Editorial Team.





MESSAGE FROM PUJYA JEJESHRI

My Dear Vaishnavjan,

Shubh Deepavali and Gujarati Nutan
Varsh Abhinandan!

Deepavali or Diwali is more than a celebration of lighting diyas, enjoying sweets and gathering with friends and family. It is a time when Hindus of all traditions come together to celebrate the victory of light over darkness. It is a reminder for us all to bring light to areas of our lives as well as those of others that are in darkness, to remove the ignorance, hatred, greed and violence through compassion, kindness, friendship and goodwill in the spirit of “Vasudhaiva Kutumbakam”.

Throughout India and across the world, Hindus celebrate Diwali according to their individual traditions but the core remains the same. Sanatan Vedic Dharma's uniqueness does not lie in its uniformity of practice but diversity, and its strength is in its Vedic roots. The truth





remains one but the paths to attain it are many. And Hinduism stresses that none of these paths are superior than the other. Sanatan Vedic dharma allows the individual to follow the most suitable path according to his/her innate inclinations based on the principle of universal truth. Collectively, we must continue to take pride in our varied traditions of Sanatan Vedic Dharma to positively impact the world by our "Unity in Diversity" example.

In the current times, of emerging pandemics, climate change, ethnic cleansing, autocratic supremacy and financial exclusion, more than ever before, the global proliferation of our Sanatan Vedic Dharma values can greatly impact the trajectory of humanity and the world in a positive direction.

I, also extend my best wishes to all who celebrate the Gujarati New Year VS 2079. May the New Year bring you renewed hope, health, happiness, peace and prosperity!

With My Blessings,

- Goswami Dwarkeshlalji Maharajshri





RAJBHOG DARSHAN



In Ashtayam Seva, after Gwal comes Rajbhog. Let's enter in the Seva kram of Rajbhoga . In the previous Satsang we concluded where Shri Prabhu wa swinging in Palna.

In the world that today, the mobile phone has become a necessary tool rather than a hobby for humans. We all have become addicted to this machine but this is a machine. It can be used according to the mantra (program) written in that tool. SMS, texting, calling etc. is done according to

the program mantra inside it. Similarly, the body is also a machine and to connect with God, one can use mantras prescribed by God, mantras of good deeds, etc. Consciousness of the supreme element can be established in the heart. There should be no other parallel in life that a Vaishnava has to get used to it. After Palna the Rajbhog kram starts. There should be a thought of making new dishes every day, we should have that value in our hearts.

Shri Prabhu is the consumer of excellent things. It is always necessary to be very careful about the time and material to serve Shri Prabhu as he is naturally hungry after swinging the palna and playing.





Keeping in mind that Maiya Yashodaji is creating various types of samagri, it is necessary to create new samagri for our Lord as per time. The differences between Putishtimarga and Marayadamarga are that in Marayada Marga, Samagri is called Prasad even before offering it to Prabhu and still called Prasad after the offering.

In Pushtimarg the food made for Prabhu and before it is offered to Prabhu is called Bhog before and after that only, it is called Prasad.

In Shri Prabhu's mukh fire burns, we are performing a Yagya by offering prepared food or bhog. Just as we want change in our food, God also likes change. As in Yagya there are three types of things like food (Anna), payas and samidha in the offering material, so it is necessary to take care that the Lord is pleased by offering dudhghar, ansakhdi and sakhdi in the form of food items to heal the Lord. That is why it is considered Havan in the ritual. It is a yagya, while offering a royal feast to the Prabhu is a great yagya, so let's start the royal feast. After a while, the Lord plays sports, so during the Rajbhoga time, Yashoda tells the gopis.



“देखो री गोपाल कहाँ है खेलत कहो जाय बाबा तोहि बोलत”

Tell Nandaraj Kunwar Shri Krishna that Kanhaiya your mother Yashodaji is calling you it's Rajbhog time and Kana comes there, very happy. "भोजन को बैठे नंदराय तुम संग भोजन कर हो आय" Nandarayji arrives for the meal as well as Prabh. Various types of food such as butter, milk, sweets are blessed by the Lord. Eating with the whole family.





Nowadays, people do not have time to sit and eat with family. Alas, there is no time to sit and talk with the family even for a few minutes. But this is what we should learn from the Nand family. What kind of sanskaar are Nanda-Yashoda giving to Shri Krishna? By their example, closeness with each other increases, children eat with pampered love, Shri Krishna even sits on the lap of mother Yashodaji and enjoys his meal. Maiya lays a garment in front of the Lord so that Shri Prabhu's clothes do not fall in the food plate and the clothes do not get spoiled, as if it is Yashoda Maiya's palav. Having meals with family increases love. Even in the sewa, we spread the clothes as the bhav of Shri Yashodaji as if the prabhu is in the lap and a separate cloth is spread as the bhav of Palava to prevent the deterioration of the clothes. Then the sinhaasan cloth is spread. This sinhaasan vastra is Yashodaji's sari. The two bases in front of the sinhaasan are the palms of ShriYashoda jis Srihasta. The gadi is the lap of Shriyashodaji and the cushion of the Pithika is the back of Shri Yashodaji. The kalash of the sinhasan is a tika of Sri Yashodaji. Pichvai is Srishodaji's saree. This is literally a replica of the entire sinhasan of Shri Yashodaji's lap. In this way, our Prabhu also eats Rajbhog in the lap of Sri Yashodaji. "Yashodotsang Lalit" means Prabhu is sitting and enjoying rajbhog in the lap of Sri Yashodaji. We should take Rajbhog in sewa with such a spirit. It is as if the Prabhu is doing various leelas sit in Godi, playing, eating and talking and doing different leelas.

“ हंस तुतरात क़हत मैया सो दुल्हन मोको चाहिए
ललन की बातन पर बल जैये”

- Pujya Shri Aashraykumarji Mahodayshri





AN ASPECT TO BE KNOWN

Shri Krishna assumes several forms (swarup) according to his various Places of Divine play (Leela). The love sentiments exchanged also vary.

But in Vraj, the sentiments of love of Gopis are without the compunction of Maryada which means they are not bound by Vedic and worldly concepts.

In Vraj, Thakurji is Purushottam. He is also recognized as Dharmi - one with attributes of perfection.



He is beyond the reach of even Vedas. Worldly aspects do not touch him.

The divine play (Leela) which he has conducted in Vraj are perennial or infinite. They are known as Nitya Leelas.

Nothing can appease him like the association of righteous people. He is said to be present where his devotee sings songs of praise (Kirtan) of His Magnificence (Mahatmya).

**“Naham vasami vaikunthe yoginam hridaye na cha I
Mad-bhakta yatra gayanti tatra tishthami narada II ”**

I do not reside in the Vaikuntha nor do I reside in the hearts of the Yogis, yet I am joyfully present where my loving devotees sing praises of my name, O Narada !!

Neither the Sankhya yoga , nor the acts of religious faith, nor





studies of Vedas have any power to hold him under control.

The only thing that can bind him to his Devotee is the sentiment of humility. A devotee expresses his feelings (bhav) in the following terms:-

Oh! Lord of Radha!

“I am without the quality of humility. How can I receive your compassion. Kindly show me your grace so that I can acquire this quality.

Without you I cannot achieve any of my desires. I no longer exhibit any sense of shame. see! I am evil at heart! my speech is vile! My body, mind, my actions even my knowledge in full of drawbacks.

“ There is no limit for my offences. I admit that my perceptions have turned dull. Being vitiated with evil thoughts, I do not realise what is good for me.

You are my master please show me your compassion in all respects I am leading a life without a master.”

All righteous-minded people should chant the eight-worded Mantra (Asha Akshar Mantra) with love, compassion and surrender in the lotus feet of Shri Krishna.

“ Shri Krishna Sharanam Mamah.”

- Goswami Shri Sharnamkumarji





PHOTOS FROM USA DHARAM YATRA





PHOTOS FROM USA DHARAM YATRA





DHARMA VS RELIGION

Does dharma and religion mean the same? This has been a question that has been raised by many like myself who have been born outside India and educated with the influence of western culture.

When you google the meaning of dharma on the internet, you will discover that there are many meanings based on various religious and cultural perspectives.

Over the years I have learnt that Dharma cannot be translated into the English language, just as many other Sanskrit terms such as Brahma, Yoga, Karma. The western culture has adopted many of these words per their understanding that easily fits into their narrative which then have become globally accepted. However, in doing so it has led to many misconceptions and loss of their true meaning in relation to the Vedic way of living.



So let us define dharma and religion from the Vedic perspective:





Dharma is defined as the inherent nature or characteristic of a thing based on the foundation of truth. The best examples are to think about fire, bee or the river. The dharma of fire is to provide heat and light. The dharma of the bee is to make honey. The dharma of the river is to flow. Likewise everything in this universe has its own dharma.

So one may ask, what is the dharma of humans? For that we have to refer to our Vedic literature where humanity's dharma has been elucidated. The principal of dharma is well described in the Mahabharata, the Bhagvad Gita and the Ramayana amongst many others. They provide insights on how we should behave as humans and what should be our attitude. They do not explicitly mention whom to worship or what tradition we should follow. They teach us what we should do and what we should not do based on the circumstances we are facing.

The following ways of dharma have been described in Vedic Literature:

- 1. Selfless actions that are performed for the benefit of others.**
- 2. Self Enquiry: to study the self (atma) in relationship to the world through regular practice of understanding creation and it's creator, God.**
- 3. Self Improvement - constantly improving yourself by removing the negative qualities within you and replacing them with positive ones.**
- 4. Giving or donating of your wealth, knowledge, time.**
- 5. To always tread on the path of truth.**
- 6. To forgive oneself and others.**
- 7. To control the senses through discrimination of what is right and wrong.**
- 8. Avoidance of greed.**

These ways of dharma do not elaborate on any form of God or religious





practice. Dharma only describes the rightful way of living based on universal truth.

Religion refers to a codified spiritual belief system referred to as Sampraday in our Vedic tradition. There are many sampradays within the Vedic tradition which are all based on their unique ideology. Religion or Sampraday is only applicable to humanity as we are the only species on earth with the ability to think and discern right from wrong. There is no religion for any other living being on earth. Other animate beings follow their innate duty/actions based on truth of their existence referred to as dharma.

Religion expounds on the spiritual relationship between the self (soul) and the creator, and the understanding of one's purpose and place within the confines of community. Dharma stresses the truth which is universal irrespective of religion or community.

Therefore dharma is not synonymous to religion!



- Dr Grishma Patel, MD





SARVESHWAR NI SAMAGRI

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

“ALMOND SHEERA”

Soak almonds in water for 2 to 3 hours. Remove the skin and grind to paste. Take 2 tsp ghee in a pan and roast the almond paste till light brown on low flame. Add milk and keep stirring till the mixture thickness. Add sugar, stir till the water from sugar evaporates. Add remaining ghee, saffron mixed milk and strands of saffron. Keep stirring the mixture till ghee starts separating. Remove from flame, cool and add powdered cardamom. Decorate it with sliced almonds and pista. Sheera is ready for offering to Shri Parbhu.

Similarly Sheera can also be made using pista.

This samagri can be offered in shitkal.

Ingredients :

-1 Cup Almonds

-1/2 Cup Sugar

-1 Cup Milk

-3 Tsp Ghee

-1 Tsp Cardamom Powder

few strands of saffron (a Pinch)

-1 tsp saffron mixed Milk





HAPPINESS [SUKH] VS PEACE OF MIND [SHANTI] VS JOY [ANAND]

Happiness is materialistic satisfaction. Its life is very short as the happiness extinguishes with consumption or assumption of that material or service. Therefore, it is considered Temporary. It can be recurring but not continuous. It is opposite situation of Unhappiness arising due to grief, misery, sorrow etc., Happiness is momentary and

can be replaced by different situation. It is also a relative term and is comparable to be defined as happiness. It arises and extinguishes quickly. If you see a movie to enjoy it and once the movie is over, your happiness out of the same is finished. If you eat a sweet (jalebi) the taste



remains till you completely consume it. Normally such recurrences are misunderstood as eternal, but they are illusions in the minds of people at large. Majority of human society makes such happiness as their goal of life and remain involved in around relishing such happiness. They try to achieve this kind of happiness even by foul means. Hence when they are not successful in getting such happiness, they get upset, disheartened, or frustrated. Thus is an IN & OUT situation of happiness and unhappiness.

Let us continue our journey towards Ultimate JOY, by discussing Peace of Mind. It is defined as stable mind set of a human being. When a person maintains balance of mind irrespective of change in the





circumstances whatsoever, His mental stability awards him what is described as Peace of Mind. He does not succumb to any adverse situation or circumstance, but strongly controls his emotions to face them, nor gets overexcited with favorable situations too. They never allow stress to hover over them, and do not become hyper under any circumstance. Such person is never tensed and does not frustrate with challenges. Peace of mind is achieved with meditation which relates connectivity with Inner soul. Even amidst the controversial situation they remain stable and do not loose temper. Hence they are said to have achieved peace of mind. Therefore absence of stress is generally described as Peace of Mind.



The real sense of achieving happiness which can be termed as JOY is getting connected to GOD. If one follows the rules and regulations of Nature and abide them diligently one can obtain Joy. It is different from materialistic happiness described earlier. Joy is perpetual and gift from Almighty which remains forever. One who experiences JOY is free from all negative feelings in life. He absolves himself from all vices like anger, ego, complex issues, jealousy etc. Joy is another form of God. When we





chant Nand Gher Anand Bhayo we mean and indicate as God. So relishing Joy is best situation in the life of a soul. The best examples are Gopi in Vraj, Mira devi or Narsih Mehta. If one can reach to a stage like this, then only one can enjoy and experience Joy in his life. Joy is bestowed only if one has untold trust in God. When she was offered bowl of poison, she was not shattered a bit, but readily drank it as Prasad(blessings) from God, thus she survived death because she had tremendous faith in God. Thus JOY is the resultant of complete submission of trust in GOD. This is real name of happiness vs materialistic Happiness.

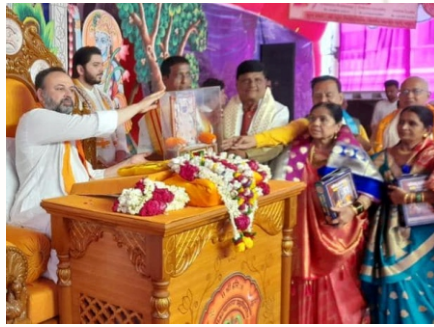


-Kalpesh Desai





PHOTOS FROM VRAJ KATHA





PHOTOS FROM ALL VARIOUS EVENT





THE IMPORTANCE OF COMMUNITY

Community. The word has many definitions, but to me, resonates a sense of belonging.

If you did decide to look it up in a dictionary, it would be defined as: a common understanding; in language, law, manners and/or tradition. An interdependent group of organisms, inhabiting the same region and interacting with each other. Or, as I'd like to put it; a sense of camaraderie.

In more recent times, I have found myself on a journey to improve my emotional and spiritual well-being. As much as we should strive to be happy by ourselves, it is no secret that our happiness is intimately linked with those around us.

I liken it to Vitamin D. You cannot achieve optimal levels of it through diet and supplements alone, you must spend time in the sun too



and absorb it through the skin. What I mean to say is, happiness can be found on the outside too.

We curate the things around us. We may not put much thought into it, but they shape us, and so we should pay attention and try to orchestrate it as best we can.





Maintaining a good education, career and income are often a priority. But what's more crucial throughout life, is a sense of feeling and purpose. This must be nurtured and maintained. Take a moment to be grateful, thankful and hopeful. It will keep a genuine smile on your face and remind you of what's important.

Pushtidham Haveli definitely gives us a sense of belonging in Ocala. It is a place for us to get together and share a common understanding of love and respect. Religion has for a held a place dear in our hearts for a very long time. It is a healing vessel for our emotions. In our Pushtidham values, it is written that we are to help others. This is obvious of course. But I appreciated we are reminded of this, because it makes us mindful.

Remind yourself of what is important in your life and align your daily activities with them. This is by far the best way to achieve what you want. Self-belief precedes everything. If we believe doing something would make our lives better, surely we would do it?

To all my fellow humans in a quest for success or to be a somebody or something. Take a moment to focus on your community. It will pay dividends, and the rest will come so naturally and easily.

I wrote this piece to enthuse my generation, to get them to embrace their circumstances, and to use them as a springboard to live purposefully. The world is moving at such a fast pace, but belonging to a community and enjoying the journey is perhaps the greatest success that nobody is chasing.



Vishal Patel,
Pushtidham Haveli Ocala,
Florida, USA.





PUSHTI MARG AND MENTAL HEALTH

According to World Health Organization (WHO) in all countries, mental health conditions are so prevalent that about one in eight people in the world lives with a mental disorder. Around half the world's population lives in countries where there is just one psychiatrist to serve 200000 or more people. It affects both males and females with high levels of stress, anxiety, depressive disorders, and other physical symptoms that affect day-to-day life. What is more challenging is that mental health systems all over the world are experiencing major gaps and imbalances in information, awareness, timely care, resources, and medical services, other health conditions are often prioritized over mental health. Sadly, most people are either undiagnosed or diagnosed with mental health conditions that go completely untreated.



- So how does Pushti Marg - a roadmap for Vaishnav which is discovered and defined by Shree Vallabhacharya (Mahaprabhu Ji) helps us with well being of our mental health? I would like to draw some parallels in practicing the Pushti Marg and how it is already helping us in many ways for our mental well-being.

The basis of Pushti Marg is seva-smarpan and das bhav, which means complete devotion to Shree Thakorji and selflessly serving him





regardless of our status in society, color, race, and other materialistic possessions. This factor of equality in Vaishnav keeps us grounded and level-headed. Das Bhav or Deen Bhav cultivates humility, resilience, and a mindset to work selflessly without seeking rewards or recognition. These characteristics are essential for a good devotee as well as any professional working in an organization.

Different other Bhavas such as Vatsalya (Love and Affection for a



child), Madhurya (Love), and Sakha (Friendship) are embedded in everyday Seva Prakar. Having love and affection for Shree Thakorji, joy from doing a Seva, and celebrating different Utsavs (festivals) helps us fight depressive thoughts and relives stress from our Laukik life.

Shree Krishna enjoys Kirtan, Bhojan, and Shrungar. When Vaishnav is deeply involved, enjoys it, and tries different things to become better at any or all of the three, it gives happiness, confidence, and a feeling of Bhagwad Kripa from Shree Thakorji. Practicing any seva prakar, one can experience an immense amount of positive energy which helps overpower many challenges in our life. Shree Thakorji also blesses us to overcome the challenges and our faith strengths by surrendering to Shree Thakorji.

Shuddhi, Seva, and Bhagwad Smaran are a great ways to start the





morning and definitely sets a daily routine. This makes us sleep on time, wake up on time, and rejuvenate ourselves with a meditative mindset. We are connected to divine power when we are fresh, pure, energized, and focused. The rest of the day gets better when we have already started by connecting to Shree Thakorji in the morning.

A lot of us often think excessively about our past or worry about our future, which leads many of us into a depressive and anxious state of mind. True Vaishnav accepts that whatever happened was Shree Thakorji's Leela and his wish and whatever will happen in the future is also per his wishes. Pushti Marg protects us in many ways that we are not even completely aware of it all, simply following it per the guidance of Shree Mahaprabhuji solves most of our problems and really improves our mental well-being.

Jay Shree Krushna



Kunal Raithatha
Los Angeles





DIWALI - GOVARDHAN PUJA ANNKOOT - SIGNIFICANCE

As Diwali approaches, we all think about lightings, diyas, Govardhan puja, Annakoot but, very few knows about the significance and story behind the rituals and festivals we follow, we celebrate. Let's understand about Diwali, Govardhan puja and annakoot with reference to Shri Ram's Story and Shri Prabhu's Govardhan leela.

When Lord Shri Ram, along with his brother Lakshman and wife Sita, went to the forest for 14 years to fulfil his mother Kaikeyi's desire. They were living peacefully and harmoniously in Dandak forest along the Mandakini River's bank at Chitrakoot. One day, Demon King Raavan kidnapped Sita and took her to Lanka using a devious plan. As a result, Shri Ram and Raavan fought an unprecedented battle in history, in which Ram defeated and killed Raavan (the day we celebrate as



Dussehra) and Shri Ram and Sita, along with Lakshman, returned to Ayodhya in Pushpak Viman.

People of Ayodhya welcomed their dear king and queen, Shri Ram and Sita with utmost joy. Shri Ram was always perceived as the rightful heir to the Ayodhya throne by his subjects. Bharat, who had ruled the kingdom for 14 years at Shri Ram's request while waiting for his return, was incredibly happy.

On the dark night of "Amavasya," people lighted lamps and lined up rows of "dijas" to beautify Ayodhya to celebrate the occasion. Sweets were distributed at every household, and a grand feast was given in Shri Ram's honour. We continue to commemorate this day as Diwali. The





purpose of this festival is to spread the message that good always wins over evil and light over darkness.

Significance and reason behind Govardhan puja and Annkoot is associated with Shri Thakorji's Govardhan Leela.

Once when Shri Krushn was a child, the elder people of braj including Shri Nandraayji were planning to worship Lord Indra as they were doing every year so that Lord Indra continues to grace the people of braj by providing rain as and when required. But Little Shri Krushn argued with shri nandraayji that they are farmers and should focus on farming and protecting their cows to the best of their abilities rather than holding worship or carrying out sacrifices like this for any natural phenomena. Also little Shri Krushn suggested to do a worship of Govardhan Hill and cows of Braj.



The villagers were finally convinced by Shri Krushn to not perform the worship of Lord Indra and did as Shri Krushn suggested. Indra, the King of Heaven, was furious with the people of Braj for listening to the child





Shri Krushn and worshipping the Govardhan Hill rather than him. He intended to punish them by sending terrible rain clouds to flood the area of Braj. Indra commanded the Samavartaka clouds of devastation to lash out at Braj with heavy downpours and thunderstorms, causing massive floods that can destroy out all the livelihood of the locals.

The terrified and helpless villagers of Braj approached Shri thakorji for assistance as tremendous rains and thunderstorms devastated the Braj and drowned it in water.

Shri Krushn understood the situation well and lifted up the entire Govardhan hill with his left hand and held it up like an umbrella. All the frightened brajwasi came under the Govardhan hill. It rained heavily in braj for consecutive 7 days and Shri Krushn lifted Govardhan for the entire 7 days. Stunned and mystified with the order of events, King Indra called back the clouds of devastation, thus stopping the thunderstorms and the rains. The sky became clear again and the sun shone brightly over Braj. Little Shri Krushn asked the Brajwasis to return home without any fear, and gently placed the Govardhan Hill back to exactly where it was. All the inhabitants of Braj including Nandraayji, Yasodaji and Balaramji hailed Shri Krushn and embraced Him with happiness.

After this all Brajwaasis offered bhog of various saamagris (food) as per their convenience, whatever they had they offered to shri thakorji and shri prabhu accepted all the offerings that is known as Annkoot.

Through this Govardhan Leela, Shri Shri Krushn donated his surrender to all the Vrajawasis , vaishnavs is the major bhaav behind this leela.



- Sanket Shah





PHOTOS FROM ALL VARIOUS EVENT





Shashthapithadhiswar HDH Go.108
Shree Dwarkeshlalji Maharajshree



HDH Go.108
Shree Aashraykumarji
Mahodayashree



HDH Go.108
Shree Sharanamkumarji
Mahodayashree



VIPO - Pushti Anna Yojana
It's Our Duty....

Pujya Jeeshri'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 Jeeshri's heart.

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