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‘Power of Samadhi’

Residential SSY ~ June 2018 @ Dehri Ashram



TTC ~ May 2018 @ Maralwadi Ashram



Blessings for all the trained Teachers. All the groups enacted various dramas

It was a great start in May 2018, when 40 participants gathered at Marawadi for SSY Teachers Training in Phase I and 2. It was an amazing experience for all, including the children who came with their parents. They have gone back enthusiastic and have reported having started different activities in their localities. ~

Editorial...



India is the land of offerings, where Atithi Devo Bhava / Guest is like God is the norm of the entire nation. This is how this nation became the Golden Land. There was sharing, caring and abundance. All this happened because the Guru was at the head of education. He was naturally supported by all. So, the nation was cultured into a place where people offered to the Guru as he was the true builder of the individual's strength.

Unfortunately, the British realised the strength that the Guru ingrained into a child and to break our inner strength, Lord Macaulay implemented that offering donations to the Gurukul become illegal. The result is that today, we are more prone to our own comforts and luxuries rather than caring and sharing being the norm.

It is time that we revert back to the ancient system of supporting the Guru as he was the base of the nation's strength.

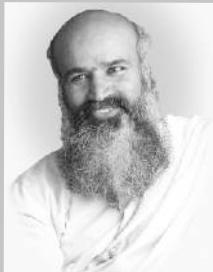
Also, let us understand why what the Guru gave was the strength of the nation. The first learning that the child got was the ability to cleanse the mind, the ability to be in Samadhi. The power of Samadhi was such that it lead to satiation and all knowledge came from contentment as its base.

New discoveries also came from this base. When in deep Samadhi more and more is revealed from the blueprint of the Universe. This is how Rishi Bhardwaj is said to have invented three modes of air travel. One on planet earth. Second from one planet to another and the third was from one solar system to another.

Silence and Samadhi are our Wi-Fi connection to the Universe and our Inner Strength. Let us offer a humble gratitude to our Guru and dip into this great clarity and grow with it.~

Madhuma

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**Going Within
Leads to Greater
Understanding.**

**Greater
Understanding**

**Leads to Letting Go
and that Leads to
Freedom Within
&
Without .**



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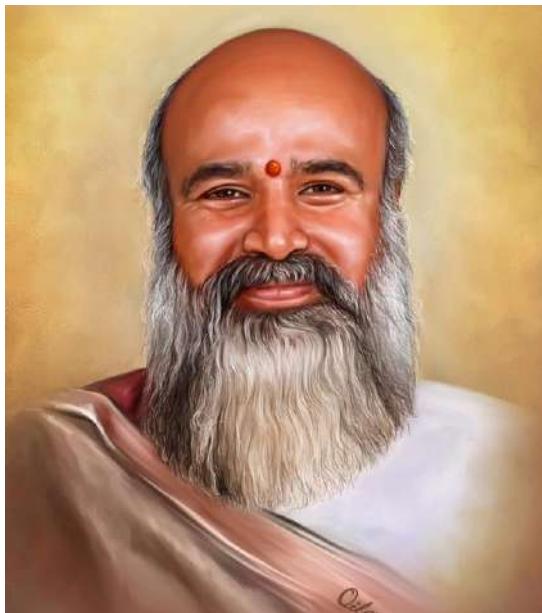
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Wisdom of the Sages...



Fortune Creators

**Only people who want to create fortune for others
can create a fortune for themselves.**

It comes naturally.

So, the **Attitude and Development** of the
person who is managing fortunes
is different from that of a person
who is worried about his fortune
and his own security.

The first sees an **Opportunity**
wherever he can, to do something.

Bigger opportunities are
always there to make things simpler,
cheaper and more available.~

- Guruji, Shree Rishi Prabhakar

Power of Samadhi

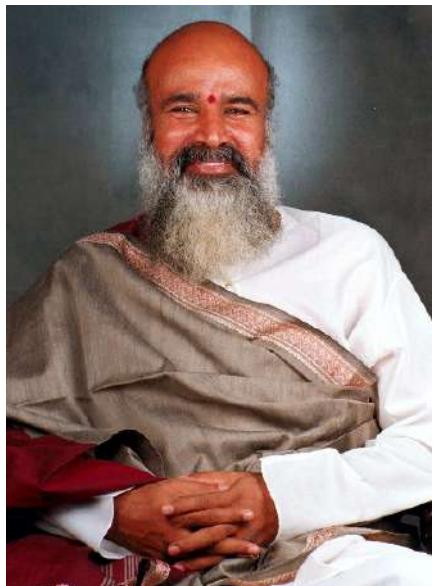
In the last issue, we understood from Guruji, the seven aspects of Ashtang Yog viz. Yama, Niyama, Asana, Pranayam, Pratyahara, Dharana and Dhyan in detail. In this issue, we learn deeply about the Power of Samadhi. This clarity from the Master is something we must all absorb and let it sink in.

Eureka of Intellect, Free from Ego

How does one's intellect behave when one is free from ego?

Now, you are whole and a *brahma-gyani*. You are now free of your conditioning and you can start afresh. The real choice to think and contemplate comes from this state of emptiness of ego. Contemplation in meditative states alone is free thinking. You think fearlessly. This is true Dhyana.

You can formulate things which are in harmony without feeling the pinch that you have had to give up any rights for the welfare of the other party. For scientific minds, the state of the intellect when it is free from ego is the state when all their observations suddenly fall into place and they come up with their eureka moment. This is the state of



dhyana.

Dhyana from the intellect, with no ego, formulates the plan. Dharana from the mind, which is clear of all past conditionings, implements the plan by firmly focussing on the plan without distraction, fear or hope. All actions simply become play in this emptiness of ego. You start enjoying the play in life.

Normally, we do things with a lot of effort to achieve something that will make us happy, and we fear that we may not succeed or we hope that everything will turn out well. Here, in the state of Yoga without ego, you are happy first and then do things out of your happiness. That is how all work becomes play when a mind clear through dhyana and operating from dharana takes up any task.

Effortless insightful contemplation is

dhyana. Effortful thinking is not *dhyana* but *manana*. Difficult life situations seen as problems to be tackled, thought over and conquered are to operate from *manana*. When grounded in *dhyana*, life situations are seen as games to be played and difficult life situations are seen as tricky situations to playfully manoeuvre oneself out of.

Samadhi: Samadhi has a direct correlation with 'being', that is, the ego or *ahamkara*.

Ahamkara is '*aham*' (the unlimited being) taking on an '*aakara*' (shape) limits itself to a form or boundary). *Ahamkara* means e.g. 'sense of identification', or what you consider yourself to be. Your sense of discretion or choice depends upon what you consider yourself to be.

The reason you hold certain things as right or wrong, good or bad, depends on your sense of identity. The function of the intellect is to simply protect your identity ('of being somebody') to which you are bound. While watching a match, you'd term what is happening as good if your country's players win. If they lose, you say it is bad. The opposite party feels the opposite. If your country wins, they feel something bad has happened. You are always trying to protect your party. Your 'good' and 'bad' depend on whom you are identified with. This



is what we call as the state of 'somebodyness'.

It is for Samadhi to puncture that state of being a somebody and turn it into a state of being a Nobody. So, as you go on meditating, you start feeling free in life. The more you let go of doing, the more freedom you experience.

You are always engaged in doing - but doing what? The purpose of all you do is simply to protect your identity, your state of somebodyness. This is very tiring. In the practice of Non-doing, you consciously stop taking all action. In a short while, you begin to feel very relaxed and you fall into silence (*Samadhi*) effortlessly.

Actually, all relaxing, rejuvenation comes from receiving prana or life energy - from food, water, heat, air or space elements. There are different ways of receiving prana (life energy). The highest prana comes from *Akasha* or space, emptiness or rest. What happens when you do the Samadhi practice?

You become the *Akasha tatva*. When *Akasha tatva*, that is, emptiness, enters you, your whole system feels empty. Your body loses its feeling of weight. Your breathing becomes very shallow. Your senses become detached. Your mind becomes empty but keen to explore and fill itself. ~

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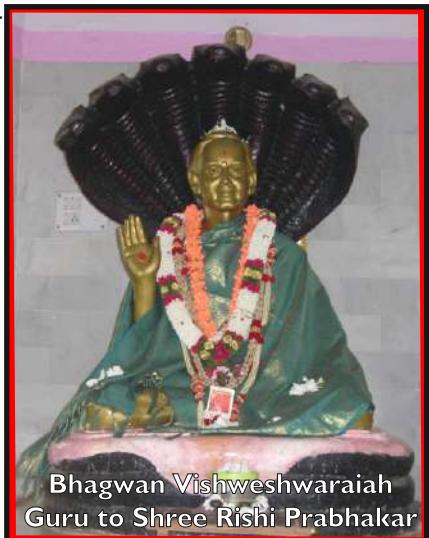
Divine Inspiration

Bhagwan Vishweshwaraiah was a Guru to our Guruji, Shree Rishi Prabhakar, since he was a child. Guruji's mother, Ramadevi Amma often visited Bhagwan, who was a Nada Yogi, ie, one who has realised God through music. As a youth Bhagwan held a job and he also taught music at home. He revered his mother as his Guru and learnt much from her. Now read on...

Facing other Musicians' wrath

The Voice of other musicians ran thus - "Because of him our student-strength is dwindling. He is spoiling the sanctity of music and musicians. We can't survive because of him. His music is without involvement. Sadhana should be in the presence of 'Guru'. What is granted by the 'Guru', we should be satisfied by it alone. What is learnt from the Guru must be recycled." They had a new problem. "He does not learn music from anyone. He does not sing anywhere outside. We don't know what music he knows and what music he teaches. This kind of man is spoiling music and young minds."

They invited me to sing for Tyagaraja



**Bhagwan Vishweshwaraiah
Guru to Shree Rishi Prabhakar**

Aradhana. Even while I was singing, they commented, criticized and laughed at my performance. As per God's inspiration I kept singing and offering all what they did at God's feet. I just smiled. The *maan*/honour and *apamaan*/dishonour were both not mine. Some of them who had insulted me felt repentance for their action. Others were present who wanted to take revenge on all who had insulted me, and praised my performance. Whatever others did, it was neither a gain nor a loss to me. There were some others with a selfish motive who wanted their wards to have lessons from me. But the manner of my instructions astonished them and they went away "He can go on for hours and hours" some others said.

Gurukula system of Education

To set young children on the right path, their actions had to be

checked. Discussions and lectures were necessary and these instructions had to be a daily affair. Music too was just a medium of instruction.

Education is a grand structure that has to be built upon a foundation of *dharma/righeousness*. This was the basis of Gurukula schools of ancient days.

The young minds grew up mentally in a natural setting. There is a wide difference between the ancient method of learning and the present system of higher education. The so called degree holders of today are so ignorant of many things.

It is a hollow pride they gain, a selfish animal-like behaviour, which is so different from the universal feeling of the early system of education - leave alone understanding the suffering of others. We have lost the significance of relationships like mother, father and motherland. The right religious, moral, justice and allied values have no significance. The only person who knew the value of Gurukula type of education was the great poet Rabindranath Tagore.



Unless we educate ourselves in being selfless and in working for the good of all, as was done by the *gyanis/learned of yore*, there is no future for our country.

The ancient form of education instills the necessary values essential for Nation building. Our ancestors knew child and adult psychology very intricately. That was why they believed the Gurukula system of education is the basis of this education but we are becoming blind to it.

A proper interaction is a healthy necessity. An interaction between the teacher and the student is very essential.

The teacher must inspire the spirit of learning and the student must be willing to take on the light of learning.

* May He protect us both together (The teacher and the student) by revealing knowledge.

* May He protect us by vouchsafing the results of knowledge.

* May we attain vigour together. Let what we study be invigorating.

* May we love each other".

When education or learning is sold and bought for money the learning will make no impact on the mind. I have great faith in the Gurukula system of education. Talking about its value itself is a source of joy to me. The institution I mentioned is based on this system only.

My great ambition in life is to prepare such persons who understand the value of such institutions and are ready to establish and run them in different parts of the country.

This alone according to me is - *Guru Seva, Jan Seva and Janardhana Seva*, beyond these *Vishwa Seva* and *Deva Seva*. I'm not doubting whether I will get *mukti/freedom* in following this path. Even if I don't get *mukti*, I am not bothered. I only pray to God to let me be born again and again to walk on this chosen path of mine. **Seva/service, jan/people, Janardhan/one who helps people, Vishwa/world, Deva/God.*

I have mentioned the Gurukula System in my writing called 'Sri



Vizag Gurukulam

Rama'. It is about *Bala Ramayana*. Before I close this chapter I wish to say one more thing: "In my institution, I come down to the level of children and I play with them, sing with them, become one with them and that helps me to teach what I want them to learn. This, is the foremost quality to be expected in a Guru.~

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Your Expenses are Your Investments

The whole world is running after money. Money plays such an important part in everyone's life. People cheat each other for money, rob each other for money and, even kill each other for money.

How does money affect our Health?

Tension over money is a big contributor to health issues. Just note what happens to our blood pressure when we are cheated financially: tempers fray; anger, animosity and annoyance set in; blood pressure escalates, leading to heart attacks and suicides; and so on and so forth.

One wonders what our world is coming to, all because of money. It may be the smallest instance, like when you go to buy vegetables and start bargaining. The vegetable vendor quotes 100 per kg and the buyer starts with 50 per kg. They go on haggling, and finally come to some agreement. Even with this small exchange, the blood pressure fluctuates, and there is tremendous energy loss, which occasionally leads to, even, anger and unwarranted anxiety.



You are travelling by taxi or auto rickshaw and all the time you are suspecting that the driver is taking a wrong or unnecessarily long route. All the while, your mind is infested with tension and suspicion. Even if he takes you correctly, the suspicion lingers: 'is he cheating me?' Our blood pressure again oscillates like a pendulum, all because of money.

You invest your money in some venture. If you make a loss, again your blood pressure goes up; some folks even contemplate suicide.

Where is our life headed? I have been looking at this 'issue' called 'money' for so many years, and I once received great insight into it. One solution is to examine the belief pattern which we have been carrying for ages. We have been brought up to be able to continuously take care of ourselves. We have grown up being self centred and without a care for others. Our parents, society, all, seem oriented to take care of just themselves. Our belief patterns are formed around this arrangement

and, naturally our actions flow accordingly.

I found that, if people changed their beliefs about money, all the related problems, anxiety and tensions would be solved. The blood pressure comes back to normal, and everything is seen in a different light. It's all about how you look at life. It's all about how you view money. As a management trainer, I can share a statement that can change the core beliefs about money, and I affirm:

'All the money I spend is the best investment in my life'.

Make the shift from calling something an expense and consider it an investment! So, when you travel by a rickshaw or a taxi, you do not worry because 'It is just an investment, and I will learn something from this investment.'

I do not say that one should not bargain. But one should take care not to let one's blood pressure rise and fall due to the bargaining. If you have a certain rate in your mind, state it. If that person agrees, well and good, and if he doesn't,



move on with life, rather than allowing your health to be affected.

Suppose someone robbed you, cheated you. Well, that, too, was an investment of your money, time and energy. You learnt so many things from that lesson and became more alert in dealing with people. Instead of feeling miserable, cursing that person, cursing yourself, cursing the stars, cursing your fate (*kismat*), move on with life because, 'All the money spent is the best investment in my life'.

You invested money and learnt a lesson. This one belief can change your life dramatically and have a direct positive effect on your health.

As a spiritual initiator, I constantly urge people to 'share their wealth with others', to give a minimum of 10% to society; keep increasing the percentage, and you undergo inner growth and your heart opens up.

People find it very difficult to share! I wonder why. They are unwilling to share with their team which continuously works day and night for them. So many workers give their lives for their bosses, but their bosses remain unwilling to share. I wondered why and then I realised what was missing: The boss thinks of everything as an expense.

Some understand this immediately and shift their focus. They consider expense as an investment in their

team, in other words, within their family. Once you treat an expense as an investment, then the way you look at money changes, and your whole approach is transformed. Suddenly, you feel abundant, suddenly, you feel free and powerful, like a king. Suddenly, your whole energy shifts from negative to a highly positive one.

From then onwards, so many ideas are generated, so many new ideas evolve and you start growing boundlessly. This is a beautiful and effective way to shift from poverty to abundance. This is real wealth where you grow day by day and evolve because whatever you do is simply a great investment. Even if you lost something materially precious, that, too, was an investment. Your heart rate or blood pressure no longer swings because you gained or lost money.

Then the most important question arises: How do I make this shift, accept this belief of treating an expense as an investment? By writing it down and reading, will it happen? The answer, definitely, is 'No'.

The way is from inside out. I always recommend spiritual growth as the basis for all change. It cannot happen just by writing and reading a vision statement daily. When you grow inside, when the shift occurs within, it happens. When you dwell in silence, and go deeper and dee-



per into your own silence, you grow in love. You realize that everyone is yours, and you begin to include everyone in your 'family'. You realize that everything is just a game, a play that we are part of.

By and by, we get more and more attuned to the truth, 'Nothing is permanent'. We start accepting the transient nature of all things. Gradually, we detach ourselves from everything.

The way out is the way in.

Grow inwardly, find your own silence, grow in *vairagya* (detachment) and then work on your beliefs, if required. This is an effortless process. If you want to be wealthy, grow inwards. You will be wealthy inside, which will be reflected outwards.

This is my life story, my experience for 25 years. Today, I have all the possible wealth outwardly, but the most important fact is that I am as happy with it as I am without it. I am so happy for everything that whatever has been created is an expression of that happiness.

I welcome you to a journey of Silence, Growth and Abundance.~

What's Your Strength?

Practising - Honest Communication

There can be three pointers while practising honest communication:

1. It is the nature of honesty to sometimes work and sometimes backfire. It's like a business risk. Either ways it's worth it because it always works out in the long term.

2. While we spoke of truth and honesty, it's important to remember that love and sensitivity are supremely important too. Try and find a way to be honest in a sensitive way.

In short do your best to not throw love out of the window when being honest.

Sometimes you can retain the love aspect but sometimes you just can't. Don't beat yourself up if you can't. Besides sometimes brutal honesty can do wonders for both parties that sensitive honesty can't.

3. Do not use honesty as an excuse for throwing your negativity on others and wallow in complaints. Learn to transmute your negativity rather than indulge in it in the name



of honest communication. Nor should one expect others to put up with him or her simply because one is 'honest' (even if one is talking crap /throwing negativity quite often).

Group Decision-making Done Peacefully

A group of friends or colleagues often has people of all personality types. Some are assertive, some are submissive, these being the two broad categories.

When such a group comes together to decide upon something, the dynamics are interesting. Sometimes the naturally assertive people dilute their stand to make room for the interests of others and the naturally non-assertive people speak up their minds to show participation or to prove their presence.

And then they come to some consensus which is more of a middle ground. This is an unnatural way to form consensus because it results in inner discontent for all. There is a possibility that the assertive finds

the decision less than optimal and the submissive feels guilty that he got the assertive to change his heart or that he himself had to exercise assertion, which is not in line with his authentic self.

The ideal way to bring consensus is for the assertive to forge ahead with the proposed plans and the submissive to go with the flow as far as possible. Both should be comfortable playing their roles. Rather than move forward and change yourself to become a bit like the other person, it's better to retreat and be more of what you already are. The way out is 'in'.

There are also some tricky situations when a non-assertive feels that the 'right' decision must be taken in a certain situation and it's better not to flow with what he sees as the 'wrong' suggestion as proposed by the assertive. In such a scenario, the non-assertive may present their viewpoints in their typical polite (and preferably confident) way and leave it at that. There is a great chance that the decision might be swayed towards the assertive, influenced by his ostentatious delivery.

But so what? So be it! The non-



assertive should be at ease with it rather than boil within that his was not done. Who knows how the decision pans out in the larger scheme of things? Bad is always changing into good and wrong is always changing into right.

It is the job of the non-assertive to flow and the job of the assertive to Forge the Path.

These are nothing but the feminine and masculine energies doing their part or water and fire performing their function. Water and Fire are opposites and each has a role to play. Water shouldn't try to become like fire nor vice versa. It doesn't work that way.

Rather water should become more authentically water and fire should become more authentically fire. This is the trick to transcend the shackles of your nature, if at all you are struggling to be different from how you are. And also the secret to all types of group decision-making and conflict resolution.

Go with the grain, not against it. And inspire others to do that too. Let's have a more harmonious world! ~

Phir Bhi Dil Hai Hindustani



Mera juta hai japani, yeh patloon englishtani, sarpe lal topi roosi phir bhi dil hai Hindustani.....

Ahmed was singing with all emotions in his voice, a beautiful song from Raj Kapoor's film *Awara*. Everyone in the room was swaying to the music lost in their own world. I felt a sweet pain in my heart and tears sprang in my eyes. Unknowingly I started singing along with Ahmed; my friend, my brother from Pakistan who was singing this song with so much love in his voice.

I was witnessing Poojya Guruji's vision of Global Religious Harmony in reality, here in Irvine; a town in Southern California with people migrated from all parts of the world.

This was a birthday party of Myra; daughter of our neighbour friend Sohail Khan. The hall was full of their Muslim friends from Pakistan. These were the people who have been living in America for many years. Some of the young men and women were born and brought up in the US.

As we entered the busy room, everyone stood up and immediately gave us a warm welcome by claps and smiles. Me, my husband Milind and my daughter Maithilee were the only Indian and Hindu family present in the room. We were special guests, the guests of honor. Everyone in the room was keen on speaking with us, telling us how happy they were to have us with them. Within few interactions we realized that every person in the room had their roots in India.

Ahmed's old father, a man in his late 80's had tears in his eyes when he spoke about his young days in India. He studied in Osmania University; spent his youth in Hyderabad. He was describing how every time he heard songs 'sare jahan se accha hindosita hamara' or 'Vande mata-ram..' on Indian TV channel; he would come running in front of the TV and stand till the song was over. "Beti, I grew up listening to these songs, I still feel the excitement in my heart when I hear them." He was telling me with

pride. Uncle spent one year searching his old friend from Hyderabad; a Hindu friend with whom he had lost touch for many years. The day he finally called his friend they both spent the first 5 minutes only crying on the phone.

Uncle is looking forward to visiting his friend in India soon. His wife; a direct descendent from the family of Nawabs of Hyderabad sang a beautiful song from 'Barsat' of Lata Mangeshkar in her sweet shaky voice. The old couple has only one wish before they die; visiting their India.

Vakar Ahmad, another middle aged, shy gentleman seemed very eager to speak to me and Milind. Vakar moved to America with his father when he was very young. After losing his first wife Vakar's father; a very humble, god loving, devoted Muslim gentleman; raised young Vakar all by himself. He did not want his son be ill treated so he never got married again.

Vakar said "I have tremendous curiosity about how our people lived in India before the partition? What was their life like? My father always spoke so lovingly about India and Indian people". Now when I go to my Indian friends here in California, I get some idea about how our life would have been had we stayed back in India.

Vakar shared some beautiful memories of his father. One of them was



about his father and his Hindu friend back in India. This was when Karachi was still a part of India. Every morning Vakar's father would walk to the market to buy meat. While going he would take the shorter route which would go past his friend's shop. His friend was a Hindu barber. Both were such thick friends that they could not live without seeing each other even for a day. They would spend hours chatting in front of the shop.

After they both exchanged words to their heart's content, Vakar's father would go ahead and do his daily meat shopping. While coming back though he would take a longer route to come home and avoid facing the friend. When young Vakar asked his father why he takes longer to come home, his father told that he did not want to hurt the feelings of his friend by showing him the blood soiled bag in which he used to bring the gosht (meat). His friend was a Hindu and did not eat meat. He was

protecting and honouring his friend's religious feelings.

Vakar very innocently asked me when people had so much love in their hearts, why and when they started hating each others so much? Can we never ever come back close again? I said, 'maybe they have to go away from their restricted territories and start all over fresh; just like we did.

Though we had gone with the intention of just staying for a few minutes as a formality, we ended up leaving the room last. Eating vegetarian food specially cooked for the three of us and singing along with them we forgot that



back home in India, these were people from our enemy country.

While my mind was reminding me of the hatred I should be having for them, my heart was dancing with the joy of love and brotherhood. While leaving the premise, I was humming and laughing with others.

The voices were different but the spirit was the same *phir bhi dil hai hindustani.* ~

7 - Day Residential SSY @ Dehri Ashram



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Art as an Experience

For most of us, Art, is the physical act of drawing and painting. On stretching our viewpoint further, we realise that it is much more. Art is an experience, an expression of '**One's Inner Self**'.

Exercise: Please do a small exercise before you read the next paragraph. It will be very interesting. Take a blank paper and a few crayons, and draw any beautiful scenery that comes to your mind. Unless you have done this, don't read further. Most of us have been conditioned in our schools to have an inclination to a particular way of art. We have asked a number of parents on several different occasions to draw 'a beautiful picture'.

About 95% of them always draw similar pictures, of mountains (with pointed peaks), the sun rising from between them (typically with alternating big and small rays), birds flying (drawn as the alphabet 'V'), a river flowing (from between two mountains), trees (more often, coconut trees) and some ducks or fish in the water. We were surprised to notice

a striking similarity in the pictures.

The culprit here is our education system and the fact that we have all been trained to think in the same way. The art within us has died, thus making us more mechanical than expressive.

In a similar manner, when dealing with a child, 'expression painting' must score over 'object painting'. Alternately, what we can do is to give the child (even as young as 1 or 2 years) a blank sheet of paper whenever possible and ask him to draw on it his feelings about a particular thing, situation or event. The smaller the child the bigger should be the paper.

As the child grows older, he will be able to tell us what he has drawn by pinpointing on the paper. At this vital point of time, it is very important for us parents to remember not to discourage the child by correcting his drawings, passing remarks or giving suggestions.

The visual effect of the drawing is immaterial; what matters is only

what he has expressed. In our curriculum, the children are now well accustomed to this form of art and they come up with most beautiful depictions of imagination.

The maximum possible right brain development is thus made possible, which gives the child an incredible opportunity to become more creative and artistic in the real sense.

To reach this stage, however, we had to go through our share of teething troubles. Upon constantly observing and monitoring our students, we realised that somewhere we were restricting them as opposed to setting them free.

It is also very important that the child learns to differentiate between various shades of the same colour, for example, scarlet red, crimson red etc. or turquoise blue, peacock blue etc. In order that this becomes possible, expose your child at a very early age to a range of colours rather than just those 12 common colours in a crayon box.

We don't limit a child (under 6 years of age) to colouring within boundaries. This activity creates unimaginable strain on him and creates in him a terrible sense of restriction. Allow him to be free, and let him colour with crayons, in a manner suitable to him. Always remember that the child should be stress free and joyful. Freedom within will inevitably be reflected as freedom without.



Colouring within boundaries will come to him naturally with age. So do not waste precious time and effort in teaching him the most obvious. To develop the child's expression in art, I recommend that you keep one wall in your house free just for the child to freely paint or scribble. Also, in each house, there should be a wall painted black, serving as a blackboard, with chalks of various colours freely available there.

When you always give such freedom to your child you will witness a sparkle in his or her eyes. That will surely make you smile, as well.~

* 37 years ago, I placed two large adjacent blackboards in a corner of my room. My daughters aged 5, 3 and later the youngest had the most amazing time creating unusual art in coloured chalks. Today, aged 41, 39 and 34 they are most creative, bold, joyous, capable and free thinkers in all they do. Giving them the ability to choose and express themselves at an early age helped them blossom to the fullest. ~ *Madhuma*

Welcome to... Varsha Marathon ~ 2018



Monsoon Marathon Magic !

Do you remember our school days? When we ran with surrender and abandon! No carb-loading, no protein uptake, no mandatory rest. Sleep when sleepy, eat when hungry and when we ran, we ran like there was no tomorrow!

This July, in the midst of lush green hills, beside the lovely Mandi lake, run with joy and surrender with the Gurukulam and village children at Katarkhadak Hills.

We will stay on Saturday July 14th evening at Dnyaneshwar Bhoomi Ashram of our dear Guruji Shree Rishi Prabhakar, who taught us,

how valuable 'Nothing and Nobodyness is. How we can own every thing only after we stop owning something. How more is less and less is more. And how we only need love for making this entire world our own.

The residential Rishi Gurukulam school children will be our gracious hosts on race day i.e. **Sunday 15th July 2018 at 5.30 am** from Rishi Gurukulam, Dnyaneshwar Bhoomi, Katarkhadak Hills, Pune. There will be three different races with race categories as **3.5 kms, 10 kms and 21 kms.**

Registration with stay and transport from Mumbai is Rs. 1500

Registration with stay : Rs. 1200

Due to limitation of space we will only be registering 100 participants.

For confirmation please send Whats App to any one of the following numbers - 98200 32501
98204 21421 ~



Power of Samadhi ~ 2

Dipped in Akash Tattva, through Samadhi, your intellect becomes sharp and with no conflicts, but ready to consider many facts at once, all of them very openly and without bias. The ego, or identity, is lost. You feel that you are a '**Nobody and are Free**'. Samadhi Meditation is a direct access to akasha / sky, the highest and purest powered prana.

No amount of yogasana can come close to half a minute of akash-tatva. That is why Samadhi is so much more powerful than any other method of receiving prana. If you go by the panchkoshas, anandmaya kosha ('the bliss body'), the kosha of the ego, is the subtlest kosha, and Samadhi meditation keeps your anandmaya kosha clean and open.

In Samadhi, eventually, you develop a well established intellect, or an intellect that is equanimous. Now the intellect is not guided by mere personal impression any more but by the universal plan or nature of things. It is a state where there is



neither attraction nor aversion. This is called the enlightened state of living, or *jeevan mukti* (this is the first of the five degrees in the science of spirit). Every time you meditate, you are wiping away heaps of dirt of conditioning, and making more space for a joyful, childlike play of life.

Actually, Samadhi is a simple word. People have complicated it much. The word 'Samadhi' is a combination of the words 'sama' and 'dhi'; 'sama' means 'equanimous', and 'dhi' means 'intellect'. 'Samadhi' means 'equanimous intellect'.

Intellect is normally concerned with discriminating between right and wrong, good and bad; when you comprehend right and wrong, you prefer being right and you chuck the wrong; when something is presented to you, you immediately comment on it being beautiful or not, or beneficial or not.

So, in every moment of our life, we are choosing that which suits

us and discarding that which does not. When we are on the road, we take the path that will take us to our destination. Thus, we are always in the process of making a choice. In this constant state of having to choose, we become slaves of the circumstances.

Here's a simple example: if you crave somebody's company badly, you tend to become a slave to that person, tagging along wherever he or she goes. On the other hand, if you detest somebody's presence, then you go out of your way to ensure that your paths do not cross, no matter what, in which case, too, you are a slave to that person.

You will run away when you spot that person whom you detest. Thus, you make yourself a slave to that person in either wanting him or not wanting him. This is what we call craving and aversion.

When the intellect is established in Samadhi, you would neither want him nor not want him.

When you are meditative or in emptiness, you can start contemplating on all your endeavours freshly again. If you did not succeed in your previous attempt, you can approach it freshly. If you did succeed, you can find ways to leapfrog to the next attainment.

Life is an eternal process of play, and it is about playing bigger and



bigger games with lesser and lesser effort.

Education is about making your life more and more effortless and joyful day by day.

Hence, true education requires Samadhi, or meditative emptiness, as its base.

Samadhi naturally transforms the whole being, allowing the experience of childlike joyousness and enthusiasm within, in conjunction with the complete awareness of an adult.

Samadhi Abhyasa

The term 'Samadhi abhyasa' seems to be an oxymoron of sorts. Samadhi is 'Non-doing' and abhyasa means 'practice'; so, the phrase means 'the practice of non-practice'. Samadhi is not a formal practice; rather, it is the creation of a set of conditions by oneself which is conducive to the dawning of the experience of effortless Samadhi upon oneself.

In the SSY program, we teach you how to 'Do Nothing' that is, how to attain the state of Samadhi, or how to be in the state of Non-doing. Normally, we remain much involved



in our everyday activities; we are constantly involved in doing, constantly involved in some or the other practice.

So, now, let's take a break from 'Doing' by indulging in 'Non-doing'. This will happen by going into ourselves, thrice a day, which is called *Trikala Sandhya*. Actually, we ought to live our whole life this way. But let us, at least, start retreating into ourselves a minimum of three times a day. Let's remind ourselves that everything is within and not without, and it is by going within that our inner strength will grow.

Before any student undertakes any study whatsoever, s/he is given what is known as *Brahmopadesha*. *Brahmopadesha* is that *upadesha* (or teaching) which will direct the person to turn inwards rather than outwards, that is, to turn into his own Self.

The first step in any learning should be about how to clear the mind; the body then, invariably gets cleared. Tradition tells us that we should meditate at least three times in a day: morning, afternoon and

evening and clear ourselves. So, we meditate for 15 minutes three times a day. And, it is not a waste of time, as many would consider it to be.

To everybody who thinks it's a waste of time to spend 15 minutes on meditation, I'd say they are wasting 8 hours by sleeping, as they could very well be saving those 8 hours! They could use that time to execute greater accomplishments! And then they would want to know how to reduce the duration of their sleep. I give them our magical method: Samadhi Meditation. Through this, your mind becomes clear. Sleep, however, does not remove all the stress and tension, but meditation surely does.

Understanding Silence

We define SSY not just as 'Siddha Samadhi Yoga' but also as 'Science of Silence Yoga'. Samadhi abhyasa is nothing but the practice of silence. ~

The following pointers give clarity to what exactly is the practice of silence, or the practice of non-practice, is:

What does practice of Silence mean?

Taking time not to attend to your thoughts or not be involved in producing any result is the practice of Silence.

What is the difference between being in Silence and not being in Silence?



Being in Silence is not being disturbed by thoughts. Not being in Silence is attending to thoughts and getting disturbed.

What is not the practice of Silence?

- * Not talking to someone because you are angry with him.
- * Not using your mouth but making signs.
- * Sitting still in one position uncomfortably.
- * Finding a place where you don't hear anything.
- * Sitting in a place alone but watching all around or listening to music.

* Chanting a mantra.

How do you come to know that you have lost your Silence?

Level 1: You cannot be quiet, in thought, speech and action.

Level 2: You feel helpless and need others sympathy and support.

Level 3: You start blaming others for what happened instead of feeling responsible.

Level 4: You start being violent and others tell you to control yourself.

How can you get to know that you are in Silence?

* You don't feel like opening the eyes.

* You feel the body is empty.

* You are not disturbed by thoughts or outside noise.

* You feel free and past disturbances disappear.

Use these pointers to check yourself and enjoy dipping into Samadhi to live a free, empowered and joyful life.~

AMC Advance Meditation Course

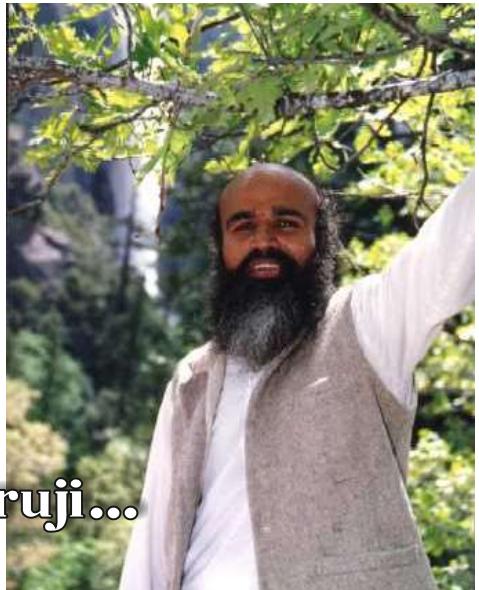


Contact - 020 255 333 68

25th to 29th July

Attending Silence Programs allows you to go beyond sensations, feelings, the past and thoughts that block your growth. AMC helps you to live with greater awareness and build your strengths. It helps you live in: 'Everything is Okay'. ~

Shubhada - 9423 500 643



Inspired by Guruji...

Expressions

Our work, our relationships, our words, our very breath is an expression of who we are. If we are afraid, everything we do becomes an expression of fear. If we are loving, trusting, caring, everything and everyone around us become an expression of our love, creation and beauty. ~



Love

She said: "Love is everything!"
"How?" He asked,
"Can you imagine a world
where there was really nothing
but only love?"
She laughed,
"What's there to imagine?
There IS nothing but Love.
All else you see is an illusion!" ~

Silence

Science is beautiful because it seeks to understand cause and effect.

Art is superior because it learns to harness energy without which there can neither be cause nor effect. But creativity is fantastic cause it goes beyond cause and effect.

The highest though is silence, nothingness, emptiness, because in silence we can choose when to create and when to destroy! ~



ONENESS WITH YOURSELF BRINGS ONENESS WITH THE UNIVERSE - Martin

Oneness

Our relationships are an illusion because there doesn't exist the two of us to relate to each other. We are One.~

Knowing Your Self

Every time we fight with some one close to us, we become lonelier cause we are not fighting our loved one, we are fighting our own reflection. The closer the person the clearer the reflection.~



SSY Teacher's Training ~ July 2018



Languages: Kannada, English, Hindi, Telugu, Tamil, Malayalam, Marathi

Venue: Rishi Tapokshetra, Maralwadi Ashram, Bangalore

Time: Training begins at 12:00 noon on the first day and ends at 5 pm on the concluding day. **Phase I only - 14th July to 24th July**

Registration: The duly filled in application forms along with 2 passport size color photos, the copy of the deposit / NEFT proof to be attached. Please mark the envelope 'TTC Application' and send it to: Rishi Samskruti Vidya Kendra, #176, 31st cross, 11th main, 4th Block (E), Jayanagar, Bangalore - 560011. Scanned / Photocopy of application along with contribution's Rs.10,000 deposit slip, to be e-mailed to cptccell@gmail.com and cptcadmincell@ssy.org

Date of submission of applications 10th July 2018

Being a teacher of SSY, gives a much greater stand to us, a higher ability to 'Be with Ourselves', freely, every moment. It is like a judge who can review his own case and find his path beyond any jail, so no-one or no situation can ever bind him.

With the blessings of Pujya Guruji Shree Rishi Prabhakarji, Teacher Training Course (TTC) is announced herewith. TTC ingrains us to our inner strengths. This is the best opportunity to build yourself no matter what is your profession. This is the simplest Sadhana to ingrain ourselves to live by higher and

greater strengths day by day.

To live by what we have learnt and see how it frees us to a joyous state and watch others also grow around us is the best reward one can get. Come to live in Seva and Sadhana.

Detailed TTC Circular with Pre-Requisites and application form sent by email to Parent Teachers, Initiators, Centers, Regions and Zones.

Note: Participants are expected to attend Gurupurnima Celebration after TTC on 27th July.

Contact: 087967 36369



Attending TTC to Expand Our Consciousness

One 'Nobody' is insignificant. When many 'Nobodies' come together, the power magnifies.

TTC, Teacher's Training Course at RSVK, brings many souls together as a committed family; like a marriage.

Pujya Guruji, Shree Rishi Prabhakar said TTC enables us to see Godliness in everyone. He insisted that we become pure in togetherness. During TTC, senior meditators join hands to bring Guruji's vision to life and present it to the whole world.

The prayer, Apavitra pavitra, is much more than a just a traditional prayer chanted. It signifies that all the great souls mentioned in the prayer bless all the meditators present carrying Guruji's vision, are purified hereafter .

TTC deepens our commitment and facilitates the experience of 'Tatva masi', you too are divine. The first step towards TTC Sadhana is to recite the Guru Pooja with its senti-

ment; its 'bhava'. The prayer invokes the blessings of enlightened sages. The SSY teacher present to enlighten us, with the knowledge of these sages, represents the whole lineage of Gurus.

The Pooja done with complete consciousness, and intense 'Bhava' syncs us with this powerful lineage of the Great Masters, our revered Gurus.

TTC is an opportunity to have novel experiences everyday. It is a convergence of a super power; the way the rays converge in a convex lens.

According to Guruji, five educations are required to attain freedom and enjoy life. In this programme, the 5 fundamentals of education expand our awareness and consciousness and raise us to a higher conscience. SSY teachers who bring us this education are constantly in the state of 5 S's, Sadhana, Satsang, Swadhyay, Sanyas and Seva. Every SSY teacher

is already established in these 5 S's. A teacher is also always a student, constantly learning.

The experience and practice, where the intellect ceases to exist, and Sadhana, Satsang, Swadhyay, Sanyas and Seva becomes supreme, SSY is easily learnt and understood.

An SSY teacher always lives in 'Sanyas Vriti'. He conducts himself as a messenger of Guruji's teachings. He evolves from Sadhana to Seva.

By - Staff Reporter

Being present at the TTC, at Marawadi was to experience being a child all over again. We were 'Full of Fun and always Light'. Learning in togetherness was easy and we constantly inspired each other. There were almost forty of us from all age groups ranging from sixty plus to twenty. But none seemed to be of any particular age, we all seemed ageless.

They started with the blessings of Ramadevi Amma. Participants came from all over India, Gujarat, Karnataka, Maharashtra Andhra and other places. Under the care of able and devoted SSY teachers, Jagdishji, Ketki ma, Lakshmi ma, Shivanandaji, Madhu ma, Rajeshji, Muniratnam, Uma ma, and Administrator Ravi Paranjpai, we blossomed day by day. Many even came as couples and some came with children.

We had days packed from morning to night with puja recitals, bhajans,

He is a 'Nobody'. He acts like the convex lens to bring together parallel energies and accomplish collective energy to perform 'the good'.

In short, I appeal for all of us to come together, do TTC, and learn together. Energies can be utilised only by concentration. So, join me in becoming a part of Guruji's vision to bring everyone to realise: 'Sarvam Khalvidam Brahman', that everyone is Brahman. ~

TTC, Fun n Light



and learning to conduct Children's SSY. We also had time to draw, perform drama, sing and dance like kids. Children too loved it all and joined us to the fullest.

Though a big gap existed in spoken language, for some understood only Kannada, or Telugu or Marathi or Gujarati etc. But ultimately everyone gelled as one big family in total love.

The best part was that many of us went back and immediately conducted Children's SSY programs with great gusto. This is the greatest need of today, to help mould our children into great beings. More about this later. Come to join the next TTC.
~

The Blessings of Mata Annapurneshwari

Nitya Annaprasada @ Sri Matha Annapurneshwari, Rishi Tapokshetra, Doddamaralawadi, Kanakapura Taluka.

'Annadanam Samam Danam Trilokeshu Na Vidhathe'. This means Annadana is supreme and incomparable to any charity.

Food is the basic requirement of all humans. Thus, it is said that the one who offers Annadana to devotees, attains heaven/punya loka in this universe/brahmada.

Annadhana improves strength, sharpness of brain and divinity to both the donor and receiver. Food security is a basic need. Collective sharing and offering of food leads to tremendous togetherness and caring in a community.

What is the **Nithya Annadanam Scheme** at the Sri Matha Annapurneshwari Temple?

Sri Matha Annapurneshwari is a Goddess who blesses and feeds us all.

The scheme of 'Nitya Annaprasadam' was started in the year 2001 at this temple, under the blessings



of Sri Matha Annapurneshwari and Pujya Guruji, Shree Rishi Prabhakar, with an aspiration to provide food to all devotees in Sri Matha Annapurneshwari Rishi Kshetra, free of cost.

It's a common practice for devotees of Sri Matha Annapurneshwari, to keep aside a fist full of uncooked rice every time rice is cooked at home. Devotees accumulate the rice over a period of time and bring or send it to the kshetra. This rice is served as prasad, on your behalf to many devotees and visitors to the ashram.

If you remember an ancient tale of an old couple who lived in a hut in the middle of a forest. One day late at night, a traveller came to seek shelter in their hut. He was amazed when the old lady fed him a full meal. On asking, he was told that until they have offered food to at least one person they do not eat.

They were grateful to him for giving them this chance for 'Serving God in him.' This was the power of our nation, sharing and caring, seeing Gods in one another.

You too can participate in Nitya Annadanam Scheme by offering donations in money or kind and help ensure that this program continues forever.

How to Donate

Donations can be made by way of cheque or demand draft or cash or online remittances on any scheduled bank drawn in favour of Rishi Sams-



By - Madhu Bhatia

Health In Your Hands !

Beware or Be Aware

The present generation has become so accustomed to packaged food that they have forgotten the power of natural fruits and foods.

If, people are hungry while on the

kruti Vidya Kendra, Nithya Anna-prasada collection, through Savings Bank Account No. 33128984665, State Bank Of India, Harohalli branch, Branch Code:13388, IFC Code SBIN 001388 besides sending their donation details to the RSVK Head Office, No.176, 31st Cross, 11th Main Road, Bangalore 560011.

Privileges to donors of Rs. 5000/- and above will be given receipts and are eligible for income tax exemption under section 80(G).

ECS: A monthly fixed donation can be made towards this scheme having RBI user No.5609495 on the 9th of every month to Sri Matha Annapurneshwari Rishi Tapoksheshetra. Donors need to fill the ECS (debit) mandate form as an acceptance to participate in this scheme.

Donation by way of rice, jaggery, dhal, pulses, coconuts, ghee, oil, vegetables etc, are also accepted. ~

Contact: 09900023241/ 56



streets in India, they catch a packet of biscuits, or a packet of chips, chivda, vada pauv, samosa etc. Fort-

unately, it is not as bad as western junk pasted onto India, like KFC, Macdonald etc.

Dr. Utpala Mukherji living in USA, was shocked that many of her students and adults living with families use these junk foods as a norm. Many have forgotten the luxury of home cooked meals and natural fruits. They opt for easy meals of coke, fries and a burger. Why? It is cheaper and easily available.

Result: overgrown, obese, unhealthy kids and adults. They have filled their stomachs but consumed too much salts, sugars, fats and got no real healthy nourishment.

This has happened because fresh foods are costly and available at a distance from their homes. Living in their 'Comfort Zones' they find the easy way out. Today's young generation in India is also finding the easy way out. We need to '**Beware and Be Aware!**'

What's the ongoing result? Early dip into an unhealthy life! Have you ever thought that they do not need to advertise mom's home made foods. Why? It's good and healthy. even better are the natural foods.

Simply because of an unhealthy lifestyle, many adults as soon as they age a little, are doused with medication. They could have taken care to look after themselves. How? Simple, eat healthy foods, exercise and cleanse the mind by meditating



and stay happy.

On the other hand, 'Natural foods' are healthy and totally energising. Many have reported that having just a mango or two or some fruits keeps their system light and feeling full for the next few hours. Try it! Also, it lets them be energetic and healthy. So choose your foods wisely, they go a long way in sustaining your body!

So when you shop next, let your basket be full of fruits and vegetables. Just cultivate a habit as I have done: '**When hungry reach out for a Seasonal Fruit**'. Even better if it grows locally. See page 36 for recipe.

Do not have tinned or dehydrated fruits or juices, they are often full of preservatives, salts or sugars. Banana in the morning or two bananas for the thinner ones is great! Wash fruits and carry them in your office bag too. If you cultivate a habit of taking those extra 10 minutes to chop some fruits and carry them in your tiffin, like pappayas, chikoos etc. you will see the results. Soon you will see a Healthy, Energetic and Happy YOU Emerge! ~

Inspiring Lives



On the streets of Pune, usually outside temples, mosques and churches, you might run into a man walking around with what seems to be a very heavy bag. He will be wearing a white coat, with a stethoscope around his neck.

Meet Dr Abhijit Sonawane, a doctor who looks after the well-being of the impoverished in the city those who depend on the generosity of passersby, beggars! This doctor for beggars believes that being a doctor is not just a matter of profession but that of attitude.

So what made him choose patients that beg for alms on streets, rather than sitting in a clinic waiting for patients to visit?

Dr Sonawane says, "I graduated as a doctor in the year 1999 and decided that I no longer wanted to be dependent on my parents. I wanted to change the world. So I went door-to-door checking patients in a village. But what should have brought more value to my work, reduced it drastically." Even if Dr Sonawane checked 5-6 patients in a house-

hold, all he got was Rs. 5 from that home that was the policy.

Eventually, these conditions brought him to his knees. Dr Sonawane would check 60-70 patients in a day, but all he got was a meagre Rs 30-35. Because he had only been able to visit 6-7 houses.

He continues, "All my friends were progressing in cities, but I was stuck here. I would sit in a temple instead of checking patients. My pockets were empty, my stomach growling with hunger and my head filled with evil thoughts. I wanted to change the world make it better. But life seemed to have given up on me. I was ready to do anything for money, anything."

During this time of desperation, he found a helping hand he never expected. An old beggar couple who frequented the temple saw the doctor sitting in a temple for days together, sad and alone with his thoughts, his desperation. The couple separated the best bits of food they got as alms for the doctor. They gave him some money for his

expenses. “For me, the old couple were my parents... They supported me financially and emotionally. How could I ever repay this generosity? I was indebted to them for life.” Dr Sonawane’s life changed after two years when he got a job in an international medical organisation. And even when he became a respected name in the society, he could not forget the days he spent alone, in dire need of money and food.

So on 15th August 2015, he resigned from his job and decided to dedicate his life to free poor people from their illnesses. With the Soham Trust, Dr Sonawane started catering to an overlooked population.

With hardly any access to medical facilities and in continuous contact with germs on roads or even in their shelters, the underprivileged are vulnerable to illness, even serious diseases. The need to check up on their health cannot be underestimated.

So Dr Sonawane started doing the rounds of Pune streets, checking up on his patients to see if they



were showing symptoms of any contagious diseases or any minor illnesses.

“I started doing my rounds between 10 am to 2 pm at various temples and mosques in Pune,” says Dr Sonawane. He adds, “As I started interacting with the people on streets and giving them medicines, they warmed up to me. Even I didn’t realise when they started calling me their son, their grandson... I met several people who were alone, whose families had abandoned them. So along with medicines, I also started giving them emotional support.”

The kindness of the old couple at the temple when Dr Sonawane had nothing, was not lost to him. He has experienced the feeling of being alone on the streets, with no money even for a basic meal. How could he then abandon the people who felt like family to him?

Through his regular visits to his patients, Dr Sonawane started building their trust. Eventually, as they start thinking of him as their son who cared for them, Dr Sonawane started convincing them to give up begging.

“Get up,” he says “get up and do some work! Enough with the begging now.”

As an initial push, the doctor

even provides them with equipment for basic jobs, like in a roadside barber shop, making and selling diyas outside temples, selling flowers near temples etc.

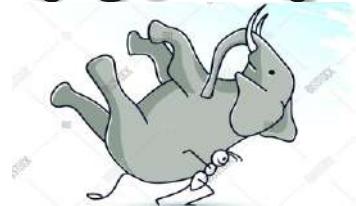
These require basic skills but ensure that people live with dignity.

Calling the initiative “Beggars to Entrepreneurs”, Dr Sonawane tries to empower beggars to earn a living with dignity. Till date, he has helped 37 senior citizens give up begging and take up these small businesses. Dr Sonawane says, “Initially, I aimed to provide beggars with medicines, so I started the ‘Doctor for Beggars’ initiative. But as I got more involved, I started giving them emotional sup-

port and tried to make them stand on their own feet. This is no more an initiative or project for me. I feel this is my responsibility as their son or grandson.”

So if you see a man in a white coat outside a temple or mosque in Pune, with a stethoscope around his neck, you’ll know what a noble cause he is running singlehandedly. And if this story of Dr Abhijit Sonawane inspires you, drop him an email at abhisoham17@gmail.com or visit the trust website at www.sohamtrust.com You may help him maintain their health and bring dignity to the beggars of Pune.~

Laughter in Life



What's winning attitude?

Three ants saw an elephant coming.

Ant 1: We will kill him

Ant 2: We will break his legs

Ant 3: Forgive him guys, he is alone and we are three.

* * *

Q: How can you tell if an elephant is in the refrigerator?

A: The door won't's shut!

* * *

Why was 6 afraid of 7?

Because 7, 8, 9.

Corn on The Cob



Ingredients. 2 fresh corn, one large bowl of water, salt to taste and herbs of your choice.

Method. Fill a large stockpot with water and bring it to a boil. Add corn on the cob to the boiling water and cover the pot. Allow the water to come to a boil. Cover pot immediately and turn off the heat. Let the corn on the cob stay like that for 10 to 15 minutes. Take out the corn and add your choice of herbs, lemon and salt to it. Make sure you don't overcook the corn and that the corn is fresh in texture.~

Story Time

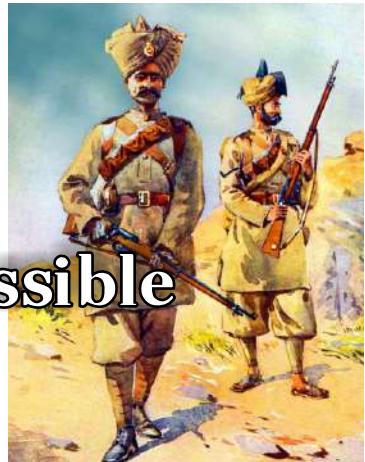
Nothing is Impossible for God

Raghunath was a common soldier in the Indian Army during the days of British rule. He was given the job of keeping watch over a military camp. Every night, he would keep watch, armed with his gun. A conscientious, sincere soul, he gave his superiors no cause for complaint.

One night, as Raghunath stood at his post, he saw a small group of devotees passing by. In piety and devotion, they sang the much-loved and familiar kirtan beloved of all Indians: Raghupati Raghava Raja Ram Patita Pawan Sita Ram!

As he listened to the beautiful song, Raghunath's soul was filled with ecstasy. He forgot himself; he forgot the world; leaving his gun at his post, he joined the kirtan troupe. He spent the whole night walking the streets of the town, singing Ram Dhun, invoking the grace of the Lord for all the people.

A new day dawned; the bhajan troupe reached the temple, where they worshipped Sri Rama, and bid good-bye to one another before



going home. Raghunath realized that he had been away from his post all night - a serious lapse from duty, which he had committed for the very first time in his life, as a sepoy.

The following night, Raghunath came on duty, resolved not to commit another lapse. What had happened the previous night was exceptional! Lord Rama, in his mercy had protected him - his absence from his post had not been noticed. Now, he must perform his duty sincerely.

As he was at his post of duty, the familiar sound of Ram Dhun reached his ears. It was the bhajan troupe passing by, once again! Raghunath forgot his resolve; like a gopi following the magic of Krishna's flute, his feet followed the devotees uttering Rama Naam . His night was spent in the ecstasy of kirtan.

A Colonel, who came to supervise, noticed his absence at the security post. The next morning the Colonel summoned Raghunath.

"Is it true that you were away from your post?" the Colonel demanded. "It is true, Sir," replied honest Raghunath, without the least hesitation. "Do you know what punishment is given to a sepoy who deserts his post?" asked the Colonel, a little harshly. "Yes Sir, he is shot!" replied Raghunath, with a bowed head.

The Colonel was impressed by the soldier's honesty and fearlessness. "You have spoken the truth. So I shall let you off with a warning," he said. "See that it doesn't happen again!"

A chastened Raghunath came on duty the following night. "I must be true to my duty," he said to himself. But it was not to be! The kirtan troupe came by; Raghunath's consciousness rose to ecstasy; his gun and his post abandoned, he joined the devotees who sang of Sri Rama.

The next morning, Raghunath reported straightaway to the Colonel. "I would like to resign my post, Sir!" he said to the officer. "I have not been true to my duty!"



"But Raghunath - I came on my rounds, last night! You did not even stir from your post! I talked to you, and you saluted me and wished me! Why do you want to quit your job now?"

Raghunath was amazed. With tears of devotion, he said to his master: "Sahib, it was not I who was on duty! It was Sri Rama who stood for me, performing the task that I had neglected to do! I would give my life for Him!"

And Raghunath resigned his job and started a langar which provided free meals to thousands of pilgrims who came, every day, to have a dip in the sacred waters of the River Ganga (Ganges). Raghunath beheld many a miracle and with tear-touched eyes he would exclaim, again and again: "Our God is the God of Love and Mercy and there is nothing that He will not do for His disciples. Nothing is impossible for God whatever name you call Him. Just try Him!" ~



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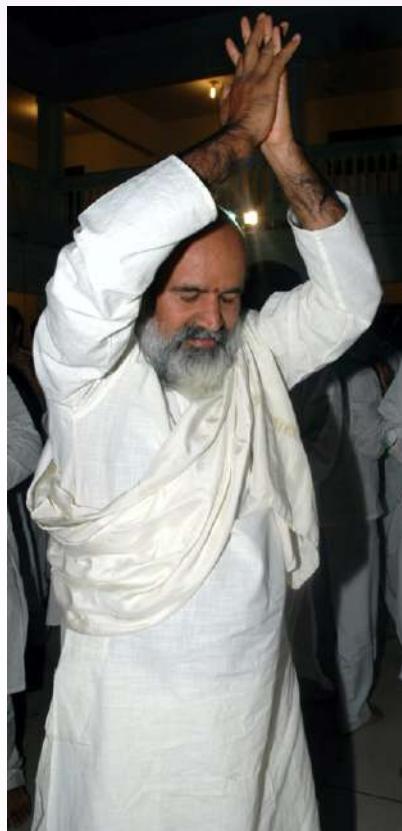
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consciously ‘Do Nothing’
about your rights and wrongs,
you fall into the undisturbed
Silence of Samadhi. ~**

- Guruji, Shree Rishi Prabhakar

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