



Granth - Shri Sarvottam Stotra

Sarvottam, in Sanskrit, means supremely good or best of all. Stotram means poems of praise, and hence, Sarvottam Stotram means extremely supreme poems of praise. There is a strong reason and a very interesting series of historical events that make this set of literature indeed the best of all. Shri Mahaprabhuji's pragatya is as divine as His life and works. Shri Thakorji was in Vraj for 11 years and 52 days. To describe Shri Thakorji's leelas, Shri Mahaprabhuji resided on Bhutal (the earth) for 52 years and travelled the entire subcontinent of India, connecting individuals to Shri Thakorji during His lifetime. Shri Mahaprabhuji composed many philosophical and devotional books during his lifetime, including Subodhini (describing Bhagwat Purana), Anubhasya (describing the concept of Brahman or one with Lord Shri Krishna), Shodash Granth (describing sixteen treaties of the path of God's grace).

Whilst Shri Mahaprabhuji was on Bhutal, He received Bhagavad Agnya (divine calling) thrice to return to Leela (divine play). Still, He ignored it, twice for the Vrajbhaktas (Residents & Devotees of Vraj, Uttar Pradesh, India). Following this, He wrote Antahakaran Prabodh, addressing His own conscience. He mentioned in the Granth that He was guilty of not paying heed to Shrinathji's Agnya. The third time when He heard the Divine calling, he went to Gangaji's Hanuman Ghat in Kashi (river bank, where Shri Hanuman appeared in front of Shri Tulsidas situated at the Holy River Ganga in Kashi, Uttar Pradesh, India). Here, Shri Mahaprabhuji took Maun Vrat (vow of silence) for 40 days. He got Bhagwad Agnya to immerse back into Leela. It was now the day of Rath Yatra. Thousands of people surrounded Hanuman Ghat. Shri Mahaprabhuji's sons, Shri Gusainji and Shri Gopinathji, were only 15 years old when they asked Shri Mahaprabhuji what Bhagwad Agnya meant to them. Shri Mahaprabhuji was in the vow of silence and wrote the Granth of Shiksha Shloki in which He mentioned that if the Daivi Jeevs (divine souls on earth) are Bahirmukhi (two-faced), they could be affected by Kaal, i.e. the ongoing period of Kaliyug (fourth & dark age). Shri Thakorji Himself wrote in this Granth that if you have faith in Shri Vallabh, the effect of Kaal will not be able to harm you. Shri Thakorji then requested Shri Mahaprabhuji to return to the Leela. Shri Mahaprabhuji approached the river Ganga, climbing down the steps from the bank. As soon as the water came up to His upper body, He looked at Shri Thakorji in the sky, and thousands of people witnessed the divine light from His body going straight into the sky and into the Mukharvind (lotus face) of Shri Thakorji. Bolo Shri Vallabhadhish Ki Jay!

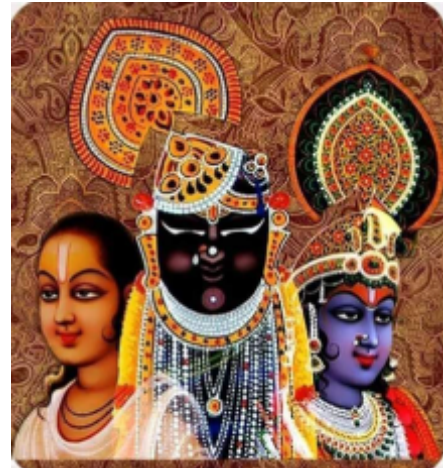
While this happened, Shri Mahaprabhuji was also seen offering Sandhya Vandan (evening oblations) to Shri Thakorji with Vaishnavs. The vision of leaving the Bhutal was also seen by Aasuri Jeevs (those souls that believed Shri Thakorji, Shri Yamunaji, and Shri Mahaprabhuji were not divine) and thus believed that Shri Mahaprabhuji had permanently left the earth. However, for the Daivi Jeevs (Divine souls), Shri Mahaprabhuji is here forever at every Vaishnav home where there is seva.

In solace, when Shri Gusainji was remembering Shri

Mahaprabhuji, and He was yearning to know Shri Mahaprabhuji, He realised He would find Shri Mahaprabhuji within Himself. In Dhyaan (meditation) to remember Shri Mahaprabhuji, Dharmroop Shri Mahaprabhuji Himself took pragatya (appeared) in the heart of Shri Gusainji and came out in the form of Shri Sarvottam Stotram from His mouth. Sarvottam Stotram, hence, is Shri Vallabh Himself. Shri Gusainji also composed Shri Vallabhashtakam, which describes Shri Vallabh's Swaroop. He described Shri Vallabh's names through Sarvottam Stotram and Shri Vallabh's Guns (qualities and characteristics) through Sapt Shloki. Aaradhna (worship) of Shri Vallabh includes the paath (recitation) of all three, Shri Vallabhashtakam, Shri Sarvottam Stotram and Sapt Shloki.



Shri Sarvottam Stotram comprises three sets of names: 35 names of Shri Thakorji, 35 of Shri Swaminiji and 35 of Shri Thakorji. Additionally, three significant names are Anand (Shri Thakorji), Parmanand (Shri Swamiji), and Shri Krushnaswayam Krupanidhi (Shri Mahaprabhuji). This makes it a total of 108 names in the form of Shri Sarvottam Stotram. Shri Gusainji, hence, describes that Shri Vallabh is present in Shri Thakorji, Shri Yamunaji, Shri Girirajji and Vrajbhumi and all these five elements of Pushtimarg are also present in each of the others.



Shri Gusainji further describes how the whole world was created from the Charankamal (lotus feet) of Shri Mahaprabhuji. Hence, Shri Vallabh also has the capability to destroy the sins of the entire shrushti (universe). He further mentions through the names that Shri Vallabh is Agniroop (a form of fire) that was raised from the hearts of Gopijan (those present with Shri Thakorji in Leelas or divine play) in search of Shri Thakorji.

Shri Gusainji states that Shri Vallabh is as divinely beautiful as Shri Thakorji and further explains that the fal (fruit) of chanting the Sarvottam Stotram is pure divine pleasure away from worldly materialistic pleasures. This divine pleasure is obtained through seeing the nectar of Shri Thakorji's Leelas before one's own eyes.

(Source: Series of Sarvottam Stotram Saptah starting from <https://www.youtube.com/watch?v=z0mXyHhblLA>, <https://www.youtube.com/live/Spb6gpZMsmc?si=xm9LX-NRd-ofR9Z>)
Sarvottam Stotra in English: <https://www.bhaktisetuhaveli.org/pushtimarg/shri-sarvottam-stotram-stotra/>
Sarvottam Jap Yagna Vachunamrut: <https://www.youtube.com/watch?v=Spb6gpZMsmc&t=8255s>

Tirth - Champaran

The birthplace of Mahaprabhuji holds a special place in the heart of Pushtimarg devotees. It is considered as a place of immense spiritual energy and grace. Devotees come from all over to pay their homage to Shri Vallabhacharya. The occasion of Vallabhacharya's birthday, which is also known as Mahaprabhuji Pragatya Utsav, attracts thousands of devotees who participate in rituals, kirtans (devotional singing), and discourses. As one of the main rituals, Vaishnavas who visit Champaran fill Jhariji (i.e. fill the vessel on the left side of Mahaprabhuji with water). Alongside this, Vaishnavs also perform Charansparsh (touching the lotus feet of Mahaprabhuji).



Shri Mahaprabhuji was born to a very knowledgeable and prosperous Brahmin family, earlier residing in Andhra Pradesh, India. This family had completed 100 Somyagnas and were headed towards Kashi (present-day Varanasi Uttar Pradesh, India, the then spiritual capital of India). On the way, they reached Champaran, where Shri Illamagaruji (Mahaprabhuji's mother) gave birth to Shri Mahaprabhuji, who was surrounded by Agni (fire). This birthplace is known as one of the main pilgrimage places in Pushtimarg. On the sixth day post-birth, the divine baby was named 'Vallabh'. The place where the name was given is called "Chhathi Bethak".

Shri Vallabh, from a very young age, travelled and visited pilgrimage sites across India during which wherever Shri Mahaprabhuji decided to rest for about three days, he recited and gave discourses on sacred scriptures like the Bhagvatam, Ramayana and Bhagavad Gita. These 84 sites where Shri Vallabh gave discourses are popularly known as Baithaks. Out of 84 Baithaks, Champaran hosts two Baithaks: Pragatya Baithak,

which is considered the 32nd Baithak & Chatthi Baithak, which comes under the 33rd of a total of 84 Baithaks.



One of the most important traditions that every Vaishnav visiting Champaran undertakes is 'Parikrama' (the act of circumambulating). It is usually performed in a clockwise direction. For Pushtimarg Vaishnavas, the Parikrama in Champaran is a way to honour Shri Vallabhacharya and connect more deeply with the divine grace that he embodied.

The Parikrama typically follows a specific route that covers important temples and locations in Champaran that are central to Shri Vallabhacharya's life. The journey usually begins at the Shrimad Gokulnathji Haveli, the temple built on the site where Shri Vallabhacharya was born.

1. Shrimad Gokulnathji Haveli: The Parikrama starts at this temple, the most significant site in Champaran for Pushtimarg Vaishnavs. Devotees offer prayers and participate in rituals to honour Shri Vallabhacharya's birth.
2. Baithakji: After visiting the Haveli, devotees proceed to the Pragatya Baithakji, which is a spot believed to be where Shri Vallabhacharya was born. Baithakji sites are central to Pushtimarg worship, and the one in Champaran is particularly revered.
3. Surrounding Temples: The Parikrama route includes visits to other nearby temples and sites that are part of Champaran's larger spiritual landscape. These may include small shrines dedicated to Lord Krishna and other deities associated with Pushtimarg.
4. Sacred River Ghats: The Parikrama often includes a visit to nearby river ghats, where devotees may take a ritual bath. This act of cleansing purifies oneself before completing the sacred circumambulation.

5. Final Return to Shrimad Gokulnathji Haveli: The Parikrama concludes with a return to the Shrimad Gokulnathji Haveli, where devotees offer final prayers and seek blessings for their journey.

Circumambulating these sacred sites is believed to purify one's karma, enhance devotion, and bring one closer to the ultimate goal of union with Lord Krishna.

For Pushtimarg Vaishnavs, Champaran is a spiritual epicentre where the divine teachings of Vallabhacharya were first brought into the world. Every Vaishnav wants to visit Champaran once in their lifetime. Champaran's legacy continues to inspire millions of devotees who seek to walk the path of grace, love, and devotion as laid down by Shri Vallabhacharya.

Utsav - Shri Mahaprabhuji's Pragatya Utsav

Shri Mahaprabhuji was born on Chaitra vad Ekadashi to Shri Illamagaruji and Shri Lakshman Bhattji in a small town called Champaran. However, Shri Mahaprabhuji's birth had been manifested generations before him. Shri Mahaprabhuji's ancestor, Shri Yagya Narayan Bhatt, amassed immense wealth and wanted to do a deed through which his entire family would benefit spiritually. Therefore, he decided to perform a Somyagna, a ritual fire sacrifice. Shri Thakorji was pleased with this yagna, and Shri Madan Mohanlalji (a form of Shri Thakorji) appeared from the Agni Kund (where the sacred fire is during the sacrifice) which announced that since the Somyagna was performed with such pious intention on the completion of a hundred, such Somyagnas, Shri Krishna Himself would incarnate as Shri Mahaprabhuji within this family. Proceeding from this revelation, Yagya Narayan Bhatt completed 32 Somyagnas in his lifetime. He had a son named Gangadharji Bhatt, who performed 28 Somyagnas. His son Ganpati Bhatt performed 30 Somyagnas, Vallabh Bhatt performed five Somyagnas, and finally, Lakshman Bhatt performed five. Whilst Shri Lakshmanbhattji was performing the fifth Somyagna, a divine voice announced that by the grace of God, this would be the final Somyagna, after which Shri Krishna would be incarnated as their son.

After completing the hundredth Somyagna, Shri Lakshmanbhattji and his wife, Shri Illamagaruji, travelled to Kashi to feed Brahmins in celebrations. However, whilst residing there, violence broke out; therefore, they needed to escape and travel back south. On this journey, Shri Lakshmanbhattji and Shri Illamagaruji reached Champaran. However, at this time, Shri Illamagaruji was pregnant, and due to the strain of the journey and the shock of the violence, she gave birth prematurely. The child showed no signs of life, and understanding it to be stillborn, the parents wrapped the child in a cotton cloth, left him under a tree and then proceeded ahead in the darkness. When they found a suitable shelter for the night, Shri Krishna appeared in Shri Lakshmanbhattji's dream and instructed him to return to that spot in Champaran. Following the divine command, they returned, and to their surprise, they found a newborn baby merrily swinging his hands and legs, surrounded by an Agni Kund (a ring of fire). When Shri Illamagaruji looked at the child, she recognised it to be her own and quickly rushed towards the child, and the fire subsided, letting her pass.

The child was named Vallabh, meaning the beloved. On this day, in Vraj, Shrinathji's face was revealed from the rubble of the Giriraj mountain. Therefore, this day also marks Shrinathji's Mukharvind Pragatya (appearance of the lotus face), which is



also why Shri Mahaprabhuji is revered as Mukharavind Swaroop (form of Shrinathji's lotus face).

Shri Mahaprabhuji's incarnation of this earth was to fulfil three main objectives:

1. The upliftment of divine beings through the giving of Bramha Sambandh and Seva of Shri Thakorji
2. To unveil the true interpretation of the Shrimad Bhagavatam
3. To explain the real Swaroop of Karma and Gyan Margs

<https://pushtimarg.net/festivals/mahaprabhuji-prakatyotsav/>



The celebrations of Shri Mahaprabhuji's Utsav commence from Chaitra Sud Ekadashi, from which different pad are sung every day in Seva relating to Shri Mahaprabhuji's such as the following:

Kirtan: Preet Bandhi Shri Vallabh Padaso

Preet bandhi Shri Vallabh padso aur na man mein aave ho
Padh puran shat darshan neeke jo kachu kou batave ho
Preet bandhi Shri Vallabh padso aur na man mein aave ho...1

Jabte angikar kiyo hai mero tabte na anya suhave ho
Paay maharas kaun moodh mati jita-tita chiita bhaktkave ho
Preet bandhi Shri Vallabh padso aur na man mein aave ho...2

Jaake bhagya fale ya kalime sharana soi jan aave ho
Nandandan ko nij sevak vhe dradh kar baanh gahave ho
Preet bandhi Shri Vallabh padso aur na man mein aave ho...3

Jin kou karo bhool man shanka nishchay kari shruti gaave ho
Rasik sada falroop janke le uchchhang hularave ho
Preet bandhi Shri Vallabh padso aur na man mein aave ho...4

Translation of kirtan: Preet Bandhi Shri Vallabh Padaso

My affection towards the lotus feet of Shri Vallabh has become so steady that nothing else comes to my mind now.

Let anyone say anything after reading the Puranas and the six darshans, my heart shall always be engrossed in Shri Vallabh.

Since Shri Vallabh gave me refuge, I have not liked anything else (except him).

Only a fool will let their mind stray here and there after getting the ultimate nectar in the form of Shri Vallabh.

Only those who are fortunate in this Kaliyuga will ever come to the refuge of Shri Vallabh.

Shri Vallabh firmly hands over those he considers his own sevaks to Shri Nandanandan, whom the lord never abandons.

There must not be even an iota of doubt regarding this, as even the Ved-Shrutis prove the same and sing his praises.

I consider Shri Vallabh as the ultimate achievement and always feel the bliss in my heart, says Shri Harirayji

Meet the Youth

Name: Nyrali Patel

What I do: Work as an Actuary

What I enjoy: Dancing / Reading / Seva

Something I couldn't live without: Music

Favourite food/colour/ person: Tacos, Dark blue, Khilen (my brother)

Fun fact: I've trained in 8 different styles of dance (Prize on offer if you can name all 8)

What I love about Pushtimarg: It's filled with so much kindness, love and art

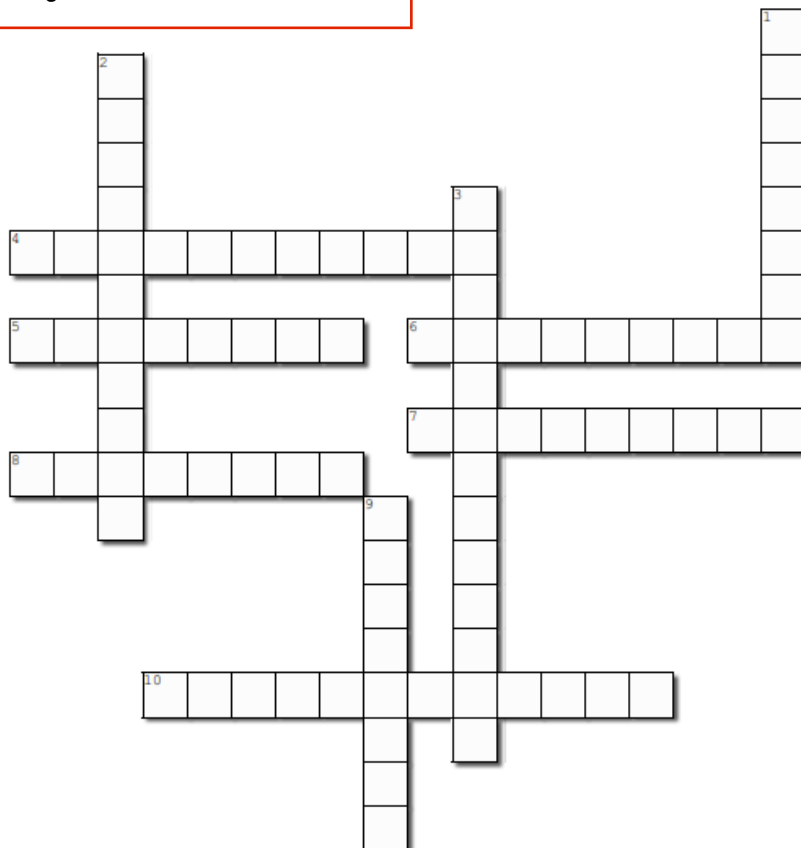
What I'm looking forward to with the youth group: Forming friendships and having fun doing seva together

What I enjoy about the youth group: Attending all the amazing events, and being able to spend time with one another



Crossword

Answers to the crossword will be given in the next newsletter



Created using the Crossword Maker on TheTeachersCorner.net

Across

- The place of Mahaprabhuji's birth
- The day of the month Mahaprabhuji was born
- The name of Mahaprabhuji's commentary on the Bhagvatam
- The Stotra with Mahaprabhuji's 108 names
- The ring of fire surrounding baby Mahaprabhuji
- Mahaprabhuji's mothers name

Down

- A place where Mahaprabhuji spoke on the Bhagvatam, there are 84 of these places
- The face of Shrinathji that appeared the day Mahaprabhuji was born
- The first Granth in the Shodash Granth
- The fire sacrifice conducted by Mahaprabhuji's ancestors

Questions & Answers

Q. What is Kaani?

A. Kaani means "On behalf of". Whenever we make an offering to Shri Thakorji, as a mark of respect, we can't order Shri Thakorji to accept our offering as whilst we have a right to offer articles to Thakorji; we cannot make him accept them. Hence, we invite our Gurus and Shri Thakorji's parents and friends to request Shri Thakorji to accept our offering. When doing seva, we always give Kaani of Shri Mahaprabhuji, Shri Gusainji, Asht Sakha, Nandbawa, and Yashodaji. Remembering those who are beloved to Shri Thakorji thus ensures that Shri Thakorji will accept our offering.

Q. What is the difference between Samagri, Bhog and Prasaad?

A. Samagri is the preparation made before making an offering to Shri Thakorji. It becomes Bhog when it is offered to Shri Thakorji. After the divine offering and blessing of Shri Thakorji, it becomes Prasaad, which is then lovingly consumed as a blessing by Vaishnavs.

Q. What are the 3 Swaroops (forms) of Shri Yamunaji?

A. Adhibhautik Swaroop (Physical form) is river Yamuna in the northern part of India. Adhyatmik Swaroop (Spiritual form) is the feminine Tirth Devi swaroop Shri Yamunaji. Adhidaivik Swaroop (Divine personal form) is Shri Yamunaji as Shri Thakorji's Chaturthpriya (Fourth Beloved) in Golokdham.

Events

Monthly Satsang (July)

(Experience of Priyanka Geriya and Reema Kotecha):

The monthly Satsang in July took place on Sunday, 7th July 2024, coinciding with the auspicious day of Rath Yatra. It was the last Satsang before the highly anticipated event of the year - Shri Yamuna Maharani's 41 Pad, in the first week of August.

During the session, we engaged in fun and laughter-filled team-building activities. The workshop, conducted by our budding youth Devam Shah, had us in five different teams, each challenged to construct the tallest giraffe out of paper stocks. This activity emphasised teamwork, planning, communication and risk management. We also discussed aspects of our upcoming August Katha. The workshop saw an excellent youth turnout of nearly twenty members, many of whom even signed up to volunteer for the Katha.

The event concluded with the auspicious darshan of Thakorji on the Chariot, accompanied by ecstatic Kirtans during Rajbhog darshan and Sandhya Aarti. The Haveli was buzzing with families, laughter, warmth and spiritual exchanges, just as our beloved Jeje Shree desires our Shrinathdham to be.

After the Satsang, members of the Youth Group went for dessert at a nearby place in Harrow. It was a really fun afternoon attended by 20 youth, where we got to meet new people and learn more about each other in an informal setting. Of course, we ate some delicious dessert!

More Satsangs will be hosted throughout the year, so watch the Youth Group WhatsApp chat for more information or contact Reema Kotecha if you have any ideas.

Hope to see more of you at our Satsangs soon!



A glimpse of Shri Yamunaji 41 Pad Saptah & Shri Sarvottam Stotram Jap Yagna



This year, the topic for the annual Saptah was Shri Yamunaji's 41 Pad, held in Harrow for seven days from 3rd to 9th August 2024 and Shri Sarvottam Stotram Jap Yagna held in Leicester for one day on 11th August 2024 by our beloved Vaishnavacharya Shri Dwarkeshlalji Kadi Ahmedabad. The Vaishnav Sangh of UK (VSUK) was overjoyed and feeling blessed with the Alaukik Bhaav (Divine feeling) of Shri Yamuna Maharani, Shri Mahaprabhuji and Shri Thakorji.

The youth were engaged in a plethora of different sevas such as Aarti ni Thali Seva, crowd control and Jal Seva, all of which were carried out with dedication for the seven days of the Saptah. Alongside being able to serve Hari, Guru and Vaishnavs throughout the Saptah, we all had the divine opportunity to grow our knowledge and bhaav of Shri Yamuna Maharani through learning about her grace, kindness and love as stated in the 41 pads written by the admirable Vaishnav's who came before us. Each day was concluded with the Darshan of the beautiful Manoraths, such as Shri Yamunaji's Loti Utsav.



After the satsang, the Youth Group got an opportunity to spend some time with our beloved Jejeshri at the Shrinathdham National Haveli & Community Centre in Harrow.



During the days of Saptah, the Youth Group would meet for dessert and spend time learning more about each other. The Saptah provides a yearly opportunity for the youth to spend a whole week together and creating stronger friendships as well as strengthening our connection to our VSUK family.



Upcoming Events

Vadhai Shree gopalprabhu vijayete vadhai

Shrinathdham VAISHNAV SANGH OF UK

With the blessings of
H. H. Dr. Shree Dwarkeshlalji Mahodayshree
(Kadi Ahmedabad),
VSUK cordially invites all to celebrate

nav VILLAS

Join us for an unforgettable Raas Garba

Delicious hot street food

Live music

DATES
Friday 4th October
Saturday 5th October
Sunday 6th October
Friday 11th October
Saturday 12th October

TICKETS
Adults £15
(incl. 2 plates of food & 1 drink)
Kids under 5 Free

TIME: 7:30PM ONWARDS

VENUE: Vaishnav Hall, Shrinathdham Haveli

MUKHYA MANORATHI: £151 FOR EACH DAY INCLUDING 10 FREE TICKETS
YAMUNAJI AARTI MAONRATHI: £101 FOR EACH DAY INCLUDING 5 FREE TICKETS

VSUK Vaishnav Youth Group (National) invites you to

national youth satsangs

ONLINE VIA ZOOM

Satsang topics

Utsavs
Janmashtami, Nandotsav, Baldev Chatt, Radhashtami

Seva Kram
Kirtans, Vastra, Shringar and Samagri

Presenters: Yash Kashiwala and Chirag Tanna

SUNDAY 22ND SEPTEMBER
8PM TO 9.30PM
Meeting ID: 853 6449 1157 | Passcode: vsuk

MANORATHI NYOCHAVAR - £21

Vicki Mehta. 07972 211 622 Chirag Tanna. 07829 712 549
Kruti Dattani. 07939 542 775 Yash Kashiwala. +353 899 622 569