

# RISHI PRASAD

The day that inspires humanity to attain Self-realization.

## Pujya Bapuji's 60th Self-realization Day

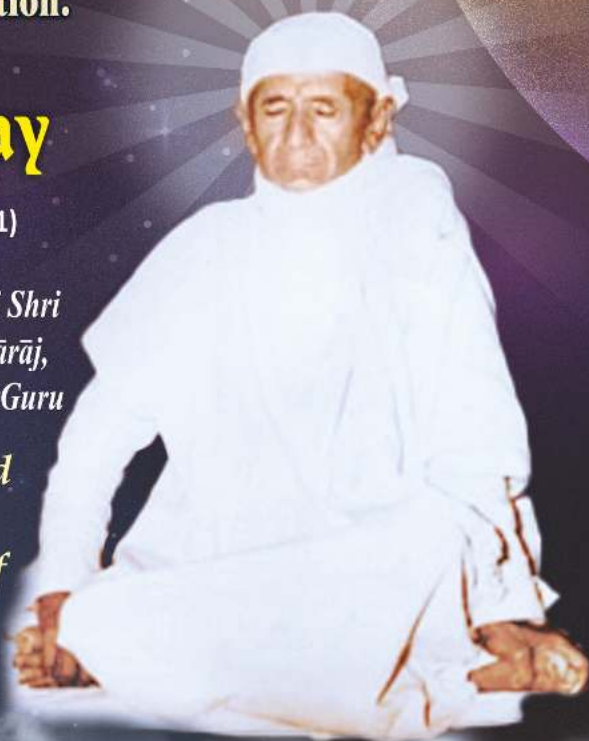
16<sup>th</sup> October

(Read page 11)

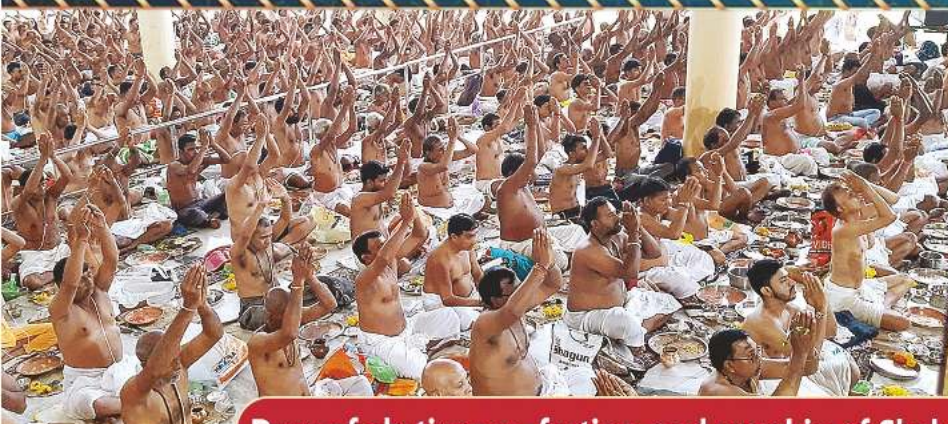
*Bhagavatpāda Sāi Shri  
Līlāshāh Ji Mahārāj,  
Pujya Bapuji's SatGuru*

*"At 2.30 pm on the second  
day of the month of  
Asauj, in the year 2021 of  
Vikram era, Ishwara  
became one with  
Ishwara."*

Pujya Sant  
Shri Asharamji Bapu



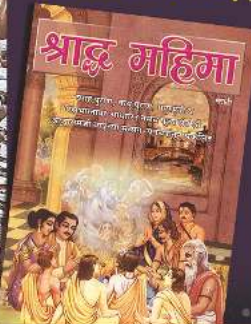
Congratulations to all on this auspicious occasion! This rare day enhances the likelihood of you becoming a Mahatma, making it easier to attain Self-realization, which is difficult. — Pujya Bapuji



Shrāddha for happiness, prosperity,

longevity, and  
satisfaction of  
the manes.

Shrāddha Paksha:  
29<sup>th</sup> September to  
14<sup>th</sup> October

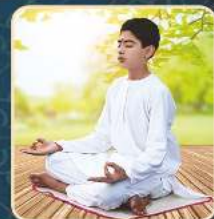


Days of abstinence, fasting, and worship of Shakti: **Autumn Navaratri**

What is the  
significance of the nine  
days of Navaratri? A must-read.

15<sup>th</sup> to 23<sup>rd</sup> October

You must fast on  
the last three days: Saptami,  
Ashtami, and Navami.



Asharamji Bapu is innocent. It is very unfortunate that no government machinery in the country stands anywhere to protect the saint. So much injustice has been done to Bapuji, and there is no one to talk about it in this country! All this is unpardonable. Bapuji should get justice at the earliest possible time.  
— Mahanta Shri Jairamdas Ji Maharaj, Ayodhya



Prevention and cure of Eye Flu 31 | How to please Lakshmi Ji? 32





# What is Svadharma, philosophically ? – Pujya Bapuji

By following which one becomes elevated (in one's spiritual practice), is 'Svadharma'. 'Sva' is what You are (in essence). Here, 'You' doesn't stand for this physical body composed of flesh and bones, the five elements, or the mind, intellect, or ego; but the knower of these all is verily your 'Sva'.

The peace and bliss that you experience when you first wake up, belongs to the Self. So in the initial moments of the early morning, just recall your *Svadharma* as: 'I meditate in the morning on the Self which remains a changeless witness to the passing states of waking, dreaming, and sleeping, which gives rise to the mind.' This is how the great men meditate.

How sublime it is to become united with the Supreme Self, which is the substratum of countless universes! Engage yourself in this alone – in your 'Svadharma'. As soon as you wake up in the morning, every day, remember the following – 'My salutations to that very 'Sva' (the Self), whose power enables my eyes to see, and my mind to shine. May I constantly remember *That* ('Sva'), and rejoice in remembering Him.' This is all you have to do; what else! After some time, again make an auspicious resolution: 'Today I will serve at least 2-4 people, and bring smiles to the faces of tens of people...' Can't you do this? Take a pledge to do such charity in the morning – giving away happiness, material objects, honour, knowledge, and *satsang*. Even giving away Rishi Prasad, making it available to someone, or subscribing new members to it, is no less a charity. One may make a pledge, 'Today I will subscribe this many members... in the current week, I will subscribe this many members to the magazine...' Just make some or other auspicious resolution.

Lord Krishna, upon waking in the morning, would meditate upon His Brahman-nature, sitting in his bed, and make auspicious resolutions. You do the same. Okay? *Nārāyaṇa... Nārāyaṇa... Aum Aum Peace...*





# RISHI PRASAD

Year: 23 Issue: 07  
Continuing Issue: 369  
Language: English Price: ₹ 7  
Publication Date: 1<sup>st</sup> September 2023  
Number of pages: 36 (including cover pages)

**Owner :** Sant Shri Asharamji Ashram  
**Publisher :** Dharmesh Jagram Singh Chauhan  
**Printer :** Raghavendra Subhashchandra Gada  
**Place of Publication :** Sant Shri Asharamji Ashram, Motera, Sant Shri Asharamji Babu Ashram Marg, Sabarmati, Ahmedabad-380005 (Gujarat).  
**Printed At :** Hari Om Manufacturerees, Kunja Matralion, Paonta Sahib, Sirmour (H.P.) - 173025.  
**Editor :** Shrinivas R. Kulkarni  
**Co-Editor :** Dr. P.K. Makwana  
**Patron:** Shri Surendranath Bhagava, Former Chief Justice, Sikkim High Court, Former Chairperson, Human Rights Commission (Assam & Manipur), Former Justice, Rajasthan High Court

Please don't send your membership charges or any other type of payment in cash through registered or general post. We will not be responsible for any amount lost in transit under such modes. **Send your money only through Money Order or Demand Draft (In the name of 'Hari Om Manufacturerees' and payable at Ahmedabad).**

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'RISHI PRASAD' Sant Shri Asharamji Ashram, Sant Shri Asharamji Babu Ashram Marg, Sabarmati, Ahmedabad-380005 (Gujarat).  
Ph. : (079) 27505010, 27505011, 61210888  
Only for 'Rishi Prasad' Enquiry: (079) 61210742  
9512081081 'Rishi Prasad'  
ashramindia@ashram.org  
www.rishiprasad.org www.ashram.org

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## The highest duty of the Disciple

Bhāi Sujān, a resident of Lahore, was a good Ayurveda physician (*Vaidya*). Even though he treated people, his mind was restless, not at peace. He was always thinking about how to attain peace of mind. This search for peace in Self led him to Guru Govinda Singh Ji's court at Ānandpur Sāhib. When Sujān Ji bowed his head after having *Darshan* of Guru, he felt deep peace and satisfaction. At that very moment, he mentally accepted Guru Govinda Singh Ji as his Guru and thought: 'Now I will stay at His feet.'

But Guru Govinda Singh Ji played a unique *līlā*. He said:

"Sujān, you are a physician. Go serve the distressed. Thereby, you will attain peace, and you will be liberated. Go quickly."

Bhāi Sujān asked, "Mahārāj! Where should I go?"

"Your soul knows where you have to go. It will lead you there. Just leave Ānandpur Sāhib, go quickly."

As soon as Bhāi Sujān heard this, he started running barefoot. He did not feel hunger or thirst, his feet developed sores and began to bleed due to thorn pricks. Notwithstanding this, that devotee of Guru did not stop, he just kept on running.

The sun was about to set when he stumbled and fell down. The words "Wāhe Guru" emanated from his mouth, and he fainted.

When people saw him, they took him to the village, served him, and nursed him.

When he regained consciousness, the village head asked him, "Where do you want to go?"

Sujān Ji said, "Nowhere, I have come where I had to go. I am a physician. I will serve the patients and the afflicted, with my body and mind."

The villagers were very glad to know that 'although we are poor, and no one came to our village to treat us, oh God! We are immensely grateful to you for kindly sending such a benevolent physician.'

Sujān Ji lived in a hut. He constantly

remembered, 'Wāhe Guru! Wāhe Guru (wonderful Guru)!' He (Sujān Ji) would bring roots herbs from the jungle for medicinal purposes to serve the patients. He attained immense pleasure and great peace obeying the

Guru's command.

Describing the glory of obedience to the commands of the Guru, Guru Amardās Ji says:

मन मेरे गुर की मंनि लै रजाइ ॥

मनु तनु सीतलु सभु थीऐ नामु वसै मनि आइ ॥

"Oh my mind, surrender to the Guru's will. The mind and body are cooled and soothed, and the Naam comes to dwell in the mind."

Oh mind, obey the command of the Guru. Thereby, the Divine name will dwell in your mind and the body and mind will become cool and calm (you will attain divinity in the form of peace and contentment).

Many devotees going to Ānandpur Sāhib passed through the village. When Bhāi Sujān Ji had spare time, when not attending to the patients, he would offer





# This will ease the attainment of rare Brahmajnana for you. – Pujya Bapuji

## What is Self-realization?

Self-realization is the state in which no event of nature appears true, only God is seen as the essence and inseparable from oneself, as the non-different, efficient, and material cause of the entire creation. It is not perceived by the eyes but by direct realization. Just like when someone says to me, “Mahārāj, you are Chhannāji Rāghāji Patel from Mārwar.”

I would respond, “No.” Everyone may swear that ‘you are Chhannāji Rāghāji Patel,’ but if I am not, it means I am not that fellow. I know who I am. Similarly, even Brahmā, Vishnu, and Mahesh (Gods of the Hindu Trinity) cannot make you doubt your being Brahman.

## ...Yet the spiritual journey is not completed.

May you all pay attention to this point on the auspicious occasion of Self-Realization Mahāparva. Lord Krishna says,

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

“At the end of many births, the man of Knowledge attains Me, (realizing) that Vasudeva is all. Such a high-souled one is very rare.” (The Bhagavad Gītā: 7.19)

In every birth, the *jiva* (individual soul) thinks, “If I achieve this, I’ll be happy; if I do this, I’ll be happy; if I remove this, I’ll be happy...” But true happiness evades him, and the poor *jiva* completes its journey of life, departs carrying desires, wanders through various species, and repeats the same. Then, it

gets a human birth again, believing in gods and goddesses, saints, Allah, Bhagavān, Christian God, but until it knows God as his Ātman, and Bhagavān or Allah is one with its divine nature, it gets exhausted, toiling a lot in every life and eventually succumbs to death.

Some embark on journeys to reach heaven, while others traverse *Atala-Vitala-*

*Talātala, Rasātala* and *Pātāla* (nether worlds). Some go up to *Bhūloka* (Earth) and *Bhuvārloka* (higher worlds), but everything remains incomplete until it

completes the inner journey to the Self. Even though Arjuna, who reached the heights of going to heaven and attained the proximity of Lord Krishna, still his spiritual journey was incomplete. Even if someone scales the heights of HanumānJi, and acquires eight *siddhis* (supernatural powers) and nine *nidhis* (divine riches), yet his spiritual journey remains incomplete. Someone may have a vision of Lord Rāma, Shri Krishna or Lord Shiva, but as long as he does not attain knowledge and realization of the Self-Supreme Self who makes Rāma, Shri Krishna and Shiva divinities, his spiritual journey is incomplete.

देह सभी मिथ्या हुई, जगत हुआ निस्सार ।

हुआ आत्मा से तभी, अपना साक्षात्कार ॥

“When all bodies appear unreal, and the world unsubstantial, Be sure you have attained Self-realization.”

Until the *jiva* meets its real Self, it





# My SatGuru, the treasure-house of grace, teaches Vedanta in Practice!



(Continued from the previous issue)

Narendra Prakash Tiwari Ji, currently engaged in *sevā* at Patna Ashram (Bihar), hereby shares some sweet reminiscences of Pujyashri regarding how a SatGuru who is affectionate to His devotees, removes our doubts and weaknesses, gives the right direction and the best perspective to lead our lives.

## He taught a lesson to protect the treasure of the heart

In 1996, the service work of managing the Delhi Ashram was assigned to me. Bapuji's satsang programme was to be held in Panipat (Haryana). Pujyashri stayed at Karol-Bagh Ashram, Delhi, as there wasn't an Ashram in Panipat. All arrangements were being supervised by the Delhi Ashram.

One morning a man came to me and pleaded, "I want to set up a stall selling *peḍas* (milk-fudge moulded into round, thick biscuits) at the *satsang* place."

I discussed it with him and gave him permission to do so.

He came back at night and said, "With your permission, I went to set up a stall at the *Satsang* place, but a brother refused to allow me. What should I do?"

I was infuriated, "When I gave permission, why did that brother refuse?"

I told him, "I will talk to that brother in the morning."

When the man left, I went towards my room. Pujyashri was staying in a room adjacent to mine. As soon as I opened the door to my room, I heard Pujya Bapuji's

voice: "Who is there?"

I said, "Bapuji, It's me, 'Mahant'."

Pujyashri came out of his room and said, "What happened? Is everything fine?"

I narrated the incident to him, and said, "Gurudev, I am very angry with him. What he has done is not right."

Pujyashri said, "Why do you become sad thinking that he wronged you? Enquire why he did this, but why poison your heart with anger?"

Protect the treasure of your heart." This is how Gurudev explained things, like a friend, for a long time.

It occurred to me: 'Pujyashri has such foresight, what a compassionate heart he has to alert me, spending his precious time to save me from straying from the divine path, due to my negligence.'

I bowed down at His blessed feet, and said, "Gurudev, I have made a mistake. I will pay full attention not to repeat such a mistake in the future."

It is my good fortune to have such a compassionate great man as my SatGuru, who takes so much care of every aspect to uplift his disciple.

## Alright! The conversation is over, isn't it?

This incident dates back to when I was in charge of the management of Karol-Bagh Ashram (Delhi). For quite a long time, some management problems weren't getting resolved. One day I thought: 'I will present my points to Pujya Gurudev, and then I will certainly get a solution.' I wrote everything



## Inspirational life-incidents of Pujya Bapuji





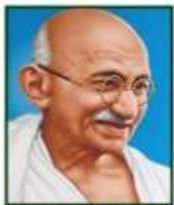
# For Students



## The result of prayer and strong determination

(Mahātmā Gāndhī Jayanti: October 2)

### Didn't get pleasure, but punishment



A boy became fond of smoking. His uncle also had the same bad habit. Since the boy had no money, he collected the stumps of the cigarettes thrown away by his uncle, smoked, and emitted clouds from his mouth.

By smoking the defiled stumps of cigarettes, he didn't get pleasure but punishment in the form of developing an addiction. A bad habit is evil. When stumps of cigarettes were not available, he began to steal coppers from the servant's pocket money. A few weeks later, someone told him, "The stalks of a certain plant smoke just like a cigarette, and give pleasure."

Smoking those stalks did not satisfy him and he started pondering: 'Smoking cigarettes weakens the lungs, causes nicotine poisoning in the body, and also results in bad breath. Still, this addiction....' His conscience began to bite him, and one day he cried bitterly. He prayed to God, 'Oh Lord! Help me quit this bad habit....'

God's grace protects one if the prayer comes from a sincere heart. Neither our father nor grandfather have the power to protect us as much. So by the grace of God, he quit stealing money and smoking cigarettes.

### A surefire method for getting rid of a vice!

— Pujya Bapuji

The smoker's brother had run up a debt of about 25 rupees. They both decided to sell a bit of gold from the armlet his brother wore on his arm. They clipped a bit of gold off it, sold it to a goldsmith, and cleared the debt. But the boy's conscience was biting him, 'My parents gave me this armlet, and I sold part of it without telling them. It's theft.'

One may not know that what he is doing is a sin, but sooner or later, the conscience bites. One may not know that what he is doing is a good act, but his inner self is pleased, and the person becomes fearless.

It is not applicable to a Self-realised *Brahmajnāni* because he is not stained by his action. If an ordinary person steals

even a knob of butter, it is theft, while Shri Krishna steals so much butter, it is not a theft. For the well-being of Prabhāvatī and others, Shri Krishna distributes their butter among all. Shri Krishna is an embodiment of Brahman, a knower of Brahman (a *Brahmajnani*)!

The boy started getting worried and the theft of 25 rupees became hard to bear. He resolved in front of an idol of God never to steal again, yet his conscience kept biting him. His father was ill and confined to bed. He thought: 'A clean confession in front of his father would

While reading, tears trickled down his cheeks. Seeing the agony in his father's heart the boy's heart was filled with remorse. In the note, he wrote...



## Bapuji taught the importance of *Yogasana*

(In the April 2023 issue of Rishi Prasad, we read about the rules of *āsanas*. Continue...)

### *Shavāsana*

As per Gheraṇḍa Saṁhitā, “Lying flat on the ground (on one’s back) like a corpse is called the *Mritāsana*, also called *Shavāsana*. This posture destroys fatigue and induces calmness of mind.”

In the final state of *Shavāsana*, all the organs of the body and the brain are completely relaxed. Pujya Bapuji has been telling the importance of *Shavāsana* in His *satsang*-discourses, and by practically



teaching *Shavāsana* in *Dhyāna Yoga Shivirs* to the attendees, thereby giving them the taste of the repose in the Supreme Self. As per Pujya Bapuji’s nectarine *satsang*-discourses: “The practice of *Shavāsana* is the process of drawing the spiritual energy into the five bodies –*Annamaya kosha* (the food sheath), *Prāṇamaya kosha* (the vital sheath), *Manomaya kosha* (the mental sheath), *Vijnānamaya kosha* (the intellectual sheath), and *Ānandamaya kosha* (the bliss sheath). This mental relaxation technique helps eradicate all vices, gives rise to good thoughts, and boosts health. This *āsana* is extremely beneficial in mental disorders such as psycho-physiological stress, insomnia or hypersomnia, weak memory, irascible nature, etc. It will control irritability, lethargy, and restlessness. It will enhance the power of concentration and muscular strength.

*Shavāsana* is very beneficial in lowering blood pressure, the weakness of the psychic network and resultant diseases. It will

control the initial stage of madness. No matter how tired, exhausted, and fatigued the body is, this will give relief. This is a surefire remedy for fatigue.

**Method:** In the morning, on an empty stomach, spread a blanket (or any other mat made of a poor conductor of electricity) on the ground and lie down in the supine position with your head facing east or south, keeping both hands straight. If you want to stretch your body, do so. Then leave the body completely calm and relaxed. Just as

Bhagavān Vishnu remains lying in *Kshīra Sāgara* (the Ocean of Milk), you are lying down in the

ocean of sacred vibrations of the syllable **AUM (ॐ)**. Let every single body hair relax. Assert firmly: ‘I am diving deep into peace, into supreme peace....’

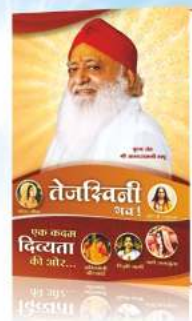
Do not change the rhythm of your natural breathing. The power of your Ātman, the divine energy, is entering and saturating every part of your body. Now bring your attention to your right foot. After cleansing the blood vessels and nerves of your toes, heel, and knee, your mind has now moved to your right thigh. The right leg is now completely healthy. Now bring your attention to your left foot. Moving through your toes, heel and knee of the left foot, your mind has now moved to your left thigh. The whole leg is now cleansed and healthy. Now bring your attention to your waist, followed by your pelvis, bladder, navel, and all the pelvic organs. All of them have become healthy. Now move your attention to the upper organs, like the intestines, stomach, kidneys, etc., and all of them are becoming healthy.



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Owner: Sant Shri Asharamji Ashram Publisher: Dharmesh Jagram Singh Chauhan Printer: Raghavendra Subhashchandra Gada Place of Publication: Sant Shri Asharamji Ashram, Motera, Sant Shri Asharamji Bapu Ashram Marg, Sabarmati, Ahmedabad- 380005 (Gujarat) Printed At: Hari Om Manufacturres, Kunja Matralion, Paonta Sahib, Sirmour (H.P.) - 173025 Editor: Shrinivas R. Kulkarni