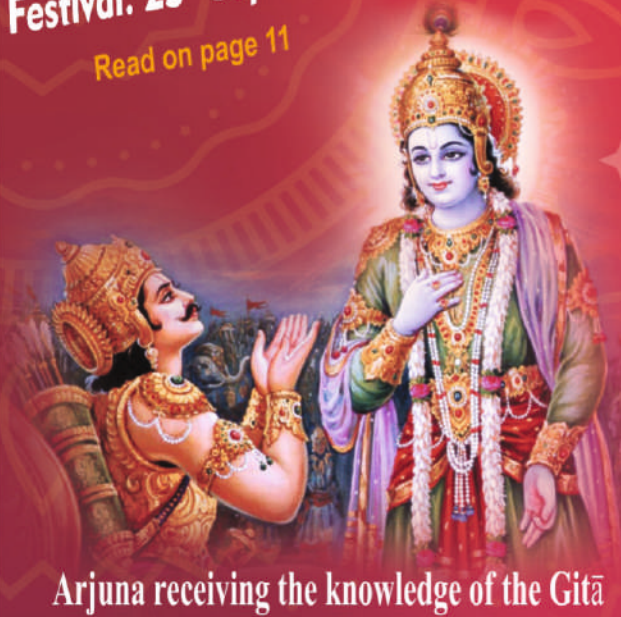


A Publication of Sant Shri Asharamji Ashram

# RISHI PRASAD

Special Edition on  
Self-Realization  
Festival: 23<sup>rd</sup> September  
Read on page 11

Price: ₹ 7 Language: English  
Publication Date: 1<sup>st</sup> August 2025  
Year: 25 Issue: 06  
(Continuing Issue: 392)  
Number of pages: 36  
(including cover pages)



Arjuna receiving the knowledge of the Gītā



Bhagavatpāda Sai Shri Lilāshāhji  
Mahārāj imparting Brahman-realisation  
to Sant Shri Asharamji Bapu



Hanumānji  
hearing the  
instruction  
on Truth  
absolute

Those who grasped the  
words of the SatGuru  
became verily the  
Supreme/Brahman  
themselves...

Read on page: 4



Rāmakrishna Paramhansa being  
enlightened of non-duality by his Guru



# Outstanding Results of the 2024-25 Board Examinations

Ahmedabad, Chhindwara, Bhopal, Agra, and Surat Gurukuls achieved 100% results in 10<sup>th</sup> Board exams. Ahmedabad, Surat, Jaipur, and Chhindwara achieved 100% results in 12<sup>th</sup> Board exams.

Abhishek Chauhan,  
Sāraswatya mantra initiate,  
Bāla Sanskāra Kendra, Surat  
10<sup>th</sup> State Board – 99.96 PR



## 10<sup>th</sup> and 12<sup>th</sup> State Board Examination Results

Nidhi Sahu Raipur 94.5%	Trisha Sahu Raipur 94.3%	Rampal Chauhan Khilchipur 90.8%	Tanu Yadav Raipur 89.8%	Dimpal Avadhia Raipur 89%	Aryan Ludhiana Ludhiana 83.7%	Sonal Jhine Dhulia 81%	Shrihari Lokhande Dhulia 79%	Garima Patel Raipur 78.3%	Abhishek Chauhan Khilchipur 78.4%	Aman Ludhiana Ludhiana 77.2%	Ram Lande Dhulia 77%	Rupali Sahu Raipur 12 <sup>th</sup> 87.4%	Gargi Sahu Raipur 12 <sup>th</sup> 76.2%

### Gujarat Board Exam Result

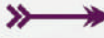
(PR = Percentile Rank)

10<sup>th</sup>



Gayatri Katia Rajkot 97.64 PR	Mayur Parmar Rajkot 95.79 PR	Bhagirath Kalmi Rajkot 95.64 PR	Nitya Patel Ahmedabad 94.07 PR	Pratham Kalal Ahmedabad 93.75 PR	Satyam Mahant Ahmedabad 93.41 PR	Kishan Jivani Rajkot 93.24 PR	Priyanshi Ninama Sarki Limdi 91.06 PR	Bhavik Prajapati Surat 91.06 PR
Sandeep Ghodakia Rajkot 90.87 PR	Krishna Munia Ahmedabad 90.28 PR	Param Pandey Surat 90.07 PR	Jaykumar Sadat Dantod 89.67 PR	Suresh Vadodaria Surat 89.26 PR	Jayesh Purohit Surat 89.06 PR	Ajay Nishad Ahmedabad 87.59 PR	Supriya Sadat Dantod 86.08 PR	Devendra Gupta Surat 85.85 PR
Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR	Mayur Bhilala Surat 84.94 PR

12<sup>th</sup>



Jagdish Suthar Ahmedabad 94.75 PR	Janak Banjara Ahmedabad 86.07 PR	Dalpat Suthar Ahmedabad 85.83 PR

### 10<sup>th</sup> C.B. S.E. Board Exam Result

Yug Verma Chhindwara 96.5%	Mohit Kumar Chhindwara 96.2%	Shaurya Tiwari Chhindwara 95.2%	Gauri Singh Chhindwara 95.2%	Krishna Patidar Indore 95%	Rudraksha Bachhav Dhulia 93%	Palak Suryavanshi Chhindwara 93%	Tanish Sonwane Dhulia 93%	Harsh Pethe Chhindwara 92.8%	Vyom Sharma Jaipur 92.6%	Mayur Thapa Chhindwara 92.4%
Naman Sahu Chhindwara 91.6%	Nitya Namdev Chhindwara 91.4%	Bhavesh Kochle Indore 90.8%	Falak Sahu Chhindwara 90.8%	Elesh Chhabaria Chhindwara 90.6%	Samarth Yadav Chhindwara 90.4%	Bhumiika Chauhan Chhindwara 90.4%	Lohitaksh Sharma Agra 88.80%	Riddesh Waghmare Bhopal 88%	Prem Kshirsagar Dhulia 88%	Sumit Bhandia Indore 88%
Soham Gupta Bhopal 87.2%	Ritika Tatiya Dhulia 87%	Jahnvi Patil Bhopal 86%	Bhimlesh Sahu Bhopal 85%	Atul Behara Indore 84.8%	Raghav Ahuja Jaipur 84.6%	Raghav Pathak Indore 84.4%	Kanak Agra Agra 83.4%	Navin Baghel Aligarh 83.2%	Narayan Yadav Bhopal 83%	Namrata Yadav Bhopal 79.2%

### 12<sup>th</sup> C.B. S.E. Board Exam Result

Kriti Kukreja Chhindwara 97%	Yogesh Jaipur Jaipur 93.2%	Hariom Chaubey Jaipur 92.4%	Prashasta Jain Bhopal 88.8%	Narayan Shendage Chhindwara 88.4%	Durgesh Jotavani Chhindwara 87.4%	Astha Notani Chhindwara 86.6%	Mrityunjay Singh Bhopal 86.2%	Abha Thakre Chhindwara 83.6%	Kashish Manjhi Jaipur 83%	Bharat Makkar Indore 82.4%
Chitrases Navalkar Chhindwara 82.4%	Kanishka Mewada Bhopal 82.2%	Anushri Soni Bhopal 82.2%	Astha Patil Chhindwara 81.8%	Mauli Acharya Bhopal 80%	Anushka Agarwal Bhopal 79.4%	Shivnarayan Bhopal 79.2%	Dipankar Sahu Jaipur 77.6%	Yash Ramani Bhopal 76.2%	Joy Peswani Bhopal 75.8%	Tejal Singh Bhopal 75.6%

Sant Shri Asharamji Gurukul, a beautiful synthesis of modern education and Vedic wisdom



**Download: Rishi Prasad App (for Rishi Prasad online subscription), Rishi Darshan App (for Rishi Darshan video magazines subscription) & Mangalmay Digital App**

## For whom is the Brahman Near, and for whom is it Far?

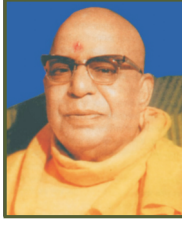
दूरस्थं चान्तिके च तत् ।

‘Although far, far, He is also near.’

Ādi Shankarāchārya says, “For those who have attained the immediate knowledge of that Ātman (realized the Self), Brahman is very near, it’s their very own Self; and for those who haven’t, it is very far.”

Someone said, “I will attain Brahman when *mahāpralaya* (the final cosmic dissolution) takes place.” Look, hasn’t he thrown Brahman billions of years away? Another said, “I will attain Brahman only upon reaching Vaikunṭha, the abode of Lord Vishnu; there’s no way it can be attained here.” So, he too has thrown Brahman far away (in another realm). Someone else said, “How can one attain Brahman as long as the world appears? When you are in the state of *samādhi*, you will find it. Hey, Brahman is not something so ordinary that it can be attained easily!”

For such people, Brahman is far away—meaning, for the ignorant, who do not know the fullness or wholeness of Brahman, or the non-dual nature (the state of being One alone, without a second) of the Self, Brahman is far—located in a far-off place, to be found in the distant future, or as a distant object—basically, separate from oneself in terms of time, space, and matter. And there is no fixed limit to such separation. If Brahman is separate from oneself, then it becomes difficult to determine whether it is the pot or the ether (contained in the pot). But what if Brahman is realized? In that case, it is अन्तिके च तत् – then Brahman is very near; it is our very own Self. This is the explanation given by the Āchāryas.



**If you realize, then verily You are Brahman.**

– Swāmi Akhandānanda Ji

If you realize Brahman, then verily, you are Brahman; but if you don’t, then regardless of whether you die in *mahāpralaya*, or enter into the state of *samādhi*, you are not going to attain it, for you don’t recognize it. Let’s assume that Brahman will appear before you in *samādhi*; but when you don’t recognize Brahman today, how will you recognize it in *samādhi*? In *samādhi*, there will be no *vritti* (mental modification); secondly, neither Brahman (being a non-doer) have any sense of doership (to indicate ‘this is Brahman’), nor will you (being in the state of Self-absorption) have a sense of being the knower. So, even if you experience oneness with Brahman in *samādhi*—you, not being a subject (knower) in that state, and Brahman not being an object (of knowledge); and there being no *vritti* at that time—the oneness that you experience in this state will be nothing but that associated with ignorance. How will ignorance be dispelled? *Samādhi* has no power to dispel ignorance. Which Guru will exist in *mahāpralaya*? What means of practicing *samādhi* will remain then? Will the *Brahmākāra-vritti* which is the concept in the form of Brahman, remain in *mahāpralaya*? Then who will show you Brahman? There was a person who had a philosopher’s stone (*pāras*) in his house but didn’t recognize it. He used it daily to grind chutney. A *mahātmā*, seeing his poverty, gave it to him, but didn’t tell him what it was. So, he used it to grind chutney. Later, he heard about the philosopher’s stone and wished to obtain one. He asked people, and someone told him, “If you go to the

(Continued on page: 10...)

Revelation from the report released in the meeting of the World Economic Forum:

## The British Looted ₹ 563,026,520 Crore from India in 135 Years.

British economic historian Angus Maddison writes in his literary work, 'India was the richest country in the world and had the world's largest economy until the 17<sup>th</sup> century AD.' It is worth considering – How can a nation (India, that is Bhārata) once called and referred to as the 'Golden Sparrow' due to its extremely strong and independent economy, have lagged behind civilizations that once depended on its resources for their basic needs? The answer lies in one of the most brutal and tragic sagas of world history which exposes a bitter truth: how, for over 1,200 years foreign invaders systematically plundered India, destroying its identity, self-reliance, and economic structure.

The global organization 'Oxfam International' recently presented a report at this year's World Economic Forum, stating that—The UK extracted USD 64.82 trillion (₹ 563,026,520 crore in current value) from India over a century of colonialism between 1765 and 1900 and USD 33.8 trillion of this went to the richest 10 percent - enough money to carpet London in notes of 50 British pounds almost four times over. In 1750, the Indian subcontinent accounted for approximately 25 percent of global industrial output. However, by 1900 this figure had precipitously declined to a

mere 2 percent.

### What Was the Real Objective of the British Coming to India?

While the Mughals were looting India, in the 15<sup>th</sup> century, Catholic popes laid out religious justification for colonization, issuing a series of papal bulls, now known as the 'Doctrine of Discovery' that asserted colonization was necessary to save souls and seize land for the growth of the Church, thus both encouraging and participating in the takeover and exploitation of foreign lands, most often in the name of Christian conversion.

With this very motive, the British East India Company entered India in 1608 under the guise of traders.

Renowned American philosopher and historian Will Durant writes in his book 'The Case for India'—'I was filled with astonishment and indignation at the apparently conscious and deliberate bleeding by England throughout 150 years. I began to feel that I came upon the greatest crime in all history. I know how weak words are in the face of guns and blood, how irrelevant mere truth and decency appear beside the might of empires and gold!'

The fundamental principle of the English has been to make the whole Indian nation subservient in every possible way to the interests and benefits of the English





# This Attack Was Made on Our Culture, Our Dharma

– Shri Dhananjay Desai, Founder and National President, Hindu Rāshtra Senā



Asharam Bapuji is a saint free from self-limiting adjuncts. He is the *mahātmā* (Self-realized great soul) who blesses us with direct realisation of Truth. In 2013, there was an attack on Bapuji (through a smear campaign). But in reality, he was not attacked; culture and Dharma were attacked.

When Shankarāchārya Shri Jayendra Saraswati of Kānchi Kāmakōṭi Pīṭha was falsely implicated in a murder case in Tamil Nadu due to offering resistance to religious conversions carried out by Christians, it was Bapuji who was the first one to raise a voice in his defense. When Bābā Rāmdev Ji was attacked, it was again Bapuji who was the first to raise his voice.

How could the one who inspired millions to follow the path of Brahmacharya (celibacy) violate the vow of Brahmacharya? It was nothing but a devious plot. In Odisha, Lakshmanānanda Saraswati Ji, who worked tirelessly to stop religious conversions, was murdered, along with several unknown saints. Back then, targeting Bapuji was like setting India on fire. Seriously pondering over it, they decided to assassinate His character.

One can survive COVID-19, but it is much harder to survive suspicion and sin—and Pujya Bapuji shows the path to escape them. Therefore, for the proselytizers, problems of the pandemic or starvation were not big; the big problem was instead, Asharam Ji Bapu. They convert others in masses, like herds of sheep and goats—

even changing their father, and lineage. But saints like Bapuji are like spiritual sanitizers who disinfect the entire environment polluted by religious conversion. The Dang district in Gujarat had been converted almost entirely to Christianity. But look at the significant amount of purification (by way of re-conversion back to Hinduism) that has been carried out there by great men like Bapuji!

This makes them wonder—‘we made enormous efforts to spread our religion; our generations spent years in this task (of proselytization), yet these great men roar like a lion and reconvert the herds of sheep and goats (people converted by us to Christianity) making them lions (followers of their original dharma). Thus they strengthen the arm of Dharma.’

Whilst addressing a press conference, I said, “Even scholars and legal experts like Adv. Harishankar Jain and Dr. Subramanian Swamy are saying that this is a conspiracy hatched against Bapu Asharam Ji. One can discern this simply by reading the charge sheet. The incident is 100% fabricated. The so-called incident is said to have occurred in Rajasthan, the girl is from Uttar Pradesh, and she filed the FIR in Delhi. This is a master plan—and we all just kept watching! We never protested!”

I swear, with God, Dharma, and the sacred blood of my departed ancestors flowing in my veins as witnesses, that no one in India is as unblemished and pure as Bapuji. The sun, though it gives energy, still scorches, but this great man (Bapuji) provides energy without scorching.

**I swear, with God,  
Dharma, and the  
sacred blood of my  
departed ancestors  
flowing in my veins  
as witnesses, that  
no one in India is as  
unblemished and  
pure as Bapuji.**

## A devout Young Woman from Jhabua converted a family back to Sanatan Dharma

Recently, in the Jhabua district of Madhya Pradesh, a young woman named Sangeeta Bhabar got married according to Hindu rituals. However, just a few hours after the wedding, she discovered that her in-laws had previously converted to Christianity and had deliberately hidden this fact. Demonstrating unwavering devotion to her faith-by-birth, Sangeeta made it clear that she would live only with those who follow Sanātan Dharma; and that if her in-laws did not return to their original faith, she would not stay in that household.

The very next day, Sangeeta returned to her parents' home. Her devoutness to her Dharma had such an impact on her in-laws that they agreed to reconnect with Sanātan Dharma and brought her back into their home.

This incident serves as a clear and living message to those Hindu youth who abandon their faith and roots in the name of marriage. In most interfaith marriages, it is usually the Hindu—whether the groom or bride—who is proselytized. Hindus influenced by modernity, who justify such marriages, must reflect whether the children born of such weddings will be able to grow up with the spiritual wisdom of the Self-realized great ones of our culture and the lofty ideals, and values of Sanātan Dharma. Where will the upcoming generation, deprived of these religious values, lead

the future of the family, society, and nation? How can the tree of all-round social development grow without the seed of Hindutva?

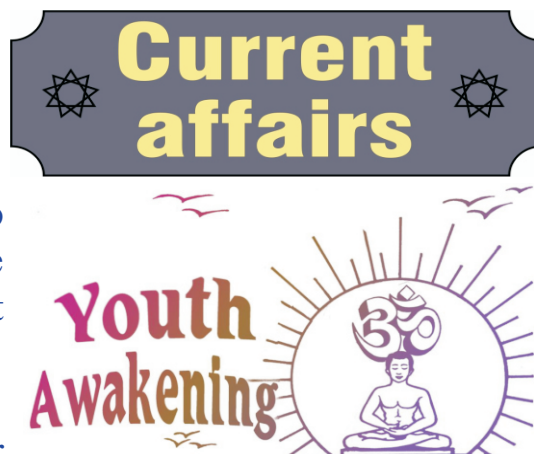
Rashtriya Swayamsevak Sangha (RSS) Chief Shri Mohan Bhagwat said, “How does religious conversion happen? How do boys and girls of our country become followers of other faiths? It’s all

due to small-time personal interests, and for the sake of getting married. It is a different matter that those who do it are wrong. However, the real issue is – we ourselves do not train our children. At home, we must inculcate in our children

the *sanskāras* of pride in their identity and faith-by-birth (Hinduism), and reverence for our worship traditions.”

Pujya Bapuji, in His satsang-discourses, mentioned, “The system, teachings and wisdom of Sanātan Dharma are truly magnificent, but we ourselves are careless in terms of disseminating and promoting the same. If a Hindu boy falls in love with a Muslim girl, and intends to marry her, she will first convert him to Islam and then marry to him. As a result, our Hindu boy turns into a Muslim. Similarly, if a Hindu girl gets involved with a Muslim boy, he too will first convert her to Islam and then get married. Thus, our Hindu girl becomes a Muslim.

Our Hindu children and parents lack the pride and sense of importance they should have for Hinduism and their heritage,



## Why is Shraddha Only Performed in Ashwin Krishna-paksha?

The forthcoming 7<sup>th</sup> to 21<sup>st</sup> September will be observed as *Shrāddha paksha* (*Mahālaya*). Its significance and the related scriptural story have been expounded by Pujya Bapuji in His *satsang*-discourses, as below:

“श्रद्धया यत्क्रियते तत् श्राद्धम् ।

*Shraddhyā yatkriyate tat shrāddham.*

‘That which is performed for departed ancestors with reverence and faith is called ‘*Shrāddha*’.’

As per the Garuḍa Purāṇa (Dharma Kāṇḍa, Preta Kalpa: 10.57-58): ‘If *shrāddha* is done in time, the family will never perish. Age, sons, fame, heaven, glory, health, strength, splendour, cattle, happiness, wealth, and grain—all these can be procured by worshipping the manes.’

Now, why is *shrāddha* only performed in the *krishṇa paksha* (dark fortnight) of āshwin month (the 7<sup>th</sup> month of the Hindu lunar calendar) and not on other dates? As per the scriptural texts: ‘During the *Pitri paksha* of the lunar month of āshwin, the manes keep hoping that their descendants will satisfy them with *pinḍa-dāna* (offering of the *pinḍa*, balls of rice) to them.’ With this hope, they visit their families during *shrāddha paksha* in their subtle bodies.

There is also a story related to *shrāddha*. After his death in the Mahābhārata war, the charitable warrior Karṇa reached the higher worlds and attained a heroic destiny. In the earthly realm, he was famous for his generosity.

Karṇa donated gold, diamonds, gems and jewellery but he had neglected *anna-dāna* (giving food). As a result, when he reached the heavenly realm upon death, he found himself to be endowed with riches (gems and gold jewellery) but had nothing to eat.

Karṇa asked Lord Indra (the King of gods and the ruler of heaven), “O Lord!

What about food arrangements?”

Indra replied, “You never donated food in your lifetime to your manes. You gave away gold and jewels; and hence, those very things have come back to you – manifold, in abundance. Now stay among them.”

“O Lord! I didn’t know, nor did I intentionally neglect this duty; it all happened due to my ignorance. Please suggest a remedy.”

“I grant you a fortnight (15-16 days) to return to Earth to do whatever needs to be done as a remedy.”

Karṇa returned to Earth. He fed orphans and the poor out of compassion, and respectfully offered meals to saints, sages, and Brāhmins. He performed *tarpaṇa* (gratification; offering libation of water to the manes) for his deceased ancestors. There’s a difference between compassion and charity (*dāna*). Compassion is shown towards the helpless, handicapped, orphans, and the needy; while charity is offered at the feet of the virtuous—learned, holy ones, saints, and Brahmins. So, Karṇa donated food, showed compassion, and satisfied many.

After this fortnight of service, when Karṇa returned to heaven, Indra said, “Now you can enjoy manifold rewards here.” Thus, Karṇa redeemed his debt to his ancestors (*pitri-riṇa*).

Karṇa said, “O King of Gods! What if someone else commits the same mistake as I did...?”

Indra said, “Regardless of what one’s ancestors did or didn’t do in their lifetime on the earthly realm, whoever performs *shrāddha* during this *krishṇa paksha* of āshwin month, will automatically satisfy one’s manes.”

The *tarpaṇa*, *shrāddha*, or *arghya* (offering water for libation) reach even



# Wholesome and Unwholesome Diet and Recreation in Sharad Ritu (Autumn Season)

During *Sharad Ritu*, disorders caused by increased *Pitta* naturally arise. By avoiding *Pitta*-increasing foods (or consuming them in minimum quantity) and by taking *Pitta*-pacifying foods, one can prevent *Pitta*-related problems. Saline, sour, and pungent foods increase *Pitta*, while sweet, astringent, and bitter tastes pacify *Pitta*.



## Wholesome Foods:

Fresh butter, ghee★, milk (1 hour before sleep at night)

## Grains:

Wheat, barley, sorghum (jowar), ragi

(*Eleusine coracana*), rice Pulses: Moong dāla (yellow split mung beans), moth dāla Fruits: Āmlā (Indian gooseberry), banana, custard apple, guava, jamun, pomegranate, apple, orange, sweet lime, litchi, chikoo Vegetables: Bottle gourd, ash gourd, pumpkin, bitter gourd (should not be consumed excessively as it increases *Pitta*; never consume over-ripe bitter gourd), pointed gourd, ridge gourd, round gourd, lady's finger, turnip, spinach, amaranth, cucumber Roots: Sweet potato



Oils: Coconut oil

Spices: Cumin,

coriander, fennel,

cardamom Herbs:

Shatāvari (asparagus

powder★), Mulethi

(licorice), Giloy

(*Tinospora cordifolia*

powder★★), Triphalā (Triphalā powder★, Triphalā Rasāyan★), Gulkand (sugared rose-petals dried in the sun). Others: Makhānā (Fox nuts), raisins★, large



**Sharad Ritu:**  
From 23<sup>rd</sup> August  
to 23<sup>rd</sup> October

raisins★, figs, black grapes, Magajakari (mixture of equal quantities of seeds of cucumber, muskmelon, watermelon, ash gourd, and bottle gourd), green coriander, mint, kokum (*Garcinia indica* fruits), water chestnut, sugarcane, coconut, coconut water, rock sugar.

**Unwholesome Foods:** Curd, buttermilk, lemon, pickles, pāpad (a thin crisp cake made of kidney bean-flour mixed with spices), fried food, hot spices, capsicum, green and red chili, ginger, garlic, fenugreek seeds, mustard, asafoetida, carom seeds, brinjal, drumstick,

elephant foot (yam), papaya, sesame oil, mustard oil, pearl millet, kulthi (horse gram) and other pungent and *Pitta*-increasing items. Sharad Ritu is called the “Mother of diseases”. In this season, heavy-to-digest foods may cause fever, diarrhea, indigestion, hyperacidity, etc. Although sweet taste pacifies *Pitta*, sweets made from *māwā* (milk cooked down to fudge-like consistency) are heavy and should not be consumed in this season. Occasionally, one can consume coconut fudge (barfi), white pumpkin-sweet, and halwa.

**Unwholesome Recreation:** Do not roam around in the sun. Keeping night vigils after 11 p.m. increases *Pitta*, so it should be avoided. Excessive waking and sleeping during the day aggravate all three *doshas* (*Vata*, *Pitta*, *Kapha*), declining health.

**Wholesome Lifestyle:** Practice celibacy. Spend time in the moonlight, especially on the cool night of Sharad Purnimā (6<sup>th</sup> October). Go to sleep between 9-10 p.m. ○

★ Available at *Satsāhitya Sevā Kendras* in Ashrams. ★★ These are available at *Ārogya Kendras* of the Ashram.

# The vow that gives happiness, prosperity, longevity, health and aids in attaining God.

The Shāradiya Navarātri (the word literally means nine nights that come during Autumn) will be observed from 22<sup>nd</sup> September to the 1<sup>st</sup> October. The significance of this *vrata* has been explained by Pujya Bapuji in his satsang discourses:

The Shāradiya and the Vāsanti (Spring) Navarātris are periods of significant change in Nature. According to the *shāstras*, the Sharada (Autumn) and Vasanta (Spring) seasons are considered ‘Yama-danshtrā’ (the teeth of Yama, the God of death). The Sharada and Vasanta seasons are considered the mother of diseases. During these seasons, the accumulated particles of disease present in the body tend to surface, causing fever and other illness. During this time, epidemics also tend to break out. The body also suffers various other disorders. People with weak Life Energy are more likely to die on these days because, due to their weak vital force, they are predisposed to disease. Therefore, fasting, to enhance immunity and divine mother’s worship, to develop devotion in the heart and to receive her compassionate grace, Navarātri holds special significance.

One who consumes heavy food during these Navarātris is bound to fall ill. During Navarātri, one should either fast or consume light (easy to digest food). Both Navarātris, Shāradiya and Vāsanti Navarātri, serve the purpose of purifying the body. Hinduism has, since ancient times, chosen the nine days of Navarātri for observing a *vrata*.

In the Devi Bhāgavat, Bhagavān Veda Vyāsa said to Janamejaya, “During the days of Navarātri, one should purify the body, mind, and heart (*Bhāva*) by worshipping the Divine Mother, chanting hymns of the

Vedas, songs, dance, and music with various instruments, remembering the Divine, and holding a grand festivity. Those who possess wealth and opulence should do charity and meritorious acts within their capacity. Practice celibacy. Those who are unable to observe fasting in this Navarātra Pujā, will reap the same fruits, if they observe fasting for the three days only: the Saptami, the Astami, and the Navami *tithis* (the seventh, eighth, and ninth day).

Women, who are barren or widows or poor, should infer that they never observed the sacred Navarātri fast in their previous births.

O Janmejaya, on observing this Navarātri Vrata, one gets riches, crops, sons and grandsons, prosperity and happiness, longevity, health and heaven and even the final beatitude (God-realization), if one does not seek heavenly pleasure and aspires to attain God. Thus, this Navarātri Vrata fasting and satsang helps in the journey to God-realization.”

## The mystery of Number 9

Why are only 9 days selected for the Navarātri celebration? Why is the number 9 associated with so many things—Lord Rāma was born on Rāma Navami, Sitā was born on Sitā Navami. The number of planets is 9. There are nine forms of devotion (Navadhā Bhakti)?

Prakriti is divided eight-fold thus; earth, water, fire, air, space, mind, intellect, and egoism. The ninth is the Lord of all beings, the Supreme Self, who grants reality to them. The eightfold nature (*Ashtadhā Prakriti*) keeps changing, but the ninth—‘*Nārāyaṇa*’ remains the same.

Your mind changes, your intellect changes, even your ego changes, and →





## House-to-house distribution of calendars 'Divya-Darshan' Campaign (2026)

Under this campaign, sadhakas and volunteer brothers of Yuva Seva Sangh should reap the benefits of giving wall calendars, pocket calendars, and diaries to their relatives, friends, acquaintances, and other sadhakas by visiting them personally.



Source: Available at Sant Shri Asharamji Ashram bookstalls and service centres run by sādhaika families and Shri Yoga Vedanta Seva Samitis. For online orders: [www.ashramstore.com/calendar](http://www.ashramstore.com/calendar) Contact: (079) 61210732 (Sāhitya Department), 61210761 (Yuvā Seva Sangh Head Office).

**Note: A single copy of the calendar costs only ₹ 15. Buying 2 calendars gets a discount of ₹ 5, so you pay only ₹ 25! Upon ordering 250 calendars or more, you can get your name & address, or that of your firm, shop, etc., printed on them. The printing cost per copy is ₹ 13 for an order of 250-999 calendars, and ₹ 12.50 for 1000 calendars and above.**

### Gulab-Pan-Amla Sherbet

This sweet and cooling sherbet, prepared from Āmlā, rose water, betel leaves, fennel, and cardamom is tasty, wholesome, and aromatic. It is an appetizer and a digestive. It pacifies Pitta and Vāyu and removes internal heat, burning sensation, excessive thirst, and gives agility and energy.



### Amla-Ginger Sherbet

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

₹ 95 840 gm

### Homeo Power Care

Prepared from the pure colostrum of desi cows. These pills contain nutrients that nourish all organs of your body, and boost health and immunity.

₹ 120 90 pills



### Koshtha Shuddhi Kalpa

Tablets for the stomach

It is an excellent anthelmintic. 50% of children have intestinal worms. Therefore, Koshtha Shuddhi Kalpa is beneficial, especially, for children. Regular consumption of this Kalpa removes symptoms like bed-wetting, drooling, loss of appetite, white spots on the face, stuttering, weakness, and slow weight gain in children caused by worm infestation.

₹ 70 50 gm



### Sanjivani Tablet

This tablet makes one strong, vigorous, radiant, and intelligent. It is extremely effective in combating and eliminating all ailments. As it is prepared from Rasāyana (rejuvenative) substances, it checks old age by strengthening the seven dhātus and five sense organs. It strengthens the heart, brain and digestive system. As it contains Tulsi seeds, it is beneficial for all age groups.

₹ 60 100 gm



The above-mentioned products may be obtained from Sant Shri Asharamji Ashram stalls or service centres of the Samitis. For information about other products and their detailed benefits, etc., and to receive products by registered post, please download from Google Play Store: "Ashram eStore" App or visit: [www.ashramstore.com](http://www.ashramstore.com) or contact: 09428857820. E-mail: [contact@ashramstore.com](mailto:contact@ashramstore.com)





# Guru-Bhaktas throng Ashrams to express their gratitude on Guru-Purnima.

RNI No. GUJENG/2001/2779

RNP No. GUJ-618/2024-26

(Issued by SSPOs Ahd, valid upto 31-12-2026)

Licence to Post without Pre-payment.

WPP No. 12/24-26

(Issued by CPMG UK, valid upto 31-12-2026)

Posting at Dehradun G.P.O. between 1<sup>st</sup> to 17<sup>th</sup> of every month.

Date of Publication: 1<sup>st</sup> August 2025



Ahmedabad



Gondia (Mah.)



Lucknow



Bhopal



Birgunj (Nepal)



New Jersey (USA)



Rajnandgaon (CG)



Varanasi



Godhra (Guj.)



London (UK)



Hyderabad



Karol Bagh (Delhi)



Kesarapalli (Odisha)



Sidney (Australia)



Sheopur (MP)



Nagpur



Rajpura (Punjab)



Toronto (Canada)



Jaipatna (Odisha)



Ajmer (Raj.)



Motihari (Bihar)



California (USA)

## Rishi Prasad Jayanti celebrated by worshipping Rishi Prasad



Belaundi, Dist. Durg (CG)



Bengaluru



Ludhiana



Jammu



Vapi (Guj.)



Prayagraj



Chandigarh



Patna

Resolution made to serve Rishi Prasad

We are not able to publish all the pictures due to lack of space. For many more pictures, please visit the website [www.ashram.org/seva](http://www.ashram.org/seva)  
Ashrams, samitis and siddhaka-families may e-mail pictures of their selfless service work to [sewa@ashram.org](mailto:sewa@ashram.org)

To subscribe to the monthly publications of the ashram, please scan:



Rishi Prasad



Rishi Darshan



Lok Kalyan Setu

Owner: Sant Shri Asharamji Ashram Publisher: Dharmesh Jagram Singh Chauhan Printer: Vivek Singh Chauhan Place of Publication: Sant Shri Asharamji Ashram, Motera, Sant Shri Asharamji Babu Ashram Marg, Sabarmati, Ahmedabad- 380005 (Gujarat) Printed At: Hari Om Manufacturres, Kunja Matralion, Paonta Sahib, Sirmour (H.P.) - 173025 Editor: Shrinivas R. Kulkarni