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

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.

Faith removes physical distance
A new lesson to sadhakas on the occasion of Guru-Purnima
He deliberately lost to become victorious
The month which bestows longevity, health and merits.
Ambrosial water to boost health...more beneficial for health problems in the rainy season
Try this remedy for family peace. To eliminate food scarcity forever
For success in business
For fulfilment of desires
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 Chintāmani (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 ghāṭ 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!

**How to avail of this benefit:**

1. One rudrāksha mālā consisting of 27 beads on subscribing 25 new members; two such rudrāksha mālās on subscribing 50 new members; one rudrāksha mālā of 108 beads to be gifted as prasāda on subscribing 100 new members to Rishi Prasad or Rishi Darshan.
2. A protective amulet consisting of a rudrāksha bead touched by Pujyashri and a 1-year subscription to Rishi Darshan will be offered as a gift on subscribing for life (12 years) to Rishi Prasad.

For further information, please contact your nearest Rishi Prasad office or Rishi Prasad Headquarters, Ahmedabad, Phone: (079) 61210714

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

We are unable to publish all the photos due to lack of space. For many more photos, please visit: rishiprasad.org/rudraksha or scan the QR code:
In This Guru-Bhakti Kathamrit Visheshan...

* A new lesson to sādhakas on the occasion of Guru-Pūrṇīmā
* Let us drink the nectar of the stories
* Pujya Bapuji: an ideal of love and dedication towards Guru
* Total self-surrender to Guru made him King of Kings
* Priceless Keys to a Happy Life
* Faith removes physical distance
* My SatGuru, the treasure-house of grace, teaches Vedanta in Practice
* Take advantage of the month that gives longevity, health, and merit
* The importance of Padmini Ekadashi, its story and ceremony
* I Found My God
* The innocent Bela’s one-pointed devotion to his Guru
* This is how my degraded life was reformed – Umesh Kumar
* An elephant bows down to Guru-Nishtha
* Guru-seva has protected me and my family at every step – Nanda Gurnani
* Such a death is as good as liberation
* Importance of Guru Worship
* Be vigilant while walking! – Swami Akhandananda Ji
* Benedictory experiential words of Saints
* …Only then does one realize one’s infinitude
* He deliberately lost to become victorious
* SatGuru emancipated a rich man from hell by a trick
* Readily available ambrosial water to boost health
* Products that are more beneficial for health problems in the rainy season

Pujya Bapuji’s Satsang on Various Channels

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Ashram’s Official Youtube Channels

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Faith removes physical distance – Pujya Bapuji

The following is a quote from the Rāmāyana:

अभ्र बिना धर्म नहीं होई |
कविने सिद्धि कि बिनु विश्वासा !

"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, Yudhishthira 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, “Yudhishthira! 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 Padmanābha (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 ārati, then rejoice, dance, sing, and chant.”

If possible, observe the fast without drinking water (Nirjala). If you are not able to observe Nirjala, 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 japā of the divine name, kirtana, and collectively keep a night vigil. But keeping vigil, while indulging in gossip and useless talk, singing qawvalis, or film songs, is also a type of sensuous pleasure. It does not

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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.

“Jāko rākhì sāiìyā, mār sāke nà kōy 1...

“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 Râmdâs Ji would do numerous lilâs 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 Ambâdâs, Samarth named him Kalyâna. Knowing Guruji’s love for him, other disciples envied him.

One night Samarth hid his betel leaves in a box. Waking up his disciples at midnight, he said “Get up! Get up! I want to eat a pân-bidâ (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 pân-bidâ preparation. One of the disciples said, “Guruji! Everything required for pân-bidâ 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 pân, 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 pân right now?”

“Guru ji! It is midnight. We will get you a pân after just 3-4 hours.”

“Fine, where is Kalyâna?”

Samartha called out, “Kalyâna! Kalyâna!....”

Kalyâna, “Yes Guruji!”

“I want to eat a pân.”

Kalyâna left to get a betel leaf.

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

Kalyâna said, “Guruji is asking for the pân 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.”

Kalyâna left. Samarth was in his cottage. Suddenly, they heard a loud scream. Samarth got up – “This is Kalyâna’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 pân. See, how this mâyâ deludes! At this midnight hour, He wishes to eat a pân! And that Kalyâna has gone to die. At midnight, you expect him to get a pân or die?’

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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 *śastras* 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 Saṃhīta (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.

*Prakṛtyā 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 saṃhīta, 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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Women uplifting through the Mahila Utthan karyakram

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★ Why is mental rest necessary, even after doing Dhyāna-Bhajan? How to attain it? ★ Inspirational anecdotes of Sant Dādū Dayāl Ji and Sant Ugrānanda Ji ★ How to fulfill worldly duties and the main duty of human life? ★ Guidance on begetting healthy, beautiful, and cultured progeny.

Highlights of the July issue

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