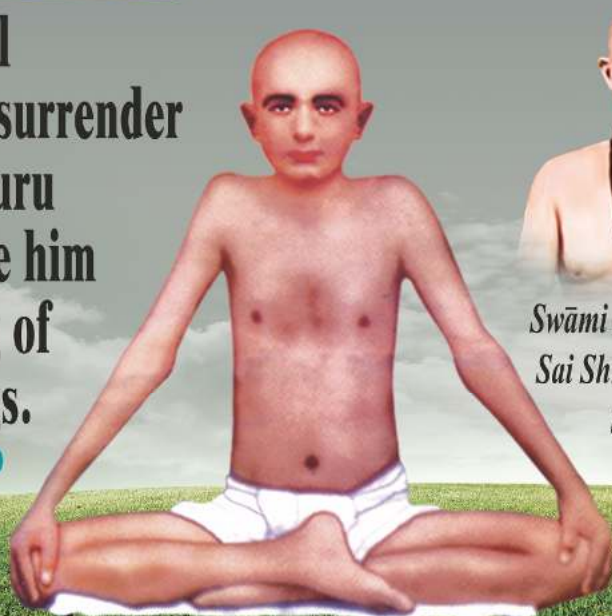


**Total  
self-surrender  
to Guru  
made him  
King of  
Kings.**

9



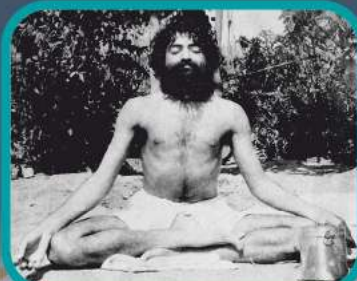
*Sai Shri Lilāshāh Ji, Pujya Bapuji's  
SatGuru*



*Swāmi Keshavānanda,  
Sai Shri Lilāshāh Ji's  
SatGuru*

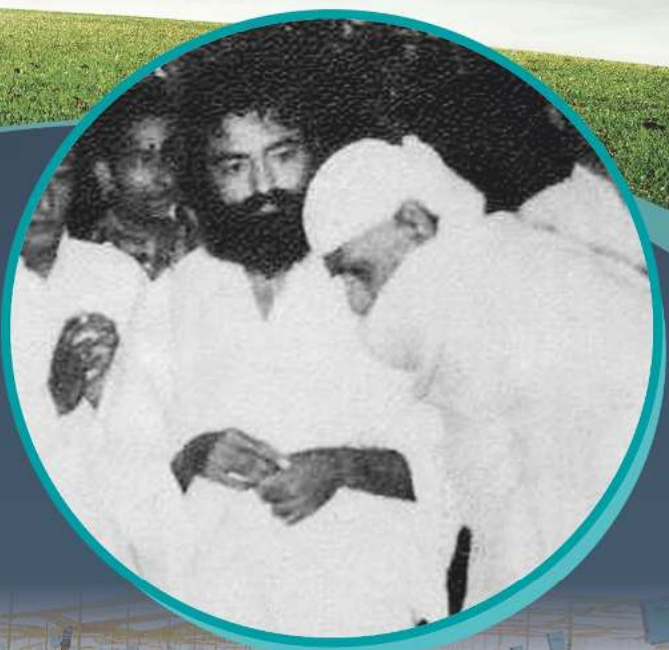
**Lilashah Ji, with his  
supremely mature  
dispassion and intense  
devotion to Guru, realized  
the SatGuru's grace in  
abundance, at the age of  
only 20 years. His prasada  
is being distributed to crores  
of people around the world  
through Pujyashri today.**

Pujya Bapuji's  
Guru-Bhakti, Guru-Prema,  
self-surrender, forbearance, and steadfastness in  
obedience to the commands of Guru are inspiring crores of people today.



Nature changes her  
laws for the one who  
obeys the command  
of his Guru.

6



**Faith removes 11  
physical distance**

**A new lesson to sadhakas on the  
occasion of Guru-Purnima 4**

**He deliberately lost to  
become victorious 28**



**The month which bestows 14  
longevity, health and merits.**



**Ambrosial water 32  
to boost health**



**...more beneficial for health 34  
problems in the rainy season**



*Try this remedy for family peace.  
To eliminate food scarcity forever*

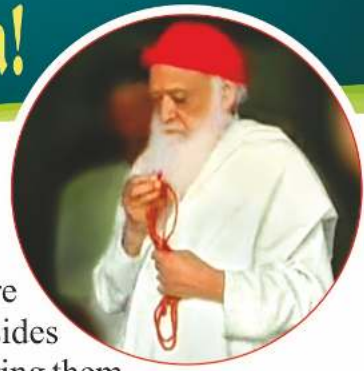


*For success in business  
For fulfilment of desires*





# A rare opportunity to get the holy Mahaprasada!



As per the *Padma Purāṇa*, the *rudrāksha* berry is a great sacred place among sacred places. Such a *rudrāksha*, when sanctified by the sacred touch of Self-realized Pujya Bapuji would prove much more fruitful than even *Chintāmaṇi* (a wish-fulfilling jewel) in the sense that besides fulfilling one's wishes, it would yield numerous benefits even without desiring them.

All auspicious acts that a man does while wearing it, yield multifold fruits. It gives peace and longevity, increases memory and destroys *vāta* and *kapha*, heart disease, constipation, and excessive heat in the body. It protects against spirit attacks and untimely death. Wearing it around the neck brings good luck and destroys ailments. When worn around the arms, it brings victory and valour, and when worn on the wrist, it sharpens the intellect and gives success in work. It is also kept at places of worship.

## Experiences of some blessed beneficiaries:

When, during a picnic, one of my students was drowning in a river, I jumped into the river, despite not being a swimmer. The touch of my left hand pushed the child deep into the river. When he came up, I caught hold of him with my right hand on which I was wearing a *rudrāksha* berry around the wrist. After that, the child and me miraculously made it to the *ghāt* of the river.

– Sushma Gupta, Mobile: 6354335166

When I did more *japa* with a *mālā*, I had giddiness and a burning sensation in my hands and feet. It was controlled by virtue of the *karamālā* sanctified by Pujya Bapuji's touch. I started getting more joy from doing mantra *japa*.

– Punam Sharma, Mobile: 9511727605

• You also avail of the benefit of this golden opportunity to get this *mahāprasāda*! •

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## Some virtuous souls getting *rudrāksha mālās* and beads as *prasāda*:



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## Faith removes physical distance – Pujya Bapuji

The following is a quote from the Rāmāyaṇa:

श्रद्धा बिना धर्म नहिं होई ।  
कवनिउ सिद्धि कि बिनु बिस्वासा ।



Pujya Bapuji's  
Mother Shri Mā  
Mahangibā Ji

*“There can be no piety without faith. Can there be any success without faith?”*

Without faith, there can be no piety (Dharma). Without trust, there is no Siddhi or success. Faith gives rise to piety. While getting *Dhārmic* benefits through faith, it should become so intense that it transforms into trust.

Eight years had lapsed since Rama Ji went into the forest. One morning, Mother Kausalyā urged, “Rāma! Wake up, it is late.”

Kaikeyi and Sumitrā arrived and questioned, “Kausalyā Ji! Rāma Ji has been gone for eight years, and you are waking Him, is he still here?”

“Yes, Rāma is here. He hasn’t gone, He just moved to the other room in front of me.”

Faith removes physical distance and bridges the lapse of time. Over four and a half thousand years had passed since the incarnation of Shri Krishna, yet Mirā, with the power of her faith, could see him dancing. Faith has the power to make the impossible possible. It can merge the perishable mind and intellect into the imperishable ātman (Self). This is the power of faith. As devotion towards the revered one intensifies, the mind transcends the dimensions of space and time.

Similar instances occurred in my mother’s life, which I both witnessed and

heard. My mother regarded me not merely as her son but as God and a Guru. In her final days, her female attendant assisted her to walk. However, on the strength of her faith, she stood outside the door to my room at 2 a.m.

Her attendant noticed that my mother had woken. She asked her, “Mother! Where are you going?”

She replied, “Sāi (Bapuji) may leave; let me have *darshan* before he leaves.”

Even though Sāi was absent, my mother firmly believed that “Sāi was in the room.” I would often mention, “I will be back after delivering a *Satsang*-discourse.”

I would go to the ashram every day, and return after doing *Satsang*. In her final days, I observed that she yearned for my proximity and *darshan*, so I would handle the situation tactfully to prevent any distress to her heart.

If I left my cottage in Ahmedabad to visit the ashram, I would say, “I am going to do *Satsang*.” Even when I had to travel to places like Delhi, Kolkata, or far-off places, I would say, “I am going to do *Satsang*.”

Therefore, my mother believed that I had returned from *Satsang* and was present in the room. She did not feel that I was in Mumbai, or Varanasi, or anywhere else.

My mother conversed with her attendant, saying, “Sāi is here, but still, he will not meet me! Has he become displeased with me?”

The attendant would respond, “Sāi is busy; that’s why he..., otherwise...” “Ah, I see...”

The attendant would occasionally add, “Well, here you go, Sāi is right in front of you.” Saying this, she would turn on the



# The importance of Padmini Ekadashi, its story, and ceremony – Pujya Bapuji

At the Lotus feet of Shri Krishna, Yudhishtira asked, “O Lord! What is the name of the Ekādashi that falls on the bright half of the Purushottama month. What is the manner in which it is to be observed?”

Shri Krishna said, “Yudhishtira! The Ekādashi that comes in the bright half of the intercalary month is called Kamalā (Padmini) Ekādashi. Padmini Ekādashi bestows great merit. Observing a fast on this day makes Lord Padmanābh (Vishnu) satisfied, destroys sin, and gives the desired objects.

The use of honey, etc., should be avoided on Dashami and Ekādashi. Light food should be taken on the night of Dashami. Food offered by others should not be eaten. Give up bad deeds. If possible, sleep on simple bedding spread on the ground. Avoid using excessive pillows and luxurious places. Practice Brahmacharya (celibacy). After rising early in the morning on Ekādashi, make a resolution: ‘May I have affection for Lord Hari, may my human birth become fruitful, and may my sins and afflictions be removed. May Bhagavān help me to observe this Ekādashi vow.’

If possible, at the time of bathing, while applying the pure soil of pilgrimages, like the Gangā, etc., on the body, pray: ‘O Goddess Earth! O mother Earth, who

showers grace on living beings! Make my pores clean, bless me with good health, and bestow devotion in my mind.’ Then bathe, rubbing and scrubbing the whole body. [It is good also to bathe after rubbing

Fuller’s earth or a paste made up of grains (*Sapta Dhānya Ubatan*) on the body. Don’t use soaps that contain animal fat.] After bathing, worship God with incense, lamps, offering of food, flowers, etc., perform āratī, then rejoice, dance, sing, and chant.”



**Padmini (Kamalā) Ekādashi: 29<sup>th</sup> July**

If possible, observe the fast without drinking water (*Nirjalā*). If you are not able to observe *Nirjalā*, drink water, but not cold water. Drink fresh, lukewarm water so that the digestive fire is not depressed. Cold beverages and ice cream give instant pleasure, but trouble you in old age and bring premature old age. That’s why we should protect ourselves from these temptations and Epicureanism. If you can’t live without eating, eat some fruit, milk, etc. (do not take milk with fruit) and listen to the tales of God (*satsang*), make remembrance of God, do meditation, etc., and resort to silence. Do *japa* of the divine name, *kirtana*, and collectively keep a night vigil. **But keeping vigil, while indulging in gossip and useless talk, singing qavvalis, or film songs, is also a type of sensuous pleasure. It does not**



# An elephant bows down to Guru-Nishtha

Mahātmā Rasikamurāri was a great servant of saints and a Guru-Bhakta. Rasika's exemplary unshakeable one-pointed devotion and love towards Gurudev is evident in this sweet incident.

A king gave four villages in feoff to Rasika Ji's Gurudev Shri Shyāmānanda Ji with strong insistence so that the service of saints and *sādhus* could be performed well with the revenue. After some time, a greedy contractor bought the four villages by flattering the king. Seeing it as an obstacle in the service of saints, Guru Mahārāj sent for Rasika. He was eating when the messenger arrived and as soon as he

heard the news, he started walking in the same condition without washing his hands. Guru ordered him to free the four villages from the contractor. When the contractor heard that Rasikamurāri was going to free the villages, he arranged for an intoxicated elephant to trample him to death. Rasika had come to know about the evil intentions of the contractor and said, "My bodies have died many times in many past lives, yet the end of birth and death has not come. It is my great good fortune if this mortal body is used this time to carry out Guruji's work." He then continued his journey. All the disciples became scared and started urging Rasika to leave the path.

Rasika said, "You haven't sincerely imbibed Guru's teachings."

Upon hearing Rasika's words, the disciples who were infatuated with their bodies, hid, while the devoted disciples stood steadfastly at Rasika's side. Meanwhile, a huge, intoxicated elephant was approaching Rasikamurāri, but he continued walking fearlessly, chanting Guru's name.

जाको राखे साईयाँ, मार सके ना कोय ।...



*"The person, whose life is taken care of by the Lord Himself, can't be killed by anyone; nobody can harm a single hair on his head, even if the whole world has become his enemy."*

On approaching Rasika the intoxicated elephant became as tame as a pet dog. As soon as Rasika's gaze fell upon that *tāmasic* creature, it was overwhelmed by organic manifestations that arise spontaneously from *Sattva* alone. Streams of tears started flowing from his eyes and he bowed his head at the feet of Rasika and sat down. Rasika whispered the mantra of "*Rāmakrishna Nārāyaṇa*" into the elephant's ear, giving him initiation into the mantra. His intoxication subsided. The fearful disciples, who had been hiding, emerged from their hiding places.

When the king heard the news, he ran barefoot and started apologising to Rasika.

He presented the documents of the four villages, other new villages, and the elephant to Rasika. Successful in doing service to Guru, Rasika returned to Gurudev, who embraced him.



# Such a death is as good as liberation

(Based upon Pujya Bapuji's ambrosial *satsang*-discourses)

Samartha Rāmdās Ji would do numerous *lilās* to test his disciples. Indeed, tests are needed to confirm, "Who can imbibe the divine treasure of Self-realization?" It's not a big deal to give away kingdom to someone, but giving this divine wealth is a big thing, one has to be extremely careful in bestowing it on someone.

Pleased with the diligence and one-pointed devotion of his disciple Ambādās, Samartha named him Kalyāṇa. Knowing Guruji's love for him, other disciples envied him.

One night Samartha hid his betel leaves in a box. Waking up his disciples at midnight, he said "Get up! Get up! I want to eat a *pān-bidā* (a roll of betel-leaf with areca-nut, lime, etc.)."

The disciples said, "Yes, today Guruji has accepted us as well by giving his personal service. We are fortunate."

They started cutting and grinding the ingredients required for *pān-bidā* preparation. One of the disciples said, "Guruji! Everything required for *pān-bidā* preparation is ready, but the betel-leaf is not available."

Samartha said, "So what if the betel-leaf is not available. There's a jungle nearby. I want to eat a *pān*; just go and get some."

"Guruji! It's a pitch-dark night. We will fulfill your wish in the morning."

"Everyone will go in the morning. Can't my disciples serve me a *pān* right now?"

"Guruji! It is midnight. We will get you a *pān* after just 3-4 hours."

"Fine, where is Kalyāṇa?"

Samartha called out, "Kalyāṇa! Kalyāṇa!!..."

Kalyāṇa, "Yes Guruji!"

"I want to eat a *pān*."

Kalyāṇa left to get a betel leaf.

Everyone said, "Kalyāṇa! Say to Guruji, how can we go to get betel leaves at this time? The ingredients for *pān*-preparation are ready; at daybreak, we will feed a *pān* to him."



Kalyāṇa said, "Guruji is asking for the *pān* right now, so how can we wait till morning? No, I am going just now."

"At least care for your life. It's such a dense forest infested with wild animals. You could be bitten by a

snake or killed by a lion. Sit down! When we are all aligned on not going, why are you trying to play smart?"

"I do not need your teachings. Keep your knowledge to yourself."

Kalyāṇa left. Samartha was in his cottage. Suddenly, they heard a loud scream. Samartha got up – "This is Kalyāṇa's scream." Wondering what the other disciples were doing, he heard the following conversation: 'Look, such a great renunciate and ascetic (our Guruji), who has even realized God... yet his mind is not free from the relish for *pān*. See, how this *māyā* deludes! At this midnight hour, He wishes to eat a *pān*! And that Kalyāṇa has gone to die. At midnight, you expect him to get a *pān* or die?"



# Readily available ambrosial water to boost health

Water comprises approximately 60 to 70% of our bodies. If the water is not pure and not up to standard it can adversely affect not only our physical health but also our mind and behaviour. There is an adage: *As is the water you drink, so are the words you speak.*

Currently, water of rivers, ponds and other sources is polluted by different types of harmful chemicals, substances containing a variety of pathogens (virus and bacteria), sewage water, etc. The demon of pollution has also clutched terrestrial water. In such circumstances, it becomes very difficult to get pure water.

People purify water through the RO technology, but it removes the minerals required by the body from the water. Modern research tells us that RO water is not beneficial for health.

**Our shāstras describe which kind of water is best for drinking and how we can procure it.** If we take measures according to it, not only will ambrosial water be made available to every house but also, the cost of drinking water will be reduced, and we will get rid of the health problems caused by drinking impure water. Not only this, but it will also help to solve the problem of the scarcity of water being faced at the present time.

## Which is the best water?

The Charaka Samhitā (Sutra Sthāna: 27.198) states: “Rain water has, by nature, these six qualities – cold, pure, wholesome, palatable, clean, and light. This type of water is divine by nature.

*‘Prakritiyā Divya mudakam...’”*

Water that falls from the sky and is dropped by Indra is called ‘Aindra’ (dropped by Indra) by the wise. It is the principal water amongst all water. It pacifies the three doshas, promotes strength and intellect, and is a rejuvenescent. This celestial water doesn’t

contain calcium and magnesium salts, so it is extremely light. It is the best water for health because it does not contain pathogens which cause diseases like enteric fever (typhoid), cholera, etc.

Bhagavān Dhanvantari says, “Celestial or rain water is ambrosial in its nature, pleasant and beneficial to life. It is enlivening, invigorating and strength-giving, refrigerant, frigorific, antipyretic, and antihypnotic, and it conquers vertigo, drowsiness, and fits of fainting. It is most wholesome to the human body.”

(Sushruta samhitā, Sutra Sthāna: 45.3)

## Water collected at this time is better

Celestial water may be divided into four classes, such as, rainwater, hail water, frost water or dew, and snow water. Rain water is the principal among these. Rain water may be divided into two classes such as the Gāngam and the Sāmudram. Gāngam water is the principal among these two. This falls in the month of Āshwin (September 30 to October 28).

Water of the autumn season (23 August to 23 October) destroys kapha and vāyu. Āchārya Charaka ji says, “The kings, persons having kingly wealth and all virtues, and others who are of delicate





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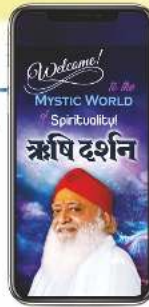
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