

Guru-Pūrṇimā
Special

A Publication of Sant Shri Asharamji Ashram

RISHI PRASAD

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India's soul lives in spirituality sustained
by the age-old tradition of

Guru-Shishya Paramparā

Lord Vishṇu ji

Lord Brahmā ji

Shri Vasishṭha ji

Shri Shakti ji

Shri Parāshar ji

Shri Veda Vyāsa ji

Shri Shukdev ji

Shri Gauḍapādāchārya ji

Shri Govindapādāchārya ji

Ādi Shankarāchārya ji

Swāmī Keshavānanda ji

Sant Dādu Dayāl ji

Pujya Bapuji's SatGuru
Bhagavatpāda Sāi Shri
Līlāshāh ji Mahārāj

Believers receiving benefits from the holy land
of Sant Shri Asharamji Ashram, Ahmedabad

Pujya Sant
Shri Asharamji Bapu



At present, Pujya Bapuji is the fragrant flower of this Guru-Shishya Paramparā. This ashram has been sanctified by the holy feet of Jābalya Rishi, Pujya Bapuji, Swami Akhandānanda, Shri Ānandamayī Mā, and many other saints. It is a global heritage. It must be protected.



The government surveyed the ashram land in 2013 and no encroachment was found, nor any question of a breach of condition. Also in 2024, the land was surveyed, in which no encroachment was found. So why is there now a question of encroachment and breach of condition?

– Shri Nilesh V. Trivedi, Senior Advocate, Ahmedabad

The fruit of Divine Bliss automatically comes to fruition in the Heart of Such a Servant – Pujya Bapuji

If one finds a Self-realized Guru, the embodiment of Vyāsa, who organises and channels our scattered vrittis and notions through service and satsang, one attains eternal life, eternal bliss, and realization of one's eternal being. Then life is not influenced by pain or pleasure, comfort or discomfort; life becomes eternal when even the storm of the final cosmic dissolution (pralaya) seems unimportant and even the conflagration of pralaya seems cool. That eternal bliss of Brahman is such that the one who attains it, understands even the upheaval of final dissolution as unreal, and endures it joyfully. This is the perfection of life...

Being bestowed with the grace of the Perfect Guru in abundance, and His Jnāna (Self-knowledge)...

**Immense joy, immense bliss... Wah... My Lord! My Master!
O Beloved Guru! Dye my veil (my individual self) with Your colour (bliss) that never fades...**

But the disciple who knows nothing except doing Guru-sevā (selfless service to the Guru) doesn't even need to say this, for this servant doesn't seek anything, but simply renders service; and in turn, the right to divine bliss, joy, and the grace of the Guru automatically enters his heart. The servant remains engrossed in rendering sevā alone, expecting no fruit or reward in return; the fruit of divine bliss, joy, ecstasy, and gratitude automatically comes to fruition in his heart. All that a sevaka seeks is, 'May I keep getting the opportunity to serve, and may I keep rendering my services diligently.' The questions – 'Who am I rendering my services to? Who is watching me serve?' – hold no importance to him. All that matters is – 'I am serving that antaryamin Guru Tattva, who is watching me'. The question – 'What kind of service I am doing?' – is of no importance to such a servant. It doesn't matter whether he is sweeping, as Shabarī did, or rendering all sorts of service to the Guru as Sandīpaka did, or heartily obeying the command of his Guru following the principle, '**No service is greater than obeying the commands of Guru**', like Gorakhnāth ji did. All that a servant does is – become blessed with the service but without wishing it. The more honestly, diligently, and selflessly the service is rendered, the more the servant becomes entitled to the bliss, knowledge, and the right of the person being served.






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Obeisance to Shri Guru

*Jaya sadguru devan dev varam,
Nija bhaktan rakshana deha dharam.
Para duhkha haram sukha shānti karam,
Nirupādhi nirāmaya divya param.*

Glory to SatGurudev, the best of the gods, who has graciously assumed a human body to protect His devotees. You are the remover of others' sorrows and the bestower of peace and bliss. You are free from the adjuncts of *Māyā*, untouched by affliction, Supreme Divine, Transcendental Reality.

*Jaya kāla abādhita shānti-mayam,
Jana poshaka shoshaka tāpa trayam.
Bhaya bhanjana deta parama abhayam,
Mana ranjana bhāvika bhāva priyam.*

O Gurudev! You are beyond the bounds of time, the very embodiment of peace. You remove the threefold afflictions of humankind and nurture all beings with compassion. You destroy all fears and make your devotees established in the state of fearlessness. The pure devotional feelings of your devotees are most dear to you, and you fill their hearts with divine love and blissful joy. You alone are the beloved refuge of their devotion. Glory to You!

*Mamatādika dosha nashāvat hain,
Shama ādika bhāva sikhāvat hain.*

*Jag jīvana pāpa nivārat hain,
Bhava sāgara pāra utārat hain.*

You remove the defects of worldly attachment, delusion, etc. You impart

the wisdom to cultivate the six spiritual virtues – *shama* (control of the mind), *dama* (control of the senses), *titikshā* (forbearance), *uparati* (indifference towards the objects of sense pleasure), *shraddhā* (reverential faith), and *samādhāna* (solution to all doubts). You are the very Life of the world, the destroyer of the sins of worldly living beings, and help them cross the ocean of *saṁsāra*.

*Kahuñ dharma batāvat dhyāna kahīn,
Kahuñ bhakti sikhāvat jnāna kahīn.
Upadeshat nema aru prema tumhīn,
Karte prabhu yoga aru kshema tumhīn.*

O the best of Gurus! At times, You impart the teachings of righteousness (Dharma), and at other times, You guide us in meditation and concentration of the mind. At times You expound the path of devotion and at other times that of knowledge. Not only this, You also instruct us in noble discipline such as purity, contentment, austerity, self-study, and dedication to the Lord. O Almighty, the Support of all beings – You Yourself arrange for securing what Your devotees lack and preserving what they have.

*Mana indriya jāhī na jāna sake,
Nahīn buddhi jise pahachāna sake.
Nahīn shabda jahāñ para jāya sake,
Binu sadguru kauna lakhāya sake.*

That which the mind and senses cannot grasp, which even the intellect fails to comprehend, where words find no access – where speech itself falls silent – who can reveal or grant the experience of such a state of the Supreme Self, the Atman, except the SatGuru? Truly, no-one else can.

*Nahīn dhyāna na dhyātra
na dhyeya jahāñ,
Nahīn jnātra na jnāna na jneya jahāñ.
Nahīn desha na kāla na vastu tahāñ,
Binu sadguru ko pahuñchāya vahāñ.*

The True Story Behind Ashram Land – as Revealed by Official Documents.

– Shri Nilesh V. Trivedi, Senior Advocate, Ahmedabad



Sant Shri Asharamji Ashram, Ahmedabad, situated on the sacred land of Rishi Jābalya, is a centre of faith for crores of people. There is a plan to convert this site into a sports ground. Various rumours are being spread regarding the ashram's land.

Let us hear the facts (without prejudice):

(1) This decades-old ashram is a government-recognized registered public charitable trust, not personal property.

(2) The entire ashram occupies approximately 10 acres of land. The claim that it occupies 120 acres is completely false. Even if the entire area, including the cricket stadium, is measured, it would not exceed 100 acres. For an Olympic facility, approximately 650 acres are required – yet the ashram comprises less than 10 acres. This much land can easily be found elsewhere. How much is it justifiable to demolish the ashram for this purpose?

(3) The Ashram has not encroached nor taken the land on lease.

(4) All activities conducted there are charitable and aimed at social welfare and public interest – not for commercial gain.

How Was the Plan Formulated?

The proposed Sports Enclave (Sports Complex) is planned to be developed in an area where three organisations – Sant Shri Asharamji Ashram, Sadāshiv Pragya

Mandal, and Bhāratiya Sevā Samāj – along with numerous homes of economically disadvantaged citizens, are already located. It is a topic of public concern that these three institutions have existed at the site for several decades. From their establishment until 2023, the government has never raised an objection regarding the land. However, when the idea of acquiring

land for a Sports Enclave (for the purpose of Olympics) emerged, the question arose: 'How can this land be acquired?'

Various strategies were then devised, including

the notion of land acquisition under the pretext of breach of lease conditions. Based on this, the entire matter was seemingly pre-planned. All the aforementioned three institutions have strongly objected to this move. Without any prior notice or consultation, the land of Sant Shri Asharamji Ashram was directly marked under 'reservation' (government allocation). Subsequently, as part of a premeditated strategy, all three institutions were served notice on the same day, citing violation of conditions. This saga of action completely exposes the underlying intentions behind the plan.

Breach of Condition Notices – Allegations versus Facts

Allegation: The ashram has engaged in illegal possession or encroachment.

Fact: As per the rules, the government allotted the land to the ashram in 1980



Guru-Purnima – A Festival Facilitating the Realization of Infinite Absolute

The 10th of July marks the grand festival of Guru-Pūrṇimā, one of the most significant festivals in Sanātan Dharma. It is celebrated fervently across all branches of Sant Shri Asharamji Ashrams in India and abroad. From dawn, *sādhakas* begin gathering at the Ashrams. Expressing their heartfelt gratitude to their Gurudev Pujya Bapuji, who imparts *jnāna* (Self-knowledge) to them, on this day, devotees mentally worship Him. And the sequence of *satsang*-discourse sessions, divine name chanting, distribution of *prasāda*, etc. continues all day.

Pujya Bapuji, in His ambrosial *satsang*-discourses, often expounds the necessity and significance of this festival, as below:

The *Jīva* (individual soul) is beginningless, and so is *īshvara* (God), *avidyā* (ignorance), the relation between *avidyā* and pure consciousness, or even the difference between *Jīva* and *īshvara*, for that matter; yet none of the aforementioned are endless; it is only the *Brahman* that is both beginningless and endless (infinite). Upon realization of the knowledge of That beginningless and endless Brahman, all other entities – though beginningless – become *sānta* (terminable). Even the effect of these 5 entities come to an end but the pure *jnāna* (knowledge of Brahman, the Supreme Self), never ends. To keep the tradition of attaining such pure knowledge alive, the gods (*devatās*) glorified the day of Guru-Pūrṇimā by means of blessings. *Sādhakas* fully reap the benefit from this Pūrṇimā (full moon day).

The Pūrṇimā that facilitates the realization of such Infinite Absolute, where the effect of *prakṛiti* (primordial nature)

and *māyā* (illusion) come to an end, and so does the *jīvahood* of *Jīva* (individual soul) and the fear of *īshvara*, and yet the *jnāna* or consciousness of *Ishwara tattva* never ends – is what is called Guru-Pūrṇimā.

In the word ‘Guru’, the syllable ‘Gu’ stands for darkness and ‘Ru’ for light. Thus, One, who removes the *saṁskāras* of ignorance, carried along in countless births, and illuminates their life with the light of the ‘Self’, the eternal light of Absolute knowledge is called ‘Guru’. Where even

the sun’s light fades, and that of the moon fails to make it, how can the light from poor fire or even stars succeed? As implied by the following verse of the Gītā:

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

“Neither the sun, the moon nor fire illumines That. That is my supreme Abode, reaching which they do not return.”

(The Gītā: 15.6)

ज्ञात्वा देवं मुच्यते सर्वपाशैः ।

“One is released from all fetters on realizing Him.”

(Shvetāshvatara Upanishad: Chapter 6, Mantra 13)

Realizing that Self, one is forever released from all fetters. The festival that inspires one to attain such Self-knowledge, is called the festival of Guru-Pūrṇimā. One may perform all kinds of religious duties, rituals, and meritorious acts but without this *jnāna*, everything is incomplete. Jaḍabharata Ji said,

“O Rahūgaṇa! Without bathing oneself in the dust of the feet of Self-realized saints (without truly imbibing the experiential words emanating from their hearts), one cannot attain God-realization. Not through austerity, Vedic rituals, offerings of food



For Students



Where There Is Faith and Energy, Victory Is Certain!

(Pujya Bapuji's brilliant ambrosial words)

Circumstances do not make a man – it is he who shapes circumstances. Destiny does not create a man; man creates his destiny.

The city of Takshashilā was surrounded by enemy forces. The commander-in-chief went to the king and said, “Our military strength and our state strength is no match for the enemy. If we engage in a battle, we will surely lose. The wisest course would be to surrender. There is no other option.”

Even the King (of Takshashilā) was inclined to agree. But just then, a Mahātmā entered the court and said, “The commander-in-chief of yours is destroying your faith and breaking down your morale. Sack him from his post immediately and appoint me as your commander-in-chief. I shall lead your army and undoubtedly return victorious.”

Initially, the king hesitated, but later he realized that the saint's words carried trust and depth, and hence, weight. So, he rejected the words of the despairing commander-in-chief and conferred the position to the Mahātmā.

The Mahātmā marched ahead with the army. On the way, between the army of Takshashilā and that of the enemy, there was a temple of the Goddess. The Mahātmā

commanded his army to stop there and then; and addressed the soldiers, “Look! If the Divine Mother agrees with our success, saying ‘Yes’ our victory is certain. Let me toss this coin – if it lands heads up, we will become victorious; if lands on tails, we will retreat.”



Saying thus, the Mahātmā took a coin from his pocket and tossed it into the air. It landed heads up. The Mahātmā said, “Look! The coin has landed heads up. Our victory is certain! Even though the enemy outnumbers us, we have received

the blessing from the Goddess and we shall undoubtedly return victorious!”

The Mahātmā repeated this thrice, and every time the coin landed heads up. This infused the soldiers' morale with unshakable faith; and they plunged into the battle fervently – then, in the blink of an eye, they overpowered the foe's massive army like lions pouncing on a herd of elephants. In no time, the enemy army began to falter, and that of Takshashilā emerged victorious.

The soldiers rejoiced, “Victory to the Divine Mother! It is she alone who led us to triumph!”

Revealing the secret, the Mahātmā said, “It wasn't the Goddess who brought you victory – it was your faith and energy.

Reap the Benefits of Balanced Sleep for a Healthy Life

In Ayurveda, sleep (*Nidrā*) is referred to as '**Ardha Rogaharī**' (that which cures half the diseases). According to the Charaka-Saṁhitā, normal, properly taken sleep is responsible for happiness, nourishment, strength, virility, knowledge and liveliness. It also enhances proper functioning of the senses (*indriyas*) and ensures a long and fulfilled life.

On the contrary, people suffering from insomnia and not sleeping at the right time are deprived of these benefits of sleep.

Insomnia – A Rising Global Crisis

Insomnia is rapidly becoming a serious global health concern. According to research published in the 'International Ayurvedic Medical Journal', one out of every three individuals worldwide suffers from insomnia. Several factors contribute to this, including mental stress, anxiety, loss of semen, wasting disease, excessive use of smartphones and computers, and using electronic devices late at night.

To cure insomnia, many people resort to sleeping tablets (hypnotics), and injections, but these fail to induce natural, healing sleep. While such medications give the illusion of sleep, they do not provide real rest to the body, and their prolonged use adversely affects health, causing numerous physical and mental health issues.

According to a research paper published on the website of the 'National Institutes of Health' (USA) the most important risks of hypnotics include excess mortality (especially, overdose deaths, quiet deaths

at night, and suicide), infections, cancer, depression, automobile accidents, falls, other accidents, and hypnotic-withdrawal insomnia. The accelerating hypnotic overdose epidemic leading to these has exceeded fatalities caused by road accidents or homicides in the USA.

Remedial measures To Induce Deep and Restful Sleep

(1) One hour before sleep, take 2-4 grams of *Ashwagandhā* (*Withania somnifera*) powder★ or 1-2 grams of *Pīparāmūla* (rhizome of *Piper longum* Linn.) powder with a glass (250 ml) of



milk. This induces sound sleep.

(2) Soak half a gram of spikenard (*Nardostachys jatāmansi*) powder in a bowl of warm water. Once the water becomes lukewarm, drink it. This remedy not only induces deep sleep, but also helps to reduce stress, anxiety, and depression.

(3) Instilling two drops of pure *Desi Cow Ghee*★ in each nostril induces sound sleep.

(4) Massaging the soles of the feet with pure *Desi Cow Ghee* before bed relaxes the body and induces deep, restful sleep.

(5) Taking 3-4 teaspoons of *Shankhapushpī* syrup★ mixed with a glass of lukewarm milk 30-60 minutes before bed induces sound sleep.



Chaturmāsa: A Unique Opportunity for Spiritual Progress

This year, the period between 6th July and 2nd November marks Chaturmāsa. This is believed to be an ambrosial period to enhance one's spiritual practice and progress in the same. Pujya Bapuji, in His ambrosial *satsang*-discourses, often expounds about its significance and usefulness as below:

Chaturmāsa is observed from Devashayani Ekādashi – falling in the bright fortnight of the lunar month of *Āshāḍha* (June/July in the Gregorian calendar) to Devauṭhi Ekādashi – falling in the bright fortnight of the lunar month of *Kārtika* (November/December in the Gregorian calendar). Engaging in devotional practices, meditation, and mantra-japa, along with observance of *mauna* (silence) and remembrance of God is highly beneficial during Chaturmāsa. Sādhakas do *sāadhanā* and mantra *anushṭhāna* (repetition of a mantra for a set number of times during a given period), *mauna*, self-study (study of spiritual texts about the Self), etc., during this period.

Earn the Merits of Pilgrimage Baths (Holy Bathing)

During Chaturmāsa, Lord Nārāyaṇa rests in *Yoganidrā* (Yogic sleep), which, in-turn makes water *sāttvic* (pure). Grind sesame seeds and barley and store the mixture – enough to last for this period. Add a pinch of this mixture into a bucketful of water. If possible, also add 2-4 *bilva* (wood-apple) leaves. These leaves are not considered stale for 7 days after being picked. Chant '*Om Namah Shivāya...*' 2-4 times, and bathe in this water – it gives the merit of bathing in holy pilgrimage places. *Saptadhānya Ubatan*[★] also contains barley and sesame

seeds, and hence, bathing with an unguent made from that also enhances the bathing experience, making it pleasant.

Dos and Don'ts

Marriage and acts with expectation of fruit, and selfish motives are forbidden during Chaturmāsa, and so is conjugal sex. During this time, one should live with self-restraint, avoiding sensual pleasures, speaking ill of others, eating others' food^{★★}, usurping others' wealth, and adultery. Avoiding jaggery during this period brings sweetness to the character, refraining from tasty oily foods blesses one with longevity of progeny, and avoiding fragrant oils brings good fortune. Refraining from speaking untruth, anger, honey, and sex on festive days gives the merit of an *Ashvamedha Yajna* (fire sacrifice).

Householders should otherwise observe Ekādashi-fasts of *Shukla Paksha* (bright fortnights of all the lunar months), but during Chaturmāsa, they should also observe the Ekādashi-fasts of *Krishṇa Paksha* (dark fortnights of the lunar months) – i.e., 12 Ekādashi-fasts from the bright fortnight and the 4 from the dark fortnight, totaling 16 Ekādashi-fasts a year. Observance of strict fast once every 15 days helps convert the food eaten in the prior 14 days into *ojas* (spiritual energy), enhancing intellect and longevity.

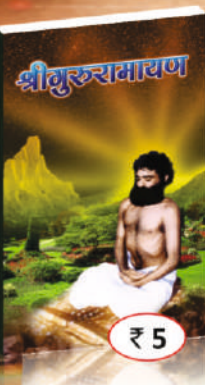
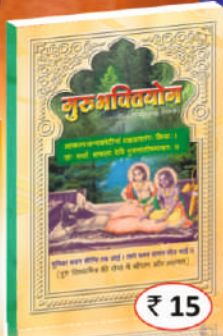
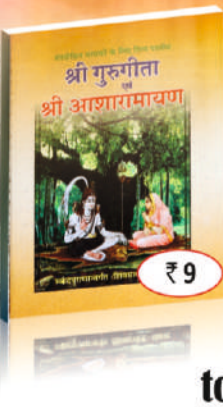
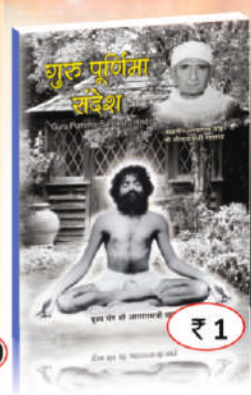
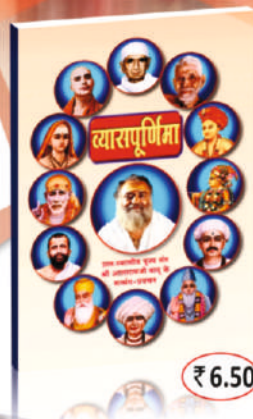
During these days, one should sleep on a mat or blanket spread on the ground, or on a plain cot without pillows or mattresses. Eating on leaf plates (especially, those made from Palāsh (*Butea monosperma* leaves) instead of stainless steel utensils, destroys one's sorrow, poverty, sin, and afflictions, leading one

★ Available in Ashram stalls (Satsāhitya Sevā Kendras).

★★ Those residing at Guru's ashram and remaining engaged in devotional practices, remembrance of God, *sevā*, etc., or those visiting their maternal grandparents', or even a son-in-law visiting his in-laws', should not consider the food from respective places to be "others' food".

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

Compiled from the sacred lives and teachings of Self-realised Gurus



In these, you will find guidance on developing devotion to the Guru to make your life joyful.

Munakka (dried grapes) and black currants

Munakka is semen-promoting, satiating, carminative, has an alleviating effect on *Pitta*, is haematopoietic, beneficial to the heart, gives relief in fatigue, and purifies the blood and malas. It is beneficial for many diseases like bleeding diathesis, and menorrhagia.



Kishmish (raisins)

Kishmish has all the qualities of grapes. Almost all the nutrients of milk are available in Kishmish. It removes dry cough and anemia. It safeguards health in old age. It is more easily digested than milk. It provides instant energy and agility.



Liver Tonic Syrup & Tablets

It is highly beneficial for all types of liver disorders, anemia, jaundice, blood disorders, weakness, loss of appetite, anorexia, constipation, stomachache and flatulence.

Amla-Ginger Sherbet

It increases the efficiency of the intestines and liver, brings a glow to facial skin, and increases immunity and appetite. It improves digestion, and nourishes and strengthens the body. It helps in many diseases, including distaste for food, hyperacidity, flatulence, constipation, etc., and is also salubrious to the heart, brain and hair.



Highly nutritious Drakshavaleha

This medicine gives energy, vitality, and agility. It helps in anorexia, anaemia, physical weakness, and hyperacidity. It is beneficial for the liver, and acts as an immunity booster rich in nutrients.



The above-mentioned products may be obtained from Sant Shri Asharamji Ashram stalls or service centres of the Samitis. For information about other products and their detailed benefits, etc., and to receive products by registered post, please download from Google Play Store: "Ashram eStore" App or visit: www.ashramstore.com or contact: 9428857820. E-mail: contact@ashramstore.com



Nationwide, voices are being raised for the protection of Ahmedabad Ashram, the administrative Centre of all branches, which manages numerous noble activities for the welfare of the world and protection of culture. Memoranda submitted.

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