The advent of Ayurveda and its promulgation...

For details, read page 31

Brahma Ji entered the state of Samadhi, recalled Ayurveda and imparted it to Daksha Prajapati.

Ashwini Kumāras obtained the Science of Life from Daksha Prajapati, and imparted it to Indra.

Maharshi Bharadwaja Ji and Dhanvantari Ji obtained the Science of Life from Indra. Bharadwaja Ji read it out to other sages on earth.

Atreya Punarvasu became a disciple of Bharadwaja Ji, who had Agnivesha and five other disciples.

Thus the Science of Life promulgated by Brahma Ji was spread through a succession of sages for the well-being of humanity.

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If you become free from evil, good will happen automatically; and God likes good people. He is searching for them. God wants the good heart to get revealed. There are many people who are hostile to others, see faults in others and seek pleasure in other places. Saint Kabir said:

देव दिसांतर में फिरें, मानुष बड़ा सुकाल।
जा देखा सुख उपजै, बा का पड़ा सुकाल॥

“I visited many of the countries where I did not find a lack of human beings but I found a lack of such human beings by seeing whom, one gets pure, true and innocent joy, really such great men are extremely rare.”

If you love God then people will love you. When your heart becomes cool (desireless) by meditating on God and knowledge, then the particles of your body will radiate coolness to the environment. The coolness of ice is different from the coolness of the heart. Your eyes will emit cool waves that give peace.

नजरों से वे निराल हो जाते हैं, जो प्रहाजानी की नजरों में आ जाते हैं।

“Those gazed upon by a Brahmjñani are elevated by His gracious glance.”

Many people speak ill of saints; they run vicious propaganda campaigns against them, but still thousands, lakhs, even crores of people follow each saint, even now. My Guruji did not invite me; I visited Him and became ready to follow His principles. Did Saint Tulsidas invite anybody? People are themselves making their fortune good by following His Ramayana.

Evil-minded people given to drinking alcohol, eating meat, slandering and backbiting, may speak ill about the saints and devotees, but still, lakhs and crores of people continue to follow the saints, only because they get something from them.

There are three types of people – evil-minded, good-minded and high-minded. You should be counted among the high-minded. You have avoided becoming evil-minded, that is why you are able to reach the place of satsang here, so now you will elevate yourself from the class of good-minded to that of high-minded. Set the goal to attain the Supreme Truth (Self-knowledge), Supreme Bliss, by recognising your “I” as Supreme Consciousness, and be high-minded.
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  - Imparted freely the Knowledge of Brahman through satsang
  - Performed a great service of saving the culture
  - He took care not just of the spiritual, but also the practical life of people
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Pujiya Bapuj’s Satsang on Various Channels

Seva-activities

- DIGANA Digital Channel is available on Digiana Cable (Channel No. 109) in M.P.
- ARADHANA Channel is available on JK Cable in Jammu.

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Pujya Bapuji’s divine message on the Chetichand Festival

The purpose of Jhulelal’s Avatar

When Mirkhan oppressed the people and tried to proselytize them, many virtuous people sought refuge on the river bank and became immersed in prayer, fasting and rituals. This led to the incarnation of Varuna Avatar. ‘Bhagwân Dhanvantari, Bhagwân Patanjali, Bhagwân Râma, Bhagwân Jhulelal… if Bhagawan is one, why are there descriptions of so many Bhagwâns?’

Bhagwân (God) is definitely one, but one who has realized God, does not remain different from Him.

“In fact, he alone can know You, to whom You make Yourself known; and the moment he knows You he becomes one with You.” (Shri Râma Charita Mânasa, Ayodhyâ Kânda: 126.2)

This is the reason why we display photos of Self-realized saints with photos of Bhagwân.

“Seeking and searching over and over
I have lost myself, says Kabir. Seeking
over and over I lost myself and became
what I was seeking.”

Such holy beings, in whom the divine essence has manifested, become divine themselves. This is the reason why Sai Lîlâshâh Ji is fondly referred to as ‘Bhagwân Lîlâshâh Ji’ by us. I have attained Bhagwân who had recognized Bhagwân. The divine essence is revealed in SatGuru. Similarly, the divine essence is also hidden in parents.

“Regard your mother as a god. Regard your father as a god. Regard your teacher as a god. Regard your guest as a god.”

It is mentioned in the Râmâyana:
“Never was a creature born in this world, whom power did not intoxicate.”

(Shri Râma Charita Mânasa, Bala Kânda: 59.4)

Who is not intoxicated by attainment of power? But men of tâmasic and sinful tendency also become tyrants upon getting power. When Mirkhan came into power he became a tyrant and passed a mandate:
“Either change your religion or be ready to face death.” Cowards would have changed their religion. The remaining Sindhi folk assembled at the river bank and they received inspiration from their Guru:
“Brother, observance of a Vrata (fasting) develops great power and destroys doshas of the body and defects of the mind and intellect. So powerful is the Vrata.”

The Sindhi people observed a Vrata for

(please turn the page)

No matter how fallen or depraved you are, don’t worry. Respect these 5 virtues and you will become respectable. Adopting these virtues will bring auspiciousness to you and to all those who see or listen to you affectionately. Grasp these five things today and start practicing them to some extent. You can at least remember God and be patient. It will do good to you and sanctify all the families who even receive the wind touching your body, because remembering God and being self-restrained, and virile through self-control, is the most auspicious of all auspiciousness.

“S terâti lokeṣaṣṭâsyati”

“He crosses Mâyâ and helps the others to cross Mâyâ.” (Nârada Bhakti Sutra: 50)
If you don’t know *That* One, what is the use of knowing anything else?  

**Pujya Bapuji**

*(Devarshi Nārada Ji Jayanti: 17th May)*

Nārada Ji performed many acts of service (works of benevolence), read many *shāstras*, and performed a lot of public welfare works. When the religious merits of his public welfare works came to fruition, a thought crossed his mind, “I haven’t attained That by attaining which, nothing more remains to be attained. I haven’t known That, by knowing which, nothing more remains to be known, and realising which, a person becomes free from sorrow.”

Having set out on his journey on foot, Devarshi Nārada Ji made it to the solitary woods where the Sanakādi sages (the four great sages, namely Sanaka, Sanandana, Sanātana and Sanatkumāra, who were the mental sons of Lord Brahmā) resided. He approached the latter as a disciple, prostrated before them and offered his reverential salutation.

Even though the the Sanakādi sages were the sons of Brahmā Ji, and so was Nārada Ji, the Sanakādi sages were actually ancestors of the ancestors, who, by virtue of their yogic prowess, would always appear to be like 5-year-old children, pure and innocent even without clothes. Three of the 4 sages would become the audience of the satsang-discourse, while the remaining one would become the speaker of the discourse, expounding and discussing the topics like Brahmā and divine Bliss or Self Bliss. Approaching them, Nārada Ji said, “Divine sages, here I am at your feet! Please teach me.” Sanatkumāra Ji asked him, “Tell me all that you know.” He said, “Great masters, I am proficient in the four Vedas (Rigveda, Yajur Veda, Sāma Veda, Atharva Veda), and the Itihāsa-Purāṇa as the fifth. I know grammar, the rules of worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts like music, and dancing. I know how to avoid the world of divine grace by hastening the incarnation of Lord Krishna by telling something to Karīsa and Vasudeva. I know how to create discord to bring about welfare. However, I do not know That, which having been known, everything becomes known; which having been attained, everything becomes attained. I haven’t yet attained the Absolute Bliss (of the Supreme Self), or Self-realization that sorrowless state; being established in which, one is not perturbed even by great sorrow. I have heard from persons like your revered self that the knower of Atman goes beyond grief. I am in such a state of grief.”

If one doesn’t become free from sorrow in human-life, and doesn’t attain the supreme state, his life has been wasted like that of an animal. On the one hand, an animal, by way of working out the karma in this life, is heading towards becoming a human being; whilst on the other hand, a man, on not attaining the Supreme State, would end up losing his humanness and head towards becoming an animal or ghost. The very success of human life lies in one transcending fear and sorrow. One grieves over the past and fears the future or what is to come. One fears losing respect, money, position & power, and even health. It has been said, “Meditating on the Fearless Lord, all fear departs. By God’s Grace, mortals are released.”

Take that ‘Fearless’ as your own and
I have such a rare Great Man as my SatGuru

(Continued from the previous issue)

Recalling the sweet memories of the past spent in the holy company of Pujyashri, Shri Râmâ Bhai further says: Teach us the art of making good use:

Thorny plants and bushes, etc. grew in the rear part of the Faridabad ashram. One morning when Gurudev went for a walk, he told me and another Sadhaka brother: “You both stay here and clean it.”

We cleaned and made a track around the ground and made a lime border on both sides of the track. When Pujya Bapuji went for a walk that night, he saw some pieces of lime lying on the way. Gurudev picked up a piece and showing me, said, “Look, the lime is wasted and instead of two borders, one border could have been made. There was no need to make two borders.”

We had bought five kilos of lime for 10 rupees, nothing much was expended but we got to learn that not a single penny of the money given for a religious purpose should be misused. The person who is careless and negligent in their conduct will remain the same in Parmârtha (Spiritual sadhana). Therefore, even if there is a small inadvertence, Gurudev kindly warns the Sadhkaks.

Pujya Bapuji says, “Lakhs, crores of rupees are being spent in altruistic activities, I am happy, but if there is a waste of even 10 paise, my heart will not accept it. It belongs to the deity in the form of society.”

This incident dates back to 2007. There was a staircase built outside the cottage of Pujya Bapuji in Faridabad. The door was 2.5 feet wide and the stairs were 3 feet wide.

When Gurudev saw it, he said, “The width of the stairs should have been the same as the door. By increasing it, the cement, labour expenses and whatever else was used, have been wasted; care should be taken.”

On another occasion, four to five gooseberries were mildewed. When Bapuji saw it, he scolded me and said, “One incurs sin by wasting an object of charity. Is this how you manage? What do you manage?”

Similarly, Gurudev would alert us if there was an unnecessary light on or water was leaking from the tap or any such carelessness thereby enhancing our subtlety, attentiveness and alertness.

And the river Yamuna Ji gave a place for satsang

This incident took place in 2009. We were looking for a place in Mathura for Pujya Bapuji’s satsang programme to be held on the occasion of Sharad Poonam. In the meantime, the administrators were instructed by Pujiyashri: ‘This time, the satsang of Sharad Poonam will be held in the lap of mother Yamuna (on the banks of Yamuna).’

When the manager and Samiti members went to view the place, the water level of the Yamuna was so high that the riverbank was nowhere to be seen. Only water was visible all around.

We informed Pujiyashri, ‘Gurudev, it would be impossible to hold satsang on the banks of Yamuna. If Gurudev grants permission, then we will organise it in a place we have viewed.’

No sooner had we finished asking, Pujya
The purpose of Pujya Bapuji’s Avatar

It was expressed by Pujya Bapuji in his own words: “It is my habit to smile, it is my nature to be cheerful and it is my purpose to awaken you.”

Please wait, this sentence requires some reflection to reveal its profound meaning. This is not a simple sentence, despite sounding straightforward and easy. It reflects with the gentleness of unrestrained laughter of a Self-realized saint who knows the world’s reality. It also inspires us to laugh at the appearance of the unreal world. This sentence inspires us to express the natural cheerfulness, by negating artificial bhāvas (feelings) covering our innate bliss. And above all, this sentence shows the ocean of compassion surging in the heart of a saint eager to awaken people, who, due to a lack of Self-knowledge, are suffering the blows of elation and grief, pleasure and pain, birth and death while seeing the dream of the phenomenal world in the Reality in which it does not exist.

Such a great purpose is not within the power of any ordinary person. Only an awakened great man can awaken others. In such a saint, the sense of doer-ship exists only for name’s sake, not in reality. Therefore, it is a sport of cosmic consciousness that brought about the incarnation of Pujyasri and by taking the form of SatGuru’s command, sent him from the lofty height of a retired life into secluded forests practicing Yoga and Brahmacārī, to give real peace to people suffering from the afflictions of samsāra and thereby made the twentieth and the twenty-first century a period of spiritual revolution.

What is the purpose?

Giving true peace or awakening into one’s own Self or giving the experience of Supreme Bliss are the same thing. All philosophies culminate in Vedanta philosophy. Distraction and peace are both tremors (having a beginning and an end, constantly changing) in the Supreme Peace indicated by it (Vedanta). Action and stepping back from worldly activity are both plays in the Supreme Tattva realised through it. Pleasure and pain are both illusory appearances in the Supreme Bliss attained through it. It seems impossible to find another example like Pujya Bapuji who wants to awaken us in the Supreme Tattva, which is unimaginined, tremotless, Aprameya (not an object of valid knowledge) the substratum on which the creature (jīva), world and Ishwara (Creator) all are superimposed. All the great men of the past who were awakeners, usually awakened rare inquisitive aspirants of Self-knowledge if they were found eligible. If a thirsty person wants to quench his thirst after reaching a well, he needs to have a bucket, a rope and the strength to pull the filled bucket up; then only he will be able to quench his thirst. But Pujya Bapuji is such a river of motiveless divine grace which gives the ambrosial water of spiritual power, Bhakti and Jñāna to every person coming to him, effortlessly and spontaneously without any eligibility and his thirst of many births gets quenched forever because the purpose of Pujya Bapuji is to awaken people from the slumber of ignorance. There have been numerous great men who emancipated eligible spiritual aspirants, but Pujya Bapuji is the only one who has emancipated not only spiritual aspirants but also lakhs of vishayi persons (worldly people who enjoy the world as laid down in sacred writings or who are engaged in action for the
The journey from robbing to Devotion

I had been committing robbery since the age of sixteen. Our gang lived in forests. We robbed people and killed animals for food. In 2004, our gang stole 25 lakhs for which I was arrested and put in a juvenile jail. My bail pleas were rejected four times.

In 2007, Pujya Bapuji’s disciples came to Udaipur jail to distribute fruit and copies of ‘Rishi Prasad’. Fortunately, I got a copy of Rishi Prasad. I read a book of saints for the first time in my life and just by reading I felt that he was a great saint. I prayed: “If I get released in fifteen days, I will visit his ashram and also become his disciple.” Pujya Bapuji listened to my prayers and I was released fifteen days later.

After my release, I started searching for Pujya Bapuji. Having got the information of Pujya Bapuji’s programme in Ratlam, I made my way there. As soon as I had darshan of Pujya Bapuji, streams of tears flowed from my eyes. ‘Bapuji! I have committed many sins, please forgive me! Now I will follow the path shown by you.’ These heartfelt feelings were instantly accepted by Gurudev and my heart was relieved of the burden of my evil deeds, and my mind started dancing with joy. I was also blessed with mantra initiation and my life was transformed from that day by the grace of Pujya Bapuji just like the lives of notorious bandits Jagai-Madhai, and Angulimal were changed by the company of saints. I got rid of all vices and set out on the path of devotion from that of robbing.

Had I not met Pujya Bapuji through ‘Rishi Prasad’ then I would have either been killed or still engaged in theft. After becoming disciples of Pujya Bapuji my life and the lives of my family have changed. All are devoted to God and working in good positions.

Now I am president of 47 panchayats, a construction contractor too. I am also fortunate to contribute to the service of Rishi Prasad distribution amongst the people, serving free meals to the poor and other services.

I used to beat and rob others and ate forest animals, but now I am engaged in the service work of giving life to others and leading them towards God. It is nothing but the Yogic power of Pujya Bapuji that transformed in no time the life of a person like me who was deficient in devotion; who never did any sadhana, and who was sunk in the mire of bad habits and evil tendencies.

I wish to say to the government what a great injustice is being done to society by keeping a great man, whose darshan and satsang can transform even big criminals and redeem a person of sin, in jail for years under a bogus case! Pujya Bapuji should be released immediately with due respect.

— Rakesh Bhabhar
Mobile - 8120100173

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Ahmedabad

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Ayeshi Svaraj
Baiushri Bhalerao
Yuvesh Lanke

Second category
Nikhil Bhalerao
Bhuvan Bankwadi
Krish Sharma
Sahana Choudhari
Raajram Patel
Vijay Saxena

Third category
Dialpad
Santosh Laxhore Ripam Prat
Vandana Panthi
Kannauj
Latur
Berhampur
Satara
Balod
Tarana
Jharsuguda
Mahendragarh
Shivpuri

Fourth category
Shrirampur
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