

A Publication of Sant Shri Asharamji Ashram

Price: ₹ 7 Language: English

Publication Date: 1st June 2024

Year: 24 Issue: 04 (Continuing Issue: 378)

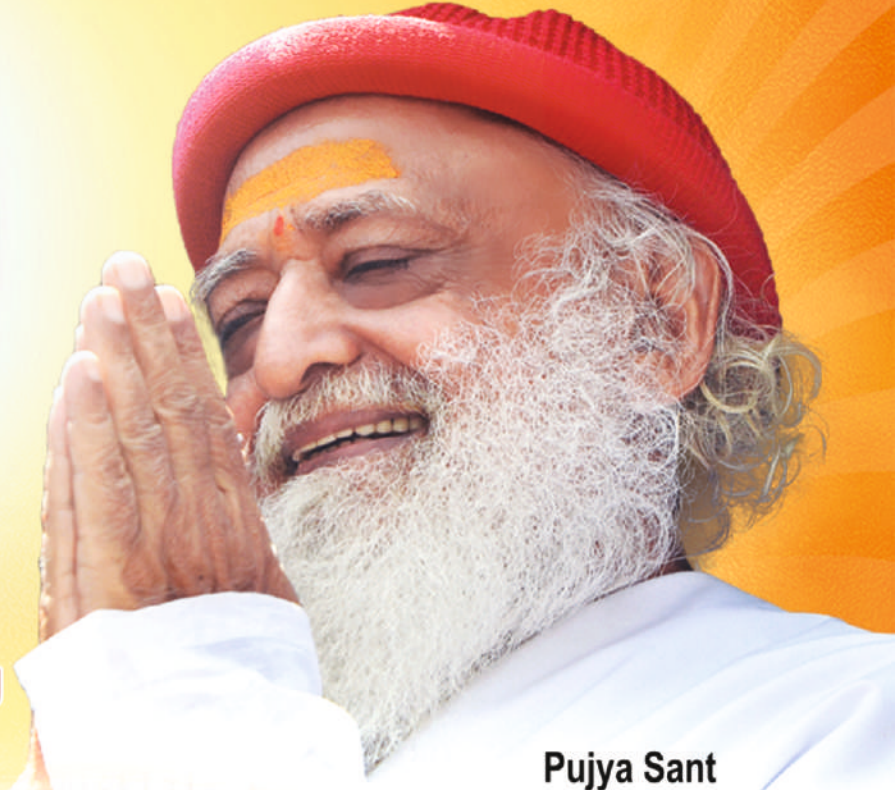
Number of pages: 36 (including cover pages)

**Guru-Purnima
special**

RISHI PRASAD



*Puja Bapuji's SatGuru Bhagavatpāda
Sāi Shri Lilāshāh Ji Mahārāj*



**Puja Sant
Shri Asharamji Bapu**

It is a day to express gratitude to the great men for organising
a system to disseminate Brahmavidya from door to door.

Guru-Purnima: 21st July



**O Gurudev! What else can we offer You; all we can pray
for is that You be healthy and live long; may we keep
receiving your *satsang* and proximity, and may we
keep participating in your divine work.**



Bapuji will come out victorious and His mission will influence the entire nation.

- Mahant Kamal Nayan Dās Ji, the designated heir to Shri Nritya Gopal Dās Ji, President of Shri Rām Janmabhoomi Nyās **16**



Reach the place where I dwell.

– Pujya Bapuji



If you reach my dwelling, even for three minutes, then even the gods will make their fortune by seeing you.

Not only this, even yakshas, gandharvas, kinnaras, and others will come from distant realms to pay

obeisance at your feet, and thus, make their fortune and earn religious merit. Just reach my dwelling.

Someone may respond – ‘Bapu! I am coming right now...’ Arre, the cottage is my body’s dwelling place. Don’t go there. Reach the *Antarātmā* (the inmost Self), where I dwell.

‘I am a native of that country where Supreme Brahman reigns. Without a wick and oil, the ever-lit lamp of knowledge burns there.’

The ever-lit lamp of knowledge burns there without an oil or wick. Ever-luminous is our *chaitanya Svarupa*. That is witnessing happiness as well as sorrow; fickleness as well as tranquillity of the mind. That is the witness of the past, imaginings of the future, and all the situations of the present; waking state, dream state, and also the state of deep sleep; likes as well as dislikes of the mind; and mental experiences of pleasure as well as pain. Repose in That *Sat-Chit-Ānanda*, which is beyond all these and words. I cannot describe That. I can only talk about its secondary details. It is like that! It is not difficult to attain; but ignorance of the mind is chronically habitual. It will be removed by finding repose in the *Antarātmā*. Finding repose in the source, or origin of ‘I’, is the gift of life’s fullness.

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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 Babu Ashram Marg, Sabarmati, Ahmedabad-380005 (Gujarat).
Printed At : Hari Om Manufactureres, Kunja Matralion, Paonta Sahib, Sirmour (H.P.) - 173025.
Editor : Shrinivas R. Kulkarni
Co-Editor : Dr. P.K. Makwana
Patron: Shri Surendranath Bhargava, Former Chief Justice, Sikkim High Court, Former Chairperson, Human Rights Commission (Assam & Manipur), Former Justice, Rajasthan High Court

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'RISHI PRASAD' Sant Shri Asharamji Ashram, Sant Shri Asharamji Babu Ashram Marg, Sabarmati, Ahmedabad-380005 (Gujarat).

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9512081081 'Rishi Prasad'

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www.asharamjibapu.org

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Action taken under Section 195 against girls making false allegations. A girl making false allegations of rape, got 4.5 years' imprisonment and was fined Rs 5,88,822

On May 4, the Additional District Court of Bareilly (Uttar Pradesh) acquitted a young man named Ajay alias Raghav and sentenced the girl with rigorous imprisonment who had falsely accused him of rape to the same number of days for which the young man was in prison (i.e., 4 years, 6 months, and 8 days). The court also imposed a fine of Rs 5,88,822 on the girl, and ordered the young man to receive the fine amount as compensation for the financial loss he suffered during his prison stay.

In September 2019, the girl's mother had accused the young man of raping her minor daughter. In 2024, the girl admitted the truth in the court that "I have no knowledge of what my mother had written in the lawsuit. The statement I had given earlier, before the court, was given under coercion from the police and family members. The accused never molested or forced me in any way."

Additional District Judge Gyanendra Tripathi said in the decision of this case that, "this case indicates a very serious situation for the entire society, in which a person has been sent to jail and forced to remain there for the above mentioned long period, grossly misusing the legal provisions for the safety of women. Although it is absolutely appropriate and expected for the government, administration, and courts to ensure the safety of women through related policies and laws, it does not mean that women who take unfair advantage of this should be given the freedom to attack the interests of men. There is a possibility of

loss to the real victimized women of society due to such acts like these incidents of convicted women. In such a situation, it seems appropriate to punish the convicted (the girl found guilty of making a false allegation) with severe punishment."

In the decision of this case, the court termed the crime of the girl as serious and also mentioned the point put forward by the boy's side that 'due to the false allegation of the girl, an innocent person had to spend the precious time period of 4 years and 6 months of his life in jail. On the basis of the girl's false evidence, he could have also been sentenced to life imprisonment. Apart from this, he also had to face the social stigma of being in jail on charges like rape.' In the presented case, a prayer was made to give such a punishment that would become an example for other convicted women who have a tendency to extort money through making false allegations of rape by taking unfair advantage of the legal provisions specifically made for the safety of women.

A woman who falsely alleges rape should be prosecuted: Court

There are other such cases in which men were imprisoned for years under false charges and when the truth came out they were acquitted and the accuser was punished.

* To take revenge on her husband, a woman falsely accused him of raping her own daughter. In February 2024, the POCSO Court of Chennai sentenced the woman to 5 years' imprisonment for this crime.

Meditation on the image of Guru gives complete protection.

Self-realized great men (knowers of Brahman) who have established unity with the Supreme divine consciousness, pervading countless universes, are embodied Brahman.

ध्यानमूलं गुरोर्मूर्तिः
पूजामूलं गुरोः पदम्...

“The background (of thought) for meditation is the form of the Guru, the image for worship is the Guru’s feet.”

By worshipping such a Guru who is a personification of pure consciousness, by meditating on his image, His energy is transmitted to the heart of the disciple, which destroys his previous evil *saṃskāras* and elevates his life easily.

A true incident exemplifying this principle from the life of Brahmachāri Kuladānanda, who was a disciple of a renowned saint from Bengal, Shri Vijay Krishna Goswāmi, is given below.

Once, Kuladānanda passed through a stage in his life when he was struggling with a serious problem during his *Sādhanā*. Due to past life *saṃskāras* or latent tendencies, his mind was repeatedly tormented by a strong sexual desire. He was unable to understand, “What to do? How to fight this great demon of lust?”

One day he expressed his helplessness at the holy feet of his venerable Guru, Vijay Krishna Goswāmi Ji. He started crying bitterly while relating his agony and prostrated at the lotus feet of his Guru. With

his tears, Goswāmi ji’s feet became wet.

The Guru’s heart melted upon seeing the bewilderment of the disciple. Goswāmi ji lifted up Kuladānanda and consoled him, saying, “Son, why do you cry? While

having a living Guru, a disciple need not feel helpless. **Despite having a SatGuru, if any disciple feels helplessness, then there may be two reasons, either his discipleship is not true or his Guru’s**

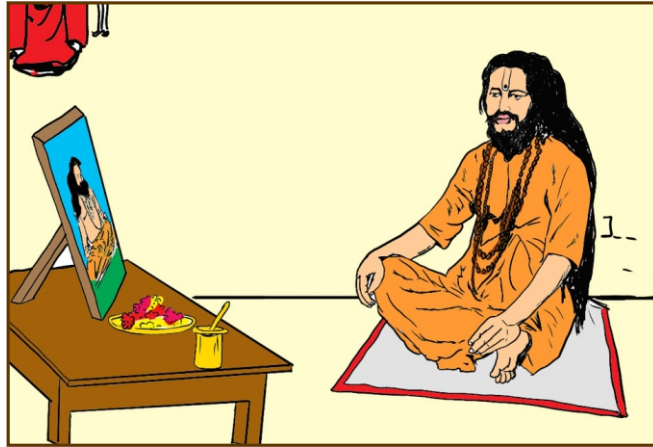
consciousness is not merged with divine consciousness.”

Goswāmi ji gave a holy picture of himself to Kuladānanda, and said, “Sonny, worship this like worshipping Shiva every day. You will get protection from the internal and external calamities of life.”

Kuladānanda ji remained engrossed in *Sādhanā* while worshipping the holy picture of his Guru every day.

One day, when he was absorbed in deep meditation, he had an internal vision, ‘Gurudev entered (with a part of his consciousness) the *Sushumnā Nādi* of Kuladānanda and elevated his consciousness. His inner Consciousness was awakened instantaneously by Guru’s grace, and he became free from lust.’

During his *sādhanā* period, he also had one more unique experience. One day, while doing *sādhanā*, the ceiling of the room suddenly fell down. Looking at the way the roof had collapsed, he should





For Students



A prince's journey to Self-realization

(Parāshara-Maitreya dialogue)

Imparting instructions on Self-realization to His disciple Maitreya, Parāshara Ji narrates the story of a prince:

Vishṇu Ji said to Shiva Ji: ‘O Shiva! There was a king who had only one son. He would worship me during his childhood, and constantly chant nothing but ‘Vishṇu... Vishṇu...’ – while sitting and getting up, eating and drinking, sleeping and waking up and wouldn’t learn royal science.

His father said to him, “O son! Who will rule the kingdom after I depart this life? What is the point of chanting ‘Vishṇu... Vishṇu...’ all the time, and running after Him like a ghost? If someone repeatedly calls someone else, the latter gets angry. So, won’t the one whom you call day in and day out by name, get angry too? Undoubtedly, He would.

You should ponder and reflect on which *Nāmī*¹ and what *vāchyārtha*² is manifested by the word ‘Vishṇu’. The word Vishṇu manifests the essence, which is ‘*Sat-Chit-Ānanda*’ (Existence-Knowledge-Bliss Absolute), which is all-pervading. That *Sākshī* Self, the witness of mind, body, etc., is verily your essential nature. Hence, to go to the forest to attain one’s *svarupa*, and to resort to other means without doing self-inquiry, and to take one’s name over and over again is a shameful act. O son! **Vishṇu is your Ātman, and if you perceive Vishṇu to be separate from your Ātman (Self), then it would imply that Vishṇu is anātmā**

1. Nāmī : the person addressed by the holy name. **2. Vāchyārtha** : literal meaning of the name or word.

(not-Self); which would in-turn disprove your devotion.”

Vishṇu Ji continued, “Thus, the learned father adopted various means to persuade his son, but the latter remained unaffected.

Over a period of time, the prince’s father died. Later, enemies took over the kingdom, but the prince was neither happy nor sad about it; instead, he remained intoxicated with nothing but constant remembrance of mine. O Shiva! I went to the prince and said, “Son, go and rule the kingdom, I will take care of the subjects.”

The prince said, “O Lord! When I don’t long even for You, how can I care about ruling the kingdom! What on earth is greater than You that could make me prefer that over You? I have known not just the kingdom, but the entire *Triloka* (the three worlds, the heavens, the earth, and the nether world) to be as futile as a blade of grass.”

His condition became such that he started wandering in the forest while talking and reflecting on the fact that everything, including himself is nothing but Vishṇu. O Shiva! One night, the prince was wandering in the forest. That’s when Dattātreya Ji, strolling in the forest, came to the prince, and said, “Who are you at this point in time?”

The prince said, “I am a servant of Vishṇu.”

Dattātreya Ji said, “This is quite surprising! He is the Master, and You are His servant! However, you haven’t been able to remove the impurity of ego as yet; you haven’t removed the self-limiting adjuncts in the form of the inner attitude of being a servant of God (the Master).”

When does a disciple become eligible for the Guru's position?

Guru-Purnimā is coming. It would be suited to the occasion to present the accounts of Brahman-realised great men chastening their true disciples who behaved with unshakeable faith, devotion, and self-surrender without offering any resistance even during such tests which will serve as the highway to attain Guru's grace to all *Guru-Bhaktas*. Here we present reminiscences of *Swāmi Muktānanda Ji* regarding the time he spent in his Guru's *ashram* in the company of his Guru.

Once, someone asked *Muktānanda Ji*, "Would you share with us some of your *sādhanā* experiences with your Guru, Nityānanda?"



Swāmi Muktānanda Ji said, "Nityānanda helped me a great deal in my *sādhanā*. He was especially helpful in crushing my ego. I was considered a scholar because I had read some books and had some knowledge of the scriptures. So I had the pride of that knowledge. Above all, I wore the clothes of a *sannyāsi*, and I was always playing that role. Nityānanda must have undergone a lot of trouble trying to straighten me out. But he did it.

He had his own ways of testing me. Sometimes he would allow me to come close to him, and sometimes he would not. Devotees would bring him piles of sweets and fruits, which he would then distribute as *prasāda*. I would get into the line of

people waiting for *prasāda*, but sometimes when he saw me, he would hold the fruit aside and say, "No, not for you." He would do that in front of all those people, but I would not run away feeling that he had insulted me. I would just remain tranquil, thinking, "If I get something, that's fine; and if I don't get anything, that's fine too." With that

attitude, I spent many years with my Guru. Then one day he called me to him and said, "Go to Suki." So I went to the village of Suki (Maharashtra) and did my *sādhanā* there under a tree, and through his grace, I attained everything.

Sometimes, when I came to see him, he would suddenly start joking about me in front of several other people. Even when the Guru teases a disciple, he is really praising him. He teases the disciple just to work on him. Sometimes my Guru would tell people all about my faults. He did this so that I would learn how to bear blame.

The more my Guru tested me, the more I advanced in my *sādhanā*. No matter how much he tested me, I did not start looking for faults in him. Instead, I looked for my own faults. I asked myself, What do I lack? What are my shortcomings?

To live for a long time with the Guru, a disciple must have great endurance. Nowadays, people meet a Guru in the morning and by evening, think that they

(Continued on page: 25...)



As is perception, so is creation. – Pujya Bapuji

Mahātmā Buddha would say, “Ānanda! All these people come to hear *satsang*-discourses, but they don’t listen to me, they end up listening to themselves and leave.”

One day Ānanda said, “What are you saying, *Bhante*? They come for you, and they only listen to you.”

Buddha said, “I will show you.”

The next day, when the *satsang* session was over, Buddha and Ānanda took the back door and stood in the passage of *satsang* listeners. One prostitute was returning after hearing *satsang*. Buddha said to Ānanda, “Ask her, what she liked in the *satsang*-discourse.”

Ānanda asked her, and she replied, “Buddha is *antaryāmin*, (the all-pervading Lord dwelling in every heart). He is indeed God. He was saying, “Look, time is running out. Time does not wait for anyone. Keep your promise.” I really liked these words. I have an appointment with my lover. It is getting late. I am going to see him.”

Ānanda asked another person, “What did you like in Buddha’s discourse?”

He replied, “Buddha said that time does not wait for anybody. You should complete every task at the appropriate time. Once time has passed, one can only repent. I have planned with my friends to launch a conspiracy at a specific place. If I go late, we may fail. Lord Buddha has inspired me to not fail.”

Next, Ānanda asked an inquisitive

aspirant of Self-knowledge, who was passing by, “What did you like in Buddha’s talk?”

He replied, “What a sublime fact Buddha said! ‘Time waits for nobody. Time is something we cannot get back once it is lost. You can get everything by giving time, but even by returning everything you cannot get back time spent. One cannot increase his lifespan. Time is most precious. Therefore, finish your work on time; keep the promise made to God.’



We were hanging upside down in our mother’s womb before birth. We had memories of many past births. We promised God that after coming out of wombs, we would worship you

and make a spiritual journey to attain you to get liberation. Time does not wait for anyone. I’m in my youth now. I don’t know when old age will come. Pondering upon the signal given by *Bhante*, I realised that retirement will come at the right time, but I will take some time to start *Sādhanā* right away.”

By now, Ānanda had witnessed the veracity of Mahātmā Buddha’s words. Buddha’s words were the same for everyone, but the prostitute construed them in her way; the conspirator construed them in his way, and the aspirant construed them in his way. Everyone interprets the words of great men according to their *sanskāras*

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Licence to Post without Pre-payment.

WPP No. 12/24-26

(Issued by CPMG UK, valid upto 31-12-2026)

Posting at Dehradun G.P.O. between

1st to 17th of every month.

Date of Publication: 1st June 2024

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Shri Rāma's work in Ayodhyā;
They served like Hanumān, providing
Guru's wisdom to the people.



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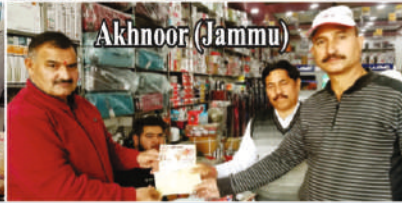
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