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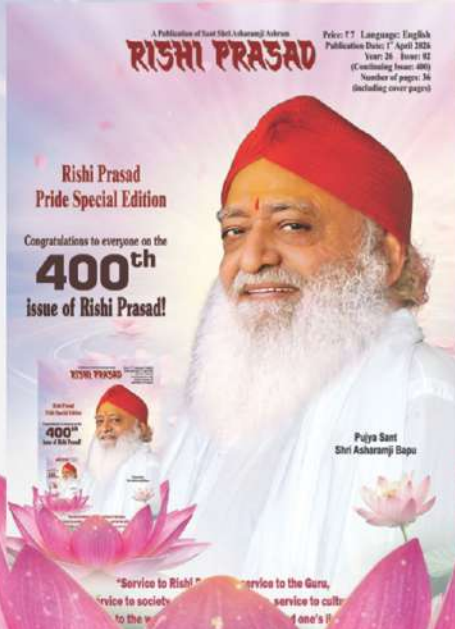
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Rishi Prasad Pride Special Edition

Congratulations to everyone on the

400th

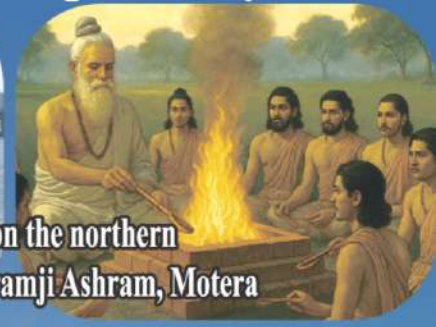
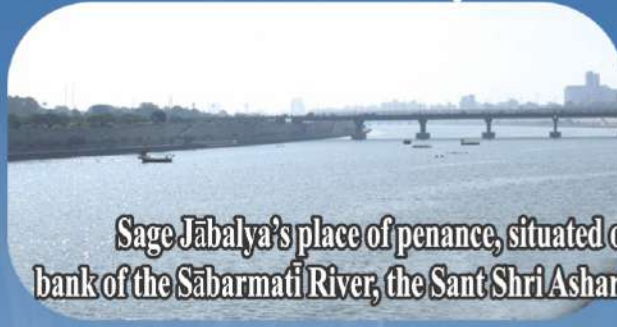
issue of Rishi Prasad!



Pujya Sant
Shri Asharamji Bapu

**“Service to Rishi Prasad is service to the Guru,
service to society, service to the nation, service to culture,
service to the world, and service to oneself and one’s lineage.” – Pujya Bapuji**

Various Temples and Sacred Shrines of the Global Faith-Centre, Motera Ashram



Sage Jābalya's place of penance, situated on the northern bank of the Sābarmatī River, the Sant Shri Asharamji Ashram, Motera

Lord Shiva said to Mother Pārvatī, "The place where the water of the Sābarmatī flows from east to west is holier and greater than Prayāg. Lord Brahmā and other deities have secretly established numerous places of pilgrimages on the northern bank of the Sābarmatī." (Padma Purāṇa)



Sāi Jhulelāl ji Shrine



Shri Rāma Temple



Shri Rādhā-Krishna Dhām



The Wish-Fulfilling Banyan Tree



Five decades of uninterrupted prayers, recitations, Satsang, and meditation



An idol of Lord Shiva



Brahmalina Sāi Shri Lilāshāhji Temple



Brahmalina Mā Mahangibā's Shrine

Should this place of pilgrimage, glorified by Lord Shiva, and these temples dedicated to Lord Rama and others not be protected? Should the greenery of hundreds of very old trees be wiped out by a single decision?

Rishi Prasad Completes a **卐 Glorious Journey of 400 Issues 卐**

The monthly spiritual magazine ‘Rishi Prasad’, published by the Sant Shri Asharamji Ashram, has completed a distinguished journey of 400 issues over a span of 36 years, thereby inscribing a golden chapter in the history of spiritual publications worldwide. On this sacred occasion, we offer countless salutations at the holy feet of its founder and guiding inspiration, Pujya Sant Shri Asharamji Bapu, under whose inspiration and guidance, the stream of wisdom flowing through *Rishi Prasad* continues uninterrupted, like a perennial river (Ganges) of knowledge. We also extend our heartfelt felicitations to its millions of devoted readers, who, through reverential study and contemplation, have illumined their lives with the light of spiritual knowledge. Furthermore, we express our sincere appreciation to those virtuous souls who have endeavoured to carry *Rishi Prasad* to every household, bringing it to the masses; through their tireless and dedicated effort, the number of subscribers and readers continues to grow steadily.

The 400-issue journey of *Rishi Prasad* stands as an unprecedented testament to an extraordinary, life-transforming spiritual renaissance. The fundamental aspiration of every human being is singular in essence: the attainment of true happiness and inner peace. This fulfillment is realized through *Brahma-jnāna* (knowledge of the Absolute), and the primary objective of *Rishi Prasad* has been to disseminate this profound wisdom in a language that is both simple and lucid. The content published in *Rishi Prasad* is not merely a compilation of words; rather, it is a stream of nectar that quenches the real thirst of humanity. By

imbibing its essence, the internal organ (mind) attains tranquility, the vision gains clarity, and life itself is guided towards the right direction. It is for this very reason that even the most sinful person, upon reading it, becomes a righteous person.

Published in multiple languages—Hindi, Marathi, Gujarati, Odia, Telugu, Kannada, Bengali, Tamil, and English—*Rishi Prasad* embodies the ambrosial words of Pujya Bapuji and other great souls and the essence of the spiritual volumes like the Vedas, Upanishads, Bhagavad Gītā, Shrimad Bhāgavatam, Rāmāyaṇa, Mahābhārata, Purāṇas, etc., compiled thoughtfully to alleviate the multifaceted afflictions present in contemporary society—physical, mental, moral, economic, social, and even political—making individuals from all walks of life free from suffering, happy, and uplifted. For students in particular, it serves as a luminous beacon of noble values (good *saṁskāras*), safeguarding the fragile boat of their lives from the whirlwind of Western evil trends (bad *saṁskāras*) that wreck their lives during their student life, and helping them in their overall development. For the youth, it serves as a source of self-force, nurturing self-restraint and clarity of purpose. For householders, it functions as a life-giving herb—protecting them from the anxieties, mental stress, and family strife that often arise in the wicked and crooked atmosphere of the present age (Kali-Yuga). For aspirants of Self-realization, it stands as a vast treasure of spiritual knowledge. According to one’s eligibility, it provides guidance for diverse paths of spiritual practice, ultimately leading the aspirant towards the pinnacle of spirituality—Self-realization. This publication, like a divine

Devarshi Narada Alleviates the Suffering of Bhakti

(From the Satsang-discourses of Pujya Bapuji)
(Special reflection on the occasion
of Devarshi Nārada Jayanti – 2nd May)

The name *Nārada* signifies: ‘That exalted being who establishes *tādātmya*—a state of essential oneness—between *Nārāyaṇa*, the Supreme Reality, and the individual soul (*jīvātman*). He is the divine mediator who creates the means by which the *jīva* (the finite self) is reunited with *ishvara* (the Infinite) and the one who liberates the embodied being—born with the umbilical cord—from the ceaseless cycle of birth and death, leading it towards ultimate emancipation.’

‘*Narāṇām samūhah itī nāram.*’— the collective of human beings (men and women) is called *nāram*.

He who awakens devotion to *Nārāyaṇa*—present in the hearts (internal organ) of all beings—and enables them to relish its blissful essence, is rightly called *Nārada*.

In the First Chapter of the *Shrīmad Bhāgavatam Māhātmya*, a story is described:

Seeing *Jñāna* and *Vairāgya*—the sons of *Bhakti*—lying in a state of unconsciousness, the compassionate sage *Nārada Ji* was moved to deep pity. *Bhakti* then lamented her sorrow before him. In response, *Nārada Ji* consoled her with tender assurance: “O child! Do not grieve. I shall certainly strive to remove your suffering.”

Here, the lament of *Bhakti* (devotion) imparts a profound spiritual instruction to us—if one aspires to practice true devotion, one must keep both *jñāna* (spiritual knowledge) and *vairāgya* (dispassion) awakened within. For, without understanding the essential nature of the Divine (the Supreme God), who will you worship? One must inquire deeply: ‘What is God? What is the Self (*Ātman*)? How is

liberation (*moksha*) attained? If the Supreme Self is our *Ātman*, how is that realization to be achieved? How did this universe come into existence? And what is that unchanging Reality which witnesses this ever-changing world?’ Such knowledge is essential. Additionally, dispassion is necessary to free oneself from pleasure and pain, and from the attachments and aversion of worldly life. Without the presence of *jñāna* and *vairāgya*, devotion keeps lamenting.

Bhakti humbly submits, “Oh heavenly sage! You are certainly blessed (by your saintliness). It is my sheer luck that you have come.

Sādhūnām darshanam loke sarvasiddhi-karam param — ‘The very sight of *sādhus* is highly conducive to the attainment of all things in the world.’

(*Shrīmad Bhāgavatam Māhātmya*,
Chapter 1, Verse 79)

The darshan of a Self-realized saint, the narration of Divine stories, and the chanting of the Lord’s Name (*Hari-nāma-sankīrtana*)—these, especially in the age of *Kali* (*Kali-Yuga*), are powerful means that remove sins, afflictions, and defects. Indeed, they serve as unfailing remedies for the eradication of sorrow and poverty (both material and spiritual).”

The compassionate sage *Nārada Ji*, moved by deep concern, endeavours repeatedly to awaken *Bhakti*’s sons—*Jñāna* and *Vairāgya*—through the recitation of the Vedas and exposition of the profound teachings of the *Bhagavad Gitā*. At times, they would briefly regain consciousness; yet soon lapse again into a state of inertia and unconsciousness. Perplexed and inwardly afflicted, *Nārada Ji* reflects, ‘I am unable to discern an effective means. O Lord! How shall their suffering be alleviated?’

The Plan to Demolish the Ashram is an Assault on the Fundamental Values of the Constitution

– Shri Ashutosh Jha, Advocate, Calcutta High Court



Today, not only in India, but across the world, people from all walks of life, from common citizens to eminent persons from the world of sports and other fields, are seeking refuge in spirituality. At such a time, Sant Shri Asharamji Ashram, Ahmedabad, has, for more than five decades, been a centre of guidance for crores of people worldwide, and is being targeted in the name of material development. It is unfortunate that under the pretext of a 650-acre sports enclave project, an attempt is being made to systematically seize this spiritual heritage from society, established on less than 10 acres of land. Everyone knows about the immense service to humanity that has been rendered from such a small piece of land.

After examining the government's stand in the present matter, two major legal points emerge: (1) The Ashram has allegedly encroached upon land, and the constructions are illegal.

The reality is that the government had initially allotted land to the Ashram under the Revenue Remission Rules, and subsequently, other plots were given years ago at market value. If this is the case, how has the question of encroachment suddenly arisen today? Is it simply because the government now wishes to acquire the land by any means?

Several government-owned lands around the Ashram, full of pits and trenches, remained unused for more than 40 years. What benefit did society derive from them? In contrast, the Ashram utilised its resources to level similar lands through voluntary work, done by thousands of

selfless *sādhakas*, and used them for broader social and national welfare purposes, whilst also paying the government the price of the land at contemporary market value.

One plot of the Ashram, where a Gurukul is functioning, had its construction plan approved by the Ahmedabad Urban Development Authority (AUDA), and the ownership of other plots was granted along with construction in accordance with the rules. Today, after many years, the government argues that permission from the Collector was not taken. In such circumstances, a question naturally arises: why should the Ashram bear the burden of administrative complexities?

When this land was allotted for social and educational activities, and the construction was approved in 2008 by the Ahmedabad Urban Development Authority, what is the justification for raising such minor technical issues after so many years? How just is this? The Collector's permission can also be granted through a post-facto order. In such a case, how justified is it to take back the land?

(2) It is alleged that the Ashram did not fulfill the purpose for which the land was allotted and is carrying out profit-making activities. The government granted ownership of lands to the Ashram in 1980, 1992, 1997, and 1999 on the condition that educational and religious activities would be carried out. The Ashram has been continuously fulfilling these purposes. For years, meditation, bhajan, satsang and remembrance of the Divine have been

Rishi Prasad: Not just a magazine, but a living revolution

The publication of the magazine ‘Rishi Prasad’ has proven to be an important step in serving humanity and in the revival of Indian culture. The first issue was published in 1990 on the auspicious occasion of Guru Purnima. What began as a small sprout in the Gujarati language 36 years ago, has grown rapidly and today stands like a vast banyan tree, spreading its shade through nine languages (eight Indian languages and English) providing solace to countless hearts scorched by the threefold afflictions equally, irrespective of social class or caste. Today, millions of readers across India and abroad hold ‘Rishi Prasad’ in the highest reverence. The foremost reason behind this is the compassionate heart of Pujya Sant Shri Asharamji Bapu, filled with a deep commitment to the welfare of society. Despite his extremely busy schedule and even during times of ill health, he personally reviews the magazine’s content to ensure that only the best and most uplifting knowledge reaches its readers.

The following words, gathered from his satsang-discourses, are like fragrant flowers reflecting his vision for *Rishi Prasad*.

This is not just Rishi Prasad, but also a Rishi Shāstra

Before Rishi Prasad is printed, it comes to me for review and correction. I listen to it and while listening, many times my heart fills with joy and I wonder whether this is Rishi Prasad or a spiritual shāstra! The knowledge in it is truly remarkable. Rishi Prasad contains such inspiring incidents and profound teachings that my heart often becomes overwhelmed with emotion. I feel that ‘this is not just Rishi Prasad, but also a Rishi Shāstra (scripture of the sages).’

Why was the name ‘Rishi Prasad’ given?

Rishi Prasad contains the wisdom of the shāstras. It does not include only my words; it carries the words of the sages. Whatever words belong to the sages are true. Along with the teachings of the sages, it also contains selected words from our ashram publications. That is why it has been given the name ‘Rishi Prasad’.

Which incident became the source of inspiration for Rishi Prasad?

At the age of 84, my Gurudeva, Pujyapāda Bhagavatpāda Sai Shri Lilāshāhji Mahārāj, would carry a bundle of books on his head, walk down one hill and then climb another. He would visit 25-50 houses, gather people, deliver satsang discourses, and distribute religious books. Those great souls served our countrymen, toiling ceaselessly and putting in tremendous effort. Therefore, if you serve the people of the country by using your pen and intellect, it is indeed a great blessing and fortune! I feel truly proud of the seekers who serve Rishi Prasad! There are many well-known magazines: some have 20,000 subscribers, some have 30,000, and the very popular ones have about 2 lakh subscribers. But your Rishi Prasad magazine has more than 1million subscribers. Therefore, the Rishi Prasad volunteers’ service is truly commendable. The remembrance of the life incident of my Sai Lilāshāhji Bapu became the inspiration behind this magazine. The credit for this service goes entirely to all the volunteers who contribute to it.

Those who, while living on earth, are themselves self-restrained and virtuous and deliver the wisdom and experiential

(Continued on page: 28...)



For Students



Satsang with a Sage Never Goes in Vain

There once lived a disciple who stayed with his Guru. Every day the Guru lovingly imparted noble teachings and spiritual instructions to him. Yet the disciple didn't feel that it was having any effect on him.

One day he said, "Gurudev, I have been attending your satsang for so long, yet I feel that I have gained nothing."

The Guru looked at him attentively and replied, "Very well. Come tomorrow, and I shall answer your question."

The next day, the disciple came. The Guru said, "Go into the inner room. There is a bamboo basket lying there. Bring it here."

The disciple brought the bamboo basket. The Guru then instructed him, "Now go to the river and bring water in this basket."

The disciple went to the river and tried to fill the bamboo basket with water, but the water didn't stay in it. It immediately flowed out through the holes. He returned and said, "Gurudev, the basket doesn't hold water."

The Guru replied calmly, "Go again tomorrow."

The disciple went again and tried once more. The same thing happened. The practice continued for seven or eight days. Finally, the disciple became tired and said, "Gurudev, please give me some other work that will benefit both of us. This task is pointless. How can water ever be carried in a bamboo basket?"

The Guru asked him gently, "Has the basket become cleaner?"

"Yes, Gurudev," the disciple replied. "Earlier it was dirty, but now it has become clean and even shines."

"And has it become softer?"

"Yes, Gurudev, because the water has been poured on it daily."

"And have the holes become smaller?"

"Yes, Gurudev, they have reduced somewhat."

The Guru then said, "This is exactly the benefit of satsang (association with a sage). It cleanses the mind of impurities, and makes it pure. The holes created by evil thoughts and resolves begin to close. Eventually, a time comes when they close completely."

The satsang with Brahman-realized saints and great souls never goes in vain. Their presence washes away the dirt of the mind and closes the holes of restlessness, selfishness, egotism, etc. In their place arise noble qualities such as concentration, righteous conduct, selflessness, humility, etc. which make life radiant and beautiful. ○

Immortality abides in these.

Immortality (liberation) predominates in these three attributes — self-restraint, renunciation, and absence of carelessness. Brahman-realized great souls say that they lead to the Truth-nature Supreme Self.

(Mahābhārata, Udyoga Parva: 43.22)

A wife's power of righteousness – Pujya Bapuji

Those who perform selfless service become a sacred bridge between God and society; through such service, they evolve into *Karma Yogis*. There lived a noble woman who, while engaged in her daily duties, remained inwardly united with the Divine—thus embodying the ideal of a true *Karma Yogini*.

Her husband, Mahāvīr Prasād Dwivedi, was a learned pandit—highly erudite and a master of the art of rhetoric literary expression. However, due to the influence of evil company and racy literature, his intellect and writing took an erotic turn. His pen began producing erotic and romantic stories, drifting towards themes reminiscent of love stories like that of *Lailā–Majanu*. Gradually, his readership began to include individuals who were devoted to lust and engrossed in caressing and kissing bodies, made of flesh and bone. The romantic writings of Mahāvīr Prasād Dwivedi began to gain popularity. They sold widely, and substantial royalties started flowing in. His livelihood became comfortable, even prosperous. At home, two manuscripts of his works lay ready for publication. One day, his *Karma Yogini* wife picked them up and read them. What she discovered filled her heart with deep anguish. She reflected sorrowfully: ‘My husband is a Dwivedi-Brāhmin. It is not right that his writings should excite sensual passions in young men and women. This body is composed of flesh and bones—its eyes discharge gummy matter, the nose exudes mucus, and the teeth are coated with saliva and microbes. Yet such bodies are being glorified with rhetorical language. Young men and women are already falling into the trap of sensuality, and the writings of this pandit are pushing them further into the abyss of lust. Alas! If such misuse of intellect and

literary gift continues, what hellish fate awaits him and his readers? Into what depths of suffering shall they descend?’ Her heart trembled at this realization. Being disciplined, self-restrained, and devoted to righteous action without desire for personal gain, she developed immense strength of mind and intellect. Before her husband could proceed with publishing those two books, she quietly took the manuscripts and locked them away in a chest. Meanwhile, Mahāvīr Prasād Dwivedi began searching here and there for the missing manuscripts, with the intention of publishing them. Yet, he lacked the courage to ask his wife directly: ‘Where are my manuscripts?’

Sex gluttons, overindulging in sex, become weak minded. The person who remains engrossed in selfishness and passion makes his mind empty, intellect dull, and life meaningless. But the one who dedicates himself to selfless service, benevolence, and self-restraint develops strength in body, mind, and intellect.

Even though she was his wife, Mahāvīr Prasād Dwivedi did not muster the courage to ask, “Where are those manuscripts?” So, the wife herself gently inquired, “Panditji, what are you searching for?”

He replied hesitantly, “Nothing... just some of my writings.”

“Which writings?” she asked.

“I have written the manuscripts of two books; I intended to have them published.”

“Which ones? On what subject were they written?”

The heart of the Pandit began to pound intensely... for he knew ‘My wife is virtuous and self-restrained; she wants to protect me from becoming a victim of passion, yet I have written books that excite those very passions. How can I now admit that these writings are romantic books?’

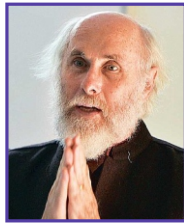


Cultural Property should be protected from development work that destroys it: UNESCO



Yogi Sri Aurobindo said, “When it is said that India shall expand and extend herself, it is the Sanātana Dharma that shall expand and extend itself over the world. It is for the *dharma* and by the *dharma* that India exists.”

Sanātana Dharma’s saints and their ashrams have historically been the primary centres for the revival of the Vedic culture that benefits the entire world. Dr. David Frawley, Director of the American Institute of Vedic Studies, recently stated: “Today, the world is gradually losing its spiritual consciousness. In such times, the renewal and revival of the Vedas, Yoga, Ayurveda and other Indian traditions are extremely necessary in the present environment.”



For this purpose, the entire world should benefit from India’s spiritual institutions, where it is being taught even today how to apply the rich knowledge of Indian culture in practical living. Among such sacred places, Sant Shri Asharamji Ashram, located on the banks of the Sabarmati River in Ahmedabad, is foremost, which has been serving the nation, dharma, humanity, and every creature selflessly for more than 50 years.

At an international conference, UNESCO recognised that “cultural property is the product and witness of the different traditions and of the spiritual achievements of the past and thus is an essential element in the personality of the people of the world.” Member States were advised that “Preventive and corrective measures should be aimed at protecting or saving cultural property from public or private work, likely

to damage and destroy it.”

India is a Member State of UNESCO, yet today, under the name of constructing a sports ground, there are plans to demolish the culturally significant Sant Shri Asharamji Ashram in Ahmedabad, which has been at the forefront of cultural preservation. Renowned British author



Peggy Holroyde stated, “The sparkling energy of India lies in Hinduism. Without the framework of Hindu belief, India would fall apart. Without Hinduism, India is not herself.”

Every nation possesses its own uniqueness and utilises it for its development. India, however, has historically used its uniqueness for the welfare of the entire world. Western countries have developed large sports grounds, universities, and industrial centres for material progress and economic growth, whereas India has given the ashrams and gurukuls established by saints for the moral, cultural, and spiritual upliftment of humanity. Targeting Pujya Bapuji’s Ahmedabad Ashram under the pretext of building a sports enclave is akin to destroying India’s true identity. How appropriate would it be to demolish a university and build a zoo in its place for children’s entertainment? Universities benefit the nation by educating its youth. Can a zoo provide a comparable benefit? An international sports stadium may be used only occasionally for a few months, providing entertainment to the elite, whereas spiritual ashrams serve the people of all nations, of all ages and backgrounds, for decades by providing spiritual wisdom, peace, moral education, and physical,



“Should I remain silent out of fear that people will oppose me?”

– Shri Aniruddhacharyaji, renowned Kathavachak, Vrindavan

Asharamji Bapu brought lakhs of Hindus back to Sanātana Dharma who had been converted to Christianity. Then, what happened? He was falsely framed in a conspiracy. He is the saint who stands as a protective shield, courageously defending Sanātana Dharma. When that saint was incarcerated, religious conversions took place swiftly. Churches and mosques were built in villages in place of temples.

The accuser girl says, ‘My parents were sitting outside.’ So, wouldn’t she have yelled out? If she had shouted, wouldn’t her parents have come to her? There would inevitably be abrasions while forcibly restraining her. There must have been visible abrasions on her body. (No marks or abrasions were found in the girl’s medical report). It is very easy to make an

accusation. He has been incarcerated under a conspiracy with the help of media houses.

At that time, Asharamji Bapu was a great saint travelling from place to place to awaken society. He has rendered great service to Sanātana (dharma). He has spread the name of Lord Rāma to every household. And just by someone’s verbal accusation, see what situation arose and how much damage was done to Sanātana Dharma?

Here (in India), the girl just has to say, “This person is wrong.” So, who will listen? Who listened to Asharamji?

Asharamji Bapu was and is a saint of this country. Many people will be troubled by what I am saying. Should I avoid telling the truth because I fear that ‘people will oppose me’? ○

The Government Should Work to Preserve the Ashram, Not Demolish It.

– Shri T. Raja Singh, MLA, Goshamahal (Telangana)



Sant Asharamji Bapu is a very great saint and the spiritual guru of all of us. Under a conspiracy, false allegations were made against him, and he was imprisoned because he was conducting a major campaign to prevent religious conversions. I would like to request the government to dismiss all the allegations levelled against him and allow him to continue spreading the teachings of dharma; it is necessary to grant Bapuji complete freedom. Bapuji has done

outstanding work for Sanātana Dharma, for tribal communities, and for monasteries and temples. We all need to protect such a saint and stand in support of him.

Regarding discussions about removing the Ahmedabad ashram of Sant Shri Asharamji Bapu, I would like to say that an ashram is built with great difficulty. When an ashram is established, its divine spiritual energy is installed in it. Therefore, the government should work toward preserving such ashrams rather than demolishing them. ○

Avoid These Six Mistakes to Improve Your Health

If you are troubled by problems such as heaviness in the stomach after meals, flatulence, hyperacidity, or poor digestion, it is possible that you commit these mistakes that most people make unknowingly. Please read them and share with others.

It is the fundamental principle of Ayurveda: 'रोगाः सर्वेऽपि मन्देऽग््नौ।' "The root of most diseases is weak digestive fire." When the digestive fire becomes weak, food is not properly digested. This leads to problems such as indigestion, gas, swelling of the stomach due to wind, and many other ailments. Ayurvedic texts clearly advise avoiding certain actions immediately after meals, as they disturb digestion.

(1) Drinking Water Immediately After Meals: Many people habitually drink water right after eating. However, after meals, the digestive fire actively works to digest food, similar to how food is cooked by a flame on a stove. Drinking water immediately after eating weakens the digestive process; as a result, food is not digested properly. It is therefore advisable to drink water about 45 minutes to one hour after meals and only in small quantities according to thirst. Drinking lukewarm water during meals, as it suits, can aid digestion. In the summer and autumn seasons, plain water may be consumed. Likewise, one should also avoid eating immediately after drinking water.

(2) Sleeping Immediately After Eating: Sleeping right after meals slows down digestion. Food stays in the stomach for a long time and turns into *āma* (undigested food) in the body, leading to heaviness, laziness, increased kapha, and even obesity. The *Charaka Samhitā* (*Chikitsā Sthāna*: 15.67) states:

भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः ॥

"By over-eating or sleeping immediately after meals, the Kapha, getting provoked, impairs the gastric fire."

Therefore, one should avoid sleeping immediately after meals.

(3) Running or Doing Strenuous Work Immediately After Eating: It can cause digestive problems. Running, exercising intensely, or doing strenuous work immediately after eating, shifts the blood flow required for the organs of the digestive system towards the muscles of the arms and legs. As a result, the digestive process slows down. This does not mean one should not walk at all. For proper digestion, it is recommended to sit in Vajrāsana for about 10 minutes after eating. Then walk slowly for about 100 steps. It increases longevity. Thereafter, lie on your back for 8 breaths. Then lie on your right side for 16 breaths. Then lie on your left side for 32 breaths.

(4) Bathing Immediately After Meals: Bathing, especially with cold water immediately after eating, suddenly lowers the body temperature as one pours water on a hot pan. This negatively affects digestion. Therefore, maintain a gap of at least two hours between meals and bathing.

(5) Eating Fruit Immediately After Meals: Many people believe fruit can be eaten immediately after meals because they are easy to digest. According to Ayurveda, this is incorrect. Fruit usually digests within 30-40 minutes, while food like roti, rice, lentil stews, and vegetables take around four hours to digest. If fruit is eaten immediately after meals, they ferment in the stomach and create digestive problems. Eating fruit on an empty stomach in the morning or 2.5-3 hours after meals is the best time to consume them. Eating fruit late at night is prohibited.

The Ahmedabad ashram from a scientific perspective

Imagine a place where the moment you arrive, you experience distinctive spiritual energy. The mind becomes calm, thoughts become steady, and you feel a positive transformation from within.

Something similar was experienced by astrologer and Vāstu expert Shri Mukesh Chaudharyji from Surat, when he first visited Sant Shri Asharamji Ashram, Ahmedabad.



What did the machine reveal that left everyone surprised?



Mukesh ji is also an aura expert. He expressed the desire to measure the aura (energy field) of the ashram using his scientific instrument for measuring the energies called a frequency-based aura scanner.

When he reached the dais in the ashram from where Pujya Bapuji delivered satsang discourses (the Vyāsapeeth) with his scanner, he was astonished. His machine, which normally remains steady in ordinary places, started rotating rapidly on its own as soon as it came near the Vyāsapeeth. The expert explained that “the machine rotating rapidly means that the cosmic energy present here is very powerful.”

The surprises did not end there. When the machine was taken near the wish-fulfilling tree, a banyan tree charged with spiritual energy by Pujya Bapuji (Barh

Bādshāh), the device began to rotate rapidly. The expert explained that “the positive energy of this tree spreads all around in a radius of about 100 feet.”

The aura scanner began spinning like a fan when it reached the Moksha Kutir, Pujya Bapuji’s place of meditation and sādhanā. The expert said that the energy and aura there was extremely powerful.

After that, the expert started conducting experiments on visitors who had come to have *darshan* in the ashram.

The energy and aura of a sādhanika were measured before he circumambulated the Vyāsapeeth. His energy level was 50%, and his aura was around 7-8 feet. After circumambulation, the same sādhanika’s energy increased to more than 100%, and his aura expanded to about 15-16 feet.

A similar phenomenon was observed with a young girl who had come to the ashram for the first time to circumambulate Barh Bādshāh. Her energy was around 25-30%, and her aura was only 6 feet before

circumambulation. Her energy reached 100%, and her aura expanded to 12-15 feet. (You can also watch the video of these experiments. Go to this link:



bit.ly/ashramaura or scan

the QR code.)

How did this place acquire such energy?

In ancient times, Rishi Jābalya



Watch this video and decide for yourself. What is the truth, after all?

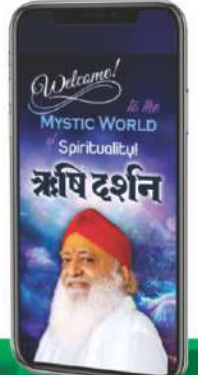
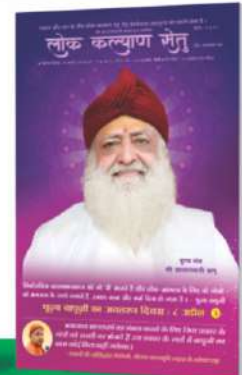
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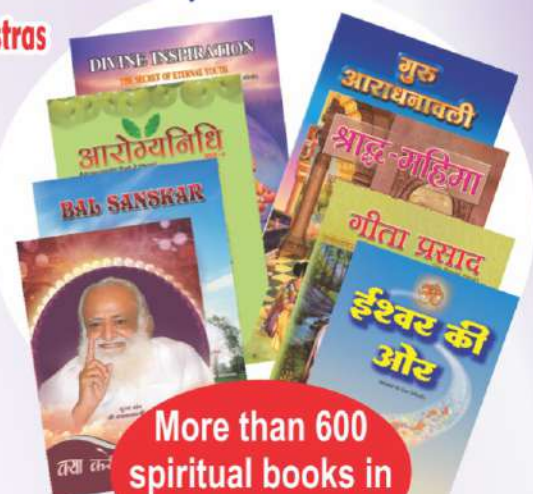


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