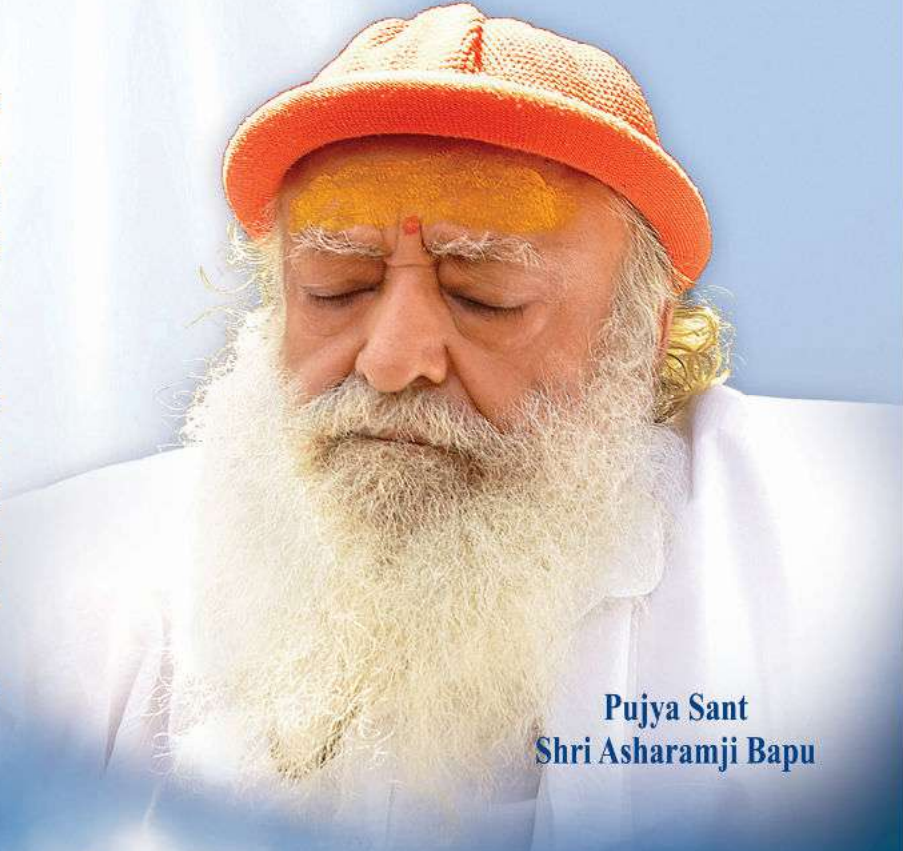
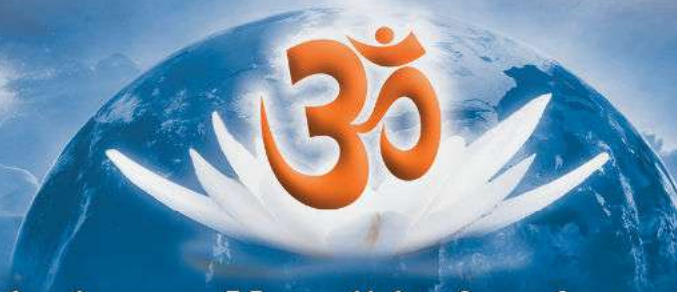


'Serving self-restrained sages (Self-realized great men), hearing true stories from the Dharma shastras, constant association with the righteous, well-dispositioned and those who are approved of by elders – all this, with a view to preserving life, has been indicated as "medicine" to those who are not destined to die at this terrible time.'

(Charaka Samhita, Vimana Sthana: 3.17-18)



**Pujya Sant
Shri Asharamji Babu**



**May all be happy; May all be free from disability;
May all behold what is auspicious; May none suffer from sorrow.**

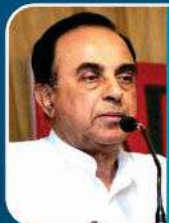
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"Asaram Babu has been framed. That is the truth. If convicted prisoners are being released by the Government, then the falsely found guilty and 85-year-old ailing Asaram Babu should be released first."

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How much time should be devoted to Dharma?

Questions and answers with Pujya Bapuji



Question: Maharaj Shri! How much time of your life should be devoted to Dharma?

Pujya Bapuji: What is Dharma? Dharma is that which is upholding the entire universe, including your body. How much time should be devoted to that? Arre! Human life is given to you for your liberation and if you do not have time for that, then what do you have time for, bondage? ‘Give time for Dharma...’ Is Dharma a bathroom that you will just go to and return after taking a bath! ‘How much time for dharma...?’ No, all your time should be spent in the practice of Dharma! Eating should also become Dharma, offering food to God. Sleep should also become Dharma... passing into sleep while reflecting on God. Taking care of one’s spouse and family should also be for the sake of God, thus being Dharma-oriented. The question, ‘How much time should be devoted to Dharma?’ by itself is inappropriate. Time spent without Dharma, in reality, is killing your lifetime. You are becoming your own enemy for that period of time. If you forsake Dharma (righteousness), then you will practice Adharma (unrighteousness), and Adharma will bring sorrow. Wherever you see happiness, peace and bliss, that is the fruit of Dharma; and sorrow, uneasiness, unrest is the outcome of stupidity, ignorance and foolishness. Your life will be truly a life only if you lead your daily life righteously; and if you divert it from righteousness, it will become bestial life. That is why, whatever you do, do it with this sentiment:

“Whatever I do – be it eating, drinking, it becomes His worship; wherever I go, I move round Him. I can never keep any other bhava.”

Even before taking food, contemplate, “I am feeding the *Antaryamin* Supreme Self abiding in my heart. I am offering food to Him...” Have your food, go and move, whatever you do, do it for the pleasure of God overwhelmed with divine feeling, without being impelled by desire or a sense of doership. Then it will become worship of God.

God existed in the past, exists even in the present and will exist in the future too. Whatever action we do while being in harmony with God, it is all Dharma. With such a practice, you will keep elevating yourself, and will also be able to elevate those who come into contact with you. Dharma or devotional practice is not limited to doing *japa* with a rosary or merely going to temple. Every single act of yours should bring about your true elevation, eternal elevation. This is what is called Dharma.

Living is an art. An art is not learned for a couple of minutes. If you apply art in practice, then only you get its benefit. Hence, your entire time should be spent in the practice of Dharma. Thus, the arrangement to become one with the Divine Existence and making the most out of it is called ‘Dharma’. This is why, not just some of time, but your entire time should be devoted to Dharma.

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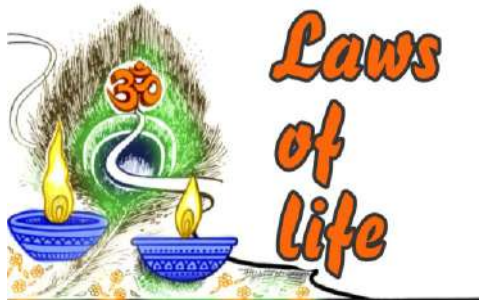


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If you do this, all problems will vanish! - Pujya Bapuji

One thing is Real (Sat), and the other is Unreal or illusory (Mithya). The imagination and movements of the mind are mithya – ‘I shall become happy if I do this’, ‘I shall become happy if I get this’, ‘If I go there I shall become happy’.... By getting involved in these things, you have broken your life into pieces.

The ‘Real thing’ implies our Atman, Supreme Self. We should attain our true nature through satsang by increasing the sattva guna. There are two things – one is eternal, the other is Mithya. **The intelligent person is the one who likes eternal thing, Real thing instead of mithya things.** Actually, there is only one Real thing and that is the Supreme Self. You may call it Supreme Self or Self (Atman), Brahman or Ishwara, Rama or Shiva... all are the same in essence.



Man should strive for the attainment of the eternal and use what is mithya. But what do you do? You do not pay attention at all to what is eternal; and in the attainment of the mithya, you fritter away your whole life. We attain the object which is previously unattained by us; and only then we attain it; and later it leaves us because it is mithya. What was not with us earlier was attained, and what is attained is bound to be left. **But Supreme Self is not ‘attained’, so He does not leave us. He is ever-attained.**

There is not any attained object that you can keep forever. The object you attain was not with you before attainment, then only you attained it. Therefore, the object you attained is not

yours and therefore it cannot stay with you forever. Sooner or later, either you will have to leave it or the object will leave you. Whether you have a job, a house, a family, a husband, a wife, even your own body... you have attained a body too, so you will have to leave the body also.

Childhood you attained too, childhood is gone. You have attained youth; youth will be gone too. The old age you attain will also be gone. Death will also come and go, **but in YOU there is no attaining and leaving because you are eternal.** You cannot keep the attained object and you cannot leave your Self. What an eternal truth! People say that it is difficult to renounce the world, but the experience of saints says that it is impossible to keep the world forever and it is impossible to renounce God. You cannot renounce God and you cannot keep the world.

Did you exert yourself to leave your childhood? No! It passed away. Do you want to renounce youth? It’s leaving on its own. Do you want to renounce old age? Arre, even if you want to keep it, it will pass away. ‘Leave condemnation... leave praise... leave honour... leave insult...’ No, everything is leaving on its own. Do you feel sad or happy about the condemnation or praise heaped on you a year ago? No, it’s an old event. The praise or condemnation would have felt sweet or terrible respectively, on the first day, but look today, they have become old and become insignificant. Remember the day

you were engaged. Did you make an effort to give up that joy or did it leave on its own? There is no such situation in the world that you can keep. You have not exerted to leave, brother! Everything is being left effortlessly. The one you can never leave is the Real thing and the one you cannot keep forever is the mithya object. **So, utilize the mithya and realize the Truth absolute. This is what the satsang teaches.**

Two (types of) objects have been seen: one is that which is passing and the other is that which is staying (for ever). The passing thing is the world and the staying thing is the Supreme Self. Enjoy the passing of the passing object and enjoy the bliss of the everlasting by

realizing the eternal, then you will always remain in bliss. A person becomes sad when he wants to keep the passing object and turns away from the eternal thing.

Whenever a person is engulfed by sorrow and troubles he should understand that the attachment of the unreal passing world is disturbing him and he does not have the knowledge of the eternal Self; he has no passion for that and hence he is upset. Whenever trouble comes... grief, worry, tension, fear – all these types of troubles, the only cure for all these troubles is **to treat the passing thing as passing and love the ever-present Atman, then all problems will run away.**

Why do epidemics occur?

According to Charaka Samhita (Vimana Sthana 3.6), a treatise on Ayurveda, when the winds, the waters, the country and the seasons are adversely affected; it will cause simultaneous outbreaks of disease, having similar symptoms. It is these that devastate whole populations.

(1) The unsalutary wind: Of these, the wind, if of the following description, is to be known as disease inducing- viz. unseasonal, totally becalmed, blowing violently, exceedingly rough, intensely cold, intensely hot, excessively dry, and charged with unwholesome odours, moisture, sand, dust and smoke.

Many types of disease are caused by the unsalutary wind in the modern era. According to research published in an international journal, Cardiovascular Research, “Air pollution caused an estimated 8.8 million extra deaths globally.”

“Exposure to air pollution in long term reduces the capacity of organs to function fully and makes it more vulnerable to

infections and diseases. In the context of the current COVID-19 pandemic, such individuals are likely to face severe complications”, said the DFCA (The Doctors For Clean Air).

(2) The Unsalutary waters: Water having an extremely aberrant smell, colour and taste is to be known as bereft of virtue.

According to the WHO, “Contaminated water can transmit diseases such as diarrhoea, cholera, dysentery, typhoid, and polio. Contaminated drinking water is estimated to cause 485,000 diarrhoeal deaths each year.”

(3) The Unsalutary country: A country with the following description is to be known as unwholesome, having colour, odour, taste and touch that are unnatural; where amidst the people morality, truth, modesty, custom, character and virtue have either declined or been given up.

On the one hand, India is a country of farmers; but on the other hand she is also the country of Rishis. ‘Bhaa...Rata...’ The etymological meaning of this name is the land in which people always remain engaged

in acquiring Knowledge/Wisdom is called **Bharat**. It is the virtue, the natural duty of the people of this country to honour and respect Self-realised saints and great men; to learn the science of Brahman and the ethics of conduct and right view of life from them to lead their life accordingly to make it divine. It is the Indian culture, but these virtuous souls had been forgetting their great duty and hence had started to become victims of degradation and perversion, becoming averse to their own culture and following the western culture. How they were being awakened is stated by Former Prime Minister of India, Mr. Atal Bihari Vajpayee, “Pujya Bapuji, travelling all over the country, has been blowing the conch shell to awaken and instil good values in us. Additionally, He has been showing us our ancient cultural heritage, that we had sinfully almost forgotten, by applying the collyrium of knowledge to our eyes. Bapuji’s spiritual discourse has infused great strength in me.”

Bharat Ratna Shri Atal Bihari Vajpayee tells us about the need for Pujya Bapuji’s Satsang, proximity and samskaras of divine knowledge in order to regain our ancient cultural heritage.

(4) The Unsalutary season: A season which is of the following description is to be known as unwholesome, evincing characteristics that are opposite to normal, or evincing its characteristics in an excessive or deficient degree.

Unseasonal rain, heat or cold also predispose people to diseases. Disease also spreads widely due to the lengthening or shortening of the normal period of seasons.

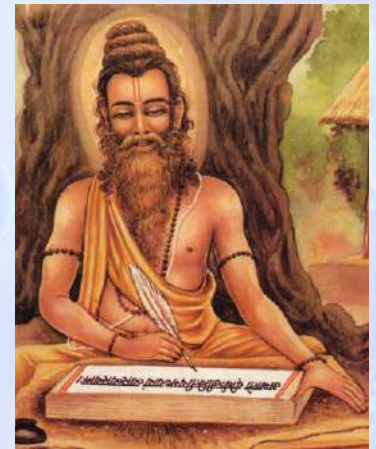
Ecological balance is disturbed by the excessive cutting of trees leading to reduction in rainfall or unseasonal rains; and

artificial rain in some countries by using chemicals,

etc.

Some powerful nations also feel helpless and feel unable to protect their citizens from the agony of such pandemics, due to the lack of a solution when various modern disease-treatment systems fail to control the situation in such terrible times.

When gross material medicine cannot give any substantial relief in such a critical condition, a Master of Ayurveda, **Maharshi Charaka**, with the spirit of welfare of all nations, shows the remedy to this problem which can be shown only by a great sage of India established in Samadhi state. He has mentioned the life-saving medicine for epidemics, which is easily available to all people, in Charaka Samhita (Vimana Sthana 3.15-18):



“Truthfulness, compassion for creatures, charity, sacrifices, worship of the gods, the observance of right conduct, tranquility, prophylactic protection of oneself and seeking one’s own good, residing in a wholesome country, the keeping of continence and the company of the continent, serving self-restrained sages (Self-realized great men), hearing true stories from the Dharma shastras, constant association with the righteous, the well-dispositioned and those who are approved of by the elders; all this with a view to preserving life, has been indicated as “medicine” to those who are not destined to die in this terrible time.”

Ayurveda is the Veda which saves the dying from the jaws of death and gives

When gross material medicine cannot give any substantial relief in such a critical condition, a Master of Ayurveda, Maharshi Charaka, with the spirit of welfare of all nations, shows the remedy to this problem which can be shown only by a great sage of India established in Samadhi state.

them new life. This Veda is giving guidance that the only remedy for our supreme good is to get satsang and proximity of Self-realised great men and render service to them, which imparts virtues like truthfulness, compassion for creatures, benevolence, good conduct, inner peace, the art of protection of the body, residing in a wholesome country, the keeping of continence which have been indicated as medicine to save lives, in the terrible time of epidemics.

And what service do such great men expect from us? All they wish for us is – The divine joy of the Self, peace in the Self and the indestructible & inexhaustible Bliss of the Self that they have gained, should be availed by us too; and that we should avail others of the same. Also, besides us getting involved in such righteous acts, we should avail such a golden-opportunity of service to others too.

Instructing Lord Rama to take refuge in Self-realized great men, the great sage Vasishtha, in the scripture – Yoga Vasishtha Maharamayana (Nirvana Prakarana Uttaraardha: 98.9, 14) says – “O amiable one! Self-realised great men prevent impending dangers to men, like famine which destroys kings and devastates the country, with the power of their penance, *anushtanas* of righteous acts and measures like the policy of cordiality. These saintly men are resorted to by good people, only at the time of their utmost danger, when their intelligence is destroyed; they are afflicted with hunger, thirst, grief, delusion, old age and death, in troubled countries.”

The Law made by the Supreme Ruler of the Universe that governs the Universe and maintains the equilibrium, is called the auspicious Divine Law, and only Self-realized great men know its mystery. Hence, due to erosion of self-restraint and good



conduct, there is a rise of unrighteousness in society deprived of the satsang and proximity of such great men. A few signs of the predominance of unrighteousness include – eating meat and unsalutary food and drink, overindulgence in sensual pleasures, violation of the laws of nature, adulteration, mass killing of innocent creatures like cows, etc., in mechanical slaughter-houses, etc. This in-turn gives rise to many types of disorders and disease.

Pujya Bapuji, in this fierce Kali-Yuga, was working on creating an environment of *Sat-Yuga* (the Golden Age) by means of His spiritual discourses and other activities of selfless service. By removing quarrels, conflict, and unrest prevalent in the environment, He was spreading Divine-love, harmony, and cordiality everywhere. Bapuji, by initiating schemes like ‘chant, eat, and earn’, started holy-centres for *japa*, *bhajan*, *kirtan* (chanting and singing of the Name Divine) at numerous places. By means of His spiritual discourses, He disseminated the message of self-restraint, good-conduct, and by founding ashrams, samitis, Baal Sanskar Kendras, Mahila Utthan Mandals, Yuva Seva Sangha, Gurukuls, etc., established the centres to instill the moral values of self-restraint, good-conduct, benevolence, etc., in every nook & cranny of India. Wherever Pujya Bapuji went, He would insist on cutting of the trees like like Angrezi Babool (*Prosopis Juliflora*), Nilgiri (Eucalyptus), etc. which are detrimental to environment, and plantation of trees like Neem (*Indian lilac*), Peepal (sacred fig), Amla (Indian Gooseberry), Tulsi (Holy Basil) which purify the air; and purification of the environment via conducting *Havana* by burning the cow dung cakes with Guggul (Indian Bdellium) etc. He used to teach the technique of making the drinking water pure, dosha-destroying and nourishing. Pujyashri also greatly availed society of meritorious dates and benefic planetary conjunctions,

besides initiating series of numerous benevolent activities of selfless service.

Thus, Pujyashri was dedicatedly working on eradicating all four types of aberrations. Expressing his opinion on the fact that Pujya Bapuji has been unjustly incarcerated for the last 6.75 years, **eminent jurispudent and Rajya Sabha MP Shri Subramanian**



Swamy stated the following: “Asaram Bapu has been framed. That is the truth. If convicted prisoners are being released by the Government, then the falsely found guilty and 85 year old ailing Asaram Bapu should be released first.”

Even the scriptures have been declaring:

अपूज्या यत्र पूज्यन्ते पूजनीयो न पूज्यते ।

त्रीणि तत्र भविष्यन्ति दुर्भिक्षो मरणं भयम् ॥

“Where those who are not worthy of

respect are worshipped, where he who is worthy of being worshipped is not worshipped, three consequences, viz. famine, death and fear, prevail there.”

(Skanda Purana, M. K. : 3.48-49)

... त्रीणि तत्र भविष्यन्ति दारिद्र्यं मरणं भयम् ॥

“Poverty, death and fear – these three take place when people worthy of worship are not worshipped and when undeserving people are honoured.”

(Shiva Purana, Rudra Samhita, Sati K.: 35.9)

Society and the residents of this country, including eminent persons, are virtuous souls with great acumen and common sense. In the interests of everyone, they should certainly ponder over this quote of the scriptures.

(Compiler: Pritesh Patil and Raveesh Roy)

How to prevent infectious diseases?

In *Ayurveda*, infectious diseases are included under the category *Agantuk jvara* (acquired fever) i.e. the variety of fever which arises from external factors. Why does it occur in some people and not others?

In *Charaka Samhita* (3.11-12), *Acharya Punarvasu* said, “Fever, disorder, disease, ailment and malady – are all synonymous terms and signify the same thing. The morbid humours, somatic and psychic, are considered to be the cause of fever. For fever, never assails a creature that is free from morbidity. Hence, the physical humours – Vata, Pitta and Kapha and psychic doshas – Rajas and Tamas are said to be the primary causes of fever.”

It implies that if any pathogen enters a body which is not morbid either mentally or physically then it will not cause a disease. It may show some mild symptoms

and signs.

This does not mean that one should not be cautious. It is extremely necessary to prevent the entrance of pathogens into one’s body by vigilance and observance of rules, but here we want to alert the people to be vigilant and take preventive measures, if the pathogens happen to enter the body unknowingly, so that the pathogen cannot get the chance to cause a disease.

Causes of morbidity:

(1) Factors impairing gastric fire:

According to *Charaka Samhita, Chikitsa Sthana* 15.42-44: “By abstinence from food, indigestion, overeating, irregular eating, taking unwholesome, heavy, cold, excessively dry and putrid articles of food; by wrongful effects of purgation, emesis and oleation; by emaciation consequent upon disease or the incompatibility of

country, climate or season, or by the suppression of the natural urges, the gastric fire gets vitiated and does not digest even the lightest of foods and the food being undigested turns sour and acts like poison.”

According to *Charaka Samhita, Vimana Sthana* 2.9: “Food eaten by one who is given to anxiety, grief, fear, anger, pain, sedentary habits or staying awake at night (up until 11.00-12.00 O clock), although the prescribed diet is eaten with strict regard to measure, it will fail to be digested properly.”

So those who desire to remain healthy, should follow the above precautions.

(2) Lack of appropriate diet, celibacy and enough sleep: Appropriate diet, enough sleep and the practice of celibacy have been considered as the three main pillars of the body in *Ayurveda* as they are responsible for ‘a healthy and disease-free state’ of the body by maintaining the balance of *vata*, *pitta* and *kapha*. So for excellent health, one must take care of these three.

(3) Lack of wholesome food, conduct and behaviour: ‘The rule of conduct is transcendent law among all dharmas.’ (*Manu Smriti* 1.108). By practicing this, human life becomes successful, otherwise it leads to destruction.

It is written in *Charaka Samhita (Sutra Sthana: 7.60)*: “The wise man who seeks happiness both here and hereafter, should exercise the highest care in selecting what is wholesome in the matter of *Ahara* (food), conduct and behaviour.” Here the word *Ahara* does not just mean the gross food, it actually means, everything we take in through all our five sense organs – the organs of hearing, touch, sight, taste and smell. It is termed verily as ‘*Ahara*’ by



our great men and scriptures. Carelessness in any of these, gives rise to disease and sickness.

It is of the utmost importance to protect ourselves from the causes of morbidity to prevent *Agantuk Roga* (exogenous diseases) and to attain excellent health.

Prophylactic measures for Agantuk Roga

Prevention is better than cure. ‘The utility of this science consists in the maintenance of health in the healthy and in the quieting of disorders in the ailing.’ स्वस्थस्य स्वास्थ्यरक्षणं... (*Charaka Samhita, Sutra Sthana: 30.26*)

It is written in *Charaka Samhita (Sutra Sthana: 7.53-54)* that: ‘Avoidance of “volitional transgression”, control of the senses, recollection, knowledge of the climate, season and self and observance of the rules of good conduct – These are laid down as the course of prevention of exogenous diseases. The wise man should observe, much before the onset of the disease (as a prophylactic measure) such things as he considers good for his well-being.’

Benefit of the application of authoritative instructions

The knowledge of authoritative instruction (from Self-realised great men) and its application are the two factors necessary for the prevention and cure of disease.

Charaka Samhita (Sutra Sthana: 7.55)

The more the scriptural and authoritative instructions given by our great men are rejected by people, society and country; the worse are the consequences they have to bear; the more they apply this knowledge and principles respectfully,

proportionately greater the benefit they get.

Boost your immunity

Medical science states that bacteria or viruses infect humans only when there is low immunity. If countrymen sincerely and earnestly follow the instructions to become healthy, disease-free, and enhance immunity, as advised by the Self-realized saints and scriptures, then that will be helpful in combating diseases and epidemics. (Read effective measures for boosting immunity advised by Pujya Bapuji on page 46)

What should be your diet and lifestyle?

Epidemics teach many lessons to society, like:

- (1) Physical and social hygiene.
- (2) Social distancing, while doing work to protect your aura and health.
- (3) No handshaking; avoid touch and air exhaled by humans and pets.
- (4) Eat pure, *satwik* and vegetarian diet while avoiding eggs, meat and addictions.
- (5) Improve one's faulty lifestyle.

Pay attention also to the following points:

(1) Boil water and use it for drinking after it is cooled down.

(2) Take neem or tulsi leaves early in the morning, if available and suitable. (Or take Tulsi Ark* or Neem Ark* mixed with water.)

(3) Consumption of refrigerated articles of food suppresses digestive fire and causes many other problems.

(4) Avoid bazaar foods and eating out.

(5) Do Pranayama, Yoga postures and Sun salutation as per your capacity.

(6) You can gargle 1-2 times with lukewarm water containing turmeric powder and rock salt.



★ These products can be obtained from service centres of ashram samitis or ashramstore.com

Create a germ free environment

* Burning camphor* daily in the home destroys germs floating in the air and thereby protects the body against diseases.

* It is mentioned in *Atharva Veda* (Kanda 19, Sukta 38, mantra 1) that: "Disease stops him not, curses and imprecations touch him not, whom the aromatic fragrance of medicinal guggula (bdellium), reaches and fortifies." Pujya Bapuji's *satsang* discourses state: "The way rats flee on seeing a cat; wild animals run away on seeing a lion, similarly, germs flee the place where Guggula is fumigated. Spread fumes by burning dried cow dung cakes or *Gau-chandan* incense sticks* and

put some incense material like drops of *desi* ghee, rice grains, camphor*, Guggula*, etc. on it



or the fumes of Neem leaves can also be spread as an alternative.

Mix some cow's urine with water to wipe the floors. The phenyl containing chemicals, kill microbes, but do not make the atmosphere holy. *Gau-mutra* phenyl not only makes the environment germ free, but also purifies and brings holiness to the atmosphere. [*Gau shuddhi sugandh* (phenyl)* prepared from sanctifying cow urine can also be used]."

Do not panic, be alert

Fear increases stress and stress lowers the immunity. So instead of becoming fearful in this current pandemic, become alert and take appropriate precautions and treatment. In this tragic time of corona pandemic in the world, give thanks to those people who are spreading true information given in the shastras and be cautious of those who are spreading misleading information.

When Shri Ramaji was intent on killing Hanumanji!

(In the previous issue you read that Hanumanji, following Devarishi Naradaji's instruction, showed his back to Vishwamitra in the Royal Court and lashed his tail in front of him. Vishwamitraji, taking it as an insult, ordered Lord Rama to sentence Hanumanji to death on the following day. Hanumanji was worried about Lord Rama. Read further...)

Divine sage Naradaji: "Hanuman! Why do you worry? If I have entrusted you with this job, now it becomes my responsibility."

Hanumanji: "What should I do?"

"It is night-time; sleep without any stress. Whatever will happen will happen after the next day morning. Isn't it?"

तुलसी भरोसे राम के, निश्चित होई सोय ।
अनहोनी होनी नहीं, होनी होय सो होय ॥

"Sleep Peacefully (without any tension) by leaving everything on God as what is destined to happen will happen and what is not destined to happen will never happen!"

At dawn, Naradaji said: "Listen Hanuman! The fundamental Reality pervading countless universes is verily Rama; being associated with That, the Prana (Life Force) moves and the hand is raised.

जीव राम घट-घट में बोले, ईश्वर राम दशरथ घर डोले ।
बिंदु राम का सकल पसारा, ब्रह्म राम है सबसे न्यारा ॥

"Jiva is the Rama who speaks through every body, Ishwara is the Rama who plays in the palace of Dasharatha, Bindu is the Rama who pervades all creation, Brahman is the Rama who is different from all."

'The space enclosed in a pot, the space bounded by a temple or a house, the space reflected in a cloud and outer space seem

different, but the space contained by all of them is the same. In the same way, the all-pervading Rama is of the Truth nature and that verily is my source and the hand of Lord Rama is also raised by the existence of the same source.' Contemplate thus and when Lord Rama shoots an arrow, just utter: "Jai Shri Rama." Interpret the word "Rama" as Brahman. Then see what happens."

Ramchandraji aimed and shot an arrow at Hanumanji. Hanumanji uttered: "Jai Shri Rama!" The arrow fell on the ground even before touching his mace. Lord Rama shot all the arrows in his quiver, only one was left. Ramaji aimed with a resolution: "Let this arrow succeed."

Naradaji was aware that Lord Rama was reinforcing his arrow with a resolve made after getting repose in the same Rama Tattva, he told Sage Vishwamitra: "Look, Hanumanji is still alive. Ramaji shoots arrows with great speed and dexterity, but the arrows fail to touch Hanumanji's mace. Even if Ramaji uses another power and kills Hanumanji... imagine! People will say, 'Sage Vishwamitra could not bear his insult and he compelled Lord Rama to kill his beloved servant.' and your reputation will be tarnished. So, you can stand and command Lord Rama "Ramachandraji! I forgive Hanuman." People will hold you in high esteem seeing your benevolence. Hanumanji will be filled with gratitude for you and Ramaji will bow his head at your feet with deep respect. Both Ramaji and Hanumanji will be saved from difficulty arising from their duty and your glory will be saved from blame. Now the ball is in your court."



Vishwamitraji: “Narada! You are very intelligent. What you have said is perfectly right.”

Vishwamitraji stood up and said: “Hey Shri Rama! Stop! I forgive Hanuman and give him the gift of life.”

‘Sadho... Sadho...! Jai Shri Rama! Jai Vishwamitra! Jai ho, Jai ho, Jai ho!!’ The royal court reverberated with shouts of victory.

Naradaji stood up and said: “Listen, listen! People of a saintly disposition, seekers of truth! Who is greater – God or God’s name? Today, this question has been answered practically at the banks of the river Sarayu. Bhagavan Rama skillfully shot many arrows, but the arrows were rendered useless with the impact of God’s name. Now who will debate on this topic? It is pointless.”

रामु न सकहिं नाम गुन गाई ।

“Not even Rama can glorify adequately the Name.”

Such is the name of God and when it is received as a mantra from a Self-realised SatGuru and if somebody understands its meaning and repeats it, it cleanses him of bad ‘sanskaras’ (evil tendencies) accumulated in numerous past lives and destroys his sins and afflictions. When one chants God’s name or Gurumantra, sattvic divine vibrations are produced in his 84 nadis (‘channels of vital energy), 26 Upatyakas, 5 sheaths (bodies) and the seven major chakras. The japa of the divine name puts an end to untimely death and instills sattva in the intellect. When SatGuru imparts the divine name, it becomes a ‘Gurumantra’, a great mantra.

Demons obstructing Self-realization and measures to kill them – Pujya Bapuji

As per Uttara Khanda of Padma Purana, Jaya and Vijaya were the two gatekeepers of the abode of Lord Narayana. ‘Jaya’ stands for ‘Ahamta’ or the sense of I-ness (egoism or self-conceit), while ‘Vijaya’ stands for ‘Mamata’ (attachment, or the sense of mine-ness). God, despite being of the nature of Sachchidananda – (Existence absolute, Consciousness absolute, and Bliss absolute), is not realised only because of ahamta and mamata. Despite the fact that Jaya & Vijaya have become the gatekeepers of the Lord, they were full of ahamta, and also had mamata of their position.

The sages – Sanaka, etc. were Brahmavetta (knowers of the Brahman; the Self-realised ones) who had directly realised their real Sachchidananda – (Nature as clearly as the amalak fruit in one’s palm.) So, the sages Sanaka and others went to see Lord Narayana using their yogic powers. However, the gatekeepers – Jaya & Vijaya stopped them at the gate and insulted them on each of their 3 successive attempts.

The sages Sanaka and others said, “You have been living in the Lord’s abode, yet, you

haven’t been able to overcome your conceit and attachment (ahamta and mamata)! You are supposedly the gatekeepers of the Lord, but you are behaving like demons! Now that you have stopped us thrice, you will have to wander through three births as demons!”

Hearing the enraged voice of the sages Sanaka and others, Lord Narayana appeared before them. He said to Jaya & Vijaya, “Both of you have become quite rude; I therefore wanted to punish you, and verily, saints are my own form. So, the instruction or the curse that these sages have given to you, is quite appropriate, so be it.”

Jaya & Vijaya started beseeching.

The Lord said, “You are my devotees & attendants after all; so, even though you have to be born three times on earth, you don’t have to worry about it, as even I will incarnate (or descend) on earth to redeem you from each birth.”

Jaya & Vijaya were later born as Hiranyaksha and Hiranyakashipu. The Lord descended as Varaha (a boar) and killed Hiranyaksha; and assumed the form of

Narasimha to kill Hiranyakashipu.

Sage Sanaka said, “OK Lord! If you descend to redeem your attendants, in order to witness that divine sport of yours and assist in that incarnation of yours, I would like to descend (to participate in the Lila).

Bhagavan! If the ardent call of the devotee is enough to make you descend, I would be glad to become your devotee.

I shall descend as Prahlada at Hiranyakashipu’s household. He will prohibit me from worshipping and adoring you, and even scold me... And when this very adversary of mine wreaks havoc, you will appear on the spot.”

Thus, the sage Sanaka reincarnated as Prahlada. Due to the penance and

equanimity of Prahlada (the devotee of God), the Lord, in order to restrain the arrogance of Hiranyakashipu, and also to offer the nectar of Jnana (knowledge), Bhakti (devotion) and Lila (divine sport) to society, the Lord incarnated as Narasimha.

Hiranyakashipu, on being offered a boon of his choice (by Brahma), requested – ‘Grant me the boon that I do not die during daytime or night...’ Ahamkara (egoism) doesn’t die either during daytime or at night.

‘Grant me the boon that I do not die within any residence or outside any residence...’ Ahamkara doesn’t die either inside or outside any residence.

‘Grant me that I do not die either by any small-arm or weapon.’ Ahamkara doesn’t get killed by any small-arm or weapon.

‘Grant me that my death be not brought by any deity, demigod or demon, or even human being for that matter...’

Ahamkara is not destroyed by any of the aforementioned means. In order to offer this ambrosial-nectar of the Katha, God has played this divine sport by assuming a form (the form

of Narasimha).

So how is the ahamkara destroyed?

The Lord figured out that even without violating the boon granted to Hiranyakashipu, He could incarnate as an extraordinary Avatar for the sake of His own devotee! So, that’s how the Lord incarnated as Narasimha...! Narasimha is a form of the Lord incarnate as part human (from the torso or the trunk), part animal – the Lion (from face and the nails). As Hiranyakashipu could be killed neither indoors nor out, and neither during the daytime nor the night, Narasimha comes upon him at twilight (which is actually a Sandhikala – i.e. one of the transitional periods of the day, viz.

dawn, noon and dusk.) on the threshold of a courtyard (neither indoors nor out).

The ahamkara, which separates us from the God, dies in Sandhikala (the gap between inhalation and exhalation). If you watch your breath, and thus, focus on the sandhikala – when the breath is actually held, then your ahamkara will automatically dissolve, and the essential nature of God – Sachchidananda will reveal itself. ‘Grant me that I do not die either by any small-

arm or weapon...’ – but the God (as Narasimha) uses His sharp nails (neither animate nor inanimate) – representing spiritual wisdom, as weapons, and thus disembowels and kills the demon Hiranyakashipu. Hiranyaksha represents mamata (attachment), while Hiranyakashipu represents ahanta (egoism, or self-conceit). It is only due to these very vices – ahanta and mamata that the Paramatma (Supreme Self) is not revealed, despite being quite close and easily attainable. Verily, these two are demons (standing as gatekeepers) that hinder the meeting of the Jiva (individual soul) with the Thakurji – the Supreme Self. So, the measure to kill the

(Continued on page: 27...)



How can I describe such a Sarvantaryamin, compassionate SatGuru!

(Continuation of the article ‘He hears every heart’s calling – kindles interest in Japa, Satsang and devotion to God’, published in previous issue)

Sushila Baberwal shares some more life-incidents of Pujya Bapuji:

Antaryamin Gurudev hears everything!

Once I heard a Bhajan (devotional song) – ‘*Meri Preet lagaa do Guruvar, Meri Bhakti Jagaa do Guruvar.*’ I felt very good. I would sit in front of Bapuji’s holy photo every morning and sing Bhajans to Gurudev. I also used to sing the Bhajan ‘*Narayana... Narayana....*’ This became my routine. This went on for a quarter to two months.

One day I sang a bhajan in front of Gurudev’s holy photo and said: “Bapuji! I sing bhajans every day, do you ever hear?”

After a few days, Bapuji visited Bahadurgarh Ashram. We all went to have His Darshan and hear his Satsang discourse. Upon completion of the Satsang, Gurudev asked: “Hey, sisters and mothers, do you sing bhajans?”

A sister started singing a bhajan. As soon as she finished, I started singing the bhajan that I used to sing at home every day. When a brother (Bhai) gave me a mike, Bapuji said: “No, no, she will sing without the mike.”

It occurred to me that every day I sing without a mike, so Bapuji has refused it. In between, Pujya Shri asked me to repeat a few lines and sang along with me. Everybody stood agape seeing Pujya Shri’s loving, gracious glances, sweet smile and marvellous plays. We all wished that Bapuji

would stay for longer on the Vyaspeeth, so that we would get more benefit of satsang. That’s why I started singing ‘*Narayana... Narayana....*’ Bapuji stood on the Vyaspeeth and started dancing with kirtan. Then Gurudev distributed a lot of prasad to all of us. During the last line of the Bhajan, Gurudev came down from the Vyaspeeth and stood in front of me saying: “I do hear your Bhajan, don’t I?” I was amazed and said: “Yes!”

I realised that SatGurudev definitely listens to prayers that come from a sincere heart. Self-realized saints permeate the entire universe. Distance does not matter when the devotee calls heartily. Hundreds of Salutations to the holy feet of the God personified *antaryamin* Gurudev.

Gives manifold returns for even a little service

In 2006, I visited Ahmedabad ashram on the occasion of Guru Purnima and stayed for 2 months to do anushthana observing silence (mauna). More often than not, I’d have an yearning to have darshan of Bapuji and talk to Him. On the penultimate day of my *mauna-anushthana*, with great good fortune, I got the chance to have a word with Pujyashri. Talking with Bapuji after the *anushthana* of observing silence, He said, “I will speak to you later.” I thought, ‘It is so difficult to get the chance to speak with Bapuji; when will I get to speak to Him next, if not now!’

The following day I had a golden opportunity to talk with Pujyashri when he was going from Ahmedabad to Delhi by air. Pujyashri asked me how my family had



Inspirational life-incidents of Pujya Bapuji

become associated with Him.

I said, “Ji (an expression of respect), my father was always engaged in the search for a true Guru. He loved watching your satsang on TV. The following incident dates back to 1996. Our neighbour Mr. Rajiv Somani, had taken *mantra-diksha* (initiation) from you. On one occasion, he was carrying a bundle of calendars published by the ashram. As soon as my father’s glance fell upon the holy photo printed on the ashram calendar, he exclaimed, “This is my Guruji’s calendar! Will you give me one?”

At that time, nobody in our home had received *mantra-diksha* from you; yet, somehow my father happened to use the word ‘Guruji’ in respect of you. With great pleasure, that brother gave a calendar to my father and my father received it with deep respect. When my father asked the price, payment was refused.”

“Oh, so he thereby did a *seva*.” Saying thus, Gurudev closed His eyes for a few seconds. When the heart of a *Brahmavetta* (Self-realized) saint is pleased, it cannot help bestowing welfare – regardless of whether it shows its impact today, tomorrow, or the day after... but the grace of the saint verily follows the one rendering selfless-service to Him. I found out and came to realise that the *sadhaka*-brother had experienced numerous beneficial experiences by virtue of Guru’s grace in his life. He used to live in a rented house, but he soon got a large bungalow of his own. His wife survived a serious accident. And even before Pujyashri was apprised of the *sadhaka*-brother’s *seva*, the latter and his spouse, who were childless for years, were

blessed with a baby boy by virtue of Pujya Bapuji’s grace. And what they would have received from Gurudev in terms of spirituality is known to them alone. But, on rendering even a little service, *Brahmavetta* saint Pujya Bapuji gives manifold returns.

Nothing is hidden from that Omniscient

Then Gurudev asked, “What happened next?”

“Bapuji! My father developed an acute fever and despite various tests, a diagnosis was not forthcoming; 20-25 days passed and then one evening, all of a sudden, his health deteriorated severely, and he was unable to speak. We rushed him to the hospital where the doctor said, “He is in a coma and has developed brain fever. There are 3 possibilities.”

Gurudev was listening with full attention. When I was about to continue, the *Antaryamin* (all-pervading Lord dwelling in every heart) Gurudev said, “Hold on.... Let me tell you what the three possibilities mentioned by the doctor were! ‘Either he would die, be paralyzed, or might end up losing his memory.’ Am I right?”

I was taken aback and realised that Gurudev had asked me as if he didn’t know anything, despite knowing everything. I said, “ji... ji... verily, this is what the doctor said. Upon returning home from the hospital, my mother hugged me and started to cry bitterly. That’s when she saw your calendar hanging on the wall, and gazing at your holy photo, said, “My husband addressed you as ‘Guruji’, and he may have done so quite casually and spontaneously; but if you are mighty, then show your Guruship by protecting him. Then I shall

believe you.”

Bapuji then said on a lighter note, “Oh, so your mother is very strong! She challenges me openly!”

“Ji! My father regained consciousness the following day. When the doctors tested his memory, that was fine too. They said, “He will take 2-3 months to recover completely.”

Listening, the *Antaryamin* Gurudev said,

“Wait...wait... let me tell you what happened after that! Your father was back home on the 16th day.”

“Ji, that’s exactly what happened.”

The meaning of the word *Antaryamin* that I had heard earlier, was being directly experienced that day. The theoretical knowledge acquired earlier was being experienced practically. Vedanta philosophy is the most profound science of direct realization. It is not fiction of the mind. The life of the great man is living Vedanta. I continued, “Even the doctors were surprised to see the way my father’s health had improved. Gurudev! It’s verily

Vedanta philosophy is the most profound science of direct realization. It is not fiction of the mind. The life of the great man is living Vedanta.

by virtue of your grace that my father is still alive.”

Pujyashri smiled, and on a lighter note said, “That’s very true indeed!”

I said, “Ji, my father’s faith at your Holy-feet grew stronger and we all took *mantra-diksha* from you.”

Thus Pujya Bapuji, on the one hand, was asking me questions, whilst on the other hand, He Himself was coming up with the sequence of events as they had occurred. Nothing remains hidden from such Omniscient, Self-realised great men. How and what do I elaborate on the glory and divine plays of such a SatGuru who is the supreme well-wisher of all beings, a storehouse of compassion, and destroyer of sorrow? Even Vedas and scriptures fail to describe the glory of such saints completely. Blessed are those *sadhakas* and disciples who obtained Pujya Bapuji as their SatGuru, who showers his grace more lavishly than God. (To be continued...)

Be happy

You pervade this universe and this universe exists in you. You are near, you are far, you are in and beyond the universe, you are in the North, you are in the South, You are here, you are there. Give up small-mindedness. Be free from doubt and be happy.

You are an unconditioned Seer of everything. You are different from this ‘seen’. You are unperturbed, Pure Consciousness, an ocean of bliss, whole and one without a second. You are free from six waves- viz. grief, delusion, hunger, thirst, decay and death. You don’t die, you are immortal.

Continually reflect in this way; be fearless and happy.

Know that, whatever has form is unreal. You are formless and immovable. Birth and death are imaginations. You are homogenous, a pure Being, changeless. Mobile and immobile beings are superimposed on you like the snake in a rope. Reflect on this continually; be fearless and happy.

Just as a village street is reflected in a mirror when it is placed in front of it. Then, the village street disappears from the mirror when it is removed. Just as a village street appears in a mirror, the world appears in you. See your Self, not the world and be happy.

(Excerpts from ‘Shri Brahmaramayana’ which can be obtained from the Satsahitya service centres)

Four major steps to become dutiful and courageous

(Remainder of the article published in previous issue)

(3) Be indifferent to honour, insult, praise or censure: When one performs his duty, many people honour and praise and many people censure and condemn him. Honour and insult, praise and censure all swerve one from doing one's duty. Hence a dutiful person should continue one's actions enjoined by the shastras and turn a blind eye to praise and censure.

अभिमानं सुरापानं गौरवं रौरवस्तथा ।
प्रतिष्ठा शूकरी विष्टा त्रीणि त्यक्त्वा सुखी
भवेत् ॥

“Abhimana (arrogance) is like Surapanam (drinking of toddy): respect in the worldly sense is equal to Raurava hell: being established in name and fame is equal to a pig's faecal matter: one should renounce the three, and then be happy.” These are equal to poison in impact and hinder the performance of duty. So these must always be disregarded.

(4) Be happy in favourable and unfavourable circumstances: Favourable or unfavourable circumstances are bound to be faced whilst performing one's duty. A dutiful person is neither elated in favourable circumstances, nor worried or frustrated in unfavourable circumstances. Circumstances change with time, but the stream of action should flow unceasingly at all times. Giving up one's duty, compelled by unfavourable circumstances, is not appropriate at all. **The dutiful person makes unfavourable circumstances the means to perform his duty. It becomes possible only with**

cheerfulness of mind. To remain ever cheerful and bear all circumstances with a smile is the test of one's devotion and adherence to duty. The great men of all times were of good character and faithful and at the same time cheerful and joyous too. **Hence the famous saying ‘Laughing is the best medicine.’**

Therefore, every person, irrespective of his position or status, should build his character by performing lawful actions (actions ordained by Dharma) in accordance with their position. Braving praise and censure, one should fearlessly persevere in his work with a focused and cheerful mind while constantly remembering God. This is verily the propriety of action and devotion to action. Performing one's duty diligently and cheerfully is a sadhana of high order. **Dharma is to be engaged in performing one's duty with total ability, intelligence and potential without being concerned with success or failure.** Hence, man should accomplish his natural work and all the actions ordained by the *Shastras*.

Lord Krishna says:

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

“Devoted, each to his own duty, man attains Perfection.” (The Gita: 18.45)



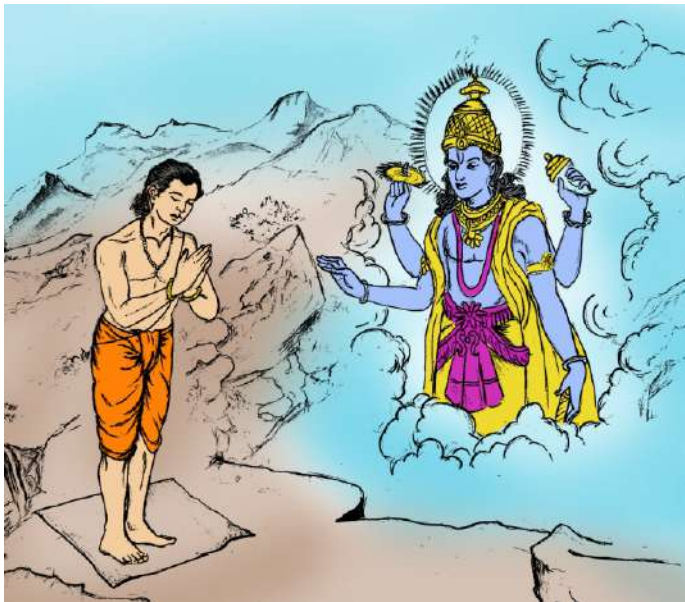
Puja Bapuji's Satsang on Various Channels			Seva-activities	
				
Daily 10.00 pm	Daily 7.00 am & 9.00 pm	www.ashram.org/live	Ashram's Official Youtube Channels	
<p>* 'DIGIANA DIVYA JYOTI' Channel is available on 'Digiana' Cable (Channel No. 109) in M.P. * 'TAKE PRARTHANA' Channel is available on Take One Cable in Jammu.</p> <p>Download: Rishi Prasad, Rishi Darshan & Mangalmay Official Apps</p>				



For Students



You can also emancipate your 21 generations - Pujya Babuji



This is a very old story. At the origin of the Narmada in the Amarkantak region, there lived a Brahmin named Somasharma. His wife's name was Sumana. Sumana's son was Suvrata. The teachers of the Gurukul in which he studied were such virtuous souls that they taught him the science of Yoga and God's worship, along with secular knowledge. When Suvrata played with his neighbor friends he called them Govinda, Mohan, Murlidhar, Gurumukh, Gurucharan or Haricharan. He played with the children by calling them by such beautiful names of God, and after some time He said, "Playing this game has given exercise to the body, now play the real game, by which the mind and intellect will get exercise & divine power. Come, take a deep breath in and chant God's name."

He asked them to chant God's name for 5-10 minutes then said, "Sit down. Watch

the incoming breaths and count the outgoing breaths. By doing this, he made the children habitual meditators on God. Consequently, the children who were in touch with Suvrata and who studied in different Gurukuls started getting delighted and their parents began to love Suvrata.

Suvrata learned that there are three types of knowledge (Vidyas). One is taught in schools, secular knowledge. The second is the science of Yoga, and third is the Atmavidya or knowledge of Atman (Self-knowledge). I have attained the knowledge taught in schools, now I have to learn the science of Yoga and make progress in Atma Vidya. With this thought in his mind, Suvrata determined firmly to attain God. He told his parents, "I have received secular knowledge in the Gurukul; now I want to learn the science of Yoga and Self-knowledge."

He engaged himself in sadhana in a hut near Siddheshwara on mount Vaidurya. Doing this, he removed some blemishes from his mind and was absorbed in deep meditation. With the practice of deep meditation, his intellect was illuminated with the light of divine knowledge and he had a vision of Lord Narayana (Vishnu). He received a boon from Him: 'May my parents go to the abode of Lord (Vishnu); may I have vision of Lord Hari's form with attributes and realization of his attributeless form. May I not consider anything real in this world, while living

in it. Everything is abandoned at the time of death. May my knowledge be firm that Thou art the only Truth, O Supreme Self.'

God was delighted to grant such pious boons. Suvrata emancipated 21 generations of his family – seven generations of his father, seven generations of his mother and seven descendents of his own. He liberated his parents and became an inspiration for children in God-realization.

Some of you may become Suvrata, Vivekananda, or Shivaji Maharaj, or Swami Ramatirtha or SatGuru Lilashahji. Some of you may become others.... Infinite power is hidden in children.

Never become discouraged and leave your efforts

– Pujya Bapuji

Those who are pessimistic, sad, lazy or careless fail even after nearing victory. But the one who is enthusiastic and full of effort, even if they fail a thousand times, they make the attempt once more, and finally become victorious. You, too, give up the hope to meet the Lord, don't ever become discouraged and leave your efforts.

Match the column

Answers in this issue

- | | |
|-----------------------------|--|
| (1) Who is the slave? | (A) Longing for the body. |
| (2) What is salvation? | (B) The state of no lust. |
| (3) What is the worst hell? | (C) One who indulges in physical pleasure. |
| (4) What is heaven? | (D) Detachment from all physical longing. |

For success in any field

– Pujya Bapuji

There is a beautiful way to become successful in the world and God-realisation:

(1) Select work within your capability and leave no stone unturned whilst doing it.

(2) An inner spirit of renunciation is needed. Renounce the desire to enjoy the fruit of or labour, on meeting success.

(3) Be affectionate and sympathetic in your disposition.

(4) Intense longing for the attainment of a goal.

(5) Be cheerful.

(6) Be fearless.

(7) Be Self-confidence.

Such a person will become successful in any field.

Attain the state of liberation

– Pujya Bapuji

You don't have to live in this mortal world forever,
Do some noble work in this short life,
With your body serve the world,
and be God's in mind,
Be established in *Tattva* with pure intellect,

Attain the state of liberation.

Be a selfless servant;
selfishness

makes the mind impure,
As long as the mind is impure,
you can't meet the Absolute Truth.

Renounce aversion, deceit,
and egotism and serve united.

One single word from a Saint cultivated continence in life!



- Pujya Bapuji

One young devotee along with his two children came to seek blessings from My Gurudeva (**Bhagwatpada Shri Lilashahji Maharaj**). He said with great devotion:

“Sai, they are your children.”

Gurujī: “How? Are they both always in a blissful and cheerful mood?”

Devotee: “Swamiji! When I had got married, I had the fortune of attending your Satsang for a short period of time. The topic of satsang on that day was Brahmacharya. After I reached home, I told my wife, “If we want our child to be brilliant and divine; and we don’t want to have trouble in our old age, we should practice continence at this stage of life.”

“So Swamiji! I and my wife agreed on this point. But our family members said, “You are not sleeping in your wife’s room for past 2-4 months.”

Our family members used to keep taunting us. I tolerated all that. I turned a deaf ear to their talks because they were sowing thorns on my path to God and continence. Their talk was worthless. Sometimes, being troubled by my family member, I used to stay and sleep in the factory itself. My wife cooperated with me well during this phase.

Swamiji! There are around 37 children in our village. They are aged between 5 years to 10 years. Our children are twins of the same age group. So, the total children in the village including our twins are 39. With your divine blessings and the miraculous effect of our practice of Brahmacharya, the twins are unique and strong. In wrestling games, they easily defeat the other 37 children of the village.”

See the influence of hearing the Satsang discourse delivered by a Self-realised saint for 12-24 minutes could make their twins winner amongst 39 children. Imagine! What heights they would have scaled on growing up is known to God! The devotee went to attend the Satsang owing to his religious merit. Other people were going to temples but the devotee had gone to satsang. They practiced a single word of satsang in their life and they are praised by us now. How much peace, happiness and prosperity they would have attained in their lives!

He cannot be worried about his future

– Pujya Bapuji

If you depend on your ability and honesty, and remain active (working), you will be useful to the world; and the one, who is useful to the world, will be loved by the world. Such a person should not worry about physical needs. His physical needs will be automatically satisfied by the world. What more is there to say, when even non-living things like vehicles (motor-bike, car etc.) are provided with enough food (fuel, oil, petrol, etc.) by you; then why wouldn’t you provide food, drink and accommodation to your well-wisher? If you rely on your ability, honesty and work; the world is truly very-very generous and kind. Selfish people think: ‘What will become of me in the future?’ Skeptics, foolish and stupid people think: ‘How is my future going to be?’ However, the one, who applies his/her ability and faculties honestly for the purpose of doing good to society, and for rendering service to God, cannot be worried about his future. Yet, despite doing all this, if someone still worries about his/her future, then it implies that he/she is not making good use of his/her ability honestly for that matter. Only a dishonest person can have concerns about the future, not an honest one.

Bright Youth

Searched for the father and attained the Supreme Father

A child lost his father in childhood. Once he asked his mother: “Mother! All my friends talk about their father. Don’t I have a father? If I have, then where is he?”

The mother’s eyes became teary upon hearing the question, but that mother devoted to satsang did not become sad. By holding the hand of the child she took him to the temple of Lord Gopalji (Lord Krishna), pointed towards the idol of the Lord, and said: “Look, child! He is your father.”

That one sentence of the mother worked like magic on the child. He started calling Gopalji affectionately, father-father. He would go regularly to the temple and talk to Gopalji. He would ask, “O Father! Why don’t you bless me with your darshan?” That child started to advance speedily on the path of devotion to Omnipotent and Omnipresent Supreme Lord, through *Viraha* (burning agony due to the separation from the Lord) quite unknowingly.

One day, he went to the temple and sat there with firm resolve: ‘I would prefer death to living without you. I will not leave here until you come near me and hug me.’

It got to midnight. He lost his body consciousness in meditation.

Lord Krishna says in the Gita (4.11):

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

“According to the manner in which they approach Me, I favour them in that very manner.”

As the firm nishtha of the devotee Prahlada made Lord appear from the pole of iron, in the same way the call from the heart of the innocent child, expressing ownness with the Lord and devotion, compelled the Lord to appear from the idol.

As per the sentiments of the devotee, the Lord hugged him, blessed him and disappeared.

The touch of the Lord awakened the power of writing poetry in the child. He, being intoxicated with love for God, composed and sang such poems that made listeners ecstatic, and waves of devotion to God started surging in their hearts. Later on, the child became a saint and realized God as his inner Self and also as all-pervading Supreme Self.

What wisdom, the mother who loved satsang, possessed! She neither became despondent, nor let her child’s heart feel pain, rather she turned the child in such a direction that while searching for the father, he succeeded in attaining the Supreme Father.



The devotee, who treads the path to God with firm determination, definitely attains God, his supreme goal.
– Pujya Bapuji

Why is it forbidden to eat rice on Ekadashi?

Expounding the scientific reason behind avoiding rice consumption on Ekadashi, Pujya Bapuji says: “Sant Dongerji Maharaj said that one should not eat rice on Ekadashi. Whosoever does so, consider that he commits the sin of eating as many worms as the number of rice grains he eats. Even if we are unable to understand the words of Saints, there must be some truth in their words. I thought, ‘how can it be harmful? What is the rationale?’

I found the reply to this doubt in the Scriptures. From the first lunar day (*Pratipada*) to the eighth lunar day, water content is absorbed from the environment and our body. As a result, our appetite is increased. On the other hand, from the 8th lunar day (*Ashtami*) to the 15th lunar day, the water content increases in our body and our appetite decreases. Production and cooking of rice need a lot of water. Even after eating rice, a lot of water content is required. As the moon exerts a great influence on the bodies of water it equally influences the movement of Prana, and blood which contains a lot of water. Therefore, if you consume food that contains a high amount of water like rice, then due to the bad effect of the moon, it would adversely affect our health and the systems of our body. As the mind is disturbed by eating impure food or killing worms, similarly, eating rice on Ekadashi disturbs the mind. So, now we have the scientific explanation that the water content becomes agitated after the eighth lunar day. This agitation occurs so much

that if you cut trees and plants during those days, as far as two hundred kilometers from the sea, they contract diseases.

Currently, scientists say that people should keep a fast once a week, but Indian culture says that imposing the fast for health is not a fast in real sense, let us love God and keep also keep a fast. The ‘upa’ of the word Upavasa (fasting) means near and ‘vasa’ means to live. The upavasa is an opportunity created by Indian culture to come close to God through devotion, meditation, remembrance and knowledge.



How to break a fast?

When you eat after a fast on Ekadashi, it is recommended to take light food or breakfast with good mastication. When the stomach is empty, one should not overeat nor should it be filled with fruit, otherwise, it will increase kapha. Mung beans, chickpeas, puffed rice, etc. are good items for breaking a fast. One who breaks a fast eating Laddu invites indigestion. If one starts the car and puts it in top gear, the engine will stop.”

Drop of Nectar – Pujya Bapuji

Self-knowledge alone is worth attaining. All other things which have been attained are just an appearance; they will not last. Just as objects attained in a dream are nothing but an appearance, in the same way objects attained in the waking state are nothing but an appearance, lasting for some time.

Lord Shiva says: *“Uma, I tell you my own realization; the only real thing is worship of Shri Rama, and the whole world is a dream.”*

Composition of the Tanmatras of the Five Mahabhutas and their functions

(Continuation of the article 'Five Mahabhutas and their Tanmatras' published in the previous issue)

The organs of action are complementary to the sense organs. The ear wants to hear, and the voice speaks. Both have the tanmatra of space. Hearing is done by the ears that are dominated by Sattva guna. Speech is an action done by the *vaak* indriya that is dominated by Rajo guna. The ear and the tongue are gross objects, and are the results of the Tamas tanmatra of space.

You want to touch something with the *tvag* indriya, and your hands are the organs of action that do it for you. Both the *karmendriya* and the *jnanendriya* have a dominance of the *vayu* tanmatra, while the gross objects – including the hands and skin – are made from the Tamas tanmatra of *vayu*.

The eyes want to see something, and the feet take you there. Both organs (eyes and feet) have the *agni* tanmatra. The gross objects are made of the *tamas* tanmatra of *agni* (fire element).

You want to obtain the flavour of something, and you also throw out urine and semen through the *upastha*. Both organs (the tongue and the *upastha*) are made from *jala* tanmatra, and the gross forms are made of the Tamas tanmatra of *jala* (water).

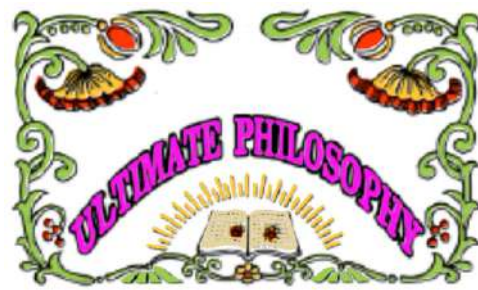
You want to smell something. The anus releases intestinal gas (*apana vayu*). Both the nose and anus are made from the *Prithvi* tanmatra. The gross forms are made from the Tamas tanmatra of the earth.

All ten *indriyas* – five sense organs and five organs of action – are made from the *apanchikrita pancha bhootas* (unquintuplicated five elements), but the sense organs are made from their Sattvik tanmatras, and the organs of action are made from their Rajas tanmatras. Sattva guna is cognitive, and Rajo guna is dynamic in action. The *golak* (orbs) in which the senses are located, are gross. They are made of the *Tamoguni* tanmatras of the *pancha bhootas*.

The pervading of senses

The senses are not made from gross elements. Therefore, according to the Sankhyans, they pervade the whole body. Their orbs (seats) can be present in any part of the body. The orbs that are seen are the control centre of the activities of the senses. It is possible that by some special means, one day, somewhere, a human being may develop the ability to see with his hands and smell with his feet! It is a popular saying that ants see with their nose and snakes hear with their eyes.

Two *indriyas* – the *rasanaa* (the tongue that tastes) and *vaak* (the tongue that speaks) – are present in one orb, the tongue. The *prana* (active life force) and *Rayi* (all subtle and gross physical matter); solar and lunar forces pervade the whole body as positive and negative charges of electricity with the energy of all senses. The senses pervade the body; they are not limited to their orbs. (To be continued...)



Life becomes relaxed and free from sorrow, with such insight from Satsang

– Pujya Bapuji

Thakur Meghsingh was a holder of a large Jagir (an estate formerly given by a government in return for service). He was also a great Satsangi (one who hears satsang). He knew through satsang discourses that whatever happens, it happens according to Divine Law for our development. He did not promise anything thoughtlessly. He would say yes only after giving adequate thought to it and would keep his word. Otherwise, in a difficult situation he would say: ‘Okay, I will try; may God’s will be done.’ so he could avoid lying and not break his promise. Due to his trust in Divine Law, no situation would shake him.

Bhairudaan Chaaran was a servant of Meghsingh. He served diligently and had won the trust of his master. However, due to bad company, he had developed hatred towards the Jagir holder. One evening, when Meghsingh was going towards his harem, Bhairudaan took out a dagger to attack his master from behind! Meghsingh suddenly looked round and saw the dagger in his servant’s hand. When he looked forward, he saw a bull rushing towards him. Before he had time to think, the bull thrust his horn into Bhairudaan’s chest and he fell to the ground and his nose was cut by his dagger.

करमी आपो आपणी के नेड़ै के दूरि ॥

“According to their own actions, some are drawn closer to God, and some are driven farther away from Him.”

This is Divine Law. Who inspired the bull? The master was in front but the bull didn’t touch him; the servant had betrayal in his mind and hence the bull didn’t spare him. What a Divine Law! If the master’s life was destined to end this way, that could also have happened.

Meghsingh called his servants to bring Bhairudaan into his palace. His wife saw everything and screamed, “Your servant is holding the dagger so firmly in his hand! It seems that he was determined to kill you, but God saved you.”

Meghsingh: “Why are you thinking this way? Why should we suspect him?”

However, through conversation and guessing, his wife understood everything that was already known

to Meghsingh. The servant was nursed and returned to health. He gained consciousness but didn’t open his eyes. He was listening to the conversation of the couple and started thinking: ‘the master saw me and he is explaining to his wife that he saw Chaaran holding the knife, but maybe he was holding it to protect me. Do not doubt him ever. Bhairudaan is my honest and faithful servant. It is impossible for him to stab me. Even if he did, it may be due to Divine Law (destiny).’

These words of faith in Divine Law, uttered with generosity, changed the heart of Bhairudaan. He broke down and wept bitterly saying, “I am unfortunate that I



did not recognise your greatness. I was jealous of your fame. I was holding the dagger in order to kill you, yet I am awarded with the punishment of my deed. Now I beg for forgiveness and also punishment. Otherwise, my conscience will bite me.”

Meghsingh said: “Charaan! Should I punish you? If you aren’t satisfied with no punishment, then I will give you 3 types of punishment – (1) From this day, do not harm anyone physically; (2) do not consider anybody to be wicked, nor think

ill of anybody, nor be ill disposed to anybody; and (3) Do not utter harsh words or slander anybody. If you practice these three ethical codes, you will know your divine birth and actions.”

Hearing such generous words, Bhairudaan fell prostrate at the feet of Meghsingh. Meghsingh stood him up with affection and encouraged him.

Such events do not happen only once in the life of such men. All types of events can take place in their lives as in the lives of others. (To be continued...)

Self-realised Great Men alleviate suffering easily



The Prof. Amulya Kumar Datta Gupta, a devotee of Anandamayi Ma, narrates an event in his book: “A 10-12 year old daughter of one of my friends drowned in a pond.

The following morning, I conducted my bereaved friend to Anandamayi Ma. Going to Ma, I introduced my friend to her, and told her about the accident.

Casting her compassionate glance upon him, Ma said, “You have courted ill sufferings by putting yourself in the position of a doer. You should have no cause for affliction, if you had not been tied to such sentiments as “my son” “my daughter” but rather regarded son, wife etc., as treasures entrusted by God. We never mourn over returning another’s goods to their rightful owner; on the contrary, we feel peace of mind at being relieved of the trust. If you really love your daughter, do not wail for her, but pray to God for her good disposal in the other world. Whenever you mourn for your daughter, she will seek to come to you; but she cannot do so, because it is not in her power to throw asunder the

screen which now separates her from you. Your attempts will only make her suffer. Grieving for your daughter will only add to her sorrow. This is not real love. So pray to God for her spiritual bliss and peace.”

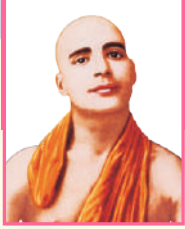
Mother’s words greatly comforted my friend.”

By taking refuge in the Self-realised great ones, one can easily remove the most terrible sufferings, predicaments and troubles which cannot be removed even by spending one’s total wealth, money and abilities with the collective effort made by all friends, relatives and well-wishers. Lakhs and crores of people, who have reaped the benefit of Pujya Bapuji’s satsanga and proximity, have directly experienced it.

* Attainment of God is a supernatural gain, but to realise the essential nature of Atman and the Supreme Self, with the help of Vedic assertion, ‘अयं आत्मा ब्रह्म ।’ *This Atman is Brahman*; the ether contained in a pot is one with the ether in the vast expanse outside, thus know oneself and God in essence, is a spiritual gain.
– Pujya Bapuji

Benedictory experiential words of Saints

If you do not want an epidemic then follow this



– Swami Rama Tirtha

If you don't want to face domestic conflicts, famine and epidemics, then practice purity, celibacy, purity of heart, purity of thought and conduct in your life.

Without the boat of Bhajan

– Sant Dayabai

बहे जात हैं जीव सब काल नदी के माहिं ।
'दया' भजन नौका बिना उपजि उपजि मरि जाहिं ॥

“All Jivas (individual souls) are drifted by the river of Kaala (time or death).”

Says Daya, “Without a boat, they undergo birth and death repeatedly.”

A wondrous chance in sadhana



– Sant Thanedarji
(Thakur Ramsinhji)

If the disciple is endowed with faith or the Guru is Samarth (Self-realised), that Supreme Self is revealed. What to say if a disciple endowed with faith meets a Samarth Guru! It is a wondrous combination in sadhana. The disciple will get elevated in proportion to his faith in the Guru.

Answers to 'Match the column' in this issue

(1) – (C), (2) – (D), (3) – (A), (4) – (B)

Service to the SatGuru is sublime



– Guru Amardasji

All-pervading Lord Hari forgives the worthless, O brother; He commits them to the service of the SatGuru. Service to the SatGuru is sublime; through it, one's mind is attached to the Lord.

My caste is Atman



– Sant Malukdasji

जाति हमारी आतमा,
नाम हमारा राम ।

पाँच तत्व का पूतरा, आइ किया विश्राम ॥

My caste is Atman and my name is Rama. I have come into the body as a doll composed of five elements to get rest.

Died to live for ages

– Sant Yari Sahib

“I took the dust of the feet of SatGuru and applied it at the centre between my eyes. Meaning: I opened the third eye (the eye of Knowledge by the instructions of SatGuru and meditation). It dispelled the darkness of ignorance and lit the light of knowledge. In that light of knowledge, I realised the attribute-less Supreme Self. Having found the master of all three worlds, the Supreme Self in whom are hidden a crore suns densely packed, as my Beloved and felt blessed”, says Sant Yari Sahib, “With the grace of SatGuru I died (my sense of I-ness in the mortal body vanished) and am living for ages.”

Know the signs of a man of good knowledge and imbibe them



(Continued from the previous issue)

Samarth Ramdasji, a Self-realised great man says, his benedictory experiential words regarding the signs of a man of good knowledge, for the welfare of all beings.

A man of good knowledge is dispassionate despite being a philosopher; he behaves with humility despite his great knowledge (of many subjects). He follows morals, ethics and righteousness even if he is a guide and minister to great kings. He is holy and is like a sage in his behaviour, a man of virtuous character, he has a pious mind and kindness. He discharges his duty and is firm in the performance of his duty. He is pure, free from greed and has a mind purified by the fire of separation from God.

He is devoted to and interested in the absolute Reality and he is delighted in it. He treads the path of truth and performs good actions. He has an excellent power of retention and is perseverant. He has the knowledge of shrutis (Upanishads) and smritis (scriptures based on the Vedas). He knows the art of blissful living. He always likes the divine sports of God and also knows how to worship God. He is highly intellectual and can readily gauge any given situation or people.

He always behaves wisely in accordance with the circumstances. He is adroit and argues appropriately. He has a passion for the truth and spiritual books. He observes his vows strictly. He is farsighted, skilled, active (agile), and endowed with numerous virtues. He performs extraordinary work. He knows whom to honour, how to talk in different types of gatherings and is very careful in any situation. He possesses the knowledge of causation. He always remains vigilant and engaged in action.

He is a Sadhak to the core, studies the Vedas and imbibes their essence and he is in possession of knowledge of the Self and has experienced it; hence is in a position to tell it to others who are eager to listen. He goes on pilgrimages, performs *anushthanas* of various mantras. He is steadfast in his vows. He is not concerned about physical discomfort whilst being engaged in works of public welfare. He performs worship with total control over the senses.

He speaks the truth and nothing else. He is candid yet soft, firm yet pleasing in his talk. He has profound knowledge of Yoga and all his desires are satisfied. His personality is magnetic and cheerful. He is free from attachment, gentle and sattvic. He is guileless and free from addiction. He has a pious way of living life. (To be continued...)

(Continued from page: 13...)

demons – ahamta and mamata is ‘Ajapa Gayatri’^{*}, or just chant ‘Hari AUUUU.....M’ – thus: between the sound ‘Ha’ of Hari and ‘M’ of ‘AUM’, there will be no resolves, doubts or counter-resolves arising in the mind, ahamkara will become ineffective and won’t bother you further, the restlessness of the mind won’t show-up, the thoughts of mamata (attachment) won’t be able to enter the mind, nor will any other thought dare pop-up. Practicing thus for a few days will simply remove the impurities of resolves & counter-resolves, the family of vices like ahamta-mamata and the likes, and even desires – just as any plant gets cleaned-up of quite a lot of withered, dried leaves in Autumn or Fall season. The mind would thus begin to automatically calm-down.

★ Witnessing the Japa being done by every living creature without moving the lips while breathing – ‘So’ham’ ‘So...’ with each incoming breath, and ‘Ham...’ with

(Continued on page: 31...)

Know your Nirvikalpa and changeless nature

(A dialogue between Parashara and Maitreya, continued from issue 321)

Sage Parashara continues to give spiritual instruction to Maitreya, “O Maitreya, the water being sweet, cool and fluid does not know the waves imagined in it as something different. How do you, being Truth, Knowledge and Bliss absolute, know the world imagined in Atman to be something different from you?”

Maitreya said, “That is right. Water in the given example is an inert substratum. So, it does not know the waves superimposed on it. But I am consciousness. So, I know the dream objects as my *vivarta* (an illusory appearance without me undergoing any intrinsic change). Imagined dream objects are established by the substratum of the dream, which is witness consciousness alone, nothing else. Dream objects cannot become known if I, the witness of the dream, do not illumine them, because the objects imagined in a dream cannot be illumined in *Avidya* or an internal organ (mind) even by the reflected consciousness. This reflection (of consciousness) is also inert and imagined like *Avidya* and *Buddhi* (intelligence). So it cannot illumine the imagined (objects) and there is no other knower of the dream. So, the objects of a dream like ego, etc. are established by me, the witness consciousness, alone. Similarly ignorance in the state of deep sleep and the joy of Samadhi in the state of Samadhi are established by me alone, that is consciousness. However, due to the complete absorption of the instruments of speaking, thinking, like speech, mind, etc. in their material cause, undifferentiated ignorance, in the states of deep sleep and Samadhi, it is not possible, nor it does seem to be possible to speak, hear or think as in the waking state; and to believe oneself a

witness, knower, changeless, Nirvikalpa (without any mental modifications), of the nature of Truth-Consciousness-Bliss absolute, attaching a label of enlightened or unenlightened, etc., to oneself and to believe the ‘seen’ as unreal, inert and in the form of sorrow; the experience of ignorance and veiled bliss in deep sleep and the experience of unveiled bliss in Samadhi is not sublated. Their remembrance is based upon experience alone. If we do not believe consciousness as the knower of imagined objects, we will conflict against the knowledge of inequality of dream objects, the knowledge of ignorance in deep sleep and the knowledge of joy in Samadhi, which are based on the experience of all people. Therefore, the presence or absence of the imagined ego etc., is established by my changeless consciousness being alone, nothing else.”

Sage Parashara said, “O Maitreya, the true nature of you, me and all the imagined world is beyond (the reach of) word and mind; it cannot be dichotomised into the knower and the known without a limiting adjunct, because, however, the internal organ (mind) does not exist in deep sleep as in waking state, it exist as *samskara* (predisposition) in ignorance and ignorance is the only limiting adjunct in that state. In the same way, however, the man of knowledge does not have an internal organ (mind) in the state of Samadhi as clear as in the waking state, and ignorance as in the unenlightened state; ignorance exists as long as his *Prarabdha* (that part of karma which is to be worked out in this life) is not worked out, in the state of Samadhi despite it being reduced to ashes by the fire of knowledge due to its ascertained unreality. That is called *lesh avidya* (trace of ignorance remaining after enlightenment).

Just as Arjuna's chariot, despite being reduced to ashes by arrows, appeared to everyone, the same as before, as long as the Pratibandhaka (counteragent) in the form of Lord Krishna was present on it; in the same way, despite the aggregate of cause and effect being reduced to ashes by the fire of knowledge, it appears due to the presence of Pratibandhaka in the form of Prarabdha. This aggregate of cause and effect is verily the limiting adjunct.

O Maitreya, when the limiting adjunct of Prarabdha karma subsides, through experience thereof, one is released without the body (videha mukti), the abovementioned worldly activity is not observed. O Maitreya, there is no simile of that state, because a limiting adjunct exists even in the state of Samadhi and deep sleep, as we said earlier. Therefore, O Maitreya, know yourself to be changeless and Nirvikalpa even while hearing, touching, seeing, tasting and smelling.

Having accepted the imagined limiting

adjunct, the manifest fire with limiting adjunct, burns and gives light, etc. Fire without a limiting adjunct, though being present in wood in an unmanifested state, does not burn, give light, etc. Hence, to experience either presence or absence of imagined ego, etc. also becomes possible with the limiting adjunct only, not without it. There is no difference between the fire with and the fire without a limiting adjunct, but in their functions. Air is the same when it is moving and when still, but it is felt when it moves and not felt when it is still. The ether knows itself to be homogenous in both conditions- when it is without a limiting adjunct and with a limiting adjunct like the pot, etc. In the same way, O Maitreya, know your own Self Nirvikalpa and changeless even when it is associated with the imagined limiting adjunct of maya, ego, etc., and when it is not associated with the same.” (This verily is the conviction of saints.)

(Excerpted from 'Adhyatmik Vishnu Purana'.

To be continued...)

...Then 33 Crore gods will bow their heads to Him! – Pujya Bapuji

I heard a puranic story. Once Devarishi Naradaji visited an old man and advised him: “Kaka (Uncle)! You are so sick! This world is mortal. Let me take you to heaven.”

Kaka replied: “I would surely like to go to heaven, but I have a pending wish! My second son has nursed me well. Once my health recovers, and the wedding of my son is performed, I shall come with you.”

Naradaji blessed him and also taught him some remedies to improve his health. Kaka regained his health. The wedding of his son was performed and after some days, Naradaji came to him and said, “Come, let us go.”

Kaka: “My daughter-in-law is newly married. I wish to see my grandson in a cradle in her house, after that I shall come

with you.” The grandson was born! Naradaji came and reminded him: “Let us go Kaka!”

Kaka: “Won't you find someone else?”

Naradaji: “Kaka! I have been visiting you to break your bondage of attachment. Just as a monkey thrusts his hand into the narrow-necked basin fixed in the ground, and fills his hand with food such as peanuts, jaggery, etc., his fist becomes wide and he cannot take it out. Then the men who catch monkeys come. They fasten a belt around the monkey's neck, hit his hand with a stick, he opens his fist and then goes as a slave with the men. Thus, it is not good that death comes to you, hits you with a stick and drags you to hell. It is not good that a person goes to hell even after meeting a saint. That is

why I forewarn you.”

Kaka: “I shall not go to hell. Go away, come another time.”

Naradaji returned after 2-4 years. Naradaji asked: “Where did Kaka go?”

Someone replied, “Kaka passed away 2.5 years ago.”

Naradaji meditated and through yogic powers saw that Kaka was reborn as a dog called ‘Laliya’ in the same house. Naradaji saw Laliya wagging his tail.

Naradaji: “Kaka, I warned you about the impermanent nature of this world. See, you are now born as a dog!”

Kaka replied rudely: “Hey! My grandson is young. My daughter-in-law is alone in the house and she is an adult. They enjoy luxurious pleasures and become tired. So, they need a guard during the night. My son will squander my hard-earned money. My daughter-in-law will not be able to preserve it. So I am staying around as they need my protection. And you are persevering to take me to heaven!”

Attachment makes a person so pitiable! Naradaji came to the same house after a few years. He couldn’t find Laliya and therefore asked a passerby, “Where is Laliya?”

“He passed away. He was very loyal and protected the house well. He would bark at night and guard the house. In the morning, when the grandson used to go to defecate in open, Laliya followed him. He used to lick him very fondly.”

He was deeply attached to his grandson and he died in an extremely Tamasic state. Which species he would have been born to? So Naradaji again used His yogic powers to ascertain where Kaka was. Naradaji saw that Kaka was now a frog lying in a drain!

Naradaji approached him: “O king of frogs! Can you come now at least?”

He said: “I am living in a drain, it does not matter. Though my son, daughter-in-law and my grandson don’t recognise me, I am delighted to see my son, my house, our car. Why are you still chasing me?”

Bad company makes a person so meek that even after falling into a drain, he does not realise his plight is so sad. Now just think it over. Aren’t you a person similar to Kaka? When a person is bound by attachment, he passes through so many

drains to support his sense of mineness. The more you are guided by sense organs, the sense organs get attached to material objects and circumstances end up overpowering and controlling you, the smaller you become

and they become more important. Actually, you should be important. You are free from attachment, Atman, Consciousness, unborn, Shuddha (free from the stain of ignorance), Buddha (self-luminous). Your true nature is so great that even 33 crore gods would bow their heads to you, but attachment has made you poor and downtrodden.

निःसङ्गो मां भजेद् विद्वानप्रमत्तो जितेन्द्रियः ।

“Therefore, free from attachment to sense objects and with his senses brought under control, a wise person should worship me devoutly and with alertness.”

(Shrimad Bhagavat: 11.25.34)

The more detached you become, the stronger is your will power, the purer is your mind and the deeper your influence is on others. Even gods make their fortune bright by having darshan of the Knower of Brahman that is free from attachment.



If the epidemic didn't kill the multitudes then who did? – Pujya Bapuji

Take repose in your mind that is in a state free from aversion, offense and passion; then don't worry about the consequences. I have said it many times please make a firm resolve within. Whatever odd situation may arise, whatever trouble may come, whatever tough situation may show up, be prepared for that in your mind. You will be able to make a mockery of the problem and it will vanish. Whenever you become nervous or scared, then even a small problem overpowers you. I have told you many times through parables in Satsang discourses. There was a phantom going somewhere. An accomplished Yogi saw it. He asked the phantom mentally, "Who are you, and where are you going?"

The phantom said: "I am death! Many sins have been committed by the people of this locality. I am going to kill the sinners. I am going to spread Cholera."

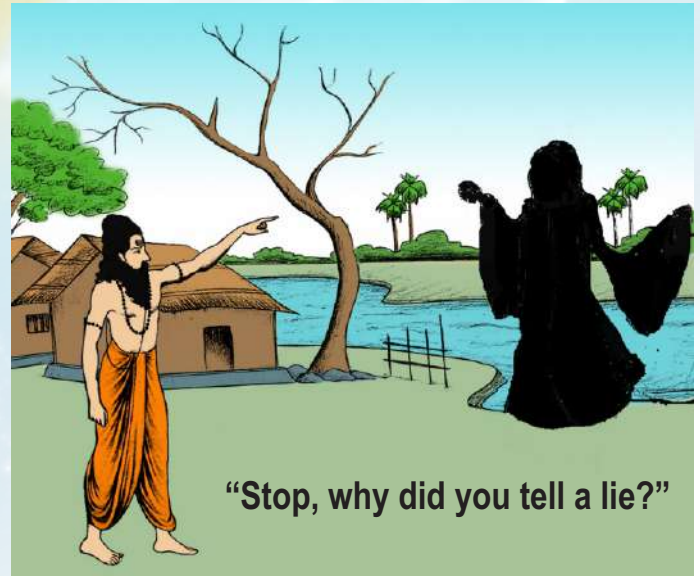
"How many people are you going to kill?"

She said: "Three to four hundred."

That saint became calm for a while and the phantom left.

The news spread that people are dying in the village. 600 died... 1000 died... 2000 died... 3000 died... More than 4000 died. The saint thought: 'It was not necessary for her to lie. Why did she lie to me?'

Now the saint did not resort to



meditation but started to look with open eyes and with the subtlest mind he could see the phantom going. He asked, "Stop, why did you tell a lie? You said that three to four hundred would die but more than 4000 have died."

She replied: "I killed only three to four hundred. The rest died due to anxious thoughts, stupid people!"

The problem is not as powerful as a person scared of it feels it through his imagination. The object of sense enjoyment is not so much pleasure-giving as the enjoyer initially thinks. Later with the passage of time, it is diminished.

Therefore, if you know the true nature of the world then you will get released from its clutches and if you know the true nature of God, you will get absorbed in the eternal joy of divine love!

(Continued from page: 27...)

each outgoing breath; and reflecting on its meaning ('I am That Supreme Self') and becoming calm. If this is difficult, then one may opt for counting the breath with each cycle of inhalation & exhalation along with the mental-repetition of the Name Divine

for instance, mentally chanting 'AUM' with each inhalation, and then counting '1' with the successive exhalation; or, mentally chanting 'Shanti' (Peace) or 'Ananda' (Bliss) or Joy with another inhalation, and counting '2' with the successive exhalation... counting thus, just keep calming down.

God Himself secures what they lack and preserves what they have

- Pujya Bapuji

(Continued from the previous issue 326)

The *lila* (Divine sport) of God is unthinkable; there is no limit or bounds to it. Sant Udiya Baba, who was revered by Anandamayi Ma, was walking along the banks of Ganges in June in a state of divine intoxication. He started suffering severe hunger-pangs. He walked for many miles but found no sign of a village. He managed to quench his thirst with water from the Holy Ganges, but how would he satisfy his hunger?

There was no way of getting food and hence, Baba sat under a tree assuming *Siddhasana* – the Accomplished pose. Dusk had already fallen; it was getting darker and darker... Just at that time, two tender young boys, having mellifluous voices, pleasant looks, affectionate glances and astonishingly delightful personalities appeared from nowhere, laughing and chatting. They said, “Baba-Baba! You have been sitting here for quite some time, would you like to eat something?”

How could the hungry Baba turn down their request with a ‘No’?

So, Baba said, “Yes boys! I am hungry.”

“Baba! Let us bring you food.”

Soon after, the boys brought *chapatis* (unleavened breads) and sabji of unripe bananas.

Until then, as a practice, Baba had been taking *bhiksha* (alms-food) only from Brahmins.

He asked the boys, “What is your caste?”

The cute little jolly boys answered with a smile, “Baba! We are Maheshwari Baniyas (Business community) by caste.”

Touched by the love, simplicity, and magnetism of those children, Baba said, “OK, fine; get me the food and I shall eat it.”

The boys offered the food to Baba.

Baba asked them, “There’s no sign of any village; where have you got all this from?”

They said, “We have come from that village, and have come here to play. As you were hungry, we got the food for you; please have it.”

Baba had the *chapatis*; and felt quite satiated.

Practice devotion for God alone

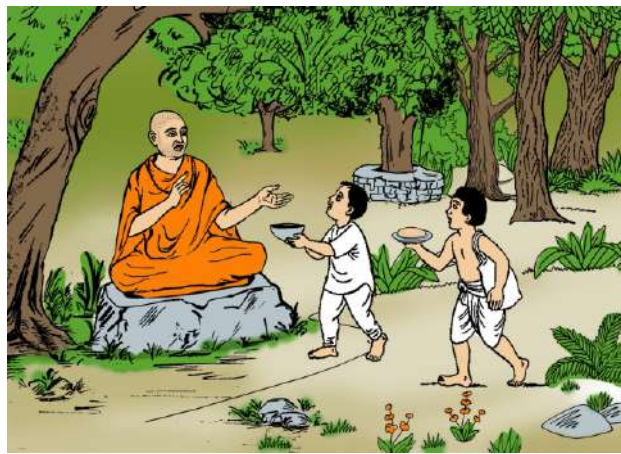
This story will help you cast away the ghost of anxiety about future life. All the planning that goes on in the mind, like – ‘Let me do something for myself, let me do something for my future...’ – is nothing but the ghost haunting a babul tree. It will lead to suffering, pretty much analogous to the ghost ascending and

descending the babul tree, and suffering the thorn pricks. There’s nothing to be done as such, one should just ‘know’! And if we don’t seriously engage and engross ourselves in attaining God, then the ghost is never going to leave us. Such people think – ‘I should have some personal property, some land; I should make my name, have a reputation, etc. ...’ After all it’s the physical body made of flesh & bones that has been given a name, yet, we say – ‘let me do it.’

मैं अरु मोर तोर तैं माया । जेहि बस कीन्हे जीव निकाया ॥

“The feeling of ‘I’ and ‘mine’ and ‘you’ and ‘yours’ is Maya (Illusion) which holds sway over all created beings.”

Considering the body to be ‘I’; the world to be real, and think, “This is mine” “That is yours” – this is the illusion. It holds sway over all living beings. This body that is visible is the physical body. But be it the physical body, subtle body, or the causal body – all three bodies are under the sway of maya. Even after



death, one has to wander around with the subtle body. This is how the ghost haunting the babul tree compels one to wander in the cycle of birth and death.

If one performs devotional practice to acquire worldly things, then it implies that he/she is bound to take birth in many species. However, if one performs devotional practice to attain God alone, then it implies that his present life is becoming fruitful.

God showed-up again without invocation

Udiya Baba, who lived contented with Self-bliss, reflected on *Brahman* – the Supreme Self for some time, and then gazing at the ethereal all-pervasiveness of God in the sky, took rest; and then woke up early in the morning. Before dawn, the two boys appeared again.

They said, “Baba! Would you like to have something to drink?”

Baba said, “Uh Oh, Boys! How is it that you have come here so early!”

“Yes, Baba!”

Baba said, “Yes, I’d like to have something to drink.”

So, they got some butter-milk in a mud pot; and Baba took it.

Baba said, “Dear sons! It is not even dawn yet; why did you come here while it’s still dark outside?”

They said, “We simply came out playing. OK Baba! Now that you have had your butter-milk, let us take your leave.”

Baba stood agape and the boys left.

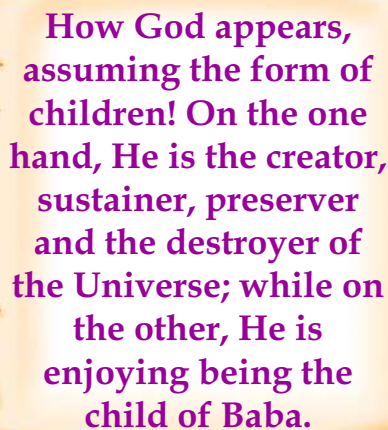
After sunrise, Baba got up and started to walk; he kept walking & walking...and searched in all directions for a long distance... but did not find a village anywhere. He wondered – ‘Where did the children come from and where did they go?’ Later, Baba felt that they were Krishna and Balarama in the guise of children!

How amazing is divine knowledge, divine grace, and divine joy! How God appears, assuming the form of children! On the one hand, He is the creator, sustainer, preserver and the destroyer of the Universe; while on the

other, He is enjoying being the child of Baba.

I came across one such saint in a quiet desolate part of Gaumukh, far beyond Gangotri. We’d had a brief conversation, after which I turned around to tread my path; but then I thought – ‘Where would he have come from, and where would he have gone?’ Climbing on the rocks, I looked for him as far as I could see; but he was nowhere to be seen. Let alone a saint, even a bird couldn’t have made it there in the quiet desolate Gaumukh, so where could the saint hide himself? But the *lila* or Divine sport of God knows no limits or bounds.

Moving out of his ecstatic spiritual intoxication, Udiya Baba proceeded, singing the following poem:



**How God appears,
assuming the form of
children! On the one
hand, He is the creator,
sustainer, preserver
and the destroyer of
the Universe; while on
the other, He is
enjoying being the
child of Baba.**

*Neither food and nor water
interest him,
Nor soft clothes do (please
him),
All objects of pleasures are
always bitter
Thus, the way (life) of the lover
of Hari is unique. He broke his
relationship with all,
Turned away from the poison
of sense objects.*

All the objects of sense enjoyment seem to be like nectar, but are poison in the real sense. All worldly pleasures trap the *jiva*; it is nothing but punishment; whereas the Bliss of the Self is something that makes the *Jiva* united with the Supreme Self.

But, he keeps only the beloved in his heart...

He holds none but the Supreme Self – the Bliss personified God in his heart.

Thus, the way of the lover of Hari is unique...

Whatever he sees in the world,

All that he sees as unreal.

Thus, he set aside all three worlds.

Thus, the way of the lover of Hari is unique.

Baba was thus humming the song in ecstatic spiritual intoxication; as if he had been doing so for his beloved – indwelling Self.

He goes wherever the body takes him,

*He eats only when Hari (God) gives him food.
The beloved (Hari) moves always in his
company,
Thus, the way of the lover of Hari is unique.
One who drinks only the cup of (Divine) love,
Wins over the entire world along with the
beloved... Never thinks of doing anything,
Thus, the way of the lover of Hari is unique.*

Baba was humming thus.

Upon being asked, “Baba! Who brought food for you?”, he said, “It’s nothing but His Divine play. *He goes wherever the body takes him. He eats only when Hari (God) gives him food....*”

How wonderful is the arrangement made by that Beautiful Lord? Baba wasn’t carrying anything to eat or drink, nor did he have any house to take shelter in; all he did was – to sit and reflect on Him (the Supreme Lord)... *‘Aum Namō Bhagavate Vaasudevaaya.’...*

Aum Bliss Aum... It’s none but You...only You...’ So why would that ‘only You’ delay in manifesting Himself as a little boy! Thus, that Divine sportsman – God, manifested Himself and appeared as children.

...Nobody has ever accompanied

The *japa* or repetition of the Name Divine makes one’s speech pure. And reflection and meditation on God makes one’s mind pure. Otherwise, the ghost possesses the mind. ‘Let me do something for me... let me buy a plot, and set-up my office... Let me make so & so friends, let me get a spouse for myself... Let me please him or her, let me maintain relations with them... etc.’ Many people have come into this world, maintained relations and have already departed; but none has ever accompanied anyone after death. However, those, who have maintained a relationship with God, are the kind, accompanying them, people feel purified. (To be continued...)

Thus being deprived of your darshan; How shall I pass my days?

**I, having been separated from You, my
Beloved, now,
When and how shall I get You?
My heart has set on fire from pain of
separation from you, How shall I extinguish
it?
My life is forlorn,
All opulence and wealth are worthless.
Not only this; to me, in your absence
appears,
even the heavenly abode worthless.
Thus being deprived of your darshan,
How shall I pass my days?
I, having been separated from You...
Who understands my plight?
Everyone spurns me as he likes.
No one listens to my word,
They say, ‘you are mad’.
From this ruthless, cruel world,**

**How shall I save my life?
I, having been separated from You...
How much poor I am, my Lord,
I am equally weak too my Lord,
But now I am only under your shelter,
Whatever I am, in my capacity, my Lord!
O Lord! I shall weep in sorrow and sing in
happiness before You alone.
I, having been separated from You...
Either reject me or love me,
Hit me or emancipate me.
I have become the maid at Your feet,
Either abandon me or accept me.
Now in every possible way,
I shall, O wealth of my life, meditate on You.
I, having been separated from You, my
Beloved, now,
When and how shall I get You?**

– Sant Pathikji (To be continued...)

Adopt the suggestions of Pujya Bapuji, and attain the Divine Yoga of immortality, even in this destructive planetary combination

The solar eclipse falling on 21st June 2020 (Sunday) will be visible in Asia including India, most of Africa, south-eastern Europe, and northern Australia.

This eclipse will be visible as an annular eclipse in some parts of North India, and as a partial solar eclipse in most of India.

Last year, before the solar eclipse of 26th December, the relevance of the eclipse-related prediction which was published in 'Rishi Prasad', indicating – 'it will cause great upheaval...', was seen immediately after the occurrence of eclipse, and is visible even now. It is important to remember this because even the solar eclipse falling on 21st June this year is creating a planetary combination of massive destruction. This is tragic for the nation and the world. This planetary combination will relieve the burden of the earth. Years ago, Pujya Bapuji, in His spiritual discourses, warned – "The time is nearing when evil tendencies will be wiped-out; the foundations of Divine tendencies are being laid out. In a few years from now, evil tendencies will be wiped-out completely; fighter-jets will be soaring through skies."

Pujya Bapuji, in His spiritual discourses, mentioned numerous times that those, who, observe the rules to be followed on an eclipse (as prescribed by the scriptures) and do their spiritual practices (japa, etc.) during an eclipse period, are not only saved from the bad effects of the eclipse, but also earn great religious merit. The planetary conjunction during the solar eclipse this time, is supposed to be highly beneficial for spiritual practice (like japa etc.). Maharshi Veda Vyasa says, "The solar eclipse falling on a Sunday, or lunar eclipse falling on a Monday, is said to form 'Chudamani Yoga'. The religious merit one earns on doing Japa, meditation and virtuous deeds on 'Chudamani Yoga' is a crore-fold more than that obtained



by doing the same on a solar eclipse falling on other days." (Nirnaya Sindhu)

To save human society from the bad effects of a solar eclipse, Self-realised great man Pujya Bapuji, by means of His spiritual discourses, has not only disseminated the knowledge of do's and don'ts to be abided by during the eclipse (as mentioned in the scriptures) to the general public, but has also made appropriate arrangements for spiritual practices such as japa, devotional chanting, etc., during eclipse-hours in his ashrams. The countless disciples, followers, devotees, and satsang listeners of Pujya Bapuji carry out spiritual practices during an eclipse, even in their respective homes (observing the rules to be followed on an eclipse), as per the guidance of Pujyashri.

Pujya Bapuji expounded in His satsang discourses: "An eclipse is bound to lead to some sort of upheaval; it just can't be avoided. However, if the atmosphere is good (spiritual), the consequent upheaval will lead to positive outcomes. Just as if good colour is added to molten wax, the candles made from it will be of good colour and if dull colour is added to molten wax, the candles made from it will be of dull colour. Similarly, the better and the more practice of Japa and Tapa one does during these days, the greater the benefit one reaps from it."

Sant Shri Asharamji Bapu is the great man who teaches the art of making not only the meritorious, but also baleful dates, planetary combinations and conditions, means for elevation. What should be done and what should be avoided during such unfavourable and destructive planetary conjunctions have been expounded in Pujya Bapuji's spiritual discourses as below: "The Satak period (ceremonial defilement before and during the

eclipse observed by Hindus) starts four *praharas* or 12 hours prior to the beginning of a solar-eclipse and three *praharas* or 9 hours prior to the beginning of a lunar-eclipse. Healthy people are not supposed to eat anything during this time. Following this will help them maintain their longevity, good health, and keenness of intellect. However, it is ok for children, the elderly, the sick, and pregnant women to quietly have something to eat until 1 to 1.5 *prahara* (3 to 4.5 hours) prior to the eclipse. Having food after that (until the eclipse hours are over) could cause a great deal of harm to health. Especially pregnant women should remain extremely cautious during eclipse hours.

The rationale behind the steadiness of good and evil

When the Earth passes directly between the Sun and the Moon, its shadow creates a Lunar Eclipse. And when the Moon passes between the Sun and the Earth, the lunar shadow is seen as a Solar Eclipse on Earth. A lunar eclipse occurs only on a Full Moon night; whereas a solar eclipse can occur only on a New Moon day.

During the time of an eclipse, for some time the earth remains deprived of the effect of the rays of the Sun or Moon (as they are fully or partially blocked depending upon the type of eclipse). This in turn affects the animal-world as well which is governed by the Sun and the Moon; and even the dynamic influence exercised by the rays of the sun and the moon on subtle-elements ceases during that period. Even the activity of our small cells and smallest organelles is minimal during that period. This is the very reason why any lowly act or emotion occurring during an eclipse becomes steady as it can't flow or pass-through. Hence, it is said that during the eclipse or *Sutaka* hours, one shouldn't eat; and even before the start of eclipse, one should engage himself/herself in good acts and thoughts – so that one becomes deeply and strongly imbued with goodness. Once this happens, his disposition, mind and manner will be filled with peace & happiness, and the individual

will get an increase in life-span, health and nourishment. However, if one becomes strongly imbued with evil, *rajoguna* or *tamoguna*, then the individual's life will be overcome by anxiety, grief, fear, passion and restlessness.

This is how food should be saved from defilement

Food prepared before an eclipse should be discarded after the eclipse period. Boiled milk, or any food-item prepared from milk, curd, buttermilk, or ghee; or food which is well-cooked using oil or ghee (such as puris, etc.), may be consumed even after the eclipse hours, provided *kusha* [one of the varieties of sacred grass (*darbha*) used in many religious rites] is put into it. Put *Kusha*, sesame seeds, or Tulsi leaves in the water before the *Sutak* starts so that it can be used during the *Sutak* period. The water stored during the eclipse period should not be used after the eclipse but if it is not possible for some people they can use the water in which is *Kusha*, etc. is put as mentioned above, according to some experts. Generally *Kusha* is used to save the things from adverse effect of the eclipse. This prevents the food-items from defilement or turning impure during an eclipse. If *kusha* is not available, one may use sesame seeds in lieu. This too inhibits the effect of the subtlest of rays on food-items. Even putting *Tulsi* (or Holy Basil) leaves yields similar results. However, don't ever put sesame seeds or *Tulsi* leaves in milk or articles prepared from milk.

Things to be completely avoided during eclipse-hours

Exercising caution during eclipse hours leads one to a greatly meritorious and happy life in little time. Not doing so will yield equally opposite results – leading to a sad and baneful life even due to the slightest of carelessness. During the eclipse period:

(1) The one having food falls into hell. (2) The one who sleeps is bound to contract some or other ailment, and his immunity will be weakened. (3) The one who urinates, suffers from poverty along with his family. And the one who defecates will suffer from intestinal

worms, and be born in the species of insects (in a successive birth). (4) Those who copulate are born in the species of boar (in successive births). (5) Massaging the body with oil, etc. or applying an unguent predisposes one to leprosy. (6) The one who cheats or deceives, is born in the species of a serpent in a successive birth. And the one who steals, is bound to suffer from poverty. (7) The person killing any insect or creature is bound to be born in a hellish species in a successive life. (8) One should abstain from plucking leaves, straws, sticks, or flowers. Brushing or cleaning teeth is also prohibited. (9) Worrying destroys the intellect.

Doing the following during an eclipse will improve one's life in this world and the next

(1) Wearing a Rudraksha rosary during a solar eclipse destroys sins (provided the Rudraksha beads are original, not factory-made artificial ones). (2) Doing *japa* of the *mantra* imparted during Mantra-Diksha (initiation) gives Mantra Siddhi. (3) Maharshi Veda Vyasa says, "Virtuous acts like *japa*, etc., performed during a lunar eclipse gives a hundred-thousand-fold fruit, while that done during a solar eclipse gives a million-fold fruit." So, make sure, you do the *japa* of *Aarogya-Mantra* (mantra for health), and attain *siddhi* in Brahmacharya Mantra (mantra for celibacy) as well. Any lowly or sinful act performed, becomes manifold in terms of sinful effect during eclipse hours; and when an individual reaps the benefits of reflection on God, meditation on God and divine knowledge, he gets blessed with world of God and divine bliss without much effort. **If one gets imbued with the anguish of separation from God during the eclipse, it means, he is sure to attain God, and the attainment of God is guaranteed for him.** Virtuous acts like *japa*, *mauna*, meditation, and remembrance of God, etc., turn manifold in terms of meritorious results. After the eclipse period is over, one should take a bath with clothes on. (Read how to increase intellectual prowess during eclipse on page 49)

Eclipse-period at some important places

Place	Eclipse Start Time (am)	Eclipse End Time (pm)
Ahmedabad	10.03	1.33
Delhi	10.20	1.49
Surat & Nasik	10.01	1.33
Guwahati	10.57	2.25
Jodhpur	10.08	1.37
Lucknow	10.26	1.59
Bhopal	10.14	1.48
Raipur (C.G.)	10.25	2.00
Jammu	10.21	1.42
Chandigarh	10.22	1.48
Ranchi & Patna	10.36	2.10
Kolkata	10.46	2.18
Bhubaneswar	10.37	2.10
Chennai	10.22	1.42
Bengaluru	10.12	1.32
Hyderabad	10.14	1.45
Nagpur	10.17	1.51
Mumbai	10.00	1.28

Places abroad	Eclipse start time	Eclipse end time
Kathmandu (Nepal)	10.53 am	2.25 pm
Athens (Greece)	7.48 am	9.12 am
Baku (Azerbaijan)	8.46 am	11.05 am
Hagatna (Guam, USA)	5.25 pm	6.51 pm
Nairobi (Kenya)	6.46 am	9.04 am
Dubai (U.A.E.)	8.14 am	11.13 am
Hong Kong	2.36 pm	5.25 pm

Note: Timings as per local time-zones abroad.

Why is daily worship necessary?

As per Rig-Veda (1.113.11):

ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यासः ।
अस्माभिरू नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीषु पश्यान् ॥

‘Humans who wake up before dawn and meditate on God, after performing morning ablutions, are intelligent and righteous. Those men & women, who meditate on the Supreme Lord and interact cordially with each other, are blessed with several types of pleasures.’

Suggesting the importance of daily worship, meditation and prayers, Maharshi Veda Vyasa in Anushasana Parva of Mahabharata (Dana-dharma Parva, Section CXLIX) mentioned, – “By always worshipping with reverence and devotion, that immutable Being, by meditating on him, by hymning His praises and bowing one’s head unto Him, and by performing sacrifices unto Him, indeed by always praising Vishnu, who is without the six modifications of the body like birth, death, etc., who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow.”

Worship of the Supreme Being gives inner peace, destroys sins committed knowingly or unknowingly, gives rise to the feeling of divinity in the mind, increases confidence, inclines one towards selfless and righteous deeds, inspires one to be egoless, and protects from evil. The mind becomes free from stress and anxiety, and thus remains happy. One acquires in life the sublime understanding and insight of the identity of the individual self with the Universal Self which bestows purity, the highest good and bliss. With this supremely sublime insight and knowledge of the Brahman, one gains the most supreme benefit of the knowledge of the Self which remains changeless, even in ever changing circumstances and makes one free from grief, delusion, anxiety and sorrow.

“There is no gain superior to that of the Self. There is no happiness greater than that

of the Self. There is no Knowledge higher than that of the Self.”

For such a virtuous soul, righteous soul, mahatma, venerable, universal benevolent, perfected man, who is worthy of having darshan and reflection, the knower of the Brahman – the Self-realized one, Maharshi Vasishtha says, “O Rama! The way an ant is bigger than microbes, and creatures like insects, fish, turtles, mice, cats, dogs, donkeys, horses, etc. are larger than ants; but the elephant is the largest of all animals. But O dear Rama! But what is the enormity of the elephant in front of Mount Sumeru? – Absolutely nothing. Similarly, there are numerous honourable beings in the three worlds. But Indra is the most honorable and luxurious of all the gods. But what is the value of Indra’s greatness in front of a Self-realized soul?”

Sant Tulsidasji wrote:

“If there is a loincloth worn out and shredded three times, if there is food of cooked vegetables without salt, but if Lord Rama abides in one’s heart, what then is worth the rulership of heaven?” – says Tulsidas.

“The Yogi (the knower of Brahman) intoxicated with the drink of the bliss of Brahman considers even Indra as a beggar, then what to say of others?”

Indra needs the dance of the *apsaras* (celestial nymphs), musical instruments of the celestial musicians and many other materials for enjoyment – the way rich people in the material world need quite a lot of material objects and attendants for happiness; however, the Self-realized one remains satisfied in Self-bliss and direct realization of the Self. They remain supremely content in the Self-God even on wearing a loincloth – worn-out and shredded three times; and just having curry without salt, for food.

स तृप्तो भवति । स अमृतो भवति । स तरति लोकांस्तारयति ।

“...he crosses (over the Maya), indeed he crosses. He helps others also to cross.”

(Narada Bhakti Darshan Sutra: 4.50)

तस्य तुलना केन जायते ।

“Who is there to stand comparison with a liberated soul?” **(Ashtavakra Gita: 18.89)**

By having darshan of such a great man who is satisfied with the knowledge of Self, *sadhakas*, noble-minded, and righteous souls get elevated and contented; and those devotees of the Guru, following such a great man, succeed in attaining their ultimate goal sooner or later. Lord Shiva said:

‘Blessed are the parents of one whose heart is filled with devotion to the Guru, blessed is his lineage, his descendants and also blessed is the land where he lives!’

One can avail all these benefits by means of *upasana* (worship) only when it is performed with honesty, faith, devotion and a pure heart. Just as a man digs the earth very deep to find the most precious hidden treasures and gems, one attains divine wealth by delving deeper into the inner mind through worship of God with deep faith.

The basic concept behind *upasana* is, one should adopt qualities such as – purity, humility and coolness like that of water; cheerful and fragrant life like the flower; unbreakable faith like *akshata* (unbroken grains of rice); good thinking and conduct full of sweetness like *naivedya* (food offered in worship); personal effort to illuminate one’s own life and that of others with the light of knowledge like a lamp.

As spoken by Lord Krishna in the Bhagavad Gita (18.46):

‘One attains perfection (gets established in one’s own Self) by worshipping the Supreme Being (from whom all beings originate, and by whom all this universe is pervaded) through performing his own works.’



Pujya Bapuji says, “It doesn’t matter whether you offer 40 litres or 40 ml of milk in the worship and ceremonial bathing of the idol; what is important is – whether your ego keeps effacing or embellishing; whether you are getting absorbed in God or developing egotism – if you remain careful about this, then you will cross the ocean of metempsychosis. Does Lord Shiva hunger for the little milk or ghee and sugar you offer? No way... He hungers for your love and elevation. You love Him in such a way that you forget yourself and the *Shiva-Tattva* (the all-pervading spiritual essence of Lord Shiva) gets revealed in your heart. This is the secret behind worship!”

Once, a reverent devotee asked Chaitanya Mahaprabhu – “Gurudev! Lord Krishna wasn’t pleased by the worship and offerings of the wealthy; but He was content with the butter-milk offered by the *Gopis* (cowherd women), and the fruits & vegetables offered by Vidura. It seems as though His contentment has nothing to do with the material offerings of worship.”

Chaitanya Mahaprabhu said, “You got it right my son! When everything is the creation of God, what does he lack to even seek? In the real sense, worship is nothing but a systematic way to arouse *bhavas* (divine mood, spiritual ecstasy) of the *sadhaka*.

The objects of offering are merely symbolic, what is actually accepted by God is – the *bhava* (devotional emotion) behind them. भावग्राही जनार्दनः । (Meaning – God accepts service in devotional emotion). The objects of offering in the worship also symbolise that through them, we have found a way to surrender our material body (made up of five elements), mind, intellect, ego, and worldly dealings influenced by the three Gunas (*Sattva*, *Rajas*, and *Tamas*) to God; thereby awakening ourselves in our essential nature – the Self (which is neither a doer, nor an experiencer).”

Meditation and Japa supplement each other

(Continued from the issue 325 – article: ‘What to do after doing Japa?’)

Saints and scriptures have highly obliged the world by singing the glory of doing Japa of the divine Name along with meditation, because not all people do Japa with meditation. So they do not get much benefit without meditation. One should do japa of the divine Name more and more, as a miser loves his money, and meditate on his true nature constantly as a lover loves his mistress. Saint Tulsidasji says:

कामिहि नारि पिआरि जिमि लोभिहि प्रिय जिमि दाम ।

तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम ॥

“May You be ever so dear to me, Rama, as a woman is dear to a lustful man, and as lucre is dear to the greedy, O Lord of the Raghus.”

(Shri Rama Charita Manasa Uttara
Kanda: 130)

Pujya Bapuji tells in his discourses how meditation and japa supplement each other: “What should be done more, japa or meditation? Without japa, meditation will not happen and without doing proper meditation, japa will not happen. So japa will happen properly only if you focus your mind on it. Japa done properly will gradually lead to absorption of the mind in the meaning of mantra and then it will become calm, and thus the mind will meditate. If the mind gets absorbed in the meaning of the mantra, it will become Bhagavadakara by assuming the form of God and the Bhagavadakara mind will get joy and the mind naturally gets focused where there is joy.”

Bapuji taught how to meditate

What is Meditation?

People do meditation but they meditate as per their belief and understanding, and hence they do not get the complete benefit of meditation. But those who get guidance from a Self-realised great man, having experience in Yoga like Pujya Bapuji, start the journey of deep meditation effortlessly. What is meditation and how it should be done, Pujya Bapuji’s words of blessings on this subject teach us: “All tasks are accomplished not only by ‘doing’, there are some tasks which can be accomplished by ‘not doing’. Meditation is one such task. What exactly is the meaning of meditation? Meditation is immersion in the Self. Meditation is introspection, ‘What am I?’ Watching this: ‘Where have I arrived?’ To see: ‘How much self-forgetful



have I become?’ To see: ‘How much have I become absorbed in the Yoga of forgetfulness (Vismruti Yoga) so far?’

Even satsanga becomes fruitful only to those who meditate. Your discrimination remains awake during meditation. There is a great level of awareness and alertness during meditation. Be less

devoted to ‘doing’ and instead be devoted to ‘not doing’. Any amount of work you do, only non-doing will remain in the end. Where there is effort, where there is ‘doing’, there is also fatigue. Where there is effort and fatigue, there is no experience of bliss. Where there is effortlessness, not even sloth or heedlessness, but the effortless state of *Nissankalpa* (devoid of thought or imagination), all is bliss as everything happens effortlessly. That bliss is *nirvishaya*

(free from sense objects). That bliss does not arise from the contact of the sense organs with objects, so it is not dependent on others, but independent. Such bliss is not momentary or impermanent, it is eternal and permanent. Yet, everyone cannot get immersed in it. Only a few fortunate ones can get immersed in it, and consequently they also find out their bliss nature.

It does not mean to become lazy when we say 'Be devoted to 'not doing'. One who cannot do service without desire cannot do meditation. First purify the mind by doing

selfless service. As the mind becomes pure, it will start to get absorbed in meditation and japa.

When people do meditation, their mind becomes inactive which gives some relaxation due to inactivity, it gives some benefit, however. Meditation is for a complete psychological transformation or it brings about the construction of a new mind."

(Know how to bring about the construction of a new mind through meditation in the next issue.)



Miracles of Guru's Grace

My husband passed away when my children were small. We owned a small shop which we were forced to close. My financial hardship ran so deep that I hardly earned 2-3 thousand rupees a month, even after labouring all month and in addition my sons both were working in other shops. My desperation and anxiety knew no bounds. But one early morning when I sat for meditation in front of Bapuji's holy photo, a voice echoed from His image, 'Your good times are about to begin, only a few days to work hard.' I was ecstatic on hearing this.

Since then, our financial situation began to improve. I started a new business and was earning INR 40-50 thousand every month. In 2007, Bapuji graced us all with his presence in our city of Chhindwara. With great joy, I told our improved state of affairs to Pujya Shri. Bapuji exclaimed: "It's going to get even better!"

Soon after, Bapuji's words came true. We opened another shop two months

later. We now own 3 stores with a staff of 20 people and earn nearly INR 2-2.5 lakhs each month. Earlier we lived in a rented house. Now we own two big houses.

In 2010, my daughter-in-law became pregnant. The doctor said that she would give birth to a physically or mentally weak baby and an abortion was necessary. However, as this was against Bapuji's principles, we refused their advice for abortion.

I prayed to Bapuji, "Gurudev, whatever the outcome, we shall accept that as your blessing." Through Gurudev's blessings, a completely healthy child was born. His name is Ramanuja and he is currently studying in class three at Chhindwara Gurukul. He is completely healthy physically. He was first in his class in 'Maa Mahangiba Spiritual knowledge competition' held in 2019 among participants from 29 branches of Sant Shri Asharamji Gurukuls. All this is nothing but the miracle of Guru's grace.

– Suman Doifode
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Seven temples constructed in the Proselytization affected Dang area

Numerous *seva* activities have been carried out in the Dang area of Gujarat on a large scale for the past 25 years under the holy inspiration and guidance of Pujya Bapuji, due to which the lives of local people have evolved and their faith in their own *dharma* & culture is strengthened; also, religious proselytization had stopped. Under the holy inspiration of Pujya Bapuji, 7 temples have been constructed in this area by the ashram, samitis and sadhakas – in association with 6 other organisations, thereby establishing inspirational centres of *dharma*, *upasana* (worship) and *bhakti* (devotion) for local people.

In Jamalapada village, on the occasion of *Prana-pratishtha* (the ceremony of consecration of an idol) in a magnificent temple, distribution of free meals and clothing, etc., took place amongst thousands of poor and needy. Dignitaries from various organisations expressed their views and presented below are the utterances of some of them:



Shri P. P. Swami, Swaminarayan Sanstha: In this land of *Dandaka-aranya* (meaning: the Dandaka Forest, the abode of the demon Dandaka), idols of Lord Hanumana could be seen in every single village, but there wasn't a dedicated temple. The disciples of Sant Asharamji Bapu, in association with 6 other organisations, and other devotees, took the initiative and constructed a temple in Jamalapada village (located in the middle of 4 villages) for the sake of protection of *dharma* and culture. This effort of theirs is truly venerable.

The disciples, followers and devotees of Bapuji have extremely firm faith in Him. This is quite inspirational, because despite this terrible situation, when legal proceedings are being carried out on Bapuji after levelling false allegations, the fact that His followers & devotees are firmly determined; and are continuing *seva*-activities, even in tribal areas for the good of others, is truly adorable.



Shri Madhav Guruji, Kathakar (Religious story narrator): Making Hindus devoted towards their *dharma*, elevating common people to the best human beings, stopping forced religious conversion, educating the poor, providing employment to the unemployed and sufficient food to the hungry – such is the campaign that Sant Asharamji Bapu has been running across whole nation. Bapuji has prepared such humans who can serve the entire society by all means – be it physically, mentally or financially. This Mahatma had already decided – ‘I will serve the downtrodden and backward communities, and will make it to the remotest of areas where nobody has been able to make it before.’



Pravinbhai Patel, Bilia Samiti (Dist. Patan, Guj.): Bapuji's physical body is in jail, but His grace, his knowledge is not.

Shaileshbhai Patel, Bilia Samiti: Pujya Bapuji instructed – ‘Serve the tribal poor brothers selflessly!’ So, we carry out our *seva* activities with that very objective in mind; and by virtue of Guru's grace, it is being carried out fairly well.



Special on preventive measures for summer problems and heat

Healthy Prasad from Pujya Bapuji

(Summer season: 19th April to 19th June)

(1) In the summer season one should eat easily digestible meals in moderation, drink plenty of water and go to bed early. Bathe early at dawn so that the bodily heat is reduced.



*Multani mitti** (Fuller's earth) can be used for bathing.

(2) Inhale through the left nostril, chant God's name or Guru mantra in your mind while holding the breath in for 60-90 seconds and then exhale slowly



through the right nostril. Repeat 3-5 times. Extreme heat, burning sensation in the eyes, irritability, pimples and skin rashes will be relieved. Take a small

amount of *Triphala churna** (powder) at bedtime.



(3) People take cold drinks in summer to get relief from heat. Instead of taking bazaar beverages or cold drinks, one should drink lemon water (*shikanji*). Intake of curd in its natural form is not wholesome. Add some water to it to prepare buttermilk and then add a dash of roasted cumin seeds, sugar candy, etc. It is wholesome to drink.

(4) One who feels excess heat and burning sensation in the eyes should lie down on the right side of the body which will alleviate the heat. One whose body becomes cold and atonic, should lie on the left side of the body, this will

increase vigour.

(5) If one has problems due to increased *pitta* then one should drink half to one and a half glasses of water kept overnight, before sunrise.

Secondly, eat conserve of *amla* or a mixture of *amla rasa** (juice of Indian gooseberry) and aloe-vera juice*. This pacifies *pitta*.



(6) *Vata dosha* is removed by taking the mixture of half a spoonful *amla churna**

(p o w d e r), 1 spoonful of ghee, and 1 spoonful of sugar candy on an empty stomach.



(7) Fried food should be avoided in this season. Red chili, Ginger, sour *lassi* and curd are very harmful. *Kheer* should be eaten during this season.

(8) Whoever feels internal heat, has a burning sensation in the eyes, should rest for sometime after applying a paste of *multani mitti* (Fuller's earth) all over the body followed by a bath. Excess bodily heat will be reduced and headache will be relieved.

(9) *Peepal* tree (*Ficus religiosa*) has the efficacy of pacifying *pitta*. Eat 10gms of the conserve prepared from its tender leaves and shoots. Whatever type of heat it is, will be alleviated.

The recipe of Peepal conserve: Wash 250 gm of red tender leaves of *peepal* and

boil them. Grind and add an equal amount of sugar candy and 50 gm ghee of *desi* cow to it and heat it on a low flame. When it becomes viscous and the ghee starts separating, turn it down. After it has cooled down, pour it in a clean utensil (glass is best) to keep it safe.

Dosage: Take 10 gm each in morning and evening with milk.

(10) Those who feel excess heat should eat watermelons abundantly. To get rid of eruptions on the skin one should eat spinach, carrots (excluding the central yellow part), cucumber juice, and coconut water.

(11) Those, who roam bareheaded in the sun, impair their vision, hasten their

aging and soon become hard of hearing. One should not walk barefoot or barehead in the sun. Those who go on pilgrimages should also avoid walking barefoot.

(12) **For prickly heat:** * Take 10 gm of flowers of *neem* with sugar candy in water on an empty stomach. Prickly heat will vanish.

* Prickly heat is cured by local application of coconut oil and lemon juice. (Prickly heat is also cured by taking a bath after applying *Multani mitti* all over the body.)

(13) Drinking 50 gm of decoction of *palaash* flowers with sugar candy can reduce heat.

Beneficial products for heat induced illnesses

(1) **For prevention of heat stroke** *Palaash* sherbet and *Brahmi* sherbet: Follow the instructions on the bottle.

(2) **For burning urination, burning sensation in the eyes and hands and feet:**

Take 1 spoonful

Gulkanda (Jam or preserve of rose petals) in the morning and evening.

(3) **For itching:** Take 1-2 spoonfuls of *Neem Ark* twice a day with water.

(4) '*Shatavari churna*' (asparagus

powder) for weakness and fatigue: Take 2 gm of churna in milk sweetened with sugar candy and ghee, in the morning or evening.

(5) **Appetizer:** * **Aloe vera juice:** Take 2 spoonfuls with lukewarm water in the morning and evening.

* **Liver tonic tablet:** 1-2 tablets in the morning and

evening.

Note: Taking 10-20 ml of *amla rasa* (juice) in the morning and evening is beneficial in all the above mentioned problems.



★ These can be obtained from service centres of samitis of Sant Shri Asharamji Ashram or from ashramstore.com

Gems from Pujya Bapuji

* What is the difference between elation and cheerfulness? Elation gives rise to grief and cheerfulness arouses Self-bliss. * The person will become independent and excellent, in proportion to the increase in his inner peace and bliss.

* Karma Yoga, Bhakti Yoga and Jnana Yoga automatically come to fruition for the person who engages himself/herself diligently in the divine works of a Self-realized saint. * The one who remains 'Brahmachari' [who is constantly revelling in Brahman (the Supreme Self)], is always blissful, fearless, and truthful.

In the Summer Season

What to do? (✓)

(1) In the summer season, one should take food and drink that are sweet, cool, liquid (sherbet, Panaa, etc.) and unctuous (containing ghee, oil, etc.).

(Charaka Samhita)

(2) Consumption of aged rice, *mung dhal* (green gram), pointed gourd, bottle-gourd, ash-gourd, ripe red-pumpkin, ridge gourd, Wild Spinach (*Chenopodium Album*), *Chaulai* (*Amaranthus cruentus*), pomegranate, melon (cantaloupe), watermelon, sweet grapes, raisins, cucumber, mangoes, oranges, coconut-water, limes, *sattu* (flour of parched wheat, barley and gram ground together) mixed with ghee and cold water, green coriander, sugar candy, *Desi* cow's milk, ghee, etc. is quite beneficial.

(3) Plain water or earthen-pot water is beneficial for health. Put some *Desi khas* (Gander grass, or Vetiver) tied in a clean cloth or a piece of sandalwood in an earthen-pot full of water. Having such water pacifies the frequent urge of thirst and also reduces bodily heat.

(4) Waking up in the *Brahma-muhurta* (period of an hour and a half before sunrise) and taking a stroll in the morning's cool, fresh air; wearing white or light-coloured cotton clothes, and sleeping in the open-air in the moonlight is beneficial.

(5) When suffering from burning-sensation, one should take 2 teaspoonfuls of *Desi* cow-ghee with cow's-milk on an empty stomach. Taking honey followed by water also pacifies burning-sensation.

(6) Add cold water in the mixture of *sattu* prepared from chickpea or barley, sugar candy and ghee and take it. This will keep you strong during the entire summer season.

What not to do? (✗)

(1) Avoid foods that are heavy to digest, stale, sour, fried, spicy and pitta-increasing; ice or items made from ice, *urad-dhal* (black gram), garlic, tamarind, sour yogurt, brinjal, etc.

(2) Avoid milkshakes (prepared by mixing milk and fruit), cold drinks, and chilled products, bakery products, etc. One should not take sugarcane juice with ice or salt, etc. (Sugarcane juice extracted using a metal sugarcane-crusher vitiates blood and bile. Hence, it's more beneficial to peel sugarcane and suck the juice directly, rather than taking sugarcane juice extracted using machines made from metal.)

(3) Strenuous physical exercise, overexertion, and sexual intercourse are to be avoided.

(4) Artificially-cooled air coming from air-conditioners or air-coolers is harmful to health.

(5) One should not go into the sun immediately after coming from a cold environment. Don't drink water soon after coming in from the sun. One should drink water only after sweat is dry and the body temperature has settled back to normal.

(6) One shouldn't use talcum powder for prickly heat. It blocks the body pores and prevents excretion of sweat, which predisposes one to skin diseases.

(Read remedies for prickly heat on page 44)

To prevent sunstroke

For prevention of sunstroke, make sure you drink water and put on your shoes and cover your head (with cap, etc.) before stepping out of the house to scorching sun, and take an uncut onion with you. Taking *mosambi* (sweet lemon) juice helps a great deal in sunstroke.



Effective measures to enhance immunity, as advised by Pujya Bapuji

Germs present in the environment always keep attacking the body. When the immunity is weakened, the body is struck by illnesses. If you follow the effective measures advised by Pujya Bapuji as mentioned below, then your body, mind and *prana* will be strengthened and immunity will be enhanced.

(1) Those, who do pranayama in the fresh air early in the morning, strengthen their Life Energy and thereby enhance their immunity; and thus many germs are killed. Those who breathe deeply during pranayama or otherwise, also get the inactive alveoli (air sacs) in their lungs aerated and they become active thus contributing to air exchange. This results in the increase in the working capacity of the body and purification of the blood. Nadis also become cleansed leading to a happy and calm mind.

If you produce fumes by burning cow dung cakes or coal and put drops of 1 spoonful or 8-10 ml of ghee on it, one ton of powerful, energizing air is produced. The benefit of doing pranayama in this environment is beyond imagination. The more energizing the atmospheric air one breathes, the stronger his mind, intellect and health become.

(2) The sun's rays have the amazing power of enhancing immunity. No physician or human therapy in this world can provide as much divine health and strength of intellect which is gained from the early morning soft rays of the sun in terms of vigour and brilliance. By offering

libations of water to the Sun god, sun bathing (first cover the head with a piece of cloth and then sit for 8 minutes facing the sun and 10 minutes turning your back to the sun) and doing Sun salutation (*Surya namaskara*) the body becomes robust.

Dr. Sole said: "The therapeutic power of the sun is unmatched by any other thing in the whole world."

(3) There must be at least 1-2 *tulsi* plants in one's home. Other medicine kills bacteria, but the atmosphere around *tulsi* does not even let bacteria grow. The effect of a *Tulsi* plant is found in the area of 200 meters around it. The man, who drinks water after chewing 5-7 *tulsi* leaves early in the morning, increases his memory power and becomes a staunch celibate. *Tulsi* leaves have the power to destroy hundreds of diseases. Soaking 1 pinch of *tulsi* seeds in water overnight and drinking that water early in the morning increases your lifespan; and your Life Energy will become strong and capable of eradicating many diseases.

(4) Do *ajapaa japa* (japa done without moving the lips) or count your breath along with mental Japa of the divine name. Chant the Lord's name in your mind whilst counting each breath (up to 54 or 108 without missing a breath).

(5) There is no food like happiness and no disease like worry. Laughter has an excellent effect and acts like medicine on all diseases. When laughter is associated with the chanting of the divine Name, with divine emotion, it subdues passions, increases peace of mind and develops

necessary abilities. Chanting of *Raama-naama*, *Hari-naama* and *Omkar*, cures many diseases and strengthens the immunity. If you start the day with the chanting of the divine Name and sattvic laughter (*Deva maanava hasya prayog*), you remain fresh, energetic and cheerful throughout the whole day. Laughter also increases your confidence.

(Professor Arthur A. Stone, State University of New York at Stony Brook, conducted a study on the effect of the state of mind on immunity. He found that a good mood bolstered the immune response and extreme stress can weaken the body's ability to fight infectious disease.)

(6) By burning the incense of a mixture of *desi ghee* with the five parts of the

Neem tree – leaves, fruits, flowers, stem, root; the patient gets immediate relief and it creates an environment which enhances immunity.

(7) The bitter contents of *Neem* and *Aloe-vera* eradicate many diseases. *Aloe-vera* has an antibiotic like action and helps in detoxification (destroys toxins). It is very useful in strengthening the immune system. [*Neem ark** (extract) or *dhrithkumari rasa* (*Aloe vera Juice*)* can also be used.]

(8) Taking 1 spoonful (10 gms) of pure *chyavanprash** or 1 spoonful of *amla powder** strengthens and improves the digestive system. It will also enhance immunity. [Diabetics should take sugar free *chyavanprash*.]



Other measures to enhance immunity

(1) Meditation and *japa* are beneficial in many diseases. This reduces the need for medical care. During meditation many mood elevating neurochemicals are released in the brain which inundate the neurons. There is an increase in the levels of important chemical mediators like serotonin, GABA and melatonin. Tension, depression and insomnia (sleeplessness) disappear and the mind feels happiness and bliss spontaneously.

Rutgers University researchers discovered that melatonin levels for meditation practitioners were boosted by an average of 98%, with many participants having increases of more than an **incredible 300%!** A chemical “**Superhero**”, melatonin is known to prevent cancer, strengthen the immune system, slow aging, and has been linked to helping prevent many physical and mental diseases.

(2) Immunity is increased by tomatoes, cauliflower, *ajowan* (*carum copticum*) and oranges. So take them in the diet. Use turmeric, cumin seeds, cinnamon and coriander. Due to the present situation, a small amount of garlic can also be consumed.

(3) Add half a spoonful of turmeric powder to 150 ml of milk and boil it. Drink once or twice a day after cooling.

(4) Intake of *Pranda* tablets*, *Brahma Rasayan**, *Homeo Tulsi Goliyan**, *Tulsi Ark** (1-5 drops in 100ml water according to age and body type- Vata, Pitta or Kapha), *Homeo Power Care** are beneficial for increasing immunity.



(Compiler: Dharmendra Gupta)

★ These are available at the service centres of the organisation of ashram or ashramstore.com



Priceless Keys to a Happy Life

Mantra for an epidemic, disease and grief

In the Agni Purana, Maharshi Pushkara said to Parashurama, “One can control an epidemic in a village or country by making ten thousand oblations of pieces of durva grass with (the recitation of the hymn of Yajurveda) Kandatkanda... One who is suffering from disease will be cured and the grief-stricken will become free from grief by this.

काण्डात्काण्डात्प्ररोहन्ती परुषः परुषस्परि ।

एवा नो दूर्वे प्रतनु सहस्रेण शतेन च ॥

*Kaandaatkaandaat prarohanti
parushah parushaspari| Evaa no durve
pratanu sahasrena shatena cha||*
(Yajurveda: 13.20)

A mantra for learning ability

The people of all India except Gujarat and Maharashtra should do japa of the mantra ‘ॐ ऐं ह्रीं श्रीं क्लीं वाग्वादिनि सरस्वति मम जिह्वाग्रे वद वद ॐ ऐं ह्रीं श्रीं क्लीं नमः स्वाहा ।’ *Om aim hrim shrim klim vaagvaadini saraswati mama jihvaagre vada vada om aim hrim shrim klim namah swaahaa.* 108 times on 8th June from 1.45 pm to 11.45 pm; and the people of Gujarat and Maharashtra on 5th July from 11.02 pm to 11.45 pm or on 6th July from 3.00 am to 11.12 pm and write ‘ह्रीं’ (*hrim*) mantra on the tongue with red sandalwood between 11.00 pm to 11.59 pm on the same day. The writing of this mantra on the tongue in this way will enhance learning ability and erudition.

A remedy for debt clearance

If Pradosha Vrata falls on Tuesday it is called ‘Bhauma Pradosh Vrata’. Mars is the remover of debt. So this Vrata is especially beneficial for debt clearance. If the person worships Lord Shiva or Gurudev on the day of Bhauma Pradosha Vrata, with their grace, he clears his debts quickly. Chant the following mantra while doing worship:

मृत्युञ्जय महादेव त्राहि मां शरणागतम् ॥

जन्ममृत्युजराव्याधिपीडितं कर्मबन्धनैः ॥

*Mrityunjaya Mahaadeva Traahi maam
sharanaagatam|| Janmamrityu jaraa
vyaadhi piditam karmabandhanaih||*

Also make a personal effort along with receiving this divine help.

(This year, ‘Bhauma Pradosha Vrata’ falls on 5th and 19th May, and 15th and 29th September.)

For peace, happiness and increase in wealth

Keeping one or more white flowers of Palaash (Butea frondosa) in an auspicious muhurta in the safe, brings peace and happiness in that house and greatly increases the income.

The king of mantras for dispelling distress

Remembrance of Nrasimha Bhagavan dispels distress. One should do the maximum number of japa of Bhagavan Nrasimha’s mantra when one is in impending danger or facing a grave calamity.

ॐ उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।

नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥

Pujya Bapuji mentioned in his satsang discourse that Japa and reciting of this mantra dispels distress.

Then intellectual prowess will increase beyond one's imagination - Pujya Bapuji

As per Narada Purana, during solar and lunar eclipses the best of aspirants shall observe fast and repeat the mantra 'ॐ नमो नारायणाय ।' 'Aum Namō Naarayanaaya' eight thousand times. After repeating the mantra by looking at the *brahmi-ghrita* (ghee mixed with leaves of a *brahmi* plant) he should drink it. There is no doubt that he obtains intellect, poetic talent and fluency of speech.

Think healthy, be healthy

– Pujya Bapuji

Your body starts producing particles according to the thoughts entertained by your mind. Don't think about grief and illness in times of grief and illness, determine firmly: "I am healthy, I am disease-free. I am becoming perfectly healthy and cheerful. Why should I fear when God, SatGuru is my Saviour?" Then your body will start producing health-giving, vitalizing, beneficial particles.

He who remains happy and cheerful destroys even the toxins of sickness in his body, and starts producing health-giving particles. The one who becomes sad, alarmed and fearful in ordinary conditions and dwells on thoughts about illness, starts producing disease particles in his body. So, be healthy and cheerful. Do not let the disease of the body enter your mind; let not the disease or suffering of the mind enter your intellect, and do not let the attachment and aversion of the intellect enter your Self. **Keep you Self always healthy.**

Remember To Take the Benefit of These Days and planetary combinations

14th May: Vishnupadi Sankranti (meritorious period: From 10.53 am to 5.17 pm) Japa, meditation and meritorious acts done on this day gives a lakh-fold fruit.

18th May: Aparā Ekadashi: (Observance of this Vrata gives great merit and destroys big sins.)

26th May: Fourth lunar day falling on Tuesday (from sunrise to 1.09 am 27th May).

28th May: Gurupushyamrita Yoga (from sunrise to 7.27 am) Meditation, Japa, charity and meritorious acts give great merit.

2nd June: Nirjalā Ekadashi. Observance of this Ekadashi gives the fruit of all 26 Ekadashis of the year (including Ekadashis of Adhik Masa). Holy bath, charity, Japa, Homa, etc., done on this day gives imperishable merit.

8th June: Vidya Labha Yoga (all over India except Gujarat and Maharashtra)

9th June: Fourth lunar day falling on Tuesday (from sunrise to 7.39 pm)

14th June: Shadashiti Sankranti. (Meritorious period: from 12.39 pm to sunset) (Japa, meditation or virtuous acts done on this day give eighty six thousand fold merits.)

17th June: Yogini Ekadashi: (Observance of this Vrata gives great merit and destroys great sins. It gives the fruit of feeding 88,000 Brahmins.)

20th June: Dakshinayana beginning: (Meritorious period: From sunrise to sunset) (Japa, meditation and meritorious acts gives a crore-fold fruit which is imperishable.)

21st June: Annular and Partial solar eclipse (Read page 35)

(Refer to the calendar or diary for detailed information)

Question: For whom is the world hell and for whom is it divine?

Pujya Bapuji: The world is hell for those who seek pleasure from it. The more a person enjoys worldly pleasures, the more he will grow in diabolical tendency. He will become irritable, crazy, cowardly and quick-tempered. People in Europe and America are more irritable and quick-tempered because they enjoy worldly pleasures, whereas you will find people are happier in India because they take delight in their own Atman. The world is divine, a Vivarta of Brahman for the one who is

satisfied in the Self. The world is a Vivarta of Brahman for those who are awakened in their Soham (I am That) nature. What is Vivarta? When there is no change of its former condition but a substance is perceived in a different form, it is Vivarta. Just as a snake appears in a rope but it is the Vivarta (illusory appearance) of the rope. Silver which appears in nacre is a Vivarta; water that appears in a mirage is a Vivarta. So the world is the Vivarta of Brahman. Just as water appears on the substratum of a mirage, a snake appears on the substratum of the rope, likewise the world appears on the substratum of Brahman alone. A close glance will expose a rope and a surface view will show a snake. The snake will be a source of income for the snake-charmer and a cause of fear for a coward. But in reality, it is neither a source of income nor a cause of fear, but a rope only. Similarly, Reality is neither pleasure nor pain, but Brahman of bliss-nature but the fools (unenlightened persons) do not recognise it and die as a 'betaji' (a son), however, those who recognise it with SatGuru's grace, become 'Bapuji' (revered Father) and cross the ocean of samsara and also emancipate others. This knowledge is very difficult to

find.

Question: Who progresses and who degenerates in life?

Pujyashri: Those who are cheerful and generous make progress in life and those who are dejected and complaining meet downfall. Why complain even if sorrow comes? Sorrow has come to set you free from attachment and pleasure has come to become useful for others. If happiness has come, become useful to others; and if sorrow has come, give up attachment. And they come in everyone's life. Make good use of sorrow by giving up

attachment. Make good use of happiness by becoming useful to many. If your happiness and ability becomes useful to many, you will become famous and also elevated. I am telling you the essence of all scriptures and *Vedas*. If you read them yourself, it will take years to find these words and you may not find them. Satsang gives you ready-made stuff. It may take years of doing penance to understand and reflect on this point. But if you understand this point from satsang and think it over, you get very great benefit directly and easily.



Drop of Nectar

– Pujya Bapuji

Ritual sacrifice, observance of Vrata, austerity, pilgrimage, etc. are external aids to spiritual practise. Japa, constant remembrance of God and meditation are internal aids; nearer to the inner self, however, in comparison with Self-inquiry, they are external aids; Self-inquiry is more internal than them. Avidya or ignorance is destroyed by Self-inquiry alone.

Refreshing sweetness in every sip

Wholesome and nutritious sherbets and drinks

Palaash Sherbet



₹ 80
wt. 945 gm
700 ml

Provides instant coolness and vigour. Calms Pitta related symptoms (burning sensation, excessive thirst, etc.). Increases tolerance to heat and helps in many skin diseases. It helps also in urinary disorders. *Palaash* (*Butea frondosa*) is an excellent '*Rasaayana*' that keeps old age and geriatric disease at bay; and enhances intellect and eyesight.

Gulab Sherbet



₹ 75
wt. 945 gm
700 ml

Being sweet & tasty, it removes physical and mental fatigue, helps in excessive thirst, internal heat, unsteadiness of mind, and disorders like burning sensation in eyes and burning urination.

Mango Oj



₹ 55
wt. 1045 gm
1 litre

Mango juice promotes the seven dhatus. It is an excellent heart tonic. It purifies and promotes semen; and wards off laziness too. It cleanses urine. It strengthens the kidneys and urinary bladder. An excellent nutritious drink for the thin, debilitated, and elderly.

Pineapple Drink



₹ 70
wt. 1040 gm
1 litre

It helps in Pitta disorders, jaundice and ailments of the throat and urinary system. It increases immunity, digestive power and eyesight. It strengthens the bones and energizes the body.

Litchi Drink



₹ 70
wt. 1045 gm
1 litre

Removes debility and invigorates the body. It is beneficial for the heart and improves digestion. This is a cooling tasty mixture for excellent health.

Apple Drink



₹ 50
wt. 1040 gm
1 litre

A unique, tasteful, and wholesome mixture prepared from high quality, selected apples, loaded with nutrients. As an adage goes, 'An apple a day keeps the doctor away.'

It increases longevity
and gives youthfulness,
beneficial in
many diseases

Amla Juice



₹ 70
wt. 710 gm
700 ml

It alleviates heat, promotes semen and balances the three body humours. It increases longevity and gives youthfulness. It brightens the complexion, improves eyesight and the digestive system. Its consumption gives agility, coolness and freshness, as well as strengthening the heart and mind. It eradicates many Pitta related diseases like burning eyes, burning urination, hyperacidity, leucorrhoea, menorrhagia, piles, etc. It strengthens bones, teeth and roots of the hair. It darkens hair.

wt. = net weight

The above-mentioned products can be obtained from the service centres of Sant Shri Asharamji Ashram Samitis. For information about other products and their detailed benefits, etc., and home-delivery of the products, please download from the Google Play Store: "Ashram eStore" App or visit: www.ashramstore.com or contact: (079) 61210730, e-mail: contact@ashramstore.com



Women-power's massive support for Puja Bapuji's release finds expression through submission of memoranda, and culture-protection processions on International Women's Day

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Bhusawal (Mah.)



Ulhasnagar (Mah.)



Alirajpur (M.P.)



Jammu



Goregaon-Mumbai



Prakasha (Mah.)

Select glimpses of Rishi Prasad conferences and subscription-campaigns held last month



Chandigarh



Godhra



Panipat



Agra



Devda, dist. Mahesana (Guj.)



Gundiwali, dist. Kutch (Guj.)



Gondia (Mah.)

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