

*Guru-Pūrnimā &
Students' Special-Issue*

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RISHI PRASAD

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



Ādi Guru Shankarāchārya Ji's
disciple Totakāchārya Ji



Rāmakrishna Paramahansa Ji's
disciples Adbhutānanda Ji
and Vivekānanda Ji



Sant Nivrittināth Ji's
disciple Jnāneshwar Ji

Sai Shri Lilāshāh Ji's
disciple Pujya Sant
Shri Āshārāmji Bāpu

Hence, the shastras proclaim:

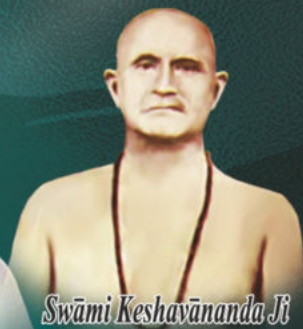
**"The root of meditation is the Guru's form;
the root of worship is the Guru's feet."**



Swāmi Keshavānanda Ji's
disciple Bhagavatpāda Sai
Shri Lilāshāh Ji Mahārāj

Guru-Pūrnimā

July 3



Swāmi Keshavānanda Ji



Swāmi Nityānanda Ji's
disciple Muktānanda Ji



Sant Charandās Ji's
disciple Sahajobāi

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**

Rishi Prasad Jayanti

July 3 16

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



**Kundalini Yoga bestows divine
bliss and Moksha 27**

**For growth of business and
removal of family strife 33**

**Miraculous effects of consecrated prasāda,
Rudrāksha Mālā and beads 29**

No one is more adorable than the Guru – Bhagavān Shiva Ji

It has been stated in the *Brahma-Vaivarta Pūrāṇa* that while divine sage *Nārada* 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.”

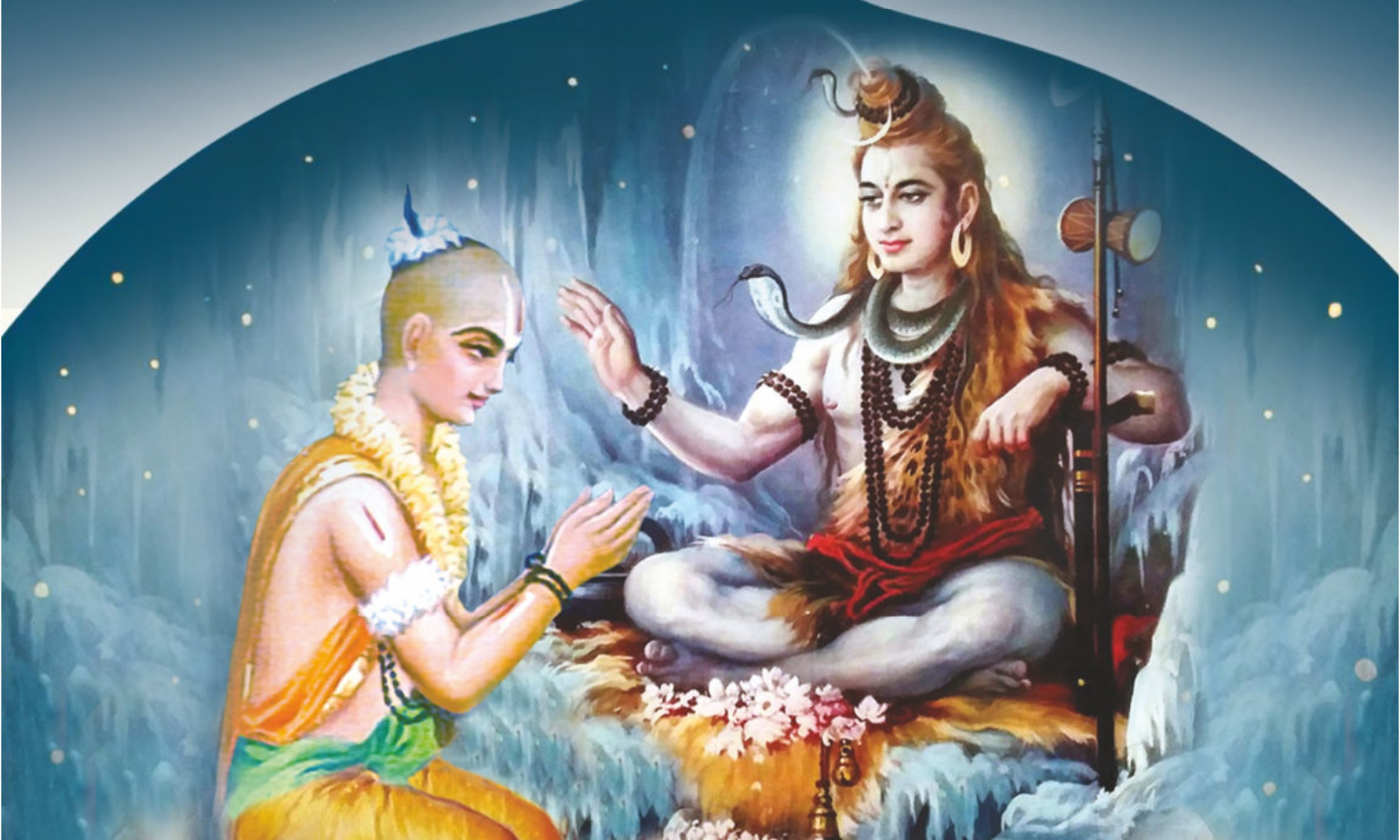
Lord *Maheshvara* said, “One should get up in *Brahma-Muhurta* (at 4.00 a.m.) and, changing his clothes, he should meditate on the subtle, unblemished, spotless Gurudev seated on the lotus of a thousand petals. He should conceive that his Guruji is seated over the thousand-petalled lotus in *Brahmarandhra*. He is wearing a serene smile and is in *Vyākhyā-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 *Brahmā*, 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.”



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 <p>Daily 6.30 am & 11.00 pm Tata Sky/Play (Channel No. 1170) & Various Cables of M.P., C.G. & U.K.</p>	 <p>Daily 10.00 pm 'Digiana' Cable (Channel No. 109) in M.P.</p>	 <p>Mangalmay Digital</p>	 <p>Asharamji Babu</p>	<p>Sevā-activities</p>  <p>Asharamji Ashram</p>
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The festival that helps one to awaken into one's own being and attain eternal happiness – Pujya Bapuji

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

Guru-Pūrṇimā 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 Nārāyaṇa, after getting the prasād of your Pure Being. Guru-Pūrṇimā comes to show this path.

Shri Krishna says, मोघाशा मोघकर्माणो 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-Pūrṇimā 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 sātṭvic, actions will become sātṭvic, and sātṭvic results will be obtained. If one happens to get the company of a Self-realised SatGuru, the desire for sātṭvic results will also go away. One will attain *Brahmajnāna* (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 realization of Brahṁā-Vishnu, and Mahesh becomes the realization of a *Brahmavetta* (knower of Brahman). What a lofty thing it is! What a lofty achievement it is!

Lofty message of Guru-Pūrṇimā

The special message of Guru-Pūrṇimā is that you keep withdrawing yourself from *rajasic* and *tamasic* actions and keep increasing sātṭvic action. Avoid *tamasic* and *rajasic* foods, and increase Sātṭvic foods. Out of the *tamasic* intellect, *rajasic* intellect, and sātṭvic intellect; keep increasing sātṭvic 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 sātṭvic fruit, and attain the *Brahmajnāna* 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 Muktañanda



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: **वीतरागविषयं वा चित्तम्**

“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-Gītā* (76):

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।

मन्त्रमूलं गुरोर्वक्त्रं मोक्षमूलं गुरोः कृपा ॥

“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:

गुरुचरणीं ठेविता भाव । आपे आप भेटे देव ॥

म्हणुनी गुरुसी भजावे । स्वध्यानासी आणावे ॥

देव गुरुपासी आहे । वारंवार सांगूं काये ॥

तुका म्हणे गुरुभजनीं । देव भेटे जनीं वनीं ॥

“God can easily be attained without any travail of sādhanā, 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 over-estimate 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,

It is a great service; if you get the chance, don't miss it

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 Mahatmā 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

– Puja Bapuji



Propagators of Rishi-Jnāna



The importance of GuruWorship

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 shāstras.

Who is the Guru?

The knowledge or *Vidyā* has been defined in the *shāstras* 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 *shāstras*. 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*, *Brahmajnāna* (Knowledge of Brahman).

It is clear from this scriptural understanding that the meaning of ‘Guru’ is not teacher, *āchārya* or lecturer of *shāstras*. 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, experiencer 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 (*paramātmā-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:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

‘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 *prānās*, making them rise upwards. However, there also exists a yoga that doesn't require one to perform any *sādhana*, 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 *sādhana*s for years in solitude, are quite effortlessly attained through the *mantra-dikshā* (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 *sādhana*, but also gets transcendental spiritual experiences; as a result, wrong, vicious mental impressions or *saṁskāras* 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 *prāna* of are said to flow) and the particles that may give rise to future disease, this *Mahāmāyā* (divine conscious energy) provides immense health benefits.

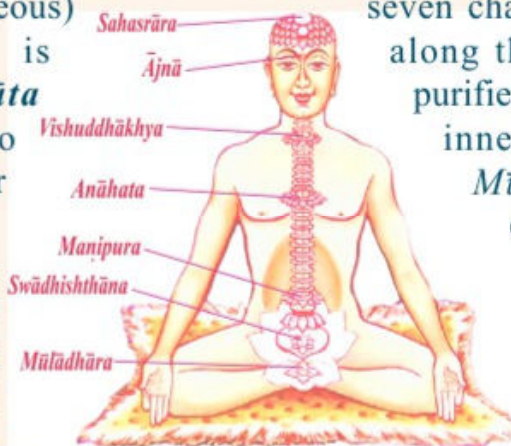
As per *Gheranda Samhitā*,

यावत् सा निद्रिता देहे तावज्जीवो पशुर्यथा ।

ज्ञानं न जायते तावत् कोटियोगं समभ्यसेत् ॥

'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 *shāstras*, 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 mediation 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: वाग् गद्गदा द्रवते यस्य चित्तं... *'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.'*

Supremely blessed spiritual books - Panchāmrita, Vyāsa-Pūrṇimā

‘Panchāmrita is my heart.’ – Pujya Babuji

In this, you will find: * Why practise *Brahmacharya*? * How to keep mind and body healthy? * Which is the easiest way to God-realization? * How to relieve the fatigue of daily practical life, and relax? * A *stotra* for *dharma*, *artha*, *kāma*, and *moksha* * Journeying into death while living to kindle dispassion * The glory and ceremony of *Guru-Pūrṇimā* * Enlightening inspirational anecdotes for speedy progress in *sādhana*

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wt. = Net weight

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Good saṁskāras being inculcated into students through Vidyārthi Anushthān Shivirs and Yoga Va Uchcha Saṁskār programmes



Ahmedabad



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Faridabad



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Jattari, Dist. Aligarh (UP)



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Promulgators of wisdom, the beloved of Bapuji, taking a pledge of service in Rishi Prasad Conferences



Akola (Mah.)



Chandigarh



Jammu

Winners of the Rishi Prasad Quiz Contest – 9th April, 2023

First category



(First)

(Second)

(Third)

Samadhan Achalkar
Latur

Second category



(First)

(Second)

(Third)

Swasti Varma
Patna

Third category



(First)

(Second)

(Third)

Rekha Kumari
Kanpur Nagar

Fourth category



(First)

(Second)

(Third)

Dr. Ishwardatta Sharma
Solun

Date of the next contest: 9th July, 2023

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