Pujya Bapuji has availed the knowledge, the essence of the Vedas and Upanishads – instructed by Lord Krishna to Arjuna thousands of years ago – to the masses in a lucid way fit for the current age and has led society on the path to Self-knowledge.

If you are sincerely talking about a Hindu Rashtra, that follows the Bhagavad Gita, Shiva Lila, then it is absolutely necessary that Asharamji Bapu be crowned as the Rashtra Sant (Saint of the Nation).

– Shri Dhananjay Desai, Founder and National President, Hindu Rashtra Sena

Bapuji’s case is fake and bogus. Injustice is meted out to a respectable person by misuse of the law.

– Shri Milind Ekbote, President, Dharma Veer Sambhaji Maharaj Pratishthān and Samasta Hindu Aghādi (SHA)

Asharamji Bapu has led a highly commendable and pious life. Even saints adore Him. May He get released soon.

– Tapasvi Babá Kalyándási, Amarkantak

How to beget Brilliant and Virtuous Progeny... 21  Recipes for strength in the winter 30
Realization of One in All, and All in One!

Pujya Bapuji

This is an important fact. One who considers himself an individual, believing a certain doctrine, is hostile to others. However, the one, who in the name of the Self or the Supreme Self abiding in all, treats everyone as his/her own, will himself remain blissful, and make others blissful too. If you think, ‘I am this (body) and this belongs to me’ you will exploit the rest. You are then on the path of Rāvana. ‘No, I am not this body comprised of five elements. Instead, this body belongs to prakriti. I am ātman, the Self of all beings; so my welfare lies in that of all, my happiness lies in that of all, and my progress lies in that of all.’ Knowing thus, not only will you be content with the bliss of Paramātmā, but you will also nurture others with the same.

Knowledge that shows many in one is ‘material knowledge’ and that which provides the technique of utilising the many is ‘materialist science’. However, that which shows One in many is ‘spiritual knowledge’ and that which makes one realise that it is verily the One that has assumed many forms, is ‘spiritual wisdom’.

“The Yogi who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses…” (The Gita: 6.8)

Jñāna means knowledge of ‘One in many’ and that One has assumed numerous forms. The way the same Consciousness assumes numerous forms in our dreams, similarly, the one Consciousness itself has assumed the form of 5 great elements in prakriti, from which these many material objects are made; yet, the essential essence remains the same. There are flowers like roses, marigolds and many more; all are different, but the 5 elements – earth, water, fire, air, and ether, are the same in all. Similarly, faces, names, etc., are numerous, yet flesh & bones, this, that… all stuff remain the same, the Supreme Consciousness remains one and the same! So, doesn’t one exist in the many? Isn’t the same ether contained in many pots, the same water in many pots, the same air in many bodies, and the same water in many waves? In short, everything is nothing but the 5 great elements, and those 5 elements exist in prakriti, which exists in Paramātmā. And the prakriti and Paramātmā are non-different. The way shakti (the energy of a man) is inseparable from the man, the whiteness of milk is inseparable from milk, similarly, the prakriti is inseparable from Paramātmā. In reality, there is nothing but one Paramātmā, and prakriti just appears in the same.

‘Becoming the moon, I nourish all herbs; and becoming the sun, I illumine this world; I am the sapidity in the water. I am the sweet fragrance in the earth, the sensation of touch in the air, and the sound in the ether. AUM... AUM... AUM...’ When such an attitude of vastness, knowledge and the broadness of perspective are combined, then the tendency to exploit others and cause others to fight vanishes automatically, and what awakens instead is the feeling of – ‘May good betide all, may auspiciousness betide all’; and the realization of One in All and All in One takes place.
In This Issue...

* Five kinds of devotees of the Guru
* ...Only Self-realized great man can do real good to society
* Solution to all of life’s problems — Surrender to Guru
* Injustice meted out to Pujya Bapuji by the misuse of law
* Saints adore Asharamji Bapu
* ...This is the Duty of every Indian — Shri Dhananjay Desai
* The main problem of life and the solution to it
* Why is man miserable and unhappy despite the presence of God in every heart?
* Bhagavad Gita — the text that fills life with Divine Bliss, and teaches the Art of Living
* Sweet memories and affectionate tribute to Hemraj bhai, a resident of Pali
* The true nature of Sevā
* Those who get it have a positive change in their life
* Child Rangu brought the fruit of immortality
* O ye children of the sacred soil of India!
* ...Then even the youngest child will become a mahatma
* Whose is the best refuge?
* How to beget Brilliant and Virtuous Progeny
* A self-realized great man’s devotion to principles
* Discriminating between the three bodies and the witness
* Benedictory experiential words of Saints
* Safeguard yourself from lapses in your spiritual discipline of meditation
* ...Along with my son I came out of Chhori’s fraud
* One can only gain ambrosia at Guru’s doorstep — Vinay Khatri
* Recipes for strength in the winter
* Ashwagandhā: A nutritious herb promoting the seven dhātus
* The means of clearing debt quickly
* A Vedic mantra for getting rid of ailments
* Hitting the bull’s-eye...

Pujya Bapuji’s Satsang on Various Channels

Seva-activities

* ‘DIGIANA DIVYA JYOTTI’ Channel is available on ‘Digiana’ Cable (Channel No. 109) in M.P. * ‘ARADHANA’ Channel is available on JK Cable in Jammu.

Download: Rishi Prasad, Rishi Darshan & Mangalmay Digital Apps
Singing the glory of Guru-Bhakti (devotion towards the master) Lord Shiva says to Mā Pārvati:

आकर्ष्यन्तनिर्वकोटाः यज्ञार्थतपः क्रिया: ||
तः सर्वः सफला देवी गुरुस्तोषमात्रः ||

“O Devi! Once the Guru is propitiated, all sacrifices, Vratas (vows), penance, and scripture-ordained rites performed by the disciple in esoteric births, throughout the Kalpa (one creation cycle) automatically come to fruition.” (Shri Guru-Gitā)

The fruition of all sādhanās, sacrifices, vratas, and penance lie in mere satisfaction of the Self-realized master’s mind. There are five types of devotees visiting such great men or SatGuru:

The first type of devotee are those who follow God or Guru with the desire of seeking happiness in this world and the other. They believe ‘Let us go to the abode of the Saint to earn religious merit.’ They have nothing else to do with Saints. Such devotees are called ‘ārambhik Bhakta’ (neophyte devotees) and are better than an atheist who does not visit saints.

The second type of devotee develops oneness with SatGuru or God. ‘God is mine, SatGuru is mine’. This oneness blesses them with religious merit and knowledge. They are superior to the first category but they want to tread the path of devotion to Guru or God while leading a life of comfort and pleasure.

The third type of devotee are those who are mindful of the necessities of Guru and his organisation along with their own needs. They believe in contributing something to the divine works of saints. They find the means to serve their SatGuru or God. This service towards Guru purifies their heart and gives inner joy.

The fourth type of devotee are those who don’t care about their pain-pleasure, gain-loss, honour-insult whilst doing service. Their call and experience is –

गुरुजीं ! तुम तत्तल्ली न दो, सिखर बैठे ही रहो।
महफिल का रंग बदल जायेगा,
मिरता हुआ दिल भी सैभतम जायेगा ||

“Gurudev! Even if you do not console, your mere presence will transform (illuminate) the entire atmosphere and revive even a broken heart.”

The love of such endearing devotees is unique. Quoting such devotees, Bhakta Narsinh Mehta said:

भोय सुवासुं मृष्के मारं, ऊपरकी मारं मार।
एन्तुं करता हरी भि ते कर्ति नाखुं निहाल ||

“I make him starve and sleep on the floor: I further thrash him. That who still worships Hari, I bless him with eternal happiness.”

Premā bhakti (Devotional love) is very powerful.

The fifth kind of devotee is called ‘Muridey Fidayi’ in Sufism meaning the disciple who sacrifices himself in the love of his Guru. The way a moth sacrifices itself on a flame, a partridge sacrifices itself to the moon, an oyster sacrifices itself to a raindrop in the Swāti Nakshatra; these devotees sacrifice themselves in the love of their Guru or God.

“O Yogi, in your love, I have lost my all, when will you come to know of this...” – the devotee of the fifth category does not complain like this. Sage Nāradaji has said for such devotees: यथा ज्ञानपितकानाम। “Just as the Love of the Gopis (milkmaids) of Gokul.”

Gopis never saw any flaws in Lord
The Bhagavad Gita is the book of God’s own experience. It has come to instill wisdom in the intelligence; it is also capable of cutting the bondage of action and transforming our actions into Yoga. It has come to give divine joy to the individual soul while living.

The listener of discourses on the Bhagavad Gita knows the past to be a dream; he is well aware of the fact that – ‘the future is not in our hands, and the present is passing’. he also learns the art of making the present good by means of self-restraint, benevolence, service to God and divine remembrance. The person, who has learnt the art of making the present good, will naturally and certainly make his past and future good.

It is filled with treasure for all

The texts – Upanishads, Brahma Sutras, and Bhagavad Gita are collectively referred to as Prasthanatrayi (the triple canon or foundation of Vedanta). These are the three spiritual texts prescribed to attain the highway to wine divine (bliss of the Supreme Self) and drink it. The Brahma Sutra is accessible only to the scholars of philosophy, and the Upanishads are to the jijnäsus (inquisitive aspirants of Self-knowledge). But the Bhagavad Gita is the text that not only invites and welcomes scholars, but also gives the flowers of Divine Knowledge to the bhaktas (devotees). It also teaches the art of developing some capabilities to women as well as showing the right path to the jijnäsus and students.

"You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant inquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realization of the Supreme Absolute Truth will teach you that divine knowledge." (Gita: 4.34)

Not only this, the Gita also has something to offer politicians. You should perform the action, but with the objective of ‘for the good of the many’. Humility, simplicity, and spontaneity are the three virtues that the Gita bestows upon politicians, as well as giving a treasure of knowledge to sädhus and saints like me.

Child Krishna infused the nectar of Brahma Vidya (the science of Brahman) into even the illiterate, by means of playing his flute and doing kirtana; and as Yogeshwara (the Master of Yogis) imparted the wisdom of the Gita to the despondent and bewildered Arjuna (the famous warrior of that era) and guided him through it.

The whole world was aware that people had left no stone unturned to revile and humiliate Gandhiji. He said, “My life has been full of external tragedy. When doubts haunt me, when disappointments stare me in the face, and when I see not one ray of
Child Rangu brought the fruit of immortality

This is an incident of Madras. There was a child named Rangu. One day his father gave him some money and said: "Go son! Buy some fruit and we will eat it."

Taking the money, little Rangu went to buy the fruit. On his way he saw a man moaning. He asked: "Uncle! What happened, why are you moaning?"

The man said, "Son! I'm very hungry."

Rangu bought some fruit, chapattis, dhal, etc., with his father's money and fed the hungry man. He also gave him some necessities of life and returned home empty handed.

Although his hands were empty, his heart was full of great joy and cheerfulness. He felt good, helping the needy!

When he arrived home empty handed, his father said: "Rangu! Son! Have you brought the fruit and catables?"

"Dad! I bought the fruit."

"Where is it?"

"They will not be seen."

"Will not be seen, what are such fruits?"

Rangu narrated the whole incident: "There was a poor, hungry and thirsty man to whom nobody was paying attention. I noticed him and gave him the fruit, food, etc., that I bought with your money. I spent your money to serve him. This satisfied the God within me. Father! I have brought this fruit of immortality."

Appreciating this act of kindness, his father embraced him.

"Son, your name will always be immortal. People's work will always be fulfilled by you."

The father, while giving a similar blessing, said: "My dear son! Truly, you have brought immortal fruit. These divine qualities of yours will definitely make you great one day."

The same child Rangu went on to become Sant Rangadāsji. He was a well-known saint of Southern India.

Why labour with skill is needed?

"सुखं दुःखं खान्तमास्य दातं दु:खं सुखोदयम्।
भूतिः श्रीहृद्यति: कीर्तिर्यक्षे वस्तिव नालसे॥

Idleness, though temporarily agreeable, ends in misery; and labour with skill, though temporarily painful, ends in happiness. Affluence, prosperity, modesty, contentment, and fame dwell in labour and skill but not in idleness."

(Mahābhārata, Śānti Parva: 27.31)
A self-realized great man's devotion to principles

There lived an emperor of high order named Chakvāṇa, who was a contemporary of Rāvana. He was involved in ensuring the welfare of his kingdom. Even though his kingdom was small, his influence and reputation was such that it was praised, even in heaven. Sages and Munis would say – ‘We are ascetics in the garb of monks, but Chakvāṇa is ahead of monks, despite being a king in appearance.’

Bad company changed the attitude of the Queen

Some self-indulgent ladies, the wives of rich merchants wearing a lot of jewelry and dressed like queens, called to see the wife of King Chakvāṇa. They saw that the Queen was wearing a handspun cotton sāree; and also the (King’s) household seemed quite simple in its eating habits.

The self-indulgent ladies said to the queen, “You don’t possess anything – jewelry, ornaments or adornments! Your house seems humbler than even those of our servants... So modest is your lifestyle, utensils, and clothing...!”

One of the rich women said, “Even our maid-servants don’t wear such inexpensive clothes.”

Another one, who had brought her maid-servant along, pointing to the servant said, “Look at her clothes! And Queen! Take a look at yours!

The third one, pointing to the friend of her maid-servant, who was wearing a lot of jewelry, said, “She is my maid’s friend, we make sure that she is dressed well; and you, despite being a Queen... your husband keeps you in a condition poorer than even a maid. Alas! You have been tolerating this! How long are you going to do so? Māaīji, O mother! We feel very sad about your situation.”

The mother (Māaīji – Pujya Bapujī the Queen) was naïve, and foolish. She was not the kind of person who could think – ‘these people are making a fool of me’ and give a reply to shut them up.

Those obsessed by the sense of reality of the world, are verily the ones to make others obsessed by the same. They are neither interested in Dharma, sādhanā nor devotional practice... and instead complain and cause others to fight; such people, regardless of their habitat, keep doing the same. Those self-indulgent ladies set King Chakvāṇa’s wife against her husband to such an extent that she started to ponder – ‘all my life my husband has been telling me to lead a frugal life. These women are wives of rich merchants, while I am the Queen. Alas, my situation is worse than their maidservant! Truly, being under the influence of my husband all these years, I haven’t said anything; these women are quite happy, and I am suffering.’

Those sinful women poisoned King Chakvāṇa’s wife to such an extent that her mental peace was disturbed. Despite being the wife of a sainthood man, her thinking hit a new low, lowlier than even a servant’s wife. The wives of servants deal with so many problems, yet they remain happy; but here, despite the fact that King Chakvāṇa was saintly and famous, and his wife was addressed “Māaīji-Māaīji (Mother, Mother!) out of regard, she became sadder than even the servant’s wife. Such is the power of words! So dangerous is this poison of slander! And what great harm this habit of looking at the faults of others causes to an individual!

Upon returning home and finding his wife sad, her husband, King Chakvāṇa said, “What happened, you look so sad?”
Recipes for strength in the winter

Nourishing and strengthening
Pānak, full of numerous properties

Soak 2 almonds, a piece of coconut about 1 square inch, 10-15 groundnuts, 1-2 figs, 2-4 dates* or some raisins* or munakkā* in water overnight. In the morning, peel the almonds and mix all ingredients and grind finely in a mixer with the same water (in which they were soaked). You can also add honey*.

If one cannot afford to buy costly things like almonds and figs, then one can make pānāk by using cheaper things like dry coconut, ground nut and dates.

It gives strength and nourishment and is a brain tonic. Its consumption provides vitamins and minerals like iron, calcium and phosphorus and removes weakness. It ameliorates weakness of muscles, intestines and neurons. It is also beneficial during pregnancy.

Many people have improved health by the consumption of pānāk. It has also given miraculous benefits to many people having various problems like weakness, anemia, etcetera.

Pānāk is documented in Ayurvedic granth ‘Ashtanghridaya’:

श्रमकुलमहर्ष पानक प्रीणन्त गुरु॥

‘It relieves exhaustion, hunger, thirst and fatigue, gives satisfaction. It is generally hard to digest.’ Its properties depend on the material from which it is prepared. Therefore one should put in it the material having the required properties such as:

- Poppy seeds for insomnia.
- Large raisins, black currants* and dates for anemia.
- Walnuts, almonds, seeds of muskmelon and white gourd for mental weakness.
- Dates, currants, large raisins and figs for intestinal weakness and constipation.
- Cashew nuts for dementia.
- Almonds to improve eyesight.

Dose: Consume pānāk on an empty stomach in the morning and then eat when you feel hungry. During the course of taking this, one must do praṇāyāma, yogic āsana and physical exercise so that one has a strong appetite.

Khir of dates

Benefits: (1) Its consumption increases weight and strength. (2) It strengthens stomach, and helps in dry cough, tuberculosis, etc. (3) It is especially beneficial in weakness caused by nocturnal pollutions and various illnesses, weakness of the heart and anemia.

Recipe: Soak 5-7 dates in water overnight. Remove the seeds in the

★ These can be obtained from the satsāhiya service centres of Sant Shri Asharamji ashram and Samitis.
To increase your devotion, joy and peace, we present natural and pleasant-smelling

‘Sant Seva’ Incense Sticks

* Purifying and charging the environment with positive energy, delighting * Removes stress, helps to increase concentration * Gives peace of mind, helps to create a spiritual atmosphere * Low-cost, far better in quality than bazaar incense sticks

Triphāta Rasāyana — A panacea, increases intelligence and vision

Balances the three doshas, strengthens sensory and motor organs, checks old age and boosts intellect. Improves eyesight amazingly. Prevents eye diseases like dimness of vision, night-blindness, cataract, glaucoma, etc. Taking this for 40 days in the prescribed manner promotes memory, intellect, strength and semen.

Beneficial in removing the adverse effects of toxic drugs and consumption of potatoes.

Chyavanprash

- Containing more than 56 precious herbs for the overall development of the body and intellect

Promotes strength, semen, memory, and intellect. It rejuvenates, gives longevity, and inspires new ideas.

Chyavanprash enriched with saffron

A special Chyavanprāsh made of potent āmālīkā boiled in water treated with gold, silver, iron, and copper; with more than 56 precious medicinal herbs enriched with Bhasma (alkaline ashes) of gold, iron, tin, mica, and pure saffron!

Ashwgandhā Pāka

It is nourishing, and semen-promoting. It gives strength to the tendons and muscles; and also increases height and muscle tissue.

Saubhāgya Shunthi Pāka

Its consumption cures disorders of Vāyu, Pitta, and Kapha, along with fever, urinary disorders, and diseases of the nose, ears, mouth, eyes, and brain, and many other diseases.

Shilājit Capsules

(100% pure)

An excellent Rasāyana that gives energy in youth and old age, promotes strength, intellect, and memory, and strengthens the bones.

The above-mentioned products can be obtained from Sant Shri Asharamji Ashram stalls or service centres of the Somatis. For information about other products and their detailed benefits, etc., and to receive the products by registered post, please download from Google Play Store: “Ashram eStore” App or visit: www.ashramstore.com or contact: (079) 61210769. E-mail: contact@ashramstore.com
House to house Calendars 'Divya-Darshan' Campaign

Under this campaign, sādhakas and volunteer brothers of Yuvā Sevā Sangh should reap the benefits of giving wall calendars, pocket calendars, and diaries to their relatives, friends, acquaintances and other sādhakas by visiting them personally.

Available in Hindi, Gujarati, Odia, Telugu, Kannada, and the divine Sanskrit language, and this year, these wall-calendars will also be available in Marathi.

Bring home the Sanskrit calendar embellished with Pujya Bapuji’s versified words arising from Brahman, to enhance the cultural fragrance of your home.

Upon ordering 250 calendars or more, you can get your name & address, or that of your firm, shop, etc., printed on them. For online orders: www.ashramstore.com/calendar Contact: (079) 61210732 (Sāhitya Department), 8238091011 (Yuvā Sevā Sangh Head Office)

Source: Available at Sant Shri Asharamji Ashram book stalls and service-centres of sādhaka-families and Shri Yoga Vedanta Sevā Samitis.

Sant Shri Asharamji Ashram’s Official youtube channels

Youtube.com/AsharamJiBapu

- Rare Tātvic satsang, meditations and sankīrtanas of Pujya Bapuji.
- Formulæ to attain success
- Information regarding upcoming festivals and vrataṣ

Youtube.com/AsharamjiAshram

- Heart-touching videos of various sevā-activities
- Discourses of Ashram orators
- Devotional songs and Kirtana
- Health related information
- Important official announcements

Youtube.com/MangalmayLive

- Live telecast of Trikūṭa Sandhyā and all major events from Ahmedabad Ashram
- Sansthā Samāchār
- Discourses of Ashram orators

Nutritious Dates:
Rich in nutrients and wholesome
Highly effective dates charged in the moonlight of Sharad Punam and packed in a sātvic manner by ashram sādhakas

Black Dates
Having all the aforementioned properties of nutritious dates, and highly sweet, juicy and soft

For the all-round development of students
A special set of 30 spiritual books

Santkripa Netrabindu
Prepared from rosewater using roses charged with the moonlight of Sharad Punam; it is highly efficacious and beneficial

Download: "Rishi Prasad" and "Rishi Darshan" Apps - from Google play Store.