

RISHI PRASAD

English

**Lakhs of lovers of Indian culture
thus celebrated Holi in a natural way
with Palash**

flower colour and thereby conserved a huge quantity of water.

Holi played at every place costing 30 to 60 ml of water per person. At Surat, 1 million people played Holi with just one and a half tanker of water! At Mumbai, 60-70 thousand people played with less than half tanker. Yet the Foreign-funded TV Channels controlled by proselytisers (Vatican) levelled false allegations against the saint and the Indian culture!

Beware of enemies of Indian culture!

Thanks to Pujya Bapuji, the tendency to play Holi with natural colours is increasing all over the country. Those, who make false propoganda against Hinduism like water poured in libation to Lord Shiva on the occasion of Shivaratri is wastage of water, and lighting lamps on Dipawali is wastage of oil, trained their guns on Holi festival. On the days of satsang programmes held at Airoli (Mumbai) and Surat (where Holi was played), the TV Channels published interviews of draught-hit people of Beed, Jalna, Sangli, Osmanabad, and other area of Maharashtra, where no Holi was played. The draught conditions in these regions were created not because of Holi celebrations but because of wastage of large amounts of water supplied to liquor distilleries, soft drinks companies and abattoirs as also on account of administrative negligence in maintenance of pipelines. The Vatican-funded section of the media stealthily overlooked this colossal wastage



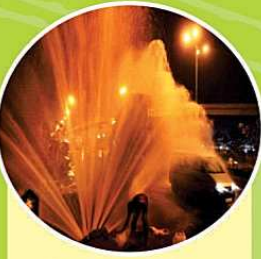
Water wasted by just one liquor manufacturer in Maharashtra – 20, 14, 00, 00, 000 litres.



Water wasted by just one soft drink company – 5, 16, 80, 00, 000 litres.



Water that will be wasted for IPL Matches played at three grounds in Maharashtra – 64, 80, 000 litres.



Water wasted on account of leaking pipelines in Mumbai alone – 6, 50, 00,000 litres.



Water wasted per day by a single slaughterhouse in Maharashtra 18, 00, 000 litres. 64, 80, 000 litres.



Prayagraj

Mass Holi celebration with natural Palash colour conserves water resources of the nation and brings economic development.



Nagpur



Nasik

Mass Holi celebration by Sant Shri Asharamji Bapu-

Prosperity for the nation, not wastage of water



Thanks to the mass Holi celebrations initiated by Pujya Sant Shri Asharamji Bapu, the tendency to play Holi with natural colours instead of with chemical colours is increasing. This caused a dent in the profits of billions of rupees earned by foreign chemical companies. Pujya Bapuji particularly brought this fact to light at Nagpur satsang programme and it was published by the local press. Those, who make false propaganda against Hinduism like water poured in libation to Lord Shiva on the occasion of Shivaratri is wastage of water, and lighting lamps on Dipawali is wastage of oil, trained their guns on Holi festival.

Mass Holi played with natural colours: conserves a huge mass of water

The medicinal properties of Palash flowers are described in Ayurvedic books. The colour of Palash flowers protects the body against diseases like burning sensation in the eyes and in the body, pitta disorders, allergy, insomnia, sadness, mental agitation, depression and skin diseases and also from malefic influence of *Kaal Sarpa Yoga* (a combination of adverse planetary influences). It gives miraculous benefits in terms of health, amity and balance in seven *dhatus* and seven colours in the body.

Playing Holi with chemical colours costs 35 to 300 litres of water per person. Imagine how much water is used to wash the colours off the face itself. The water expense on playing Holi with natural colours is less than 10 per cent of what is spent in playing Holi with chemical colours. Pujya Bapuji, a saint of the masses, thought of saving the country's water resources a thousand times more and started a campaign of playing Mass Holi with natural colours

✽ **Auspicious Days** ✽

Make your life and actions Divine

(1st May: Incarnation day of
world-revered
Pujya Sant Shri Asharamji Bapu)

Divine birth and actions of saint-the god

God and God-Realized saints incarnate themselves out of compassion. Therefore, their birth is divine. Actions of ordinary men are motivated by selfishness but God and saints work for the good of all, for the happiness of all. They teach us the art of work by which we can get rid of attachment to work, get Divine Joy, and attain liberation. The incarnation day of God and saints is celebrated to make our life and actions divine.

By destroying desires one becomes free from the cycle of birth and death. Then one does work out of compassion, not for gratification of desire. That makes one's life and actions Divine; the sadhaka becomes a Siddha (one having attained perfection). The Lord says:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

‘He who thus knows, in true light, My divine birth and action, having abandoned the body, he is not born again; he comes to Me, O Arjuna!’ (Gita: 4.9)

You are unborn. You are never born; the body is born. His life and actions become divine who knows himself to be unborn, eternal and permanent.

The cause of karmic bondage, and birth and death

When the Pure Consciousness gets reflected in the subtle body consisting of 17 elements – five motor organs, five sense organs, five vital airs, mind and intellect – the subtle body assumes a physical body. That is birth and when it leaves the physical body, it is death. It assumes the physical body on account of karmic bondage, and leaves it also on account of karmic bondage. And desire is the cause of karmic bondage. But the one who knows the Lord's birth and actions to be Divine attains God.

How to make your life and actions Divine?

An ordinary man believes himself to be the body and seeks pleasure from the fruit of his actions. But the Lord does not regard Himself as a body; He considers Himself to be the embodied. As the car and its driver are different, the body and the embodied (consciousness) are different. So actually you are embodied. Your bodies are changed, you, the embodied soul do not change. Your mind, your subtle body undergoes a change. The knower of change is different from what is changing. Thus those who by hearing satsang, chanting Guru-mantra and



✧ Enriching Rituals ✧



Poonam-Vrata: Means to Spiritual Elevation

- Revered Bapuji

The importance of *vratas* (pious vows) in life.

It is good to undertake a journey to a pilgrim centre; it affords religious merit. But hundred times more merit accrues from observing a *vrata*. There is a kind of firmness in observance of a *vrata*. On the 'Poonam day,' the ardent seeker thinks, 'It is full moon today. I will not eat anything till I have darshan of Gurudev.' So the habitual greed of the senses to eat every now and then gets checked and the mind and the senses are restrained. The mind gets inclined towards meditation, devotional practices, and reflection on God. This is highly beneficial to the sadhaka.

Taking a *vrata* brings firmness – firm belief in Shastras, firmness in one's convictions and firmness in discharging one's duty. One devoid of *vrata* in one's life gives up his work of boredom. He will become an escapist, and blame others for

his failure. On the other hand, he who has taken a pious vow will sooner or later become successful. Above all, he will never feel conceited for his success because both success and failure are illusory in his opinion. One taking a *vrata* will accomplish every task diligently but will not undervalue himself by giving importance to success or failure in his life. By virtue of satsang, Yoga of wisdom and Guru's grace, he gets an insight that success and failure are coming and going, and God, the Supreme Consciousness is eternal.

Pleasures derived from seeing, tasting, smelling, hearing songs, music and praise and touching - these five are sense pleasures. Together with joys of honour, pride, and luxuries they make eight pleasures that entangle the *jiva* (embodied being) in the world. But the observer of *vratas* does not indulge in them; he will make use of them. He would preferably

* For Students *



15 Steps to Self-Development

- Pujya Bapuji

Students must pay attention to 15 things for self-development, self-good and attainment of self-force.

(1) Develop will power: There is immense strength in the will. The man of strong will can be successful in every walk of life and can become beloved of all. Take some vow, small or big to strengthen your willpower.

(2) Resoluteness: Make a determination according to your requirement, capability and potentials and stick to it. Accomplish it. Once, I was travelling in the Himalayas at such an altitude that mere 15-20 steps of walking would render me breathless. Oxygen was less in the environment and I was carrying some luggage also. This would make me halt frequently. I would keep aside my luggage, rest for a few minutes and then resume my journey. I had to catch a bus for my onward journey. I deliberated, 'If I stop frequently like this, I shall miss my bus and then get stranded in the cold night.' I immediately made a resolve, 'I'll not keep the luggage on the ground till I reach the bus stop.' Of course, it was strenuous and I had to exert myself, yet I reached my destination in time. One who accomplishes any task with firm determination gets inner satisfaction. So be firm in fulfilling whatever good resolve you make. It strengthens willpower which in turn fulfils your resolves.

(3) Fearlessness: Fearlessness is life; fear is death. Banish thoughts of weakness from your mind. People take advantage of one weak and fearful. Whenever a fearful thought comes to your mind, contemplate pure Knowledge, 'Fear is only in the mind; I'm fearless.' Always keep the small booklet, 'Jeevan Rasayana' ('Elixir of Life' in English) in your pocket and read it time and again. This will rid you of fear and sorrow. Send this book to others who are fearful. This will be a great service to them. Send the book 'Madhur Vyavahar' ('Winsome Behaviour' in English) to those who are quarrelsome or have family strife. Send the book "Mangalamaya Jivanmrityu" to the bereaved and grief-stricken people. Send the book 'Ishwar ki Or' ('Towards God' in English) to those who want to tread the path to God-Realization, and send 'Jivan Vikas' to those who want to develop in their life.

(4) Knowledge: Attainment of Knowledge of the Self, the Supreme Self and of the nature also helps increase self-force. When Sadguru lights the flame of inner knowledge through satsang, it reduces sins to ashes and brings effulgence, peace and joy to life.

(5) Reflection on Supreme Self, the Truth Absolute: 'I am (contd. on page 22)

✽ The Glory of Lord's Name ✽

**The most difficult and the easiest
means to God-Realization -
Japa of Lord's name**

- Pujya Bapuji

Ask your mind, 'What is the easiest yet most difficult means to God-Realization; and helps attain the highest State?'

The easiest and also the most difficult of means is japa, repetition of Divine Name. Japa of Guru-mantra is the easiest and also the most difficult means. If you realise its importance, take delight in doing it and know that it can lead to the highest spiritual state; it will become the easiest means to attain the Supreme State. If you don't realize the value of God's name or Guru-mantra, you will find it most difficult and you will not be able to set your mind on it.

A labourer said to Kabirji, "I shall break stones, toil in the fields; but I cannot do japa of Lord Rama." It is the most difficult thing for him. And one who takes delight in it and understands its value finds it the easiest.

**जबहि नाम हृदय धर्यो, भयो पाप को नाश ।
जैसे चिनगी आग की, पड़ी पुराने घास ॥**

'When the Lord's Name comes to dwell within the heart, all sins are destroyed just as the dry grass is reduced to ashes when a spark of fire falls on it.'

As a spark of fire burns down dry grass, the repetition of Lord's name destroys evil tendencies, desires and allurements of sinful acts; and fills the heart with Divine Peace, Divine Love, Divine Joy and makes one holy.

Professor Tirtharam used to do mental japa of Lord's name so intensely that once while he was sleeping, Aum reverberated through the pores of his body and breaths.

Puran Singh, who used to be with him, got frightened. He said, "Tirtharam! Something has happened to you."

"What happened?"

"The sound of Aum is reverberating through your body."

Tirtharam danced with joy. He thought, 'I have now become a 'Tirtha' (place of pilgrimage) myself. Wherever I go, I shall exude Bhakti, peace, bliss and joy. I have become a mobile Tirtha now.'

One has to go to a place of pilgrimage because it is stationary. But saints become mobile pilgrim centres. Wherever they go, that place becomes a pilgrim centre. तीर्थीकुर्वन्ति तीर्थानि । They are called Tirtha makers.

Those who have attained repose in state of perfection become great men, Tirtha makers. The pilgrim places we see today are places where God appeared or God-realized saints lived. Such saints lived at Har ki Paudi, Haridwar in ancient times. Therefore it is considered a holy pilgrim place.

If the mind wanders while doing japa, let it. Don't worry. (contd. on page 19)



(Shri Rama Navami: 19th April)

The Supreme Brahman, though being without form and attributes, manifested Himself on this earth at His own will in the form of Lord Rama in the city of Avadha on the banks of the pious Saryu River in the scorching midday sun on the ninth day of the bright fortnight of the month of Chaitra for destroying the wicked and protecting the good. The incarnation of God as Lord Rama, the icon of propriety, was for the purpose of teaching the man, suffering from afflictions of the world and burning in the fire of jealousy, attachment and aversion, strayed from the path of propriety of conduct, the lesson of living with propriety to get peace.

Lord Rama lived millions of years ago; yet His impression is indelible in the hearts of people. Why? The reason is that Lord Rama

* Auspicious Days *

Lord Rama

the embodiment of
all ideals

- Pujya Bapuji

lived the life of an ordinary human being in an ideal way. Nowhere in the history of the world can we find a parallel to the character of Lord Rama as an ideal man described in the Ramayana. Lord Rama was an **ideal son**. He was ordered by his father to go to the forest on the day of his coronation, and he happily obeyed.

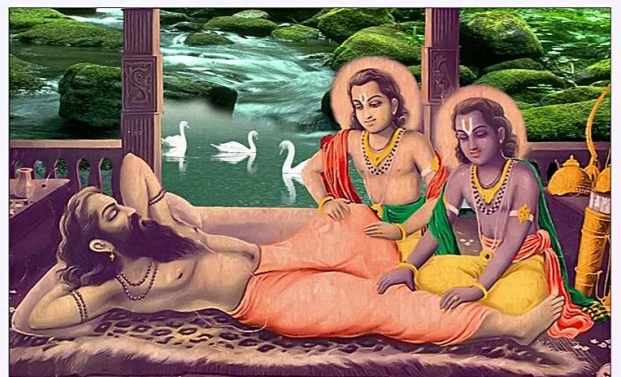
Lord Rama's heart is full of love even for Manthara, who engineered the plot to exile Him. No character of Ramayana is petty or despicable. Even apes and bears are not trivial in the eyes of Lord Rama. Jambavan, Hanuman, Sugriva, Angad, etc. all are as dear to Lord Rama as Bharata, Lakshmana, Shatrughna and Sita. Bhila woman Shabari is as dear to him as mothers Kaushalya and Sumitra. Lord Rama is an **ideal disciple**, an **ideal Guru-Bhakta**:

प्रातःकाल उठि कै रघुनाथा ।

मातु पिता गुरु नावहिं माथा ॥

गुर तें पहिलेहिं जगतपति जागे रामु सुजान ॥

‘Rising at break of day, the Lord of Raghus would bow His head to His parents and



* Poem *

He is Bapu Asharam

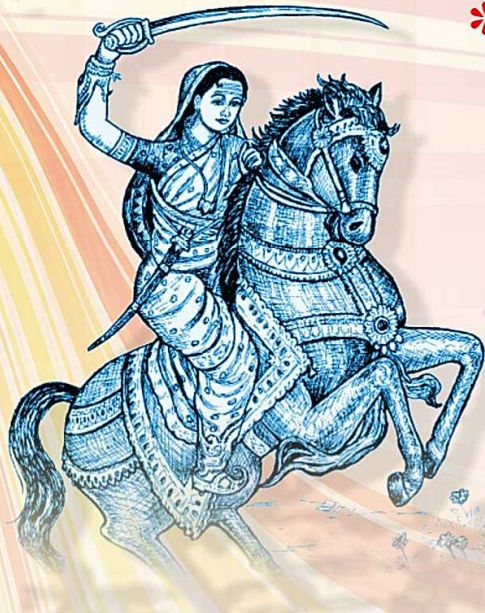


O my pen! Have the Guru as your support
Victory be to Sadguru, the God!
To re-establish righteousness on the
earth,
He serves as a link divine for the people's
good.
He distributes 'Rishi Prasad'
To cure the melancholy of the world.
He fulfils the wishes of all.
His name is Asharam-the Lord of hope.
To eradicate the disease of birth and
death
Suffered by the people drowning in the
ocean of Samsara
He has become the celestial physician
Dhanwantari.
He heals their afflictions by removing
their delusion.
He radiates peace through gracious
glances.
He shows everybody His real Home.

He is the beloved of all.
He teaches varieties of Yogic techniques,
In some way or the other,
To the people asleep in the night of
delusion,
Whose only objective of life is sense
pleasures.
By manoeuvres He makes them quit the
wrong path,
And makes them aspirants of spiritual one,
By offering them the Wine Divine.
He is none but Sai Asharam.
Many who came to His place
Have been blessed with single-minded
devotion
He imparts discriminating knowledge to
all
And enables them behold One in all.
He destroys desire, anger and pride
All the vices and evils get vanished.
Whose abode is in Motera,
He is none but Shri Asharam.
The River Ganga of Knowledge ceaselessly
flows;
Plunge into it with devotional love.
And instantly get across the ocean of
samsara.
Drink the Wine Divine through His
gracious glance.
Who makes all chant the Divine Name
'Hari'.
Whose only passion is Public welfare,
He is Bapu Asharam.
-Omprakash Mishra



* O Women! Realize thy Divinity *



The sinner killed by his own weapon, the power of self-restraint and fortitude

- Pujya Bapuji

Dhriti (fortitude) is of three types – Sattwic, Rajasic and Tamasic. Criminals, thieves, dacoits and other sinners too succeed in achieving their goals with the help of fortitude. This is Tamasic fortitude.

The Rajasic people bear heat and cold and fight obstacles for the sake of wealth and power and to nurture their ego. This is Rajasic fortitude.

The third is Sattwic fortitude. People with Sattwic fortitude set out to repose in God. They engage themselves in sadhana, devotional practices and philanthropic activities. They remain firm when faced with pairs of opposites like honour and insult. They persevere with their goal; they don't fear obstacles; they are not swayed by worldly successes and failures and so don't give up their goal of God-Realization.

One who gets satsang in childhood or youth develops the divine power of Sattwic firmness. The intellect of such a one works perfectly. Howsoever petty, helpless or poor such a one may be, even a girl, he or she makes history.

Not even the biggest calamity can deter one endowed with Sattwic fortitude from persevering to attain his goal in the given circumstances. He does not wait for the fortune to take a favourable turn. Even the smallest of persons have achieved greatness

by firmly applying to the situations they faced the virtues of industriousness, courage, fortitude, intelligence, strength and valour. The tribal Bhila woman, Shabari is one example. If a person of Sattwic fortitude is determined, he/she can become a brilliant historical figure to set an example. Even a frail helpless girl can severely beat mighty men.

The village 'Vaav' (a large well with steps leading down to water is the meaning of the Gujarati word 'Vaav') of Songarh region bears testimony to the Sattwic fortitude of a girl named Sonaba. She was a daughter of Mokal Singh. There is a small village named Sendarda near Songarh in Bhavnagar Distt. Once, that brave girl was going on her way, riding a horse. She was fond of horse-riding. She saw a group of Muslim soldiers coming from the opposite direction. It was lead by Subedar (chieftain) of Junagadh who was looking at her with lustful eyes. Sonaba looked wrathfully at him but he was the Subedar, the sovereign of Junagadh.

The Subedar said, "O Beauty! You deserve to become my queen, to live in my palace."

He talked so offensively that it made Sonaba furious. She said, "You wicked fool! Don't talk nonsense. It seems you are inviting your death by casting lustful glance on me. I shall kill you. You have an army, but I have Guru's precepts. God always showers His grace on one who is equipped with six virtues – industriousness, courage, fortitude, intelligence, strength and valour. Just shut up if you love your life. Go your way and let me

Salt heals; excessive salt harms

Salt (sodium chloride) plays an important role in all physiological functions, gross and microscopic, of the body. It balances water level in the cells, helps in the transmission of signals in nerve cells. Sodium is important for proper muscle function, contraction and relaxation. These are major functions of sodium.

Normally 5-6 grams of salt per day is sufficient for the body. But according to World Health Organisation (WHO), approximately half of the Indian population consumes 8.7 to 11.7 grams of salt. Excessive consumption of salt over a long time throws all the bodily functions out of balance. On the other hand low sodium too can be a problem leading to confusion, depression, hallucinations, headaches, fatigue, irritability, muscle weakness, cramps, nausea, vomiting and restlessness.

The Pernicious Effects of Excessive Salt Intake

Any type of salt taken in excessive quantity is harmful to health. It can lead to cellulite, rheumatism, arthritis, gout, high blood pressure, kidney and gall bladder stones, stomach cancer, kidney disease, cirrhosis of liver and water retention which causes obesity and diabetes.

Salt intake makes calcium flow out with urine. More salt causes calcium deficiency and with low calcium in the body, bones and teeth become weak. It leads to fall of teeth and hair. Excessive salt intake weakens the muscles and brings wrinkles on the skin. Consumption of too much of sodium can cause fatigue. Excessive salt intake damages neurones and eyes. It damages the retina and weakens the eyesight. Excessive salt intake makes the semen watery and causes wet



dreams, premature ejaculation and impotency. Excessive salt intake is one of the causes of hyperacidity, excessive menstruation, eczema, ringworm, baldness and chronic skin diseases. A saltless diet is part of the regimen prescribed by Ayurveda for prevention of premature old age.

Effect of excessive salt intake on the heart

If one takes more than the required quantity of salt, the body uses more water to dilute it. This causes water imbalance in the body and increases the blood pressure which leads to heart disease. According to Scientific Advisory Committee on Nutrition (SACN) and also to a research carried out in England in 2003, excessive salt intake increases heart size.

Effect of excessive salt intake on the mind

Salt depletes the *ojas* (vigour and radiance) inherent in the seven *Dhatu*s (body tissues). The depletion of *ojas* makes one nervous and worried. His ability to bear mental and physical stress is reduced.

How to curtail salt intake?

While preparing food, be careful that the food is tasty but not spicy. Most foods, especially fruits and vegetables, naturally contain sodium. Therefore, use less salt while making vegetable dishes. Avoid sprinkling salt on fruits and salads. No salt should be added while cooking rice and none should be added to flour while preparing rotis. In our



Jammu

It is conservation of water, good use of water; not wastage of water!



Delhi



Airoli-Navi Mumbai



Rajim, Dist. Raipur (C.G.)



Bilaspur (C.G.)



Ambikapur (C.G.)

