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Pujya Sant
Shri Asharamji Bapu



Play Holi, conforming to saints, if you wish to play. Don't disregard saint's command, being noble children of Sages and Seers.

Holikotsava: From 2nd to 4th March



"Bapuji is innocent. I and the entire Saint community stand with him."
— Mahamandaleshwar Swami Rameshwaranand Saraswati Ji



Pujya Sant Shri Asharamji Bapu's Unshakable Resolve

(Excerpts from the Satsang-discourse delivered on 3rd December 1998)

"We shall see India shining again with these eyes!"

I had a Satsang programme in Lucknow. Atal ji arrived and He spoke about the environment and also said openly, "I had become disappointed, but meeting Bapuji brought a ray of hope..." (To know the expressions of Shri Atal Bihari Vajpayee ji, who attended the Lucknow Satsang, read the book 'Divine Inspiration: The Secret of Eternal Youth'*, page 41)

So, shaking his shoulder, I said, "I want to see you as Prime Minister again." (He became Prime Minister, served for about 13 months, and completed his term, a third time.)

You know this. Similarly, I say to India, "**My India! Oh my India! Oh my country! I want to see you as Vishwaguru again. Om Om Om...**"

And this dream of mine is not just a speech like those who are speakers; it will surely become reality. It is not like, 'Okay, we will die doing this work, come back in another birth, or make India like this through the subtle body,' no... **With this very body, with these very eyes, we will see India shining again! We will absolutely see it!**

Repeat in your minds: '**Om Shanti, Om Ananda... Om Shanti, Om Ananda...**' India will definitely become Vishwaguru again! India will shine in just a few years. Yes, it is absolutely certain. Yes, it will shine! Just radiate the thought-waves of this *sankalpa* into space. Nature will create the circumstances of its own to fulfill it.

Om Namo Bhagavate Vāsudevāya... The God who resides in everyone, is my Self. He who is the support of all is Om. Truth personified God is making me speak, and God Himself will fulfil God's resolve. Yes, India will absolutely shine! Those who are dreaming of breaking India, their daydreams will not materialise! But the resolves of India's Saints will absolutely materialise! Om, Hari Om!... I have such a gift from my Guriji with me! When prisoners and the Chambal Valley people can change, why can't these Indians return to their former glory as Vishwaguru? —what is so difficult about that!

This country is not an orphan country. The master of this country is absolutely in the hands of the Saints. God likes the hearts of Saints, and the Saints like His compassion.

Our love has a different style altogether. Our affection has a different style altogether. Our friendship has a different style altogether. If I am proud of Him, Then He is also proud of me.

We are proud of that beloved Lord, And the Lord is also proud of me that 'He is mine'.

A festival that provides the opportunity to remove superimpositions and obtain glimpses of the Self

The festival of Holi truly gives the message of unity in diversity. One and the same delight, joy in everyone... The merchant's merchant-ness, the king's king-ness, the rich person's richness, the poor person's poverty—all disappear in squirting colours, in laughter, and in joy. Getting external things and by attaining a position, the false pride of greatness enters us, or by their absence, lowliness and downtroddenness enter us. This is useless. In reality, your true nature is neither lowly nor downtrodden, nor egotistic. The reality of *Prahlad* is your reality; the reality of *Brahmā-Vishnu-Shiva* is your reality; the reality of insects and large ants is your reality. Is there consciousness and knowledge present in an insect? Yes. Therefore, that which is Sat (Existence absolute), Chit (Consciousness absolute), Ananda (Bliss absolute) is all-pervading, present in all beings exactly as it is, and human life is for realizing that greatness.

Remove superimposition through practice.

In the festival of Holi, the superimposition of richness-poverty, caste distinctions—all disappear. "Ho-li"—what is gone is gone. People sing Holi songs:

Holi has come...

The month of Phagan has come...

While playing drums!... By doing this and that, by a little laughing and frolicking, by removing and forgetting super-

impositions, unknowingly this *Holi* festival gives an opportunity to get glimpses of one's flawless Self. In playing games also, forgetting superimpositions, people laugh

and play. Joy does not spring from sport. When superimpositions are forgotten, at that time the mind becomes one-pointed; then a glimpse of one's Self-god, the inner Self, is obtained. In truth,

there is no real joy in praise or money. Joy is in your Self-god, joy is within you; you yourself are of the nature of bliss. When playing Holi with innocence, joy comes—where does it come from? It comes from your inner Self alone.

"*Holi*"—do not cling to the past. Do not remember the past, do not develop attachment and aversion, do not fear the future; just cut the superimposition that creates attachment in the present! The past is gone, why remember it? The future has not yet come, why fear it? The present is passing. Every second is passing with change. If you develop such understanding, the backbone of superimposition will break. What happens when the backbone breaks? It collapses completely. Therefore, the main thing is to remove superimposition. By increasing the practice of reflection on the truth, consciousness, and bliss-nature of the Supreme Self, the superimpositions of attachment and aversion and the foolish superimposition of "What will become of me?" are weakened. Loosen superimposition



**The festival of Holi:
From 2nd to 4th March**

A Divine Embodiment of Humility and Simplicity: Sai Shri Lilashah ji Maharaj



The birthday of the Brahmalin Bhagavatpāda Sāi Shri Līlāshāh ji Māhārāj falls on 13th March. This great soul, who played with Supreme Self, was extraordinary in humility and simplicity. In this context, let us recall an incident from Sai Shri's life, as narrated in Puja Bapuji's satsang-discourses.

My Gurudev, Sāi Shri Līlāshāh ji, whose command could stop a train and move a tree across the land, would collect stones whenever he went for walks in Nainital. I would follow behind him, and together we would gather stones, fill them into empty cement bags, and carry them uphill to the ashram like coolies and labourers. With our own hands, we built huts so that 'some sādhakas might stay there in the future.' I did this. I lifted not the stones but the sins of many lifetimes and cast them away. That sādhanā fructified for me in a way that didn't fructify for those who merely enjoyed comforts. One must erase the ego, you see.

Once, as Sāi ji and I were collecting stones, we were dressed very simply. Two or three families—about fifteen to eighteen people—from Jabalpur had come to visit Nainital. There is an observatory there. They had gone to see it but lost their way and passed by the place where we were gathering stones. Seeing our appearance, they assumed we were coolies. From a

We consider it a great fortune that by losing our way, we arrived at the feet of the great soul who guides wandering souls for countless lives on the true path.

distance, they called out, "Hey coolie! Hey coolie! Come here!"

For a moment, a thought arose in my mind: 'They don't know—people like them once worked as servants in my shop.' But Sāi Līlāshāh ji said gently, "Yes, sir."

When the father says, 'Yes, sir,' how can the son disagree with him? So I went along too. They asked, "We want to go to the observatory. Can you show us the way?"

Sāi replied, "Yes, sir. Come, I will show you."

One who cannot become small can never become truly great. The Supreme Self is smaller than the smallest and greater than the greatest:

अणोरणीयान्महतो महीयान् ।

"The Self that is subtler than the subtle and greater than the great is seated in the heart of every creature."

(Katha Upanishad: 1.2.20)

Those who have attained oneness with such Supreme Self see honour and insult as equal. Although I understood this truth, I could not tolerate the language they used for my SatGuru, and anger arose within me: 'These ignorant people are calling such a great SatGuru a coolie!' Still, seeing Sāi Maharaj's gentleness, I remained silent.

The ashram and the observatory are located on neighboring hills. We began guiding them along the narrow path.

The "elder coolie" walked ahead swiftly, the "younger coolie" followed, and between us walked the line of visitors at

Case Registered Over Irresponsible Remarks on the Ramayana and Mahabharata

Every spiritual book on Indian culture contains a treasure of unique wisdom. Anyone who studies it with an impartial mind, witnesses its greatness and experiences moral, intellectual, and spiritual upliftment. However, in recent times, certain demoralized people—without studying Hindu Dharma—have attempted to defame it under the guise of secularism.

Writer B.T. Lalita Naik from Karnataka made irresponsible remarks about the Rāmāyaṇa and Mahābhārata, questioning their moral teachings and claiming that Shri Rāma and Lakshmaṇ were not ideal figures, but they were cruel. Taking cognizance of this statement, the local police registered a case against the writer for hurting the religious sentiments of Hindu society.

Making hateful remarks against saints, shastras, deities, sacred symbols, and places of faith of Sanātana Dharma under the guise of freedom of expression is not only anti-Hindu but also anti-constitutional. Our culture proclaims:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिददुःखभाग्भवेत् ॥

*Sarve bhavantu sukhinah, sarve
santu nirāmayāḥ.*

*Sarve bhadrāṇi pashyantu, mā
kashcid duḥkhabhāgabhaveta.*

*“May all be happy, may all be free from
illness, may all see auspiciousness, may
none suffer.”*

Countless eminent foreign scholars, after studying Indian culture, bowed before its greatness. We also find countless

scholars influenced by the epics, Rāmāyaṇa and Mahābhārata.



A Chinese scholar Lin Yutang wrote, “My love and true respect for India was born when I first read the Indian epics, the Rāmāyaṇa and the Mahābhārata in the present translation in my college days. In these two masterpieces, we are brought closer to the atmosphere, ideals, and customs of ancient Hindu life.”



Having read Fauche’s translation of the Rāmāyaṇa in 1863, Michelet, a French Historian, movingly said, “That year will always remain a dear and cherished memory; it was the first time I had the opportunity to read the great sacred poem of India, the divine Rāmāyaṇa. If anyone has lost the freshness of emotion, let him drink a long draught of life, and youth from that deep chalice.”

He added, about the Epic of The Rāmāyaṇa, “Let me look towards lofty Asia, and the profound East for a little while. There lies my great poem, as vast as the Indian Ocean, blessed, gilded with the sun, the book of divine harmony wherein is no dissonance. A serene peace reigns there, and in the midst of conflict, an infinite sweetness, a boundless fraternity, which spreads over all living things, an ocean (without bottom or bound) of love, of pity, of clemency.”

Indian secularists must learn from such scholars and study Hindu Dharma

Trending News

How to Protect Oneself from the Harmful Effects of an Eclipse and How to Benefit from It.

A total lunar eclipse will occur on 3rd March. Regarding eclipses, Pujya Bapuji says:

Solar and lunar eclipses are extremely challenging times for beings living on Earth. To protect health during a lunar eclipse, food should be eaten nine hours before the eclipse. However, children, the elderly, the sick, and pregnant women may quietly eat or drink up to 1.5 prahar (about 4.5 hours) before the eclipse.

Before the eclipse begins, prepared food should be consumed, as eating after an eclipse is prohibited. If possible, remain with an empty-stomach during the eclipse—fasting is even better. Items that cannot be discarded should be well-packed, and before the eclipse begins, kusha grass (*Poa cynosuroides*), Tulsi, or sesame seeds should be placed in them so that the eclipse environment does not affect them.

After the eclipse, one should bathe, cleanse oneself, and eat. If the moon is not clearly visible after a lunar eclipse ends, food should not be eaten.

Even a minor injury during an eclipse is more harmful; no blood should be shed. A snakebite or scorpion bite during an eclipse is extremely threatening. It affects deeply.

Care should be taken that the body does not get harmed by injury, etc., during

Blessed indeed are those who, during solar and lunar eclipses, refrain from eating, sleeping, and frivolous behaviour and instead engage in remembrance of God's Name—the very source of pranic energy—through japa, charity, meditation, and contemplation.

the eclipse—and, if possible, protect your mind from agitation. The greatest eclipse of all is this: ignorance (avidyā) and imagination have veiled one's own true nature, the light of Self. To remove that ignorance and imagination, hearing satsang, reflection upon satsang, japa, and meditation during an eclipse are extremely essential.

Precautions for Pregnant Women

During a solar or lunar eclipse, a pregnant woman should neither look at the Sun or the Moon, nor should she sleep. If a pregnant woman lies down with one leg crossed over the other during an eclipse, the child may develop congenital abnormalities—this I have witnessed. A district collector's daughter had such an anomaly in her leg that I cannot describe. The Collector's wife showed me her daughter's leg.

I asked her, "Did you sleep with your legs crossed during the eclipse?" She was shocked and replied, "Yes, that is absolutely true."

Therefore, it is not proper for a pregnant woman to sleep or engage in prohibited action during an eclipse.

Thus, the Eclipse Becomes Auspicious

If one performs devotional practice during a lunar eclipse, it will give a hundred thousand-times more fruit. If Gangā water is nearby, it yields ten million

Navaratri: Auspicious Days That Bestow Both Material and Spiritual Benefits

The Chaitra-Vasanti Navarātri is from March 19th to March 27th. Its importance and necessity are explained in the satsang-discourses delivered by Pujya Bapuji:

The Yajurveda states: *Vraten dīkshāmāpnoti...* —By the observance of the Vrata, a person develops intelligence. Intelligence leads to steadfastness. Steadfastness develops strong faith. Faith develops the eligibility to attain God.

Observe some vow or rules in your life, such as observing Ekādashi fasts, daily practice of repeating the divine name, or fasting during Navarātri. Fasting during Navarātri is not done with the belief that if you starve yourself, the Divine Mother will be pleased and magically grant you boons. No, behind this lies a religious, yogic and spiritual science. After Shāradīya Navarātri, winter begins. When winter ends and summer starts, the second Navarātri (Chaitra Navarātri) comes. One Navarātri ushers winter, and the other ushers summer. This is a change in external nature, but it also brings changes within us. Nature compels the dormant pathogenic elements within the body to leave the body; and during this seasonal transition, people are found to fall ill more frequently. To ensure that we don't become victims of disease and to cooperate with nature's process, Navarātri fasts are observed.

Fasting and chanting during Navarātri stimulate the digestive fire, enhance immunity, and infuse life energy. During these Navarātris, chanting the name of God or Goddess, as well as observing a night vigil (jāgaran), is also practiced. Along

with chanting and fasting, self-study (swādhyāya) is undertaken. Through swādhyāya, our emotions and inner feelings become purified, through chanting, our mantra-power awakens, and through fasting, our immunity increases. This is why Navarātri fasts are observed. I don't insist that everyone must observe all fasts of Navarātri, but it is good if you observe at least some. The last three days—Saptami, Ashtami and Navami should definitely be observed as fasting days.

The message of the Navarātri festival

Goddess Durgā fought and struggled with Mahishāsura and ultimately defeated that demon. Mahisha means buffalo. Just as a cow drinks water gracefully, in its own way. But a buffalo, when it drinks water, spoils it. Similarly, a person with a buffalo-like nature causes disturbance wherever they live in society. So, by warning us to be cautious of such buffalo-natured people, the festival of Navarātri gives us this message: "O noble ones, do not be afraid, do not panic, do not cower. Experience the presence of the Supreme Lord, the master of countless universes, the embodiment of pure consciousness. Many great powers are hidden within you. Do not weaken those powers by entertaining thoughts that weaken you."



Drop of Nectar

Wealth is a small thing. Health is greater. Character is greater than wealth, and Atman (Self) is the greatest. — Pujya Bapuji



For Students



Devotion to God Does Not Perish, Even After Death.

I heard a story about a young destitute boy who had no parents. Wandering hungry and thirsty, he reached the bank of a lake. He bathed in the lake and quenched his hunger with its water alone. In the middle of the lake, he saw a Shiva-linga. Plucking lotuses from the lake, he offered them to the Shiva-linga. Having performed Shiva-puja (worship of Shiva) he began to leave, but due to acute hunger, he became dizzy, fell, and his life ended.

As a person thinks, so are the *samskāras* impressed in the intellect. At the final moment, *samskāras* of Shiva-worship were impressed in his mind; and while contemplating it, his life departed. Throughout his life he had performed no virtuous acts, yet the single act of Shiva-puja at the end, remained alive in his memory. In his next birth, he was born into a Brāhmin house. By divine providence, that memory continued. He thought, "If I act in a clever manner, people will bind me in worldly life." Therefore, like Jāda Bharata, although he knew everything, he lived like a simpleton.

His parents wanted to teach him social customs and worldly ways, to set him in a conventional life, but his mind—powered by past practice—kept settling only where it was meant to. At night, he

would wake up, go far from home to a Shiva temple, and sit there. At dawn, he would return and lie down quietly on his bed.

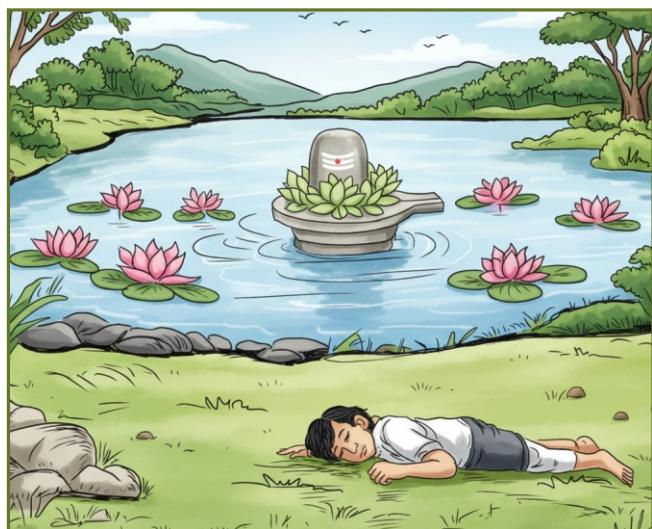
Eventually, his relatives considered him useless. Such is the way of the selfish world: the more useful a person is, the more they are loved; one who seems useless is despised.

His family scolded him: "You earn nothing, do nothing, and don't follow us. Why should you stay in this house? Better if

you die."

The Brāhmin youth felt inwardly pleased: "I didn't have to ask for leave; it has come on its own." He left home and reached a mountainous region, where the environment supported Shiva worship. His days passed in devotion to Shiva. His mind always thought: "Let me pluck as many lotuses as possible and offer them to Shiva."

But while offering, one has to offer the sense of doership. Bhagavān Shiva is not hungry for lotuses, water pots, or bilva leaves. It is our clinging to possessions that brings us back into the world. Therefore, offerings are made to cultivate the habit of possessiveness. When the feeling of offering to God arises, the mind becomes purified and God is pleased.



Foil the Designs of Those Who Carry Out Religious Conversions. – Pujya Bapuji

When the renowned botanist of Gujarat, Jayakrishna Indra, was a student, his household lived in poverty and hardship. Seeing his condition, a police inspector said to him, “Come to my house, son. Your clothes are torn. I will get you clothes and books and take care of all your needs.”

Jayakrishna went to his house. The inspector then said, “Look, if you adopt our religion and convert, all your education expenses and living arrangements will be paid for by our church, and I will also help you.”

Jayakrishna Indra stood up immediately to leave. The inspector said again, “You are living in such poverty—why worship this God? Worship that God only.”

Jayakrishna had heard that Jesus had come to India, learned from yogis, and was initially worshipped as God there and later crucified. After 400 years, the Bible was written, and then they started propagating the religion. But here, in India, the Lord Himself had sung the *Gitā* and personally manifested.

He thought to himself: “When someone is baptised, one becomes a Christian. After circumcision, one becomes a Muslim. But God makes one a Hindu from his birth. I

will not commit the sin of stabbing my Motherland (India) by betraying and leaving Hindu Dharma.”

That poor student didn’t yield to coercion or temptation given by the police inspector. He struggled through poverty, completed his education, and eventually earned great respect among Gujarat’s botanists.

There is no poverty in your soul—poverty enters the mind when one believes, “I am poor.” Even among the poorest, the Controller of the cosmos resides. Women cry, “My husband has died; I am widowed.” O sister, if the Lord of the universe is alive, how can you be widowed? They say,

“The children have become orphans.” If the Lord of the universe lives, how can children be orphaned? These are mental complexes. By seeking refuge in such a competent God, you can achieve great heights—if not today, then tomorrow. Had Jayakrishna Indra been taken in by the inspector and left his Dharma, becoming a Christian, his soul could not have become so luminous.

Therefore, it is the duty of all of us to prevent the fragmentation of Indian culture wherever conversion is taking place and to keep India united. Foil the evil intentions of proselytizers. The scriptures say: **‘*Swadharame nidhanam shreyah*’** —





UNESCO Calls for Mother-Tongue – Based Education in India.

Recently, UNESCO released a report on India's education system in which it called for ensuring mother-tongue-based education in the country. The report states that language plays a decisive role in shaping educational equity, cognitive development, cultural continuity, and social inclusion. Children learn best when schools value and use the languages that children speak at home. India's cultural and linguistic diversity is unique; yet even today many children receive education in languages they do not properly understand.

Bharatendu Harishchandra, the father of modern Hindi literature, emphasized that "the progress of one's own language is the root of all progress," suggesting that without linguistic self-reliance, true intellectual and cultural development is impossible.

It is astonishing that even after nearly eight decades of independence, most school and higher education in India continues to be delivered primarily in English. This has implanted harmful impressions in students' minds—belittling their own languages and culture while glorifying foreign ones.

Renowned industrialist, author, and researcher Sankrant Sanu, based in

the United States and Gurugram, says: "Another eye-opener came through my travel. I travelled from Israel to South Korea and

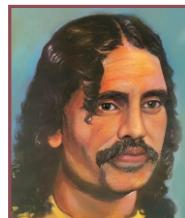


from Sweden to Barcelona. I have travelled to over thirty-five countries. Across the world I found that the most successful and

affluent countries were teaching children Science, Engineering, Medicine and business in their own languages. These countries were more successful than India because they were leveraging the talents of their entire population and meeting the world on their own terms."

An article published in the *International Journal for Multidisciplinary Research*, while shedding light on the historical, present, and desired structure of the Indian education system, states "Macaulay's colonial vision restructured Indian education to prioritize English, marginalizing Sanskrit, Persian, Arabic, and regional languages. Post-independence India, instead of dismantling this colonial framework, largely continued it, further embedding English as a tool of elitism and a prerequisite for economic mobility. As a result, linguistic hierarchies were institutionalized, where English-medium education became

International News



Everyone enjoyed the culture-protecting, and Health & Environment-promoting.

Tulsi Worship Day

In Abroad



Ahmedabad



Bhopal



Pratappur (Nepal)



Surat



Patna



Rajnandgaon (CG)



Brampton (Canada)



Panipat



Hyderabad



Karolbagh-Delhi



San Martin (California)



Nagpur (Mah.)



Bengaluru



Telibandha-Raipur



Surkhet (Nepal)



Dehradun



Faridabad



Jaipatna (Odisha)



Janakpur (Nepal)



Indore



Kharagpur (WB)



Ranchi (Jharkhand)



Katni (MP)



Saharanpur (UP)



Raebareli (UP)

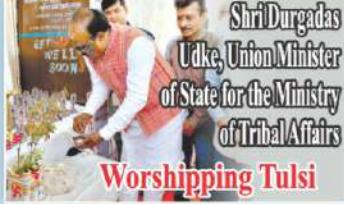


Ayodhya



Shahdol (MP)

Tulsi Jars and spiritual books gifted to personages



Shri Durgadas Ude, Union Minister of State for the Ministry of Tribal Affairs
Worshipping Tulsi



Shri Jitubhai Vaghani, Minister of Agriculture and Animal Husbandry (Guj)



Shri Trikambhai Chhanga, Minister of Higher and Technical Education (Guj)



Shri Haribhau Bagde, Governor (Raj.)

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Glimpses of Uttarayana Dhyana Yoga Camp held at Ahmedabad Ashram



Japa and Prayer



Hearing satsang-discourses

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Yogic Practices



Yogasanas



Circumambulation of Bada Badashah



Spiritual Practices near Moksha Kutir



All India Rishi Prasad – Rishi Darshan Conference



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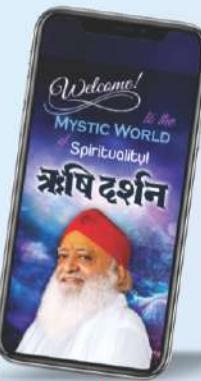


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* In the present era, one is often exposed unwillingly to obscene and degrading visuals that diminish Life Energy and pollute the mind. In such circumstances, these auspicious images, which raise Life Energy and religious merit, while purifying the mind, will adorn homes and shops, and create an auspicious environment.
* These may be affixed directly to the walls of homes, shops, offices, or places of worship.



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