Lord Shri Krishna visited his Guru to celebrate the festival of Guru-Punam.

The gods worship their Guru – Brihaspati.

Even the demons worship their Guru – Shukrācharya.

Pujya Bapuji expressing His gratitude to His SatGuru Bhagavatpāda Sai Shri Lilāshāhji Maharāj

The festivals of Dusserā, Dipāvali, Shrāvāṇi Purṇimā, Shivarātri, and Janmāshirtam are celebrated especially by the Kshatriyas, Vaishyas, Brahmīns, Shaivaites and Vaishnavites respectively; however, Guru-Punam is a unique festival for all humans, gods and demons. It gives the message of elevation to all religions, races, paths and sects. — Pujya Bapuji

How did the celebration of Rishi Prasad Jayanti start?

Why the holy fig-tree is important?

Gir cow pure bilona ghee, containing gold salt

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29
महादेवे युवाच
गुरुमनुष्ठ देवस्य धर्मसम्य तस्य एव वा। बिशेषस्य महादेव ! तद वदस्य व्यानिधे॥

महादेवे ज्ञाने॥
जीवार्त्मा परमार्तमा दानं ध्यानं योगं ज्ञानं ॥
उत्कल काशीगाजः गमणं न गुरोर्धिकं न गुरोर्धिकम् ॥
प्राणे देहे गंडे राज्यं स्वर्गं भोजं योगं मुक्तिम् ॥
भायोमिष्टे पुरुषं मित्रं न गुरोर्धितं न गुरोर्धिकं ॥
वानप्रसं यत्विविधर्थं पार्महंसं शिष्यकंचरितम् ॥
साधोंं सेवा बहुमुखः भूति न गुरोर्धितं न गुरोर्धिकं ॥
विषों भ्रकित पूजनरिति बैणणनं भारा माति भक्तिम् ॥
विष्णुर्विक पितृसवेनयोंगं न गुरोर्धितं न गुरोर्धिकं ॥
प्रत्याहारं चेन्न्रयजनं प्राणायामं न्यासविधानं ॥
इम्बो पूजा जय तपस्विकः न गुरोर्धितं न गुरोर्धिकं ॥
काली दुर्गा कमला भुवना निपुषात्र भूमा भग्नार्था पूणाः ॥
श्रीमालंकरं धूमा तारा न गुरोर्धितं न गुरोर्धिकं ॥
मात्स्य कौम श्रीवाचाङ नरहरिपुं वामनचरितम् ॥
नरनारायणा चरितं योंगं न गुरोर्धिकं न गुरोर्धिकम् ॥
श्रीमूर्तिवें श्रीकुमारी श्रीरूपान्त्रे बोधी कलक्तम् ॥
अवतारा द्वा वैदिकम्यं न गुरोर्धितं न गुरोर्धिकं ॥
गइगा चाशीकाशी धारा मायायोध्यां सत्त्वां मधुरा ॥
यमुना रेवा पुष्करीं न गुरोर्धितं न गुरोर्धिकं ॥
गौखुतकम्यं गोपुरस्मां श्रीमूर्तिवें मधुयुरु रटनम् ॥
एतत सर्व सुन्दरी ! माता ! न गुरोर्धितं न गुरोर्धिकम् ॥

Meaning
Shri Mahadevi (Pärvati) said: “O Shamshu (Shiva), a treasure of mercy! Describe the deity of the Guru-Mantra, i.e. Shri Gurudev, and what is his conduct, etc. Kindly elaborate on that.”

Shri Mahadeva said: “Knowledge of the individual soul and Supreme Self, charity, meditation, yoga, death in Puri, Kashi or on the banks of the Ganges – none of these is greater than Shri Gurudev; there is nothing greater than Shri Gurudev. ||

Prâna, body, home, kingdom, heaven, enjoyment, yoga, liberation, wife, ishta, son, friend – none of these is greater than Shri Gurudev; there is nothing greater than Shri Gurudev. ||

The code of conduct for a Vânaprastha, Yati, Paramahansa, beggar (mendicant), conduct of a householder like service to sâdhu, none of these is greater than Shri Gurudev; there is nothing greater than Shri Gurudev. ||

(Remainder on page 34)
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- The day to take account of the past year and resolve to move forward
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- Power of Selfless action
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- Make each collective ritual the foundation of a happy life – Amol Chopade
- Āmlā Elāichi and āmlā khaskhas sherbet

Pujya Bapuji’s Satsang on Various Channels

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only physician.
It means that we should visit a SatGuru with the belief that our mind is ill and we are visiting Him to cure its illness and regain health.

Why Rāvana failed to get the benefit of Guru?

The person who fails to acknowledge his illness or a person whose disease is too aggravated to enable him decide about it does not feel the need for a SatGuru, so he will not go to a SatGuru to remove his defects. In such cases, nature takes charge of such people and forcibly treats them by binding them in karmas. Because such a person, even if he goes to a SatGuru, he will get no benefit. The condition of Rāvana can be compared to a person who invites a world-renowned doctor and takes pride in being visited by such a world-renowned doctor. It can make him proud, but if he doesn’t take the medicine prescribed by the doctor nor follow the dietary regimen advised by the doctor, he will not get any benefit. Rāvana faced the same problem.

Rāvana chose Lord Shiva as his Guru. It was not with the intention of eradicating his vices, but simply as a matter of adding a feather in his cap that it is necessary to have a Self-realised Guru in one’s life.

Have implicit faith in the physician in the form of a SatGuru

Many people ask, “Is there a need for a Guru in one’s life?” The answer to this question is, “If our mind is diseased and flawed, then having a Guru in our life is as necessary as consulting a doctor. The same as we expect from a doctor, we should expect from a SatGuru that he should remove our defects and save us from the disease of birth and death. But ‘There must be faith in the words of the physician in the form of a SatGuru;’ we must have complete and implicit faith in the words of our Guru and strongly believe that whatever my Guru instructs, is for my welfare and what He says is absolutely right.

Regimen is equally important as medicine

If SatGuru says, “Take this mālā and take this mantra.” this should be considered as medicine given by Him. SatGuru may tell someone to do meditation and someone to do japa. SatGuru prescribes different spiritual practices to different disciples. But one thing should be kept in mind, if we take medicine in the form of sādhanā and at the same time we take wholesome food as wished by our mind, then surely there shall be very small benefit of the medicine, because the medicine is very small in quantity and the bad regimen is large. That was the reason why Kākabhushundi Ji instructed Garudji to understand the need for a good regimen before suggesting any medicine.

“Ther must be faith in the words of the physician in the form of a SatGuru; and the regimen is indifference to the pleasures of sense.”

(Shri Rāma Charita Mānas Uttara Kānda: 121.3)

(In the next issue, you will read what is the medicine prescribed by the physician in the form of a SatGuru, what its vehicle and regimen are and what are the signs of the person cured by that medicine?)
Chaturmāsa: The best time for coming into the Antaryāmin

(Chaturmāsa: July 10 to November 4)  – Pujya Bapuji

The four month period from Devashayani Ekadashi to Devauthi Ekadashi is the time to fill the spiritual treasure. The appetite reduces during the rainy season, so a fast is observed or a meal is taken only once a day. Life energy will be conserved, if not spent digesting food. The environment is pleasant in rainy season. The earth is the prime of youth clad in a green sari. The sweetness of Mother Earth, the cool and pleasant environment, the drizzling rain, the movement of clouds and the flashes of lightning – the combined influence of this natural beauty sublimates the mind. Our sages have prescribed the month of Shrāvana for Anushthāna (systematic performance of religious practice, usually undertaken for a definite period of time.) So now is the time to develop your nishtā. Make a daily routine for 1, 2 or 4 weeks living a simple life, not indulging in sense pleasures, eating food just like medicine, practice coming into your bliss-nature Antaryāmin Self.

Hearing the instructions on Self-knowledge imparted by a Guru does not lead to liberation, rather abiding in the heard knowledge gives the experience of liberation. Hearing does benefit, but if one does not spare the time to digest the heard knowledge, one is deprived of the attainment of the Supreme State.

Practice for some time where the environment is conducive to Vedanta thoughts, be it on the banks of the river Narmada or any pond, mountain, ashram, or holy place. It should not be an environment which would destroy what you have earned. The environment that would shake your nishtā in Vedanta is easily found, because unenlightened people are in abundance. Stay for some days in an environment conducive to getting established in your doctrine of Advaita (non-duality). Discard your mobile phone, newspaper, radio, TV, relations, correspondence, etc., during that period; you were born alone, will depart from the world alone and also be alone in sleep. Being alone in sleep removes tiredness of the body, and if you sit alone in meditation or sādhana-bhajan occasionally it will remove the tiredness of countless births.

Sometimes seek an opportunity when there is no acquaintance, no problem with relations, no worldly activity, and you get satsang regularly. If you get the company of seekers who are spiritually more advanced than you, who are doing the same kind of sādhana-bhajan that you do; then what to say if you get the company of a Self-realised great man! You will not have to do sādhana-bhajan, it will happen effortlessly.

It has been stated in the śāstras that reflection should be practiced a hundred times more than hearing, and contemplation should be practiced a hundred times more than reflection. But if the speaker is a perfect saint, established in the realization of the Supreme Self as his own being, and knows the secrets of the Vedas and is a Shrottriya Brahmanishtha, compassionate Acharya, then after hearing the knowledge in their company, the reflection and contemplation follows effortlessly to some degree. What is the result of reflection? Doubts about our Atman, our own being, are dispelled automatically. What is the result of uninterrupted contemplation? One gets bliss. Take the benefits of this golden time for sādhana-bhajan and march rapidly on the path of attaining the Supreme Self. ☀
Why the holy fig tree is important?

Fig tree is considered to be the best among all trees. It is called Vriksharñj, the king of trees. Pujya Bapuji says in his satang discourses: “Shãstras have sung the great glory of the fig tree. Lord Krishna said: अश्वत्थ: सार्वत्रुक्षणाः... “Among all trees (I am) the Ashvattha (Fig tree).”

(Gitã: 10.26)

It has been said that Lord Vishnu and gods reside in the fig tree. There is a predominance of sattva in them. The fig tree is a sãttvic tree. Worship of the fig tree god is beneficial. The worshipper gets the sãttvic vibes of it. I also used to worship fig trees in my childhood. The air that comes by touching its leaves provides round the clock exuberance and health. If you touch a fig tree without bathing, your mind becomes as sãttvic and virtuous as it becomes by bathing; and if you touch it after bathing, it becomes twice as sãttvic.

Shani Dev (the planet Saturn) himself says, “He who touches the fig tree and offers him water on Saturdays, will become successful in all his actions and he will not suffer from my malefic influence.”

The fig tree gives plenty of oxygen and also strengthens a tired heart. The fig tree emits negatively charged ions and positive energy that promote health. The mind becomes cheerful and delighted on seeing a fig tree. Fig trees give oxygen 24 hours a day. So plant lots of fig trees. If the fig tree is in the west of a house or society, then it is many times more beneficial.”

The glory of the holy fig tree in the Shãstras

‘When the holy fig tree is planted, preserved, touched and worshipped, it always gives in (that) order, wealth, sons, heaven and salvation. By seeing one, it destroys sin; it gives wealth on touching it. Long life would ensue by going round it. By going round it seven times, keeping it to the right, the fruit that is obtained is the same as obtained by giving away ten thousand cows. By going many times round it while keeping it to one’s right, the fruit is crores of times greater; therefore one should always go round it while keeping it to one’s right. He who offers water to the holy fig tree, gets rid of poverty, bad dreams, anxiety and all misery. One who worships the holy fig tree satisfies his manes.

The fruit that one obtains by planting a fig tree fit to be eaten exceeds not only the fruit of performing a hundred sacrifices, but even of having a hundred sons. All that muttering (of hymns), all that offering made, all the hymns of praise sung, all mystical diagrams used as amulets and all sacred prayers, etc., recited at the root of the holy fig tree is said to give the fruit which is a crore times greater.’

(Padma Purãna)

‘It is good to have a fig tree on the west.’

(Agni Purãna)

‘The fruit which is obtained by planting
Sanātana culture needs such a saint very badly today

Mahant Kamalnayandāsji Mahārāj, Successor to Nrityagopāldās Ji, the President of Shri Rama Janmabhumi Nyāsa: According to my understanding, the only biggest fault of Bapuji is that, even in the jungles of Gujarat where the Christian missionaries had been powerful in all ways, he successfully carried out his service works and made local poor people devoted to their own dharma, and Bapuji’s mission proved to be effective in all respects.

Those who could not tolerate this, framed all saints like Bapuji in conspiracies. When a saint is completely innocent, why is he not being released? Bapuji must get justice. He should be released at the earliest.

Swami Ashokānanda Ji Mahārāj, Bhāgavata Kathākāra, Jabalpur: The oppressing powers keep executing various types of conspiracies to trample Indian culture; and Sant Shri Asharamji, a great saint of India, has been a victim of one such conspiracy. It is 100% certain that this is nothing but a conspiracy. Bapuji awakened Dharmic consciousness in the masses, not just this, but He put emphasis on how to adopt the customs of our culture in our very homes and families and propagate Sanātana culture. Bapuji planted a huge flag to urge the cause of dharma by thwarting on every front the conspiracies launched by western powers to trample Sanātana culture. He has constructed such a skyscraper of spirituality that cannot be forgotten for aeons.

To deliver great satsang discourse on Vedanta in such a lucid and interesting style, to give such inspiring speeches soaked with experience and to give priceless keys to success are some of the rarest qualities unique to Bapuji. No storm can extinguish the light of thought that Bapuji has awakened in the masses to spread divinity. Sanātana culture needs such a saint very badly today. It is not a just action to keep him in jail at such an old age, under a conspiracy.

Every single follower of Sanātana Sanskriti in the country wishes to see this saint hoisting the flag of Dharma in India, once again. Bapuji must be released at the earliest because severe punishment has been meted out to him for a crime he didn’t commit! I pray to all devotees and followers of Sanātana Dharma and the spiritual personalities to unanimously raise their voice that, “We want our saint back.”

Shri Dinesh Ji Vyās, Gitānjali Gaushālā, Ghatawāsa (M.P): Sant Shri Asharamji Bapu is the first and foremost saint in India who has worked on such a large scale to stop religious conversions and raised a voice for the good of Dharma and country. Such allegations have been levelled against Bapuji because he has spread his strong voice across the globe, revealing the glory of Sanātana Dharma through gigantic platforms. All the charges that have been levelled against him are absolutely baseless.

This type of allegations are being levelled against even smaller saints, let

(Continued on page: 28...)
In the present time, it is difficult to procure reliable pure ghee of the desi cow. It is more difficult to procure the ghee of desi Gir cows, consuming the best possible animal food grown in a clean climate by organic farming, and living in a pollution-free natural environment. However, because cow rearing and fostering is one of the various philanthropic activities carried out by Pujya Sant Shri Asharamji Bapu, this rare nectar on this earth is being made available to society.

Gir cows of the excellent breed, living on the land of Sheopur ashram, sanctified by the dust of Pujya Bapuji’s feet, are nourished by the fodder grown by devotees by organic farming using cow-dung manure. The bilona ghee prepared (by churning the curd by traditional methods) from the milk of these holy cow mothers living in the pious environment of the ashram, is not only good for physical health but also for mental, intellectual and spiritual growth. It is not possible to give the complete details of the sāttvic and excellent qualities and benefits of this ghee.

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1. It makes the heart healthy and strong, controls blood pressure and prevents coronary artery atherosclerosis. Therefore this ghee is extremely beneficial for protection from heart disease and for patients of heart disease.
2. It increases ojas and longevity.
3. It nourishes the neurons of the brain, thereby enhancing the efficiency of the senses and brain. It increases the power of the intellect, the power to hold (dhāranā shakti) and memory power.
4. It helps to allay anxiety, stress irritability, anger, etc., by increasing sattva guna of the mind. It increases concentration of the mind and elevates sādhanā.
5. It improves eyesight and prevents refractive error, cataracts, glaucoma and other eye problems.
6. It strengthens the bones and muscles, and makes the joints strong and flexible.
7. It has miraculous anti-cancer properties which help in fighting and preventing cancer.
8. It boosts immunity, thereby enhancing the power of resisting fatal viral infections.
9. It stimulates digestive fire and boosts the digestive system. It prevents obesity and checks body weight. Semen becomes healthy. It gives long lasting youth.
10. It gives a glow to the skin on the face, and enhances the beauty of the face. It makes the voice pleasant and improves the complexion. It makes the hair become dense, soft and long.
11. If consumed by pregnant ladies, the fetus becomes strong, healthy and intelligent.

There are other countless benefits.

This ghee may be obtained from Sat-sāhitya Sewā Kendra in Sant Shri Asharamji Ashrams and from the samitis.

(Compiler: Pritesh Patil)
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