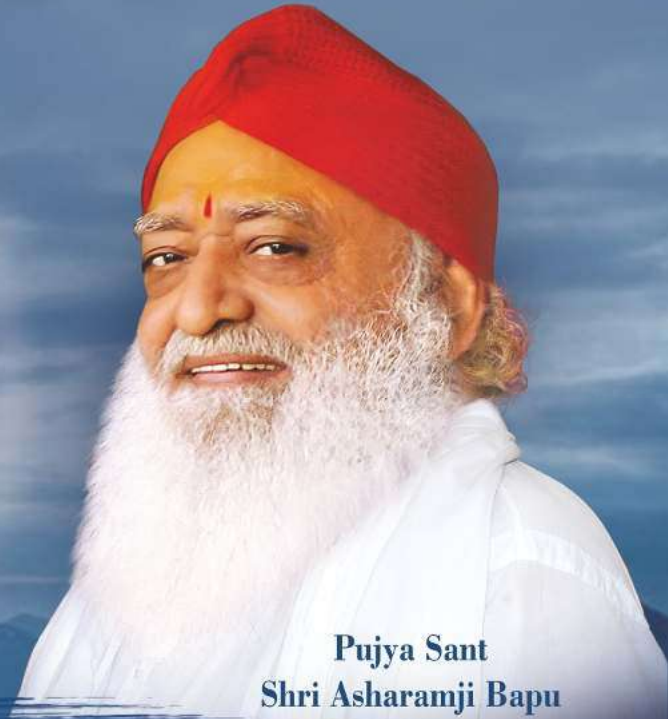


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Pujya Sant
Shri Asharamji Bapu

Bhagavān Shiva ji said to Sage Vasishtha ji, “None but that Supreme Self-God alone abides in the three worlds. His worship is the best, which gives all rewards.” The Bhagavad Gitā states: such a Self-realised mahātmā is very hard to find. They are ever engaged in the welfare of all beings. (7.19 & 5.25)



Pujya Bapuji's Birthday: 19th April 11

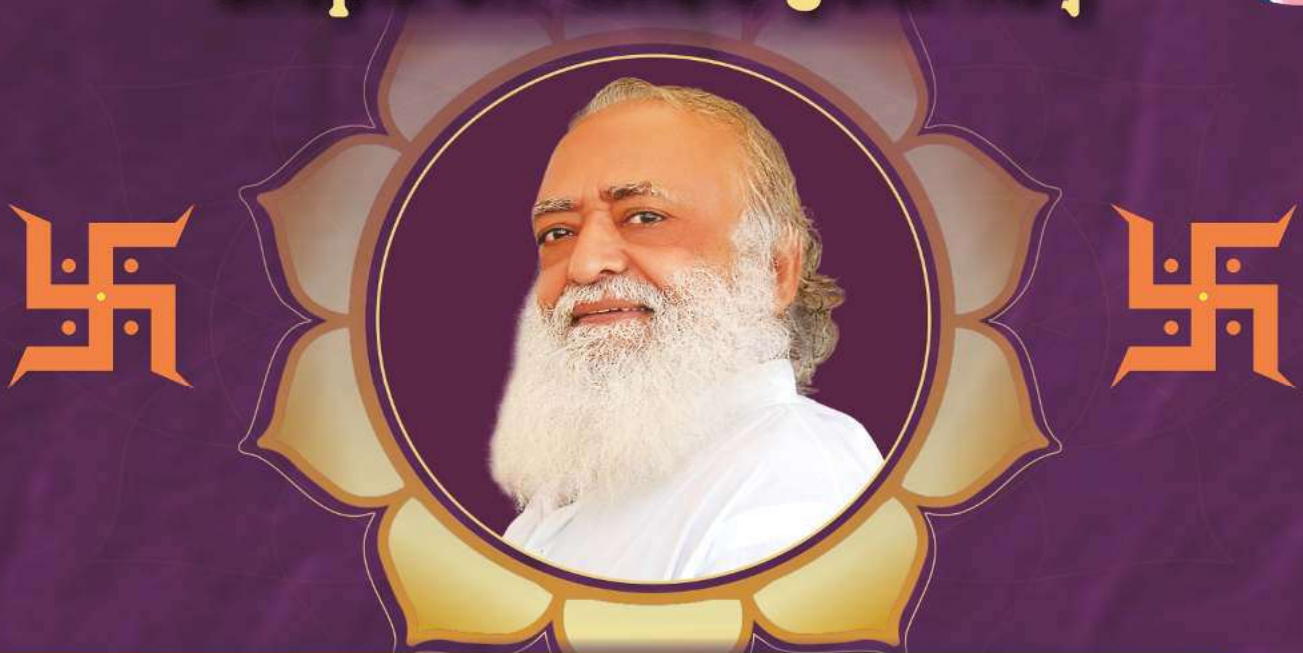
i.e. **'World Service-Satsang Day'**

**A miraculous remedy 34
to bring Peace at Home**

**Earn wealth and
remove poverty 34**

The three elevating steps on Life's Journey

The Divine
Message of
Pujya Bapuji



The first elevating step on Life's journey is Truth (Sat). Make a resolution, “O Sachchidānanda, we will tread the path to your Truth-nature that can't be touched even by death. We should not be afraid of death, nor should we instill the fear of death into others. We should be working and hoping for everyone's progress. Serving others, ensuring their happiness, and doing good to them – this is the best method, art, and material of Your worship because You are the substratum of all. The Ātmā is Sat, we are that. Now we will march on the path to our Self. We marched a lot on the path to unreal praise and censure, birth and death. Now we will march towards the immortal Self. We don't have to journey on foot or by ship, but by the route of self-inquiry, jñāna, and peace, while enjoying happiness in the mind, arousing joy, spreading bliss and loving Guru's prasāda.

The second step is Consciousness (Chetanatā). “That Supreme Self is consciousness of the nature of jñāna. We should obtain and increase our spiritual knowledge. We should also try to enrich others' lives with the gift of knowledge. We should become repositories of knowledge. Enough of worldly knowledge meant for filling our stomachs, which even a sparrow knows how to live and support its family, but we will obtain Self-knowledge, the knowledge of the Self. We will obtain the knowledge of the essence of God (Ishwara) through God-realization. Moreover, we will also open the door to such realization for others.” With this firm resolve, let us become repositories of knowledge, guiding others to become jñānis, yogis and great beings.

The third elevating step in Life's journey is Ānanda (bliss). Let us awaken our bliss-nature. Resolve firmly, “Now, I will not become sad over trivial matters, nor make anyone sad. I will remain happy, share happiness with others, and trample sorrow underfoot. Everyone likes happiness and wants to avoid sorrow. We will do the same for all beings. Let us work to open the gate of happiness for all.”

These three steps will accomplish your life's journey.

These six Things Will bring You lasting respect

– Pujya Bapuji

Adopting six things will make you and your action respected for a long time. The one who wants respect is bound to be disrespected; but the one who doesn't want respect and performs admirable action, is the one who will be respected for a long time.

Shabari never asked anyone to respect her, nor did Mirā, Sant Tulasidāsa ji, Sant Ravidāsa ji, or Sāin Lilāshāh Ji ever tell anyone to respect them... they simply performed admirable deeds without seeking respect or recognition. Why didn't they seek it? They didn't seek it because they had found repose in God (the Supreme Self).

आदर तथा अनादर, वचन बुरे त्यों भले ।

निंदा स्तुति जगत की, धर जूते के तले ॥

'Trample the words of respect and disrespect, praise and censure, praise and condemnation from the world under your feet.'

All these have a beginning and an end but my Supreme Lord is imperishable.

Upon adopting the following six principles, even an ordinary person can become great, respectable, and divine, for it will reveal the knowledge of the Self in one's heart!

The first point is – **put your ability to good use**. One who performs tasks diligently and ceremoniously, in accordance with the shāstras, develops his ability.

The second point is **honesty**. Eradicate vices like dishonesty, deceit, fraud, etc. Believing that one can achieve nothing without cheating is absolutely foolish. It is

only the dishonest who think they cannot live without dishonesty; however, the dishonest should be very clear that it isn't only honest people who like to be with honest individuals; even the dishonest like honest people; for example, a dishonest trader or merchant wants an honest accountant, a dishonest husband wants an honest wife, and a dishonest wife wishes 'May my husband be honest with me in all walks of life'. So, make sure you have the virtue of honesty.

The third point is **hard work**.

Perform your work to the best of your ability, be it on the physical, mental or intellectual plane; and do it with your full attention. Just as one needs to apply full physical strength to lift a heavy object; similarly, if you apply full mental and intellectual strength to the best of your ability, in whatever task you undertake, your abilities will undoubtedly enhance and shine even brighter.

If you make good use of your ability, work hard with honesty and utilise the outcome of the same for the happiness of many, and for the good of many, you will turn out to be everyone's favourite person. What abilities do I have? Even my formal education was very limited, yet I applied all my abilities to the best interests of others, and you can see the outcome!

If you keep the result of your abilities to yourself, your ability will remain limited. However, if you distribute the result of your ability to others, your abilities will grow to infinity. For example, if you have a fistful



Then the Month of Vaishakha will enable your Mind, Body, and Intellect to obtain divinity.

This year, the month of Vaishākha extends from 12th April to 12th May. Let us rejoice in reading its significance and the scriptural anecdotes concerning the same, through the nectarine satsang discourse delivered by Pujya Bapuji:

Immense is the glory of the month of Vaishākha. The Padma Purāṇa has an account of King Mahiratha as under:

Formerly there was a well-known king named Mahiratha who had obtained great power and wealth due to his former religious merit (acquired through penance, charity, etc.), which also earned him a prosperous kingdom and royal insignia (royal umbrella and fan), etc. Amidst flatterers and damsels, he completely forgot that he was squandering his lifespan. Handing over the administration of his kingdom to his ministers, the king then handed himself over to beautiful women. He did not consider his treasury and military, and that was also entrusted to the ministers.

Seeing this, Sage Kashyapa took pity on the King and warned him, “O king, listen to me. You have been blessed with this kingdom due to your former religious merit, but now you are wasting those merits by living with these damsels. You are wasting your life, too. My son, the *jīva* (individual soul) departs from this world alone. The days of great danger are approaching you. The greying of hair in your temples indicates that your life span is decreasing. Improve your afterlife. Your relatives, kinsmen and friends, ministers, and kingdom will not accompany you. They will leave your dead body on the ground like a piece of wood or a clod. Day and night you are coveting sensory pleasures. Carnal pleasure is momentary, which consequently

destroys one’s vigour, radiance, and strength. Why don’t you strive to restrain your senses? Why don’t you put a bridle on the horses of the senses to bring the chariot on the right path of *sādhana*?

O Mahiratha! My eating or drinking cannot satisfy your hunger and thirst. Just as only by drinking water you can quench your thirst, in the same way, only by performing good deeds and engaging yourself in satsang, can you free yourself from the cycle of birth and death and get the highest position (the ultimate state of being).

My son! Abandon the habits of indulgent, arrogant, and foolish kings. Your father engaged in meritorious acts by virtue of being in my company, and you are his offspring. **The people of deluded minds do such heinous acts in just a single life that they end up suffering for crores of lifetimes; the wise (those with a Guru in their life), on the other hand, do such acts in just a single life that cuts the bondages of crores of past lives and become liberated by attaining the Supreme Self.**

A wise king, renouncing egoism and becoming guileless, practices such *sādhanas* and hears satsang in just a single life that they erase the impressions of crores of past births, and complete the spiritual journey to the destination of Brahmajñāna (Self-knowledge). Mahiratha, you hold the royal sceptre, but I hold the staff of Dharma and the staff of *jñāna*. I will not let you fall. You may desire to remain a man of deluded mind, but I will not let that happen.”

Such was the strength and compassion of the great men! Not out of fear or greed, but out of deep reverence and wisdom, Mahiratha prostrated at the Guru’s feet and

Decide on this birthday of Bapuji

Whether you want to wander in the cycle of birth and death, or follow Bapuji's path?

This year, the birthday of Shrotriya Brahmanishtha Saint Shri Asharamji Bapu (the one established in Brahman, and well versed in the Vedas) falls on 19th of April. Devotees worldwide celebrate this day as 'World Service-Satsang Day'. On this day, ongoing service projects are renewed for the year. Many congratulations to you all on this day!

Pujya Bapuji said, "I have already said that I don't like the celebration of my birthday, but still, if your (devotees') hearts do not agree, then for the love of God, engage in selfless service and listen to and share Satsang on this day. Different Samitis engage in noble service activities as per their liking.

When the one, who is never born, manifests with a form, they are said to have taken birth. But neither *Ishwara* (God) nor the individual soul truly takes birth.

So, who takes birth after all? Just as the seed of a banyan tree, or any other tree for that matter i.e., a grain of wheat, when sown, sprouts from the germinating seed, (birth in this case) is all about the emergence of consciousness in the seed. Similarly, in the case of humans, the birth is all about the manifestation of the gross or physical body in an *Antavāhaka-sharīra* (subtle body that remains after death). But all of this appears only in *Vyāvahārika Sattā* (i.e., the empirical reality). But in reality, **whatever is 'seen' does not last, and that which**

enables seeing never

– Pujya Bapuji

perishes. The existence of consciousness enables us to see things. And you, in reality, are Consciousness, while the body is unreal.

You are eternal, while the body is perishable. So, the one who turns inward to the Self wins the game, while the one who turns outward for gross, worldly things is the one who ruins one's life. "I want to

become this, I want to achieve that..." – such people only tire themselves out, fall, and fail repeatedly. They may enjoy it momentarily, but eventually, they will tire and fall repeatedly, just like moths rushing towards a traffic light or a flame, not thinking about the consequences, only to fall repeatedly and perish. Lord Krishna, (in verse 5.15 of the *Gītā*) used the term '*jantavah*' (meaning creatures) to address those who run after materialistic pleasures without thinking about the consequences. Using this word, he despised them.

'Tena muhyanti jantavah.' – meaning Embodied beings, are deluded because their knowledge is veiled by ignorance, they are deluded by what they see, hear, smell, and touch but remain unaware of that which enables them to see and hear – the Supreme Self. Such people are like mere creatures.

As per *Shrimad-Bhāgavatam* –

मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ।

(*Shrimad Bhāgavat Māhātmya*: 1.32)

'They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.'



For Students



Meditation develops Viveka

(From the ambrosial words of Pujya Bapuji's satsang)

Prince Siddhārtha was sitting in a garden and his cousin brother Devadatta was looking around restlessly. Siddhārtha said, “Why are you looking here and there? Sit quietly and meditate for a while.”

Where Devadatta, who was always distracted, was born and where he died is not remembered by anyone. But Siddhārtha knew the technique of meditation, and the very same young man later became widely known as

Mahātmā Buddha, a great spiritual guide to many. He thus attained the supreme fruit of concentration. Had he wished, he could have ruled a great kingdom. He could have roamed in luxurious chariots and indulged in comfort and pleasure. But instead, he utilised his concentration power to realize the ultimate truth – God (the Supreme Self) – and thus grew up to evolve from Siddhārtha to Buddha. From childhood, Siddhārtha had a keen sense of discrimination in his heart.

One day, Devadatta was aiming his arrow mounted on his bow at some birds. Meanwhile, a flock of swans passed. Devadatta aimed perfectly and shot an arrow at one of them. The wounded swan fell near Siddhārtha. Siddhārtha gently

picked up the swan, carefully removed the arrow, and extracting the juice of medicinal herbs, he applied the same to its wound. He caressed the bird, wishing, ‘May this poor creature survive and heal quickly.’ His sincere wish also had a profound effect.

Devadatta came by and said, “Siddhārtha! Why are you working hard? That swan is mine. Give it to me.”



Siddhārtha said, “How is it yours? This swan belongs to me. I will not give it to you.”

“I shot it with my arrow, so it is mine!”

“You shot it, but I have removed the arrow, treated its wounds and saved its

life. That is why it belongs to me.”

“The one who hunts a creature is its rightful owner.”

“A creature does not belong to the person who shoots it, but to the one who helps it survive.”

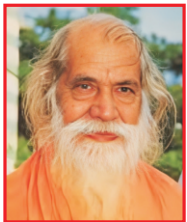
“Let me take you to task right away.” Saying thus, Devadatta rushed to King Shuddhodhana, Siddhārtha's father, and complained to him. Siddhārtha was summoned.

Siddhārtha said respectfully, “Father! He shot the swan, but I saved its life. Does the giver of life own a creature, or does the one taking it's life own it?” Looking directly at his father with a one-pointed gaze, Siddhārtha uttered a couple of more

Yoga leads to Conservation of Life-Energy, Bhoga leads to Destruction

– Sant Pathik Ji

(Remainder of the article ‘A message of ideal living for the Youth’ published in issue 386)



If you wish to purify your intellect, then practice continence and seek the company of Self-realized great men, and hear their spiritual teachings regularly. Restraining the tendencies of sense enjoyment is verily self-control. Teachings that divert your mind from untruth to truth is verily spiritual teaching. If you aspire to a supreme state of existence, know that it is attainable only through complete renunciation★. If you don't renounce, you will ultimately be renounced.

To escape the sorrow of death, relinquish desires before your life ends. Sorrow arises when desires persist and the desired objects perish. Therefore, relinquishing desires, even while objects persist, is freedom from the trammels of delusion.

If you want to taste eternal love, realize the Master of your life, and enjoy your life. If you seek the bliss of eternal liberation, realize the Master of the universe, and seeing nothing as your own, detach yourself from the world.

If you want to become a *Karma Yogi*, don't perform any action with the expectation of enjoyment of pleasure. If you want to understand the true meaning of yoga, understand that yoga is the cessation of all *Vrittis* (waves of the mind-lake). Transcending the limits of contact and union is yoga, or simply put, yoga is verily the end

★ Here, the intended meaning of complete renunciation is – to take refuge in Self-realized great men who are knowers of Brahman, and to renounce one's ego. To give up the misconception of considering the body, mind, etc., as “I” is complete renunciation.

of sense enjoyment. If you want to attain supreme knowledge, understand that Self-knowledge is supreme knowledge; all other forms of knowledge are merely egoism. If you don't want to look for faults in others because it is a grave sin, do not look at your virtues and don't be proud of them. Look at your faults. If you want to eradicate your gravest fault, know that it is to consider others guilty while remaining ignorant oneself. This is the gravest fault. Eradicate it.

If you want to save yourself from the bonds of attachment and aversion, do not think that those who favour you are your admirers and do not dwell on them because they act for their own satisfaction. Similarly, don't think that those who do are adverse to you and do not obey you are hostile to you and don't hate them because all evil acts they do, are for themselves. Remain indifferent to both, those who favour you and those who are adverse to you.

If you don't wish to destroy the merits of your Japa and penance, safeguard yourself from anger and other passion. Just as the water filled in a cracked pot leaks out, vices such as anger, jealousy, and hatred drain the religious merit earned through the practice of japa and penance. If you wish to destroy religious merits quickly, satisfy the desire for respect and sense enjoyment rapidly, for whatever is enjoyed excessively is depleted excessively. If you want to end your sins from past actions, patiently, endure the afflictions and sorrow coming into your life. Keep in mind that the experience of suffering depletes past sins, and sense enjoyments deplete merits.

If you don't want *tamasic vrittis* to get any place in your nature, know that anger, greed, violence, begging, hypocrisy, conflict, grief, delusion, misery, cowing for

Positive outcome of moral values

Rādhāramaṇa Charaṇ Das ji's birth anniversary falls on 13th April. Let us know from the life of Rādhāramaṇa Charaṇ Das Ji what a devotee's heart is like and what effect moral values have on children.

In 1853, a child was born to, Shri Mohanchandra and Kanaksundari Devi, in the village of Mahishkholā, district Jessore, India, before partition. What a wonder! Despite much effort made by the mother, the child refused to suckle her milk. Everybody made an effort, but the child did not suckle. One day, two days, three days passed, and on the sixth day, the child's parents became worried. Sorcerers and eminent Vaidyas (Ayurvedic physicians) were called, but even they couldn't do anything. On the sixth day a devotee Rajanikānt Bhattāchārya arrived. He said, "This child is a devotee of God. If you give him milk as *prasāda* after offering it to God, he will take it." It was given accordingly, and the child took the milk and also started suckling his mother's milk.

The child was named Rāicharaṇa. Mother Kanaksundari was a great devotee of Lord Jagannāth. She instilled moral values, like devotion to God, benevolence, dutifulness, etc. in her child. She would tell her child, "Son! God naturally bestows His grace upon those who help others, alleviating their misery." Kanaksundari Devi would help others as much as possible. She would take her food only after feeding at least two poor persons.

One day, Rāicharaṇa was returning after having *darshan* in the *Jagannāth* temple. He saw that a senile person had fainted from the searing heat. He reached him and fanned him and gave him water to drink. Upon his recovery, he (Rāicharaṇa) placed the poor person's bundle on his head and walked along with him. The old man asked, 'Mahārāj! What are you doing? You are a Brāhmin, and I belong to the lowest caste. Rāicharaṇa said, "Bābā! No one is considered high or low on the basis of their caste in God's creation. You are senile. It is my duty to serve you."

All of a sudden Mother Kanaksundari



arrived. Seeing her son in this form, she was delighted. She blessed him, saying, 'Sonny! The one who identifies himself with others' sorrows and serves others selflessly, takes care of not harming anyone by his conduct, God takes care of him,

and gives him the gift of devotion." And that's exactly what happened. Later, the same young boy Rāicharaṇa became a saint named Shri Rādhāramaṇa Charaṇdās, one of the eminent saints of Odisha.

The future of children is built according to the *saṃskāras* (moral values) inculcated in them during childhood. The influence of the lofty moral values inculcated by Mother Jijābāi in valiant Shivā ji, and by Mother Rukmini Devi in Sant Vinobā Bhāve Ji

Remedies for searing heat, heatstroke, nosebleed, etc.

To protect oneself from the adverse effects of searing heat and to keep the body healthy and energised, try the following simple and natural remedies:

(1) Step outside only when extremely necessary. Before going out, having a cooling drink such as lemon water, Palāsh sherbet★, Rose sherbet★, or Brāhmi sherbet★ is beneficial. Avoid carbonated, cold drinks, ice-cream, etc., as they harm the body.

(2) Taking 10-15 ml fresh *dūrvā* (Indian dub grass) juice with a cup of water and *mishri* (rock sugar) is beneficial. Carrying a peeled onion in your pocket prevents heatstroke. If affected by heatstroke, drinking one teaspoon (5 ml) of onion juice with a little water provides relief.

(3) Mix two teaspoons of coriander powder with one teaspoon of *mishri* and have it in the morning and evening to ease burning sensation and weak urine stream.

(4) For nosebleeds, consume cooling herbs like Gulkand★, Pipal Kand, Shatāvari powder★, etc. Additionally, instilling 2 drops of fresh *dūrvā* juice into the nostrils provides great relief.

(5) For burning sensation in the palms and soles, applying a paste of soaked *menhādī* (henna) on affected areas or massaging the soles with pure cow ghee★ using a bronze bowl is beneficial. Also, crushing a

**Summer Season:
from 20th April to 21st June**

camphor★ tablet and mixing it with 2-3 teaspoons of cold milk before massaging with it, provides instant relief.

(6) To alleviate ailments caused by increased *pitta*, like excessive thirst, dryness of mouth, dizziness, and burning urination, take 2-3 grams of cumin powder mixed with 5 grams of *mishri* and consume twice a day with cold water.

(7) To relieve burning sensation in the eyes, place thin slices of cucumber, or soaked cotton swabs dipped in rose water★ over your eyes. Alternatively, instilling 2 drops of rose water into the eyes provides relief.

(8) Massage the scalp daily before bedtime with coconut oil or a mixture of Āmlā-Bhringarāja herbal oil★.

(9) The summer heat depletes the *Rasa-Dhātu* (chyle). To increase it, taking *pitta*-pacifying and strengthening herbs such as Shatāvari powder★, Shatāvari Kalpa★, Gulkand★, Pipal Kand, etc. with milk is beneficial.

Special Guidance: This season makes the digestive fire and immune system weak, therefore, one must avoid taking salty snacks, chips, fast food, sweets (such as *laddus*, etc.), deep-fried food, and heavy-to-digest items. Neglecting this can lead to disorders of the digestive system, and several ailments. Dried fruit like cashews and almonds should also be avoided. ○



★ These products can be obtained from Sant Shri Asharamji Ashram stalls or service centres of the samitis.

Life stories of divine sages

Reading and hearing of the biographies of God and God-realized great men develops many divine virtues like self-restraint, good conduct, courage, power, enthusiasm, cheerfulness, desirelessness, and love for God. Jivas suffering from worldly afflictions naturally embark on the journey from the unreal to the real, darkness to light, and transitory to eternal.

Low-cost, excellent literature; a must-read and must-share!



Gulkand

Wards off many heat-generated diseases, Gives joy and coolness



This Gulakanda prepared from rose petals nurtured by the rays of the sun and moon, is sweet and cooling. It gives joy to the mind and coolness to the heart and brain. It especially helps in pitta-related diseases like hyperacidity, internal heat, intense thirst, burning sensation in hands, feet, palms, soles, and eyes, prickly heat, burning micturition, bleeding from the nose, passing blood in urine and faeces, and menorrhagia. Its consumption is also extremely beneficial in anaemia, constipation, etc. It helps with peptic ulcer and inflammation of the intestines.

Amla Rasa:

Promotes youth, longevity, and helps in various diseases



For the family's excellent health.

Amla Candy:

This candy prepared from fresh āmlā grown in the unpolluted forest around Pushkar Ashram Gaushālā, which has plenty of Gaudhuli (cow dust), cow manure, organic fertilizers, and pure water, is beneficial for health and



sādhana. Being delicious and healthy, this candy gives strength, and is rich in vitamin C. For children, it is the best and healthiest alternative to bazaar toffee.

Amla Powder:

An excellent Rasāyana which promotes strength, longevity, health and semen.

For clean teeth and strong gums

Reap the many benefits from these herbal products:

- * Help in painful gums and teeth and strengthens them.
- * Beneficial for loose teeth, tooth decay, bleeding gums, dental cavities, stained teeth, etc.
- * Beneficial for gingivitis, pyorrhoea, bad breath, oral ulcers and all diseases of the tongue, palate, and lips.



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Protect the saint to protect culture. A nation-wide movement for
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**A memorandum
handed over to the
President of India.**



**Shri Jaiveer Singh, the Minister of
Culture and Tourism, UP, honouring
Mahila Utthana Mandal.**

Rajnandgaon (CG)



Ahmedabad



Mumbai-West



Read experiences on page 29



Raipur



Udaipur (Raj.)



Saharanpur (UP)



Chhindwara (MP)



Varanasi



Kawardha (CG)



Lucknow



Patna



Ghaziabad



Jamshedpur (JH)



Hyderabad



Ujjain



Jalandhar



Chandigarh



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— In the holy spiritual environment of Ahmedabad Ashram —

With the holy
inspiration of
Pujya Bapuji

Yuva Mauna Anushtan
from 12th to 18th May

Rashtriya Tejaswi Yuva Shivr
from 16th to 18th May

Specifically, students above class 10 and young brothers aged 16-45 years should take advantage of this Shivr. Others may also attend.

Contact: Yuva Seva Sangh Headquarters, Sant Shri Asharamji Ashram,
Motera, Ahmedabad. Phone: (079) 61210761/888, 9510105214

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Rishi Prasad



Rishi Darshan



Lok Kalyan Setu

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