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**Puja Sant
Shri Asharamji Bapu**



**Shri Krishna Janmashtami
4th September**

Three causes of society's suffering

Kans

Oppression, egotism,
desire for sense pleasure

Time (Kaal)

Fear of inevitable
death

Ignorance

Absence of knowledge,
Illusion and Delusion

The avatar that incarnated to remove these three causes was that of Shri Krishna. – Puja Bapuji

With This Spiritual Practice, You Will Get Success in Every Field.

(From the Satsang Discourses delivered by Pujya Sant Shri Asharamji Bapu)



Do an experiment. Whenever you get time during the day, watch your breath going in, and count it when it goes out. When it goes in, 'Om'... when it goes out, count to one. When it goes in, 'Rāma'... when it goes out, count to two. When it goes in, 'Shānti (peace)'... when it goes out, count to three. Engage your mind in counting fifty breaths. And tell your mind, 'If you forget, I will make you count all over again from one, two etc..' If you succeed in disciplining your mind a little and count up to fifty, you will achieve the same level of mental elevation that someone else might attain through twelve years of arbitrary worship and divine service, but you will reach it within a week.

The second benefit will be that the number of your sankalpas-vikalpas (thoughts and counter-thoughts) will decrease. Suppose earlier you had a thousand thoughts in an hour, they will come down to six hundred; and from six hundred to five hundred, from five hundred to four hundred, from four hundred to three hundred... The more your sankalpas-vikalpas decrease, the stronger your willpower will become. You will succeed wherever you apply your willpower, whether in bhakti, yoga, business, or your job.

If you have a weak mind, people in society will influence you and exploit you; others will dominate you, use your energy, your time, and your resources, and keep you dancing to their tunes. If you have a weak body, disease will attack again and again and drain you. And if your intellect is weak, sometimes lust will drain you, sometimes anger will drain you, sometimes greed, sometimes attachment, or sometimes ego... If your thinking is weak, those with strong thinking will start dominating you. Strength is life; weakness is death.

Sage Vishwamitra said in the epic Valmiki Rāmāyaṇa, Bāla Kānda, verse 56.23:

I curse my power, the power of a warrior;

The strength of the glory of Brahman is real strength.

All strength comes from that Brahma-Paramātmā (Supreme Self). Therefore, while counting your breaths, keep becoming one with that Supreme Self. This will make your body, mind, and intellect strong. The mind will become concentrated, and concentration is a great penance. It also gives success in the material world; it gives success in knowing the secrets of the celestial world too, and spirituality is its ultimate purpose anyway. You don't have to stop at the count of fifty; do it up to one hundred, then one hundred and fifty... The more you do it, the more you will benefit.

The Overflowing Ocean of Selfless Love

What is it that connects a Guru and disciple, a mother and child, a devotee and God? It is pure love. Love is the very nature of God and the demand of a jiva (individual soul). God, bound by His loving nature, wishes to bestow love, bliss, and sweetness upon all living beings. Therefore, He descends among them in the form of Nitya Avatar (Self-realized saints)—and makes easily available the rare opportunity for His nature and the living being's demand to meet.

In the garland of such Nitya Avatars, a beautiful, fragrant flower currently gracing the earth is Pujya Sant Shri Asharamji Bapu, in whose heart an unfathomable ocean of love is surging for all living beings and the entire creation. Whoever has come into the *Satsang* (spiritual discourse) and proximity of Bapuji, who constantly showers love, has felt his pure, innocent, and immeasurable love. His love sometimes becomes a mother, holding our hand, teaching us to walk on the path of life; sometimes it becomes a father, controlling and disciplining our lives. Sometimes it becomes a friend and holds our arm to support us, and sometimes it becomes a brother, providing a protective shield. Sometimes it becomes a Guru, guiding us and providing inspiration and capability at every step, and sometimes it takes on new, blissful, and exhilarating forms like a Yogi. In this way, upon finding the perfection of love in Bapuji, an individual exclaims:

“You alone are my mother, and You alone are my father. You alone are my brother, and You alone are my friend. You alone are my knowledge, and You alone are my wealth. You are everything to me, O God of gods.”

Pujya Bapuji says, “The mother of love is trust. The root of trust is truth. At the root of truthfulness, the feeling of benevolence (*Hitabhāva*) is essential. The stronger the true feeling for each other's well-being is in our hearts, the stronger the trust becomes, and the more the divine nectar of love manifests.”

Along with bad tendencies, human beings also have good tendencies that awaken when the time is right. Just as a seed sprouts upon getting the right fertilizer and water, similarly, by receiving the love of a saint, a person's good tendencies begin to flourish. By having his *Darshan* and proximity, and upon receiving his nectar-showering glance, even the greatest of sinners begins to reform.

Bapuji's greatness is indescribable. He gives us a new birth by granting manta initiation (*Dikshā*), teaches us the art of making this birth meaningful through the guidance of His satsang, and uses His limitless yogic powers to save our lives from getting entangled on thorny paths. He provides us with strong support at every turn in life.

The Incarnation of love, Bapuji, says, “While interacting with others, treat everyone as your own. Pure and selfless love is the true nourishment for a happy life. The world is starving because it lacks this very love. Therefore, do not keep your spiritual love confined to your heart; distribute it generously. This will alleviate a lot of the world's suffering.”

Such is Pujya Bapuji—an embodiment of boundless compassion, immeasurable spiritual glory, and an unfathomable ocean of divine love. Ordinary people with dull intellects cannot understand Him. If thorns do not stop piercing, will flowers stop

A Festival Demonstrating the Power of Auspicious Resolves

Rakshā Bandhan falls on 28th August this year. Pujya Bapuji expounds the significance of this festival in His satsang-discourses as under:

After Guru-Pūrṇimā comes Nāriyali Pūnam, the full-moon day celebrated as the festival of Rakshā Bandhan. The sacred thread may appear to be just a simple strand, but the resolve (*sankalpa*) and goodwill associated with it work tremendously. Indrāṇi tied a *rākhī* round the wrist of Indra, and thereafter Indra emerged victorious in the war between the gods and the demons. Likewise, the Hindu Queen Karṇāvati (Karūṇāvati), foreseeing that her kingdom would be unable to withstand the onslaught of Bahādur Shāh, sought the protection of a noble brother. At that time, Humāyūn was a powerful emperor. The Queen sent him a *rākhī* along with a heartfelt message: ‘I look to my brother to safeguard my kingdom and protect it in this hour of peril.’

Humāyūn said, “From this day onward, we are bound in the sacred relationship of brother and sister.”

Thus, Karṇāvati’s kingdom was protected. Kuntī had tied a *rākhī* around Abhimanyu’s wrist before he entered the battlefield. As long as the sacred thread remained intact upon his hand, he fought valiantly, holding his own against the enemy warriors. Later, for some reason, the *rākhī* broke; thereafter, he was defeated in the battle.

When we look at a live electric wire, we see nothing more than a strand of copper or some other metal. Yet that seemingly ordinary wire conducts electrical power worth millions, and it is by harnessing that invisible current that industries generate revenue many times greater. The positive and negative electric currents pass through the wire unseen by the naked eye, yet their

significance is beyond question. In the same way, although nothing may appear outwardly perceptible at the gross, physical level, auspicious and inauspicious *sankalpas* hold great significance.

On Rakshā Bandhan, a sister ties a holy thread (*rakshā-sūtra*) around her brother’s wrist while reciting Vedic mantras. Nowadays, however, ornamental and stylish *rākhīs* are manufactured. Such embellishments are not essential. Even if one uses a decorative *rākhī*, what truly matters is that it is offered with sāttvic (pure, noble, and spiritually elevating) bhāva.

Once, Bal Gangadhar Tilak visited the UK. When the sacred festival of Rakshā Bandhan arrived, after making diligent inquiries, he located the home of a Hindu family from Gujarat and paid them a visit. Addressing the lady of the house, he said, “Sister, I am far away from India at this time. Accept me as your brother and tie a *rākhī* round my wrist. From this day on, you’re my sister. Offer your heartfelt prayers and auspicious blessings for me—that in this hedonist country of indulgence and luxury, may I remain protected from vices, may I remain protected from lustful desires.”

The auspicious resolve and will that individuals cherish for one another become a source of genuine support and strength. On Guru Pūnam, seekers reflect upon the spiritual progress they have made through a year’s dedicated *sāadhanā*, or, where applicable, the setbacks they have incurred through neglecting their spiritual disciplines. Through such sincere introspection and discussion, and under the guidance of the Guru’s sacred teachings, they determine the course of their spiritual journey for the coming year.

Today, Every Heart Needs the Advent of Shri Krishna

*(From the Satsang discourses delivered
by Pujya Bapuji)*

Society is afflicted by the suffering caused by three fundamental causes: Kaṁsa, Time (*Kāla*), and Ignorance (*Ajnāna*). The avatar that incarnated to remove these three causes was that of Shri Krishna.

What is Kaṁsa? It is represented by the thoughts like, “I am the body; the body is mine, I am so-and-so; let the world go to hell. Wealth, power—everything should be under my control; people should also be under my control. I am the greatest!” To embellish and gratify the ego while blindly chasing carnal pleasures—this is the nature of Kaṁsa. And dissolving the ego into one’s real nature, and playing a flute while being absorbed in the passion-free Nārāyan Tattva (Supreme Reality)—that is the nature of Krishna, the nature of Truth absolute (*Sat*).

Sat is neither big nor small. It neither comes nor goes, neither meets nor separates. *Sat* is our own essential Being—our true Self. That which can never be abandoned, which forever remains with us is called ‘*Satyam, Shivam, Sundaram*’—the Truth, the Auspicious, and the Beautiful, my dear! It was to awaken humanity to this eternal Truth that the Parātpara Brahman—the Supreme Reality beyond all—assumed the enchanting form of the Divine Child Krishna. One is an egotist in the first place, and then it desires to subjugate others. A husband thinks, ‘*My wife should obey me,*’ while the wife thinks, ‘*My husband should obey me.*’ This Kaṁsa element works in people’s minds causing family strife. A father thinks, ‘*My son should obey me,*’ while the son thinks, ‘*My father should do as I say.*’ Considering the welfare of others is one thing, while enslaving them is an entirely different matter. Every morning, in

every home, many beggars stand up. Everyone is begging for happiness by subjugating the other; isn’t this the Kaṁsa of Kaliyuga, appearing in every home?

Right now, not just in every home, but in every single heart, the incarnation of Krishna is needed.

Karṣati ākarṣati iti Kṛṣṇaḥ. He who attracts is Krishna. He who enchants is Krishna, the consciousness, Sachchidānanda. As glorified in the *Śrīmad Bhāgavata Māhātmya* (1.1):

*Sachchidānanda rūpāya Viśvotpattyādi-Hetave |
Tāpatraya-Vināśāya Śrī-Kṛṣṇāya Vayaṁ Numah ||*

‘We sing the glory of Shri Krishna, the Supreme Lord whose very nature is Sat-Cit-Ānanda—Existence, Consciousness, and Bliss absolute; who is responsible for the creation, sustenance, and destruction of the universe; and who puts an end to the threefold afflictions (Viz., 1—that having its origin in one’s own body and mind; 2—that inflicted by other creatures and 3—that having its source in natural calamities).’

The *Sat-Cit-Ānanda Paramātmā*—the Supreme Reality who is Existence absolute, Consciousness absolute, and Bliss absolute—manifested in the enchanting form of Shri Krishna; I bow to Him. But why then, do we bow before Him?

Tāpatrayavināśāya—For the destruction of the threefold afflictions (*tāpatraya*). ‘The sorrow caused by the lack of material things like business, job, house, etc. is *Ādhibhautika* (material); the sorrow caused by natural calamities is *Ādhidaivika* (celestial); and the suffering that springs from the mind’s ignorance, delusion, and folly is *Ādhyātmika*. To remove these three kinds of sorrow, O Existence-Consciousness-Bliss absolute! We offer our salutations to Shri Krishna. *Śrī Kṛṣṇāya*

4th Sept.: Shri Krishna Janmāshṭamī Special

A Festival of Invoking the Remover of Obstacles and Awakening the Inner Self – Pujya Bapuji

14th September: Ganesh Chaturthi

Ganesh Chaturthi is considered a special day for the remembrance, contemplation, and worship of Lord Ganapati. Lord Gaṇeśha is the Deity of Wisdom (*Prajñā*). Sweet rice laddus are offered to him as *Naivedya*. In Maharashtra, many people worship Ganapati ji with great fervour. Even in childhood, a student's education traditionally begins with the invocation of Lord Gaṇeśha's holy name. Likewise, merchants commence the activities of their shops and businesses by remembering Him. Indeed, at the beginning of every auspicious undertaking, it is customary to invoke Shri Gaṇeśha Ji, meditating upon Him as the *Vighna-Vināśaka*—Remover of obstacles.

At the commencement of any auspicious work, it is beneficial to first invoke the blessings of Gaṇapati Ji by chanting His sacred mantra and then begin the work. One commonly recited mantra is: **Om Gaṇeśāya Namaḥ**. *Salutations to Lord Gaṇeśha*.

Another widely revered mantra is the following: **Om Gaṁ Gaṇapataye Namaḥ**. *Salutations to Lord Gaṇapati*.

There is also the Gaṇeśha Gāyatrī Mantra: **Om Tatpuruṣāya Vidmahe Vakratuṇḍāya Dhīmahi | Tanno Dantiḥ Prachodayāt ||**

'We contemplate the Supreme Divine Person and meditate upon the One with the curved trunk. May that One-Tusked Lord illumine and inspire our intellect.'

Chanting one *mālā* (108 repetitions) of Lord Gaṇeśha's mantra in the morning before commencing one's work, brings success. Lord Gaṇeśha is revered as the *Vighna-Vināśaka*—the Divine Remover of obstacles—and as the Lord of the Gaṇas—the groups of the senses (*indriyas*), over which He presides as their master. From the standpoint of Yogins, Lord Gaṇeśha is

regarded as the presiding deity of the *Mūlādhāra Chakra*.

Symbolism associated with Lord Ganesha's Idol

Ganapati's vehicle is a mouse, and his head is that of an elephant. The underlying meaning of Ganeshji riding a mouse is that the one who is the Lord (*Pati*), the chief, the master of the *Ganas* must have a subtle vehicle or subtle mental modification (*Vritti*). A mouse can enter even the smallest of holes, and an elephant is considered the most intelligent among animals. So, the conscious modification (*Chaitanya Vritti*), the thought-wave taking the form of Brahman (*Brahmākār Vritti*), which unifies the smallest mouse and the largest elephant—there is an indication in this to lead you towards that, and towards the master of the senses, the Self (*Atman*). Some vehicles and weapons of the deities in Sanātana Dharma are such that sooner or later, a question arises in the mind of the worshipper or the one who remembers them: 'How can such a tiny mouse possibly serve as the vehicle of the mighty and majestic Lord Gaṇeśha?' 'How can this be?' It is this very *jijñāsā* (inquisitiveness) that leads a seeker to the feet or refuge of a *Sant* (a Self-realized Master), and it is this very inquiry that opens the door to the understanding of *tattva-jñāna*—the knowledge of Ultimate Reality. Therefore, worship of these sacred forms and symbols has been so profoundly ordained so that the seeker's intellect is, sooner or later, directed toward that Shuddha (free from the stain of ignorance), Buddha (self-luminous), conscious-nature (*chaitanya-svarūpa*)—the true Lord of the group of the senses, and upon receiving the knowledge of one's own

(Continued on page: 19...)

A Message from Leading NASA and ISRO Scientists to the Youth Make Spirituality an Integral Part of Your Life for Success

Do you know what lays at the foundation of the success achieved by great Indian luminaries such as Maharshi Bharadvāja, Āchārya Āryabhaṭṭa, Maharshi Baudhāyana, and Maharshi Sushruta, as well as world-renowned scientists and intellectuals including Jagadish Chandra Bose, Srinivasa Ramanujan, Vikram Sarabhai, Isaac Newton, Albert Einstein, Niels Bohr, Erwin Schrödinger, and Werner Heisenberg? It was their deep connection with spirituality. Those scientists who acknowledged the existence of the Supreme Reality (Paramātman) underlying the depths of nature and sought to understand the mysteries of the universe through that vision ascended to the pinnacles of scientific achievement.



Dr. S. Somanath, former Chairman of the Indian Space Research Organisation (ISRO), recently encouraged India's youth to embark upon an inner spiritual journey. He said, "Spiritual path is an internal path of exploration and finding out. So, I have made it a part of myself already. And I always urge young people to look at it as an option. It is very important to not to be just contained within those elements that you see as life in terms of the physical materialistic aspect. It is very important for them to understand the reason for their being, looking at themselves internally. I think looking internally is spirituality essentially; and for that, we have the path of meditation."

Dr. Ramakrishna Narayanaswamy, a former NASA scientist, remarked in a

recent interview, "I want to tell our current youngsters that it is important to study and chant Vedic mantras because Vedic mantras have power.



When the darkness goes (through the power of truth), you become successful in your work because you rise in consciousness level. People often asked me, 'You are a scientist, why are you chanting Vedic mantras?' I would reply, 'Because I see it as a power and I want to learn the wisdom in the Vedas.' Therefore, I encourage everybody—whether you have 2 minutes, 5 minutes, or 10 minutes, simply sit, meditate, and chant. Mantras are a way to connect with the energies that are around all over."

The Serbian-American inventor Nikola Tesla said, "The gift of mental power comes from God, Divine Being, and if we concentrate our minds on that truth, we become in tune with this great power."



It was through faith in the Divine Reality and inquiry into the nature of Self that many of India's great sages and seers were able not only to make remarkable discoveries in the material world with extraordinary insight, but also to scale the loftiest heights of spiritual realization. If today's youth draw wisdom from the sacred scriptures and the teachings of Self-realized saints, and embark upon the journey of inner exploration, they will not only make new records in the fields of science and innovation but also attain the supreme goal of human life—*moksha* (liberation).

(Compiled by: Mohan Sahu) ○

Sixty-Nine Nights and a Wise Decision

(From the ambrosial Satsang discourses
of Pujya Bapuji)

A young man was married, but soon after, he had to leave his beautiful wife behind and travel to another province for work. That thoughtful and intelligent person had a pet parrot. Before departing, he said to his wife, “Don’t feel lonely while I am away. This parrot has been well trained—it narrates stories and amusing anecdotes. Listen to it, and entertain your mind.”

The husband departed. One night passed... then another... As the days turned into weeks, the beautiful young woman’s loneliness began to bite. She thought: ‘I cannot continue living here all alone.’ One evening, she dressed in new clothes, adorned herself, and prepared to leave the house. Her parental home was in the neighbouring locality, where her former boyfriend lived. She intended to go and meet him that night. Just as she was about to leave, the parrot said, “O lady! You may certainly go if you wish—but first, please hear my story.”

The parrot then narrated a story and said, “The person who acts upon an evil thought occurring in his mind, becomes a slave to his mind. The mind dominates the person who begins to do whatever his mind dictates, eventually leading him to terrible hell. The one heading to success is bound to fall into the abyss of failure. Therefore, whenever such a base thought arises, simply defer it by saying to yourself, ‘I shall

not do it today.’” The lady removed her ornaments and makeup, and went to sleep.

The following day, she was obsessed with the same thought. She dressed herself, applied her makeup, and prepared to leave. Just then, the parrot said, “O lady! Listen for a moment. One should never be hasty in committing an evil act. Otherwise, the mind gradually becomes habituated to evil doings, and it will throttle you.”

The third day passed, then the fourth... and so it continued.

Every evening, something or other would happen to hold her back. In this manner, sixty-nine nights passed. On the night of the sixty-ninth day, as she once again set out to meet her former lover, the parrot said, “O lady! A wealthy merchant

once said to his accountant, ‘My friend, this task is unlawful, but what can I do? I simply cannot refrain from it. I have postponed it for sixty-nine days. Now, today, you must carry it out for me—I can no longer do it myself, so you do it instead.’”

The accountant replied, “Sethji, I will obey your command willingly. I will do it.”
“When will you do it?”

The accountant answered, “Sethji, this is the month of February. I shall complete the task without fail on the thirtieth of February.”

When the month of March arrived, the merchant asked, “Hey! You promised that you would complete the task! Why haven’t you done it?”

The accountant replied, “Sethji, I



Anecdotes of Paramahansa Sant Shri Bhumananda Ji

(Continued from the issue No. 402)



Should I Attach Money Notes onto That Tree?

A resident disciple, Mr. Tiwari, said to Bhūmānandajī, “Bābājī! Please show us a miracle.”

Bābājī was in a joyful and ecstatic mood. He replied, “Tell me, should I attach money notes onto the tree standing before us?”

When Mahārāj ji talks about such a miracle, what other response could the disciple possibly have? Mr. Tiwari said joyfully, “Yes, Bābājī! Please do!”

“Yes, but do you know what would happen if I were to perform such a miracle? The place where you are sitting today would no longer be destined for you. Instead, this place would be thronged by wealthy people, and you would find yourself pushed far outside, somewhere near the edge of the platform.”

With these few words, Bābājī gave a remarkably penetrating and appropriate reply.

Pūnjā Bhagat said, “O brother! Behold—the Lord of all three worlds is seated here in the colony of a socially and economically backward community.”

Mahārāj Ji often said, “One who has truly recognized me may be considered to have found God.”

This is absolutely true; **a thing that is obtained without effort or cost is never valued.** The atmosphere here was also similar. The cost aside, who even valued Him?

When Imminent Death was averted

One of Bhūmānandajī’s close disciples, Manu Kākā Suthār, lived in the hilly region of Lunāwādā. Every day, he would walk

three kilometers to have *darshan* of the Master. The distance was never burdensome for Manu Kākā, as deep faith in a saint leaves no room for fatigue. One day, as Manu Kākā was taking leave of Bhūmānandajī, the latter casually remarked, “You won’t come tomorrow.”

Hearing this, Manu Kākā was astonished, wondering how his rule of coming here every day could be broken! He didn’t take the matter too seriously. The very next day, however, while at work, Manu Kākā fell from the second floor and sustained fractures in both legs, along with a serious head injury. Death seemed certain, but he was conscious.

After two and a half months, when he returned, fully recovered, he first went to bow down at Mahārājji’s feet.

Manu Kākā said, “It was only the grace of the saint that imminent death was averted. Such a grave calamity being reduced to a mere thorn’s prick is impossible without the compassion of a saint.” (To be continued...) ○

Drops of Nectar – Pujya Bapuji

* The more one yearns for God, the more one becomes pure and flawless. The more one craves for worldly objects, the more one becomes dishonest, deceitful, selfish, and miserable.

* One who discovers virtue amidst the chaos of a world filled with vices, grows in virtues.

* Your perception at any given moment shapes your world at that moment. Therefore, you are the creator of the world, not created by it.

Embrace Ayurveda for Excellent Health and Longevity

Āchārya Vāgbhāṭa, one of the foremost authorities on Ayurveda, offers the following benevolent counsel for the welfare of all humanity:

Āyuh kāmaya mānena dharmārtha-sukha-sādhanam | Āyurvedopadeśeṣu vidheyah paramādarah ||

(*Aṣṭāṅgahrdaya, Sūtra Sthāna: Chapter 1, Verse 2*)

‘Life (*āyuh*) is the means by which the three *puruṣārthas*—*Dharma*, *Artha* (wealth), and *Kāma* (desire)—are attained.

Therefore, one who desires a happy and long life (*sukhāyu*) should accord the highest reverence to the injunctions laid down in the scriptures of Ayurveda.’

The śāstras impart their teachings in two ways: by giving injunctions (*vidhānātmaka*) and prohibitions (*niṣedhātmaka*). The former prescribes the practices that one should follow, while the latter warns against those that one should avoid. Society must cultivate a spirit of reverence for these reliable injunctions of the scriptures. Disregarding or neglecting them inevitably makes life unhappy. We desire a beneficial life, a happy life, and a long life. But we do not know how to attain it. Ayurveda tells us the way. The apaurusheya Ayurveda that is not composed by any person was revealed to Brahmāji Himself. It is based on these three pillars (*Trisūtra*): *Hetu* (the cause of disease), *Linga* (signs and symptoms of disease), and *Aushadha* (medicines for disease). The classical Ayurvedic treatises—the Charaka Saṁhitā composed by Mahārṣi Charaka, the Suśruta Saṁhitā, authored by Āchārya Suśruta, and the Aṣṭāṅga Hridaya of Āchārya Vāgbhāṭa are comprehensive expositions of this very *Tri-sūtra* doctrine of Ayurveda. In this series of articles, we will briefly understand these three instructional principles of Lord

Brahmā Himself and grasp the keys to a healthy life.

The Fundamental Constituents of the Human Body and Their Functions
Doṣa-dhātu-mala-mūlaṁ hi śarīram.

(*Suśruta Saṁhitā, Sūtra Sthāna: Chapter 15, Verse 3*)

‘The human body is sustained through the harmonious integration of these three fundamental components: *doṣas* (the organization), *dhātus* (the bodily tissues), and *malas* (the waste products).’

Doshas—Dūṣayanti iti doṣāḥ.

‘That which, when vitiated, corrupts or disturbs the dhātus and malas is called a doṣa.’

The three doṣas—Vāta, Pitta, and Kapha—constitute the ground of all physiological functions of the body. When these three doṣas remain in a state of equilibrium, they preserve health and maintain the body’s normal functioning. However, when they become imbalanced, they vitiate the *dhātus* (body tissues) and *malas* (waste products), thereby giving rise to various diseases.

Dhātus—śarīra-dhāraṇāddhātavaḥ.

(*Suśruta Saṁhitā, Sūtra Sthāna: 14.20*)

‘Those tissues which sustain and hold the body are called *dhātus*.’ The human body is supported by seven fundamental bodily tissues (*sapta-dhātus*): *Rasa* (nutritive plasma), *Rakta* (blood), *Māmsa* (muscle tissue), *Meda* (adipose or fatty tissue), *Asthi* (bone tissue), *Majjā* (bone marrow and nervous tissue), and *śukra* (male reproductive tissue). When the food we consume is properly digested, it is transformed into *āhāra-rasa*—the primary nutritive essence derived from food. From the *āhāra-rasa*, the *Rasa Dhātu* is produced in about a day. Thereafter, after every 5 days, respectively, *Rakta* is produced from *Rasa*, *Māmsa* from *Rakta*, *Meda* from

Sanjivani Rasa A tonic for health, energy, and vitamin B12



₹ 120
750 ml

* It is a sweet and flavourful beverage. * Gold and silver present in it help in the formation of body tissues. It nourishes the brain, and enhances the memory and intellect. * The *Shilājit* present in it is an excellent source of humic acid and fulvic acid, which are known for properties of detoxification, antioxidants and revitalisers. * It is an excellent source of vitamin B complex, including vitamin B12, as well as minerals like calcium, selenium, iron, potassium, etc. * It maintains health and strengthens the body. * It gives relief from serious problems like obesity, anaemia, liver disorders, renal stones, AIDS, cancer, blockages in the heart, paralysis, etc., and also helps in their prevention.

100% Pure Honey

* It is a natural life-giving herb rich in minerals and vitamins.
* It promotes the complexion, improves eyesight, nourishes and strengthens the body, and helps clear the bowels.



₹ 90
250 gm
₹ 170
500 gm

Munakka (dried grapes) and black currants



₹ 300
500 gm

₹ 300
500 gm

Munakkā is semen-promoting, satiating, carminative, Pitta- pacifying, haematopoietic, and beneficial to the heart. It gives relief in fatigue, and purifies the blood and malas. It is beneficial for many diseases, including bleeding diathesis and menorrhagia.

Kishmish (raisins)

Kishmish has all the qualities of grapes. Almost all the nutrients found in milk are present in it. It removes dry cough and anemia. It safeguards health in old age. It is more easily digestible than milk. It provides instant energy and agility.



₹ 280
500 gm

Hriday Sudha Syrup: Especially beneficial in opening blood vessels

Helps open all coronary blood vessels. Try this syrup before getting operated on if you have heart disease and the doctor has advised coronary bypass surgery.

Gaujharana Vati

It is beneficial for kapha-related diseases (colds, cough, etc.), disorders of the liver and stomach, gas, mild digestive fire, pain in the knees and body, Vāta-related diseases, indigestion, flatulence, dysentery, jaundice, polyuria, joint pain, rheumatism, worm infestations, etc.



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600 gm



₹ 50
60 gm

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This tablet makes one strong, vigorous, radiant, and intelligent. It is extremely effective in combating and eliminating various 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

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