Women strengthen their voice...

Grave injustice has been inflicted on us, the hundreds of thousands of women, for the past five and a half years on the grounds of some fabricated, false statements of a sick girl... All we demand is Justice; and that the elderly Saint Shri Asharamji Bapu, ensnared in a bogus case under a conspiracy, be released immediately.

Women of India and abroad stage rallies & dharnas demanding Bapuji’s acquittal

Court shouldn’t overstep its limits,
– Dr. Krishna Gopal, Joint General Secretary, Rashtriya Swayamsevak Sangh

These days, there is a trend of registering false and frivolous rape cases, which is alarming. We need to put an end to this.
– Additional Sessions Judge Nivedita Sharma, Delhi

Glory of Prayagraj and the mystery of Triveni
Prayagraj Kumbha: 14th January to 4th March

Special nourishing recipes for winter
Considering the present circumstances of society and the sequence of events, lakhs of women from India and abroad have strengthened their demand.

Their point is – Sant Asharamji Bapu, who has devoted His entire life to the good of our culture and nation and to the well-being of all countrymen, was jailed by the levelling of false allegations against Him under a conspiracy, so as to persecute Him; following which, this elderly Saint has been imprisoned for almost five and a half years; and isn’t being set free.

The women, through rallies and dharna protests staged at various places in India, raised their demand saying, “The Saint has established Baal Sanskar Kendras, Yuva Sewa Sanghs and Mahila Utthan Mandals for the development of virtues, like self-restraint, good conduct, Self-force, etc. in children, youth and women. Millions of children, young boys and girls and women who joined these centres have been uplifted. Under such circumstances, considering the baseless, false and concocted allegation(s) levelled by a girl as truth, without any evidence and turning a deaf ear to the voice of hundreds of thousands of women is a terrible injustice inflicted on the entire community of women. The right to religion provided to us by the constitution of India is being destroyed; protect it.

How can a Saint, who has inspired not thousands, but millions of young brothers and sisters to tread firmly the path of self-restraint and good conduct, ever do such an act? He should be acquitted immediately.

The women say that for the last 50 years Sant Asharamji Bapu has drawn our attention to numerous burning problems associated with women empowerment, women awakening and the welfare of the entire society; and has been running many national and global service projects to solve them. For example, stop female foeticide campaign, Garbha Sanskar Kendra, Tejaswini Abhiyaan, Tulsi plantation in every house and environment protection project, Divya Shishu Sanskar, Yuvadhan Suraksha Abhiyaan, programmes for teaching Yoga and noble values to students and other projects for the inculcation of values in children, Gurukul-Shiksha, ‘bhajan karo, bhojan karo, paisa pao’ (i.e. chant, eat and earn), etc. for the helpless, orphans and poor, etc. etc.

(Continued on page 7...)
Self-realization through success in Karma Yoga

Remaining part of previous issue

Such Karma develops divinity

Whatever karma you do with your body, do it for the benefit of others, offering it to God. Do not perform any action for your own benefit. Work done without thinking of our own benefit becomes divine; the same work becomes great.

‘Bapuji! If we do not perform action for our own benefit, than how can we survive?’ When you do action without desire for personal benefit, then it is God’s responsibility to secure for you what is not already possessed (Yoga) by you and preserve for you what you already possess (Kshema). And when He carries your Yoga-Kshema, your life will become divine.

‘Maharaj! If action is not to be done for personal interest, then why to do it?’ No one can live without doing karma. If the goal of the action is for own benefit, it will become bondage. If you do karma for other’s beneficence renouncing your own interests, than that karma will cut your bondage.

Actions done for personal interest are motivated by attachment to the fruit of action. Attachment to fruit, attachment to pleasure and attachment to action bind the jiva (individual soul). The ability of the doer is diminished when there is attachment to action. Action performed without attachment makes one divine.

Do not increase the bondage of action

Seth Karodimal was very greedy. His wife was a satsangi (interested in hearing satsang discourses). She saw that her husband accumulated crores of rupees, but still he couldn’t become free from greed. Once she took him with her to a religious story teller’s discourse. The storyteller pundit was describing the glory of charity nicely. Karodimal heard the glory of charity and started swaying his head indicating he was impressed by it. His wife was delighted: ‘Ok, now he will become a devotee’. Both arrived home after completion of the discourse.

During conversation, she asked, “Did you hear the glory of charity?”

Seth said: “The religious story was excellent. I shall start collecting donations tomorrow.”

Poor Wife! She became sad: ‘Seth heard the religious story and decided not to cut the Karmic bondage by doing charity, but to increase it by receiving the same. He became greedy of earning more wealth…”

Then see the joy of living...

If you love someone because of his wealth, you will increase your attachment, if you love someone because of his power, your mind will remain fearful, if you love someone because of their beauty, you will become more lustful and if you love someone in order to benefit by him someday, you will become more greedy, deceitful and submissive. Do not have desire to get something from anyone but think: ‘How good it would be for me to do some act of beneficence!’
The Hunger of Two Hours Changed His Life

This incident happened in the eighteenth century. A baby boy was born to Somnath Yogi, in a Brahmin family in the city of Madurai, South India. He was named Shivaramakrishna. He was imbued with devotion to God from childhood. His parents sent him to a Gurukul (a school) at Tiruvisanalluru to study Vedanta. He became an expert in logic, grammar, Shrutis, Smritis, literature, music and all arts, by the time he was only fifteen years old.

Shivaramakrishna returned home after completion of his education. His mother was busy preparing some delicacies, so he had to wait for two hours for food. A thought entered his mind, “The householder’s life is full troubles. I had to wait for two hours for food, though my married life has not yet begun. This is just the beginning of the pains of married life. This is enough for me to get a glimpse of the future miseries of married life.”

If a person leads his life with self-restraint and discrimination, and his heart is pure, then his heart is touched even by a small thing or a trivial incident and he makes rapid advances towards a higher life.

Now dispassion was kindled in Shivaramakrishna’s heart. He became totally indifferent to the world. He declined his mother’s attachment and the false assurances of his family members and set out in search of a SatGuru, who helps one transcend the sufferings of births and deaths.

Frequenting from place to place, he arrived at Kanchipuram and was initiated into sannyasa (complete renunciation) by Param Shivendra Saraswati. Guru changed his name to Sadashiva Brahmandra Saraswati. He became great by obeying the commands of Guru Sadashiva Brahmandra started his Sadhana, following the guidance of Guru. He developed the finest intellect by doing japa of his Gurumantra. He also advanced greatly in the field of Yoga. No one could ever equal him in elocution and erudition. Scholars from India and abroad would come to have darshan of Param Shivendrajji. Sadashiva Brahmandra would defeat them in debates.

A SatGuru uses many tricks to alert his disciple, so that he does not get mired in the quagmire of fame, prestige and glory, and thereby suffer downfall in the future.

When his Guru learnt of the debates he was conducting with scholars, he called Sadashiva Brahmandra and asked him affectionately, “Sadashiva, when are you going to take the vow of Mauna (silence)?”

“Just now, Gurudev!”, he replied.

Then he took the vow of Mauna (observing silence) and observed it for the rest of his life. Kudos to such self-surrender! The disciple merged his desire in the will of his Guru. He took a vow of Mauna, leaving his scholarship and debating skills aside and observed it for the rest of his life. Obedience to the commands of Guru and surrendering himself to Him made him eligible for the grace of Guru and he became famous as a siddha Yogi and saint Sadashiva Brahmandra.
An ocean of compassion, a visionary, and the King of Yogis is my Gurudev

Kanubhai Taral (Director, Shri Hari Om School, Meghraj, Dist. Aravalli, Gujarat) from Dholapana village of Aravalli district, Gujarat has been availing of the Satsang (spiritual discourses) and proximity of Pujya Bapuji since 1988. We present here some interesting and amazing life incidents of Pujya Bapuji shared by him.

My search for years ended

Before getting Mantra-initiation (mantra-diksha), I would read spiritual literature, that is why I already had the knowledge that one should have only one Guru in his life who is Self-realized. In search of a SatGuru, I had made 3-4 Gurus, I even wore a rosary (kanthi, mala) given by a Guru, but without a SatGuru, I had no satisfaction in my mind. I had no peace in my life.

I got to know about Pujya Bapuji from a sadhaka and I went to the spiritual camp held in Ahmedabad Ashram. When I had darshan of Pujyashri I experienced unsurpassed bliss which cannot be described. Every hair on my body was thrillled with joy. My wandering mind became still and I heard an inner voice saying, ‘this is the destination that I had been searching for all this time. This is my final destination.’ I decided then that ‘He is my true SatGuru. I shall not make any other Guru from now on.’ And in the same camp, I took Saraswatya-Mantra initiation from Pujya Bapuji.

After returning home, I began to distribute and explain the importance of the spiritual books and audio cassettes of Gurudev’s satsang discourses. Performing this service gave me great delight. By the positive influence of Saraswatya Mantra japa, I also started to get good marks in examinations. Later, I became a teacher and by the grace of Guru, I received higher and higher promotions.

Such a day will come...

I was initiated into Guru Mantra by Pujya Bapuji in 1992 and took the vow of having Pujyashri’s darshan on every full moon day. This is an incident from 1994. I found out that the programme of Pujya Bapuji’s full moon Darshan was held in Haridwar where Pujya Bapuji stayed. After arriving there, someone informed me that Bapuji’s temporary residence was in Rishikesh. I went to Rishikesh but could not find where Gurudev was staying. At that time, transport and cell phone facilities were not so good.

I was longing to have darshan of Guruji. I had intense dispassion. I had an ardent desire to have a glimpse of Bapuji at any cost. I prayed to Bapuji: ‘Gurudev! I have tried everything; now please show me the way to see you.’ I made a resolve that ‘If I don’t have darshan of Bapuji by midnight, I will offer my body to the River Ganges.’ Half an hour later I had an intense urge to urinate, even though I hadn’t drunk any water that day. When I went to a urinal, I saw a poster on the wall. It said that Bapuji would deliver Satsang discourses at the Ashram of Laxman
A boy, named Shankar studied as a resident at his Guru’s Ashram. His Guru and other companions were greatly pleased with him due to his sharp intellect, talent and firmness in observance of rules. The rule of the Ashram was that a disciple would beg alms from one house only per day. One day Shankar went to beg for alms. He asked at one house: “Bhiksham Dehi” (i.e. ‘please, give me alms.’) It was a poor, old woman’s house. She had only a handful of rice. She gave it all in alms. Shankar realised that the old lady was really poor. He went to the house of a rich man in neighbourhood. The rich man’s wife came out with a big plate, full of many delicacies. Shankar said: “Mother! Please, give this alms to the poor old woman who is your neighbour.”

The rich man’s wife did the same.

Shankar: “Compassionate mother! God has given you abundant wealth. May God keep it steady and may it give you happiness as well. Self-effort and an increase in religious merit brings wealth; charity, meritorious deeds and skill increases it and it becomes steady by self-restraint and good conduct. I want to beg for one more thing as alms from you. If you support and maintain this old woman, within your capacity until her death, I shall believe that you have given me alms everyday. Will you give me this alms?”

The wife of the rich man agreed happily. Shankar went back to the Ashram with the rice and told his Guru, “Gurudev! Today I have violated the rule. I went to two houses to beg for alms. I have committed an offence; kindly punish me.”

Gurudev said: “Shankar! I already know everything. You haven’t performed an offence, but a meritorious act by helping the helpless old woman. Son! This cannot be considered a violation of the rule. You have increased the prestige of the Ashram. You are blessed! I bless you that you will attain the supreme state of Atman, and become world-renowned.”

This boy, Shankar got to realise the Supreme-Self by propitiating his Gurudev and became world-renowned as Shrimad Adi Shankar Acharya.

The third class disciple benefits by obeying the Guru’s commands literally. The second class disciple not only obeys the command literally but also remains ready to understand the signals given by Guru. The best disciples, along with obeying the command and understanding the signals also makes his intellect the keenest to assimilate the philosophical principle of Guru and finds the sewa (i.e. selfless service) accordingly. While practicing the principle, a situation comes when the disciple and principle no longer remain separate entities. The disciple becomes the embodiment of the principle himself. Then such a blessed disciple does not even feel proud of having practiced the principle; he or she becomes the embodiment of humility. Such a disciple becomes eligible for the supreme grace of Guru by propitiating Him. Blessed is such a disciple!
The power of obedience and undivided devotion

Obedience to the commands of a Self-realised Great Man and undivided devotion to Him, blesses one with the supreme state and makes one great. There is a story in the Bhumi Khanda of the Padma Purana expounding this fact.

There lived a divine man, knowing the abstract meditation, known as Shiva Sharma, who was well-versed in all Vedas and sacred texts. He had five sons who were well-versed in all branches of knowledge.

They were Guru-Bhaktas and devoted to their father. Mahatma Shiva Sharma tested his sons’ devotion and adherence to obedience of His commands. He presented before them a trick with His yogic power. He showed their mother to be dead. He told His eldest son Yajna Sharma to cut off his limbs and throw them here and there. The son did as he was told after receiving his father’s order.

He presented, by means of his magical power, a woman full of all charm and said to His second son Veda Sharma, “O son, I want to wed another woman. Talk to this respectable lady for me.”

Veda Sharma approached the lady and proposed his father’s wedding to her. Veda Sharma showed her the great gods with Indra, invited by the power of his penance as per her desire. Then the lady, testing Veda Sharma, said, “If you want to take me for your father, cut off your head with your own hands and give it to me.”

Having cut off his own head laughingly, Veda Sharma gave it to her. She took it, and went to Shiva Sharma. She said, “O Brahmana, your son has passed the test. This is your son’s head; take it.”

Shiva Sharma told his third son Dharma Sharma to bring his dead son back to life.

Dharma Sharma invoked Dharmaraj (the god of death, Yama). Dharma Sharma said, “If I have served my Guru, if I have devotion to my enlightened father, and steady penance, then, O Dharmaraj, let Veda Sharma live, due to that and due to my truthfulness.”

Then the father told his fourth son Vishnu Sharma to fetch nectar from Indra’s heaven. Indra sent Menaka, a celestial beauty, to make Vishnu Sharma stray from the path and created many obstacles in his way, but Vishnu Sharma thwarted all the attempts of Indra with his self-restraint, prowess of penance and devotion to his Self-realised Guru, his father. Finally, Indra entreated him for forgiveness and gave the pitcher of nectar to Vishnu Sharma, who gave it to his father.

Being well pleased with the devotion of his sons, he told them to ask for a boon. The sons said, “Bring our mother back to life by your favour.”

Shiva Sharma withdrew His Sankalpa (Yogic power) and the sons saw their
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