God is attained easily by disciples through satsang, Dhyana, worship, and loving obedience to the commands of their Sat-Gurudevās.

Hence, the shastras proclaim:

“The root of meditation is the Guru’s form; the root of worship is the Guru’s feet.”

The disciple’s spiritual father is Guru. Guru-Shishya Parampara surpasses family succession. The disciple completes the path of perfection by dissolving his personality in the Guru’s all-pervading Being, preserving Guru’s glory in his heart while immersing himself in meditation and Guru-Sumiran. Who is Guru? Read page 22

Connecting people with God or with a saint’s words is a great service. – Pujya Bapuji

Kundalini Yoga bestows divine bliss and Moksha

For growth of business and removal of family strife

Miraculous effects of consecrated prāṣāda, Rudrāksha Mālā and beads
No one is more adorable than the Guru – Bhagavān Shiva Ji

It has been stated in the Brahma-Vaivarta Purāṇa that while divine sage Narada was bowing his head to Bhagavān Shiva, his mind filled with devotion, said, “O Lord, the best of the knowers of the Vedas, kindly enlighten me on the method for performing the daily routine of a Brahmana and other daily prayers.”

Lord Maheshvara said, “One should get up in Brahma-Muhurta (at 4.00 a.m.) and, changing his clothes, he should meditate on the subtle, unblemished, spotless Gurudev seated on the lotus of a thousand petals. He should conceive that his Guruji is seated over the thousand-petaled lotus in Brahmarandhra. He is wearing a serene smile and is in Vyāhāya-mudrā; his hand raised. He is quite affectionate towards his disciple. He has a smiling face. He always remains peaceful and ever-satisfied and happens to be Supreme Brahman Himself. Thus, meditating in the mind, one should adore his Gurudev. Then he should perform his duty according to the time, with the permission of the Guruji.

The Guru only reveals the mantra of the favourite deity and also instructs on the method of worship, and Japa. The Guru happens to be superior to the favourite deity. Guru is Brahma, Guru is Vishnu, and Guru is Shiva. Guru is the primordial Nature. Guru is Goddess Durgā. Guru is the moon, the fire, and the sun, besides being the wind-god, Varuna, the mother and the father, a friend, and the Supreme Brahman, Supreme Self. No one else is more adorable than the Guru.

The Guru is in a position to save his disciple from the wrath of his favourite deity, but when the Guru gets enraged, all the gods combined cannot save that sādhaka. The one who keeps the Guru pleased, meets success at every step, and the one on whom the Guru gets annoyed, always has to face total destruction. The deluded fool who adores his favourite deity in preference to the SatGuru accrues the sin of killing hundreds of Brahmanas. There is no doubt about it. It has been recorded in the Sāma-Veda by Lord Vishnu himself. Therefore, the Guru is more adorable than even the favourite deity.”
In This Guru-Pūrṇimā & Students’ Special-Issue...

- The festival that helps one to awaken into one’s own being and attain eternal happiness
- Shankara, who tied people of Indian culture together in one thread
- The Method of Meditation on Guru
- The best time to experience supreme happiness
- The importance of Kamikā Ekādashi and its ceremony
- My God, compassion incarnate and a treasure of Spiritual love!
- It is a great service; if you get the chance, don’t miss it
- He defied the death of the boy and made him a great man!
- The fulfilment of human life verily lies in this!
- The key to making life divine
- The easy and safe way in Kaliyuga:
  - Obedience to the Guru
  - The importance of Guru Worship
  - The world’s biggest and only true deal
  - Benedictory experiential words of Saints
  - Merciful Beloved, tell me how to find You
    - Saint Pathik Ji
  - Kundalini Yoga bestows divine bliss and Moksha
  - Miraculous effects of consecrated prasada, Rudraksha Mala, and beads – Poonam Sharma
  - Health tips from Puja Bapuji
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The festival that helps one to awaken into one’s own being and attain eternal happiness – Pujiya Bapuji

Guru-Pûrṇimā is also known as Vyāsa-Pûrṇimā and Āshādhi-Pûrṇimā. This day is also Vrata Pûrṇimā. There are fasts and festivals, but Guru-Pûrṇimā is a day of both fasting and a festival.

Guru-Pûrṇimā comes to remove affection for small things and to inspire to achieve ‘Guru’, the highest thing, the greatest thing, to awaken into the Prasād of Guru-tattva, to guide to make the Guru’s realization the disciple’s own realization, and to dispel the darkness of ignorance, and to give the light of Ātman (Self). Don’t grieve over the past, don’t be scared about the future, and don’t be attached to the present; in the present, live like sorrow-free Narāyanṇa, after getting the prasād of your Pure Being. Guru-Pûrṇimā comes to show this path.

Shri Krishna says, मोघशा मोघकर्मणो मोघज्ञाना... “Of vain hope, of vain action, of vain knowledge, and senseless, they become verily possessed of the deceptive disposition of fiends and demons.” Those who live in this world with their minds involved in it, use all their knowledge, all their actions, all their understanding to attain transitory things. They do not give eternal fruit. Guru-Pûrṇimā shows the method of attaining eternal fruit, the path of eternal happiness, and an easy way to wake up in the eternal nature. If the mind is concentrated and restrained, it will become competent and cheerful. If the mind is one-pointed and happy, then competence will be put to good use, thoughts will become sāttvic, actions will become sāttvic, and sāttvic results will be obtained. If one happens to get the company of a Self-realised SatGuru, the desire for sāttvic results will also go away. One will attain Brahmajñāna (knowledge of the Brahman) by being one with the giver of fruits, the Supreme Self. How lowly is the individual soul that takes birth and dies, becomes happy and sad in trivial matters, and what a lofty realization of Nirlepa Nārāyaṇa (unattached Supreme Self)!

The special message of Guru-Pûrṇimā is that you keep withdrawing yourself from rajasic and tamasic actions and keep increasing sāttvic action. Avoid tamasic and rajasic foods, and increase Sāttvic foods. Out of the tamasic intellect, rajasic intellect, and sāttvic intellect; keep increasing sāttvic intellect. This will remove the effect of disease and grief, and you will get auspicious results. But there is also a higher message on this Guru-Poonam, that you relinquish the desire to enjoy sāttvic fruit, and attain the Brahmajñāna right here, being inquisitive about ‘What is the distance between the giver of fruit (God) and me?’

Be it the path of Bhakti, be it the path of Yoga, be it the path of Karma, your
The Method of Meditation on Guru – Swami Muktānanda

It isn’t necessary to elaborate on the various techniques of meditation. As I have said before, the best and quickest method of stabilising the mind is contained in the following aphorism of Patanjali: वीररागविविषयं वा विचारम्

“Let the mind be focused on one who has risen above passion and attachment.”

Meditation on one’s Guru is a noble, nay, the noblest and loftiest form of meditation.

For years I practised many different disciplines, including prāṇāyāma, concentration, and repetition of mantra, but, at long last, I devoted myself entirely to meditation on my beloved Gurudev. Meditation on the Guru is the basis of all methods of meditation. When I read in the Guru-Gitā (76):

ध्यानमूलं गुरौसीर्ति: पूजामूलं गुरोऽपयोऽपयोऽपम् ।
मन्त्रमूलं गुरौवर्गार्चेयो मोक्षमूलं गुरोऽपयोऽपम् ॥

“The root of meditation is the Guru’s form, the root of worship is the Guru’s feet, the root of mantra is the Guru’s word, the root of liberation is the Guru’s grace.”

I obtained my supreme mantra. I accepted it with great love and reverence. This form of meditation is indeed superior to all sacrifices and all forms of worship.

In the following mantra-like verse, Sant Tukārām says the truth:

गुरुच्छरणी ठेविता भाव । अन्द्रे अपे भेिटे देव ॥
स्नणुं गुरूसी भजावे । स्मरणसी आणावे ॥
देव गुरुवासी आहे । वारांवर सांगूं कावे ॥
तुका म्हणे गुरूमार्जानी । देव भेिटे ज्ञानी वर्मी ॥

“God can easily be attained without any travail of sādhana, by maintaining deep faith at the Guru’s feet; therefore, worship the Guru and let your thoughts dwell on him. God is quite close to the Guru. How many times should I tell you: Tukārām says that by constant remembrance of the Guru, one can meet God anywhere… in an uninhabited forest or in the midst of multitudes.”

I adopted this passage as my ideal, embraced the truth contained in it and enjoyed its reward. I firmly resolved to meditate on Shri Guru Nityānanda.

Meditation on the Guru is the most beneficial

I would gaze and gaze at his divinely beautiful form. Sometimes I saw him with my eyes wide open and sometimes with them closed. I tried to visualise inwardly what I beheld outside. Thus gazing and meditating on him alone, I discarded all previous methods of meditation. As I contemplated him, I became immersed in a divine feeling of oneness with him. As my meditation became deeper, my inner joy, steadfastness, strength and radiance increased proportionately. In the course of time, I began to experience Gurubhāva in meditation. I have proclaimed again and again that meditation on the Guru is the most beneficial. One can never overestimate its significance.

My beloved Gurudev knew the feelings in my mind. Sometimes, he made me experience it, too. I observed all his daily activities with close attention. I practised fully all these attitudes of Bhagawān Nityānanda. At times, this so intoxicated me that I completely identified myself with him, exclaiming inwardly: “I am Nityānanda.” In this state, I experienced a secret glory. My inner being scaled previously unknown divine heights. Sometimes I was wholly enveloped in the rapture of spiritual joy, filled with the thought: “I have become perfect. Yes, I have.” During that time I was not myself,
You can get everything by doing selfless service.

Unlike most magazines that offer commission, we at ‘Rishi Prasad’ do not provide any such commission to our volunteers. However, the bliss, peace, and respect that volunteers of Rishi Prasad gain, besides having their problems solved, without any effort, is not something that commission paid servants of other magazines get. So, my sevak volunteers and me, engaged in selfless service are also doing Karma (action); and so are the paid servants; the only difference being that the Karma carried out by my sevaks and me culminates in Karma Yoga; while that carried out by the commission-earners actually becomes a job.

Huge service with very little labour!

When Mahatma Buddha was defamed, some of his ordinary disciples fled, but he had such servants, who said, “Bhante, I will go with your message.” Some went to China, some to Japan, and some roamed in Hindustan. I too have such disciples. Just like Buddha had Bhikshus, I have great ‘Rishi Prasad’ volunteers. Rishi Prasad magazine subscribers will keep increasing in numbers. I say to my Rishi Prasad volunteers that their efforts, if compared to my Guruji’s… what can I say? Guruji made a bundle of satsang books and carried it on his head, climbed the hill, and distributed books to the people, and came back. He used to do it every day in different places and would go to the same place after 15 days to change the books. This way, my Guruji was promulgating Satsang in the forest of Nainital and the hilly regions. The volunteers of Rishi Prasad go to serve, fill in the form, make subscribers, and then those subscribers will receive Rishi Prasad every month because of their efforts. How easy it is! My Gurudev did such a difficult service! He used to carry a bundle of books on his head and walk miles in the hilly regions. Rishi Prasad volunteers – without having to carry heavy loads like my Guruji, make subscribers, and the subscribers get a copy every month. Those magazines may be distributed personally, or they may be delivered by post. For one, two, five, or twelve years – as per the subscription length – Rishi Prasad subscribers will receive the magazine. How simple it is!

Keep doing it even if you have to suffer a beating.

Keep doing this service, even if you have to suffer a beating or abusive words. If you are beaten with a stick, think, ‘no problem. For what am I enduring the beating? For God, it is worth it!’ Nature gives punishment in her own way to oppressors of saints and their servants, and the SatGuru and God give blessings to the Rishi Prasad volunteers.
The importance of Guru Worship

In our holy culture, there is a very sweet tradition of the worship of the Guru and adoration of the Āchārya. Before understanding the glory of Guru Worship, it is necessary to understand the definition of the word ‘Guru’ in the śāstras.

Who is the Guru?

The knowledge or Vidyā has been defined in the śāstras as follows: सा विद्या या विमुक्तये।
“That is Knowledge, which liberates.”

Vidyā is that alone, that frees us completely from the sorrow of the present, the grief of the past, and the worries and fears of the future. It frees us in such a way that sorrow, grief, worry, fear, and bondage can never afflict us again. Is there any other knowledge like the knowledge of Brahman (Brahmavidyā), that sets us free also from past sorrow and bondage by giving the experience of the illusory nature of sorrow and bondage suffered even in the past?

All knowledge and science apart from this Brahmavidyā, is not (considered vidyā (knowledge) but avidyā (ignorance) according to the śāstras. Those vidyās are the ones that increase the descendents of sorrow, etc. Nevertheless, they are called worldly knowledge or science for practical purposes, and real knowledge or Jnāna is called Brahmavidyā, Brahmajñāna (Knowledge of Brahman).

It is clear from this scriptural understanding that the meaning of ‘Guru’ is not teacher, āchārya or lecturer of śāstras. A teacher or āchārya can introduce us a little bit to that particular jnāna. We come to the courtyard of knowledge holding their hands, but the Guru takes us to the throne of jnāna. The Guru unites us with the goals he has attained. In schools, students ask questions, but in devotion to Guru, doubts are resolved without speaking. The Guru teaches without speaking, and the disciple learns without asking. The Guru is like a surging ocean of knowledge, which begins to sway upon seeing the moon-like face of a true disciple.

It is very difficult to assess the importance of SatGuru. In want of a Guru, a person continues to identify himself with his illusory body, considers himself to be a doer, expericenr of pleasure and pain, happy and sad, and subject to birth and death, just like a dog keeps barking at its reflection in the mirror, mistaking it for another dog, or a mad lion jumps into a well, mistaking its reflection for another lion.

As soon as the SatGuru imparts instruction on the absolute reality (paramātma-tattva), knowledge shines forth in the mind enveloped by ignorance, in the same way that the false identification with the dream is removed when one wakes up from sleep. As soon as the knowledge of its Brahman-nature is attained, the individual soul, which had been wandering in the darkness of ignorance for centuries, becomes equipped with the light of Knowledge. His darshan, touch, and teachings bring welfare to the disciple.

Bhagavān Krishna says:

तत्तत्त् इतिप्रभुतेन परिप्रथेन सेवया।
उपदेश्यतिस्ते ज्ञनात्माक्षरस्वदशिनि॥

‘Know that by long prostration, by question, and service, the “wise” who have
Kundalini Yoga bestows divine bliss and Moksha

There are various types of yoga described in the path of yoga that require one to perform āsanas, prāṇāyāma, and various other kriyās in order to elevate the mind and prāṇās, making them rise upwards. However, there also exists a yoga that doesn’t require one to perform any sādhanā, it just happens on its own. That sahaj (natural, spontaneous) and unique yoga is ‘Kundalini Shaktipāta Yoga’, which is also known as Rāja-Yoga or Siddha-Yoga.

The divine experiences, for which yogis perform difficult sādhanās for years in solitude, are quite effortlessly attained through the mantra-dikṣā (initiation) given by a Self-realized SatGuru possessing yogic prowess, and the transferral of spiritual energy transmitted by virtue of His motiveless compassion and grace. When the dormant power of consciousness awakens, not only does the sādhaka soar high in the realm of sādhanā, but also gets transcendental spiritual experiences; as a result, wrong, vicious mental impressions or samskāras stored in a sādhaka’s mind in former lives start getting destroyed, and thereby he starts to become sinless. By way of removing old impurities of the nerves and nādis (channels through which the energies such as prāṇa of are said to flow) and the particles that may give rise to future disease, this Mahāmāyā (divine conscious energy) provides immense health benefits.

As per Gheranda Saṁhitā, यावत सा मिनिद्रा देहे तावजीवीय पशुर्यथा, ‘So long as she (Kundalini Shakti) is asleep in the body, the Jiva is a mere animal, and true knowledge does not arise even though he may practise tens of millions of Yogas.’

When the inner consciousness is awakened by virtue of Guru’s grace, the seven chakras (subtle energy centres along the spine) of the body are purified, and the divine treasure of inner power is unlocked. The Mūlādhāra centre (spiritual centre at the base of the spinal column) begins to transform, and kāma (lust or sexual energy) is transformed into Rāma (spiritual energy). Deep secrets of śāstras, unheard, unseen begin to emerge from the mouth.

As per Pujya Bapuji’s nectarine satsang-discourses, “When the Kundalini Shakti is activated, some actions, body movements, and gestures meant for the purification of the body tend to occur on their own, the mind starts turning inwards and instead of one having to meditate, the process of meditation starts effortlessly. When this inner consciousness is awakened, the necessary āsanas and kriyās to ward off any ailment or stress, if at all present in the body or mind, start to happen automatically. In Shrimad Bhāgavat (11.14.24) Lord Shri Krishna says to Uddhava: वाणु गद्यवा द्रवले यस्य बिरस... “A devotee whose speech is sometimes choked, whose heart melts, who cries continually, and sometimes laughs, who feels ashamed and cries out loud and then dances – a devotee thus fixed in loving service to Me purifies the entire universe.”
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‘Panchāmrita is my heart.’ – Pujya Bapuji

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