



Message From Our Spiritual Head Vaishnavacharya Shri Dwarkeshlalji Mahodayshri

From the Ratha Yatra Satsang 24th June 2020

Rath Yatra is the day that Shri Mahaprabhuji revealed His last instructions (*Antim Updesh*) in the form of Shiksha Sloka Granth. In the Shiksha Sloka Granth Shri Mahaprabhuji explains that it is of utmost importance to remember Shri Thakorji in every moment, because if we let ourselves slip even for a moment, the serpent-formed Kaliyuga (and it's negativity) will engulf us. It is therefore important to remember what being a Vaishnav means and how we can become better Vaishnavs, strengthen our *Bhakti*, and keep Shri Thakorji in our minds at all times. These are some words that Jeje Shree shared to help us with this.

“Being a Vaishnav is a way of life. Everything we do, our activities, our behaviour, our language all make us who we are, and we are Vaishnavs, so we should ensure that our activities, language and behaviour align to this. Since we are associated with Shri Thakorji, His name is associated with ours, and everything we do has His name to it. For this reason, we should think carefully about what we do and how we do things - we are ambassadors of Pushtimarg. As Vaishnavs, there are 4 things that we should avoid (4 *Kshatru*'s, or enemies to our *Bhakti*):

Asad Vaani (bad language) - We should use our words carefully. Sometimes we say a few bad words in the morning and our whole day goes bad. A few words make all the difference - sometimes it is best to remain quiet for your own peace. We should also remember that words once said cannot be taken back. Ideally, we should only be saying things that Vaishnavs, Shri Mahaprabhuji, 84/252 Vaishnavs said or did - because these are all Vaishnavs' words about Shri Thakorji that take us closer to Him.

Asamarpit (unoffered) - We should offer everything we have to Shri Thakorji, we should always live in this *bhaav*. This doesn't only apply to food, but everything we have - our home, our car, everything. In the Brahmsambandh Mantra we say we surrender everything to Shri Thakorji.

Asad Sang (bad association) - anyone that reduces your *bhaav* and *bhakti* is considered bad association, not just the typical characteristics that come to mind when we say bad association. These people should be avoided. This doesn't mean you should disrespect or argue with them, it means we should respect them and their own thoughts, but be very careful around them and detach ourselves from them too.

Anyashray (surrendering to anyone but Thakorji) - Thakorji has always protected us and loved us, so we should learn to accept everything He has given us. Praying to demigods for other things means that we don't trust that Thakorji is doing what's best for us. We should ensure that Thakorji knows you are His and only His. This also means that we shouldn't fear other people - we often think that if we chase other people, they will give us things that we desire, but we have to realise that everything we get is from Shri Thakorji. It is important to be aware who we are surrendering to and who we keep our faith in.”

Leela : Govardhan Leela

When Thakorji was seven years old, already watching over Vraj as well as creating lots of mischief, He began to question the reason why there was a yearly sacrifice made to Indra, the demigod of rain. His father told him that they valued rain above all else because Vraj was a village of cowherds. If there was good rain, then the grasses would grow lush and green, and that would mean the cows would be able to graze properly. As their livelihood relied on the cows to thrive, and so the people of Vrindavan worshipped the rain for the blessings it brought them.

Shri Thakorji, in all His wisdom, advised them that they should instead worship the mountain Govardhan. The cows and the grasses all thrived on the mountain, and it was really Govardhan who they should be worshipping and offering *Bhog* to. Thus, the whole village heeded His words and stopped their worship to Indra.

On the day of the yearly offering, *yagna*, Indra waited for offerings from the village, but instead the *Vrajvasis* (residents of Vraj) offered mountains of *Bhog* to Govardhan (*annakut* - mountains of *Bhog*). Shri Govardhan, or Shri Girirajji, revealed His form to the *Vrajvasis*, and accepted their *Annakut*.

Seeing this, Indra's fury was such that he decided to conjure up a tornado with raging winds and driving rain to punish them all. Shri Thakorji, with His kind and loving nature, raised Govardhan on his left pinky finger to provide shelter for all the citizens of the village - including their cows, further validating that Govardhan is the real protector of the *Vrajvasis*. For seven days and seven nights, the storm raged above them, but the villagers were lulled into a happy mood of singing and dancing because Krishna was playing his *bansi* (flute).



After all this, Indra came to his senses and realised that he had let his ego get the better of him - he thought himself to be the Lord of the *Vrajvasis*. Chastened of his arrogance and pride, Indra withdrew the rain clouds. Indra realised that Shri Thakorji is the real Lord of everything.

After the storm had finally ended and the villagers returned to their normal lives, realising that they should only worship Shri Girirajji and no other demigods. Shri Thakorji had destroyed Indra's pride and taught him a lesson in humility.

Bhavarth (meaning)

In Pushtimarg, Shri Girirajji is non-different to Shri Thakorji. Shri Thakorji has Himself explained this to the *Vrajvasis*, that in the form of Girirajji, He will take care of them. Through this Lila, Thakorji showed the *Vrajvasis* how to surrender to Him and no other demigods, or *devtas*. In Pushtimarg, there is a high importance placed on surrendering (*Ashray*) only unto Shri Thakorji - surrendering to others is called *Anashray*, which is a big hindrance in our *Bhakti* (Devotion).

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Basics Of Pushtimarg : Brahmsambandh

In simple terms, Brahmsambandh means establishing a relationship with the Lord (Brahm = God, Shri Thakorji and Sambandh = establishing a relationship).

Note: Brahm does not refer to Lord Brahma, the creator, it refers to Brahman, which is Shri Thakorji).

Brahmsambandh is the entry of a *jeev* (soul) into the Path of Grace, i.e Pushtimarg.

The absolute and exclusive rights to grant Brahmsambandh in Pushtimarg, to transform an ordinary *jeev* into a Pushti *jeev*, lie only with a Vallabhkul Goswami Balak (direct descendants of Shrimad Vallabhacharyaji) who we Vaishnavs respectfully and lovingly refer to as 'Bava (Shri), Jeje (Shri) or Jairaj'.



A person becomes a 'Pushtimargiya Vaishnav' after being initiated into Pushtimarg by receiving Brahmsambandh. The first Brahmsambandh was given by Shri Vallabhacharyaji to Shri Damodardas Harsaniji (Damlaji) more than 500 years ago. The Brahmsambandh mantra is a Sanskrit mantra containing 84 letters. This mantra is not man-made; it was first given to Shri Vallabh by Shri Thakorji Himself at Thakurani Ghat (Banks on Yamunaji) in Gokul on Shraavan Sud 11 in the year 1492 AD. Shri Mahaprabhuji was contemplating on how He would fulfill Shri Thakorji's *iccha* (desire) to unite *daivi jeevs* with Shri Thakorji when Shri Thakorji appeared Himself and revealed this mantra. Shri Mahaprabhuji explains this in Siddhant Rahasya, one of the Shodash Granth.

Brahmasambandh is a process where after fasting for one full day, one is given the Gadhya Mantra (or Brahmasambandha Mantra) in front of Thakorji's Swaroop by a Vallabhkul Balak after which Tulsi leaves are offered to the lotus feet of Shri Thakorji. This unites you to Shri Thakorji and is a request for him to accept you. Vallabhkul Balak then gives you a Tulsi *mala* to be worn around your neck (*kanthi*). By this initiation, you are now blessed with the grace of both, a Guru and Shri Thakorji.

The meaning of Brahmasambandh Mantra (*Bhavarth*):

It has been ages since I (the individual soul) have been separated from you Shri Krishna. The joy that comes from experiencing a pang of separation from you and then deeply desiring to reunite with you has disappeared too. So, I surrender to you (*samarpan*) my body, senses, soul, intellect and its activities, and belongings. I am your servant, Oh Krishna I am yours (these last 5 words are known as the Panchakshar mantra and should be recited to our swaroop daily).

This surrender to Shri Thakorji by initiation by your Guru is the essence of the Brahmsambandh Mantra. The mantra should only be recited in the presence of Shri Thakorji's Swaroop, and in a state of *Aparas* (a pure state of physical and mental cleanliness, a Vaishnav standard that should be observed when performing various Seva - more on this later)

You can find the *Bhavarth* of the Brahmsambandh Mantra and the Siddhant Rahasya on the Bhakti Radio App (download on Google Play/Apple Play Store).



Jai Shree Krishna

Another bhavarth behind this Lila is that of *maan bhang* (breaking of the ego). Indra had an ego, thinking he was in charge of things and that he was the controller. Similarly, we may have an ego when doing our activities (*karma*) and think that we are the ones in charge. By hearing this Lila and learning from Indra's lesson, we should understand that we aren't in charge of anything. It is in fact Shri Thakorji that makes it possible for us to do anything and that He is behind it all. By understanding this, we break our ego of thinking that I/Me/We do something, and thank Thakorji for giving us the opportunities we get in life.

As all the *Vrajvasis* had offered their grains (fruits of their work, their karma) and taken refuge at the feet of Shri Thakorji and He sheltered them; similarly, we should offer all our activities to Shri Thakorji and take refuge at His feet and He will always protect us.

Summary Of Last Youth Satsang On 21st June

Following the first Q&A session with Jeje Shree, which was enjoyed by everyone, another Q&A was organised by VSUK. The Vaishnav Youth Group had a satsang discussing Jejeshrree's answers, and how we can apply these to our own lives. Some of the things we discussed were:

- Daily practices as a Vaishnav
- Difference between Haveli and Mandir
- Balancing our Laukik and Alaukik
- Significance of Thor and Chakh Manorath
- Remembering Thakorji in our daily activities
- Why Vaishnavs avoid certain foods
- Chardham and Vrajdham
- Significance of Vaishnav attire
- Bhaav behind Tulsiapatra

We have satsangs every 2 weeks on Sunday at 1030am - come along to learn more about Pushtimarg and it's relevance to our lives as Youth.

Details Of Next Youth Satsang On 5th July

TITLE:
Soul, Karma &
Reincarnation

TIME:
10:30 AM

ZOOM ID:
83588020713

Meet One Of Our Youth Members

Janaki Mehta

"I'm really glad I joined the youth group! There was so much I wanted to learn about Pushti Marg and doing so with people in my own age group has really made it more interesting and fun! The cooking sessions we have had have also been a great chance for us to all become good friends. It's really nice that we have kept a real focus on the words of Je Je Shree throughout all our meetings. I'm looking forward to the lockdown ending so we can do lots more together!"

