RISHI PRASAD

You can also become such a gem among men.

Even a single child, if determined, has the hidden power to shake the world. My Guruji Bhagavatpada Lilashahji Bapu was determined to attain God in his childhood, and he could do so much good to worldly people! You also resolve that “I will meditate on God and chant God’s name. God is mine and I am God’s.” – Pujya Bapuji

Pujya Sant Shri Asharamji Bapu

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Three aphorisms on Fulfillment of Life

Detach and attach

Bhishma Ji detached reality from his body and attached his heart to Shri Krishna.

Empty and fill

Keep emptying your mind of passion and false identification with the body, and keep filling it with divine love, divine bhava, divine meditation, and divine relationship.

Remember and forget

Remember the work that you are supposed to do, and once you’ve done it, forget the sense of doership.

---

When I failed, Rishi Prasad performed a miracle!

A vrata that removes great sins, and purifies.

(Yogini Ekadashi: June 14)

A miracle of Guru’s grace and divine therapy

The sight of my Murshid is like millions and crores of hajjes for me!

– Sufi saint Hazrat Sultan Bahu

Immunity booster, healthy watermelon peel

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Not only India but the whole world is grateful to Bhagavan Veda Vyasa Ji who divided and edited the Vedas and wrote shastras like the Brahma-Sutra, Gitâ, Bhagavat, Smriti, 18 Purânas, Adhyatma Ramayana, Mahabharata, etc., for the Supreme Good of the entire humanity. He has been saluted by the world, singing the verse: नमःस्वात्मते व्यास विशालबुद्धि “Salutations to Vyasa who has immense intellect…” The birthday of this great man, who gifted such a huge treasure of knowledge to the whole world without any expectation, is celebrated as Vyasa-Purnima or Guru-Purnima. This is a golden day to express gratitude towards Bhagavan Veda Vyasa Ji and Self-realized SatGurus who experienced the eternal knowledge of the Vedas as Atman during their lives. On this day, going to the door of their Guru, having His darshan, hearing His satsang-discourse, and performing His mental worship, the disciple gets the fruit of observing all the Vratas and Parvas of the year. This grand festival is the crest-jewel of all festivals. Other festivals, the days to worship gods and goddesses, and customs have originated as per the ages (the Yugas) but Guru-worship has been performed since the beginning of creation.

In ancient times, various people of the Atlantis culture, South America, Europe, Egypt, Tibet, China, Japan, Mesopotamia, etc., also used to celebrate Guru-Purnima with great veneration, but with the passage of time, it became extinct due to the absence of inquisitive aspirants of Brahma Vidya and the Gurus having realization of Brahman who could satisfy the thirst of the aspirants. Only India has preserved it because here, such Gurus kept reincarnating, and also the disciples who valued their self-knowledge continued to exist. It is because of the power of Sattva and Brahman possessed by the knowers of Brahman that cultural heritage is still alive in India.

In India it is our great good fortune that various Self-realized saints like Veda Vyasa Ji, Adi Shankaracharya Ji, Sant Tulsidas Ji, Sant Kabir Ji, Bhagwatpada Sai Shri Lilashah Maharaj Ji, Pujya Sant Shri Asharamji Bapu have been distributing the prasada of Vedic knowledge, leaving their bliss of solitude, which paved the way to attain the knowledge of Brahman-nature, independent pure bliss, and absolute peace for society entangled in sense pleasures and narrow circles of I and mine.

(Remainder on page 10)
Three aphorisms on Fulfillment of Life  
He attained the truth without words  
Why is Brahma Jnana important?  
Treat the internal body as well as the external body  
My Gurudev removes defects with his grace and kindly encourages us!  
The Real Sanjivani  
Teasing a brother disciple caused an obstructive destiny  
I never forgot the words of my mother  
Why have you come into this world?  
True Kalyana of an individual is not possible without a SatGuru  
Which beauty brings about spiritual good?  
Worship a perfect Guru – Sant TeunrāmJi  
You can also become such a gem among men  
Benedictory experiential words of Saints  
A miracle of Guru’s grace and divine therapy – Rinku Dalāl  
A vrata that removes great sins, and purifies  
I will serve Rishi Prasad till my last breath – Shiva Kumar Singh  
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When I failed, Rishi Prasad performed a miracle!  
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He attained the truth without words – Pujya Bapuji

One day, Mahâtmâ Buddha was sitting outside his cottage. His disciple, Ananda was inside. A person arrived and said, “I have come to you to hear something that cannot be said. I have come to understand that which cannot be explained. I have come to know that, whose knower ceases to exist.”

He looked at Buddha with overwhelming emotion and gratitude. Buddha looked at him then closed his eyes, and the man also closed his eyes.

Ananda was watching from a distance, and wondered, “That person is silent. Buddha’s hands aren’t moving, his lips aren’t moving, what is happening?” It is possible that Buddha is meditating and that person seems to be lost in his own realm of imagination.

Bhagavân Shri Krishna said:

प्रसन्नाताम्ना विगतमिन्नवेशारितेः सिद्धः ।
मनः संयम्य मनिरत्सः युक्ति आत्मित्त भवेत् ॥

“Serene-minded, fearless, firm in the vow of a Brahmachâri, having controlled the mind, thinking of Me and balanced in mind, let the yogi sit, having Me as his supreme goal.”

(The Gîtâ: 6.14)

Serene-minded, not only calm, serene-minded..One may become calm for a little while, but here it has been said to be perfectly serene. As a Brahmachâri revels in his Guru’s ashram, similarly, reveling in the state of being at rest, without exertion, is being serene. Throat-cutting competition, a hectic life, with the thoughts of this and that problem... No.

(please turn the page)

→ (Consciousness); may I live in Your Light. I belong to You; You belong to me. This physical body is not mine, nor are relations mine’ – will start the process of detaching and attaching in your life.

Empty and fill

Keep emptying your mind of passion and false identification with the body, and keep filling it with divine love, divine bhâva, divine meditation, and divine relationship – whichever form of the Divine you love, regardless of whether the Divine revealed within the Guru, or is overflowing from the internal organ (heart) of Lord Krishna. Empty your mind of the sense of doership, and fill it with witness attitude. Empty the mind of the materials consisting of thought-waves of pleasure and pain, and fill it with equanimity. Empty the intellect of the saññâkas (latent impressions) of regarding honour and insult as real; and fill it with equanimity and the wisdom that ‘honour and insult are a dream.’

Remember and forget

Remember the work that you are supposed to do, and once you’ve done it, forget the sense of doership. Just remember the joy or sorrow that you experienced or any other consequences while doing the work and be alert, but forget its reality.

If you follow these three aphorisms in your life, your life will be fulfilled, the cycle of birth and death will end, and you will easily get established in supreme happiness.
Complete health is impossible without it.

The disease occurs in the two bodies – external (physical) and internal (mental, and vital body formed by Prāṇa). Treatment is given to the external body, but the cause of the disease lies in the mental and vital body. If the internal body is not cured, the disease is not cured completely and becomes chronic. Malaria can relapse even after it has been cured. Similarly, many diseases are partially cured, but recur after 2-5 years or transform into another disease. Many suffer even due to the side effects of the medicine. Disease deteriorates the internal body, but treatment is given to the external body, so curative measures fail.

Ayurvedic physicians and doctors only have knowledge of the external body, so they treat or try to heal only the external body. However, it is essential to cure the internal body. The disease directly attacks the internal body. Medicine is not a radical cure for disease. Complete health is possible only through Vedic mantras.

Various measures, mantras, and methods for the cure of various diseases are mentioned in the Yajurveda and Atharva Veda. Listen to, or do japa of a specific mantra for a specific disease, this will produce vibrations necessary to heal the mental and vital bodies and the person will regain health. The effect produced by taking medicine for six months can be produced by mantra sound in six days.

The mantra will remove the root cause and pacify the three doshas.

Some mantras have the power to end all types of illness, be it Pitta, Vāta or Kapha related. A Vāta, Pitta, or Kapha dosha imbalance causes illnesses of 80, 40 and 20 types, respectively. Some illnesses are also caused due to the imbalance of two doshas.

This is the reason all minor and major illnesses arise, but the root cause of all and every illness is an imbalance of vāta, pitta and kapha.

And if the mantra strikes at the root of the illness, balance is regained!

This special mantra can cure all diseases caused by an imbalance of Vāta, Pitta, and Kapha. The Mantra is:

स्तुता वरदा प्र चोदयतनाम् ।
आयुः प्राणं प्रजां भुवनेश्वरं।
महं दत्ता प्रजात ब्रह्मलोकम् ॥

Trayambakam yajāmahe urvārakamiva
stuṣā varadā prachodayantām |
Āyuh prāṇam prajām pashum
brahmavarchasam mahyam
dattvā vrajat brahmalokam ||

It is a combination of three mantras, and hearing or reciting it cures all types of disease.

A girl was brought to me from Rishikesh to have my darshan for the last time. Her parents carried her to me.
Which beauty brings about spiritual good?

It is a natural human instinct to be easily attracted towards beauty, but attraction towards worldly beauty gives rise to the tendency to enjoy sense pleasure, thereby entrapping one in the clutches of lust which results in sorrow, affliction and bondage, because it is born of delusion.

Therefore, one must be attracted to that Supreme Self (God) who is the creator of worldly beauty. Then this attraction is real, not unreal. Because this attraction is towards that supreme beauty which is formless and attributeless, yet it is also manifested with form and attributes, matchless; and being Truth, Consciousness, and Bliss absolute, is present in all immobile and mobile beings.

We do not have to renounce our natural tendency of attachment to beauty, but rather transform it. Humans have the ability to make good use of their instincts or misuse them. This depends on one’s discrimination. Instead of misusing the instinct of attraction towards external beauty, to make good use of it for our own highest spiritual good, Ratnavali said to Saint Tulsidās:

हाड़ मांस की वेद मम, ता में इतनी प्रीति!
या ते आधी जो रम प्रति, तो अवसि मिटे पवभीति।

"I am just a bag of flesh and bones. Why are you so attracted to it? If you fall in love with the Lord with the same intensity, it will take no time for you to cross the ocean of transmigration."

If the natural, innate human instinct of attachment to external beauty is directed towards God or the great men who have attained God, then it leads to spiritual good, liberation. This is the uniqueness of worshipping God with a form in the realm of Bhakti. Nobody is as great as God. When this concept is firmly grasped, one naturally turns away from attachment to the beauty of the world to that of any form of God with attributes. All devotees of God with any form and attributes have purified and refined their instinct of attachment to external worldly beauty through this firm concept alone, and have thus enjoyed the sweetness of God’s beautiful form. The devotee restrains the mind-stuff (chitta) from taking various forms (pratis) by practising devotion and meditation on the form of his presiding deity or Guru and attains to the climax of real love.

The entire creation of God is composed of the three Gunas. Only God has transcended the gunas (qualities). Hence, worldly beauty can also be divided into three categories – Sattvic beauty, Rājasic beauty, and Tāmasic beauty. All these three forms of worldly beauty are found in Shri Rama Charita Mānas.

(1) Sattvic beauty: It is the beauty with divine qualities like austerity, radiance, purity, propriety of conduct, etc. Like the beauty of Sati (a chaste woman devoted to her husband), ascetic, sage, child, and others, the natural beauty of rivers, mountains, etc. The beauty of Bharata described in Shri Rāma Charita Mānas is a fine example of Sattvic beauty.

सम दम संजम नियम उपासा ।
नक्त भरत हिय विभल अकासा ॥

"Control of the mind and senses, self-restraint, religious observance and fasting shone like so many stars in the cloudless sky."
You can also become such a gem among men

Bāl Gangādhār Tilak studied in the fifth standard. A child ate peanuts in the classroom and threw the peel on the floor. It was British rule, under which Indians were oppressed and rebuked. The master came and said haughtily: “Who ate the peanuts?”

None of the boys replied, so the master ordered, “All boys hold their hands straight and come here.” He started hitting each one twice with a ruler. All the children were punished. Then Bāl Gangādhār’s turn came. The master said, “Straighten your hand.”

Tilak said, “As I didn’t eat the peanuts, I won’t be hit for this.”

All the children looked at him, thinking: we accepted a beating out of fear, while he says, “As I didn’t eat the peanuts, I won’t be hit for this.” and he is standing courageously.

It is good to be courageous. Isn’t it?

As a result, the master became enraged and began to reprimand Bāl Gangādhār, but this did not suppress him. The Master asked, “Why are you not fearful?”

“I do not lie. When I have not eaten the peanuts, why should I get punished by you?”

“Tell me, who ate the peanuts?”

“I don’t do backbite. Lying weakens willpower, backbiting creates enmity, and talkativeness depletes energy. I offer libations of water to the sun god and eat Tulsi leaves. And my mother worshipped the sun god for 18 months with a resolve to beget a brilliant child who could combat the British tyranny. So, I am going to engage myself in the service of liberating India. I am developing noble thoughts as per my mother’s wishes. So why should I be oppressed by you?”

“How dare you speak against me? Shut up!”

Tilak said, “Why should I shut up? Whoever oppresses should be afraid. When I do not oppress anyone, why should I be afraid of the oppressors?”

The master became enraged and dragged Bāl Gangādhār Tilak out of the school. He went and told his father what had happened.

His father came the next day and said, “My son did not lie, did not eat peanuts and why should he backbite his friends? And you want to suppress my son but he is not submissive. Those who sit with their back bent and harass their parents or don’t get blessings from them become submissive. He salutes his mother and respects his teachers. When you forced him to backbite, he did not do so. Thus, my son is innocent in this case.”

All the teachers agreed that Bāl Gangādhār Tilak was still so young – a 9-year-old boy. He became famous throughout the school. He will certainly become a gem among men and contribute to the freedom of India. And Bāl Gangādhār Tilak finally made it happen. And whatever he liked and relished most, he would not eat alone, instead, he would
A vrata that removes great sins, and purifies

The fast of Ekādashi is said to bring one closer to God. Yudhishthir asked Bhagavān Shri Krishna, “Lord! What is the name of the Ekadashi in the dark half of the month of Āśādh (Jyeshtha if the month ends on a new moon day). I want to know about it.”

Shri Krishna said, “The name of this Ekādashi is Yogini. Yogini is an ancient boat for those plunged into the ocean of worldly existence. It destroys heaps of sins, develops astounding intellectual abilities, and is capable of giving the desired fruit.

Kubera of Alkāpuri worshipped and meditated on Lord Śāṃba Sadāśiva every day. A Yaksha named Hemamāli, an attendant of Kubera, would bring flowers to him for worship. Hemamāli’s wife was Vishālakshi and he was deeply attached to her.

Hemamāli went to collect flowers from Mānasarovar (lake), but instead of going to Kubera, and under the sway of cupid’s noose, he became so engrossed in his wife’s company that midday arrived and Kubera was still waiting for the flowers. When the worship was over, Kubera, the king of the Yakshas, became angry and asked the attendants, “Yakshas! Why hasn’t the wicked minded Hemamāli arrived yet?”

The Yakshas said, “Whilst on his way he became distracted and went back home because he is deeply attached to his wife.”

Kubera came to know that he went home to satisfy his lust, and that was why he didn’t bring the flowers on time?

Kubera said to the attendants, “Go and get that wretched sinner, and bring him here.”

Having realised he was late, Hemamāli’s eyes were filled with fear. He stood in front of Kubera. Seeing him, Kubera cursed, “O sinner, O you of wicked conduct, you condemned the god (Shiva) so go and suffer from leprosy all over your body, and fall from Alkāpuri and wander like a goblin.”

No sooner did Kubera say that than the Yaksha Hemamāli was struck by leprosy and fell from Alkāpuri. During that period, his heart was overcome by huge grief. His whole body was suffering from leprosy, but due to the efficacy of the service for Shiva’s worship, his memory was not lost. Though overpowered by sin, he remembered his old deeds.

While wandering, he went to the peak of Mount Meru. There he saw sage Mārkandeya. Due to his suffering and distress, he started praying while →
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